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The entire works of John
Bunyan



The Works
of
John Bunyan

VOL. II.



House Street, Chapel-Enthorpe





THE

ENTIRE WORKS

OF

JOHN BUNYAN,

AUTHOR OF "THE PILGRIM'S PROGRESS."

EDITED,

WITH ORIGINAL INTRODUCTIONS, NOTES, AND MEMOIR OF THE AUTHOR,

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PREFATORY REMARKS

ON

THE PILGRIM'S PROGRESS.



THAT much has been said and written on so famous a book as *The Pilgrim's Progress* is no subject for surprise. When once fairly brought into notice, it could not fail to interest the critic as well as the devout and practical theologian. It will engage the attention of the same class of men for ages to come. Some future *Edinburgh*, or *North American Review*, will analyse it with renewed ingenuity. Through channels made fresh for the purpose, the next generation will find a new stream of beautiful light poured upon the pages of the venerable classic. Something unexpected will be discovered in him. His more hidden thoughts and allusions will come out in bolder relief; and they who render the meaning of the vision more palpable, will be accounted, like the commentators on Dante, worthy of signal reverence.

But it is not in the variety of that higher species of criticism of which we are here speaking, that either the power or the influence of Bunyan's genius is best discovered. Minds of the ordinary class have been too deeply interested in his creations not to produce another kind of commentaries—commentaries founded upon feelings and experiences, the language of which is generally of the most simple, sermon-like character, but showing how practically well adapted the book itself is to make men think of the things for the illustration of which it was composed. If we could add to the notes and expositions published, the unwritten comments on *The Pilgrim's Progress*, we should possess a vast library of experimental, though not very varied divinity.

The origin of this remarkable book has given rise to much curious inquiry. It is the natural tendency of one school of criticism to trace every literary production which has gained enduring fame, to certain existing sources, the discovery of which may explain away most of the miracles and phenomena of genius. Another school has the wish, equally determined and pronounced, to exhibit original talent as sufficient for itself, and as having in its own creative power the only source which it needs for the nourishment of invention. A third class of critics, more prudent than either of the former, will equally avoid attributing an independence to genius which the human mind in no case can possess; or so tracing its productions to pre-existing works as to deprive them of that most coveted portion of fame—the praise of originality.

Many particulars must necessarily enter into this species of inquiry. To determine properly the several degrees of originality to which authors may lay claim, there should be an intimate acquaintance with the means of knowledge actually open to them; with the general character of their intellectual habits; and especially with those nice distinctions of thought, which show how beautiful may be the results of simple suggestion closely followed up, and how very like they may look to the fruits of creative fancy, and yet not be identical with them.

Applying such considerations to the case of Bunyan, we are met with a difficulty at the very beginning of the inquiry. Most of the writers who have treated of his life and character, speak of him as destitute not only of learning, strictly so called, but of the ordinary measure of knowledge and literature. We think this view of Bunyan's mental state highly erroneous. The age in which he lived was not unfavourable to the intellectual progress of men of his rank. They were born in the midst of events so remarkable and stimulating, that an education of inquiry, thought, and observation was forced upon them. This effected its end independent of books. Minds that could be impressed or roused into action, received ideas and caught information, full of life and reality, from the practical journalism of hope and fear. But neither was there any lack of books. Popular education began with the reign of Elizabeth. It was carried on by the help of the poets; the dramatic-writers, the retailers of popular traditions, and snatches of history, often conveying more truth in the fragment than by the

mass. The printing-press was daily increasing in activity. Many a little volume came into the possession of people in moderate circumstances, and passed round a circle of friends and neighbours. Ballads without number were scattered about, and conveyed notions of rhythm and romance, tempting the humblest dreamer to try his skill in song. With these elements of a literature, frivolous in form, but far from inoperative, there was soon to be mingled another of very different aim and character. The growth of Puritanism proved a further means of general intelligence. Every system, or set of opinions, embodying some strong passion, must have a literature of its own. New forms both of thought and expression will thence arise. Curious facts, daring and startling images, will be woven in among the threads of argument; and the readers of some fierce polemical tract, written by an author fitted for his work, will gain fresh intellectual courage from the stimulant of his energy.

Many of the books published by the Puritans in the reign of Charles I., were wonderfully adapted to excite a thirst for knowledge. They treated of great subjects; and, however the taste of modern times may shrink from the heavy, entangled phraseology employed, there was a solemnity in its tone which gave even ordinary minds a sense of the power and dignity of their language. Persecution could not lessen the force of a literature thus created. The circle of its influence was perpetually widening. In the times of the Commonwealth, all classes in the nation, whichever side they took, were well informed on the most important public questions. But for this general intelligence the liberty of the press would have been disregarded. It would have excited no jealousy in the one party, and no desire in the other. It is in times only of considerable enlightenment that the Press lives and breathes with the spirit of a nation, and that it is, therefore, equally dreaded by tyranny and faction. When Milton wrote his plea for its liberty, he appealed to the good sense and intelligence of his countrymen at large; and both the fact of the appeal and the magnificence of its style are an evidence of their capacity for grand thoughts and arguments.

And it was when influences of this kind had been long working in the nation, that Bunyan felt the early stirrings of intellectual life. His mind was vigorous and active; not free from eccentricity, but subject to storms of passion which were as terrible to himself as to others. With a mental constitution like this, he was one of the last men in the world to remain indifferent to what was passing around him; or to fail of gathering up some portion of the harvest of various knowledge for which his times were remarkable. However much he had neglected the ordinary means of education, he had a quick ear and eye. This supplied many deficiencies in his youth; and he had scarcely attained to manhood when a great change took place in his habits. He recovered his power of reading, and at once there was open to him the entire range of a fresh and increasing literature—a literature, indeed, not so varied, or so lively and agreeable, as that of our own day, but far more exciting, more earnest, more pregnant with thought. The writers of Queen Elizabeth's time were still at the height of popularity; and there can be no good reason for supposing that Bunyan would remain ignorant of Spenser's *Fairy Queen*, or any other work of that class in English. The allegorical mode of story-telling was adapted to the taste of the times. Virtues and vices had not ceased to have a personal form and existence in the minds of men; and thus they were just as proper to become the actors in a poem, or romance, as the personages of a history. From the same cause—the prevalence, that is, of a popular idealism—dreams and visions were still invested with a species of reality themselves, and readily became the types of other realities. Neither poem nor story, founded on an allegory or a dream, can create an interest, unless the reader be predisposed to believe in unearthly abstractions as possibilities. This disposition has long ceased; but in Bunyan's age it was as common as the love of actual romance at a later period. It seems probable therefore that, obeying the direction taken by the popular taste, his earliest reading would consist of authors dealing in figurative events—in battles, triumphs, and pilgrimages, which needed no other truth to instruct and delight him but some agreement with the operations of his own soul.

It was not necessary that Bunyan should collect a library around him in order to acquire a general notion of this mode of thinking and inventing. If he possessed, or could obtain, the privilege of reading the *Fairy Queen* it would be enough for him, with so ardent and ready a mind, to master such a book to become a master himself in the school of dreams and allegories. Bunyan's rhymes are a sufficient proof that he read and loved verse at an early period of his literary career. The poets, whoever they might be, were his first book-teachers. There is no great improbability in supposing that he may have read some of the masques of Ben Jonson—so ideal, so mingling mythology and metaphysics in grotesque combination, and yet so rich in simple, harmonious rhyme. In his age, Shakspeare's plays were performed in barns: the best passages were carried to and fro by quick listeners of good memory, as music is learnt and played again by untaught musicians. Religious "mysteries" had not gone out of fashion. Archbishop Laud's patronage of such entertainments was still remembered. Men of high standing, religious and learned, listened with deep interest to what "The Vice" of the old drama might tell them. Spectators of Bunyan's class would listen with an earnestness heightened by awe and superstition, to the same abstract, but in the play, visible being. Bunyan himself could not have been a stranger to such things. They taught him little, perhaps,

while he was still dark and reprobate; but when he awoke up to a consciousness of intellectual existence, they must have been important aids to the workings and efforts of his imagination.

Nor should it be forgotten, that his first religious instructor was a man who had lived long in the world. Mr. Gifford had studied science from necessity: his social position was such as to make him acquainted with the current literature of the day. He could not be destitute of books. His conversion would imply no necessity for his dispersing these books. Though caring little for any in comparison with the Bible, he might still love those, in passages of which he could find sweet and cheering illustrations of the sentiments now controlling him by a higher authority. Discovering in Bunyan an aptitude and great capacity for learning, he was not likely to shut up these books from him; nor was Bunyan likely to look with indifference upon treasures so calculated to supply the now most deeply-felt necessity of his intellectual nature.

But whatever the amount of his reading, or whatever the variety of books a man may study, it depends upon the constitution of his mind whether the thoughts which he thus acquires, or those which originate with himself, have the foremost place, or the greater force, when commanding expression. With genius of a high order, each idea, as it flashes into life, stands distinct, as a being of another class, from whatever memory can produce. Intellects less creative, but acute and delicate, cherish, with the love of a fond foster-mother, the beautiful offspring of knowledge and meditation. The original thoughts of this secondary class of minds have neither the worth nor the power of those which are remembered; and in the struggle for utterance this is confessed, and the treasured recollection, with a long train of graceful attendants, is wisely allowed that place in the page which would have been much less nobly occupied by thoughts tame and indefinite, though original.

The distinction here made has no relation to the various effects which study produces in different minds, considered in the way of discipline. However original the genius, common sense and universal experience show, that the better it is cultivated by study, the richer and more abundant are its fruits. It is in the several applications of knowledge that the man of genius, and the mere clever, accomplished man of talent, are most distinguished from each other. Both read largely: both become intimately acquainted with the words, the thoughts, the creations of other minds; but in the one instance the main benefit is seen in the general cultivation of the intellect, and in the occasional stimulant of a particular suggestion: in the other the material is looked for much more than the cultivation or strengthening of thought.

When we apply such considerations as these to the review of Bunyan, the result is soon obtained. He must have read much and diligently. His arrangement of arguments, his nice, minute discrimination of character, are proofs of study; but he had no wish to borrow either thoughts or incidents. His mind was quick with a fruitfulness of its own. Even could it be shown that there are close correspondences between some points in his allegories and passages in earlier authors, this would not affect his claim to originality. The accidental influence of a grand idea, or beautiful incident, met with in the pages of another writer, is not to be confounded with the habitual and mechanical use which an imitator makes of his known resources.

Bunyan's originality has been often questioned; and so has that of every other great writer, of whom a predecessor in the same line of composition could be discovered. But originality is itself a subject for question. Let us imagine a man standing on the sea-shore. He lives in an age when no one has yet conceived the possibility of building a raft, or vessel of any kind, to bear him over the waves. Suddenly the idea arises in his mind, that the waters may be traversed as well as the land. He constructs a canoe, and is the first man to breast the tide in a floating home. This is originality. Every man, after this, who builds only a raft or canoe is merely an imitator. But as there are certain mysterious stages in mathematical or numerical sequences, when carried on to great length, so it is in the progress of art and literature. To continue our comparison: after the lapse of ages, and when rafts of every size and shape have been constructed, some man forms the idea of building a ship. The ship has no likeness to the raft, but merely in this—that it floats upon the water. In every other respect it is novel—in shape, in use, in mode of management. Here again is originality; and so may it be found through the whole history of ship-building. Music, from the first stringing of the empty-shell found on the sea-shore to the perfection of orchestral harmony, might furnish similar illustrations: literature has its own. Neither Sophocles nor Shakspeare originated the drama of their age or nation, and yet both were essentially original writers. Let M. Michaud, or Professor Wilken, instruct us how much may be found in ancient Itineraries suggestive of the uses of pilgrimages; let it be seen how early that word "pilgrimage" began to be adopted by authors for spiritual purposes; or let us be even able to trace in Bernard's *Iste of Man*, or other ancient works, a distant resemblance of object: this will have no more to do with the originality of Bunyan than the simple thought of trying whether a hollowed-out trunk of a tree would float on the water has to do with the planning of the first steam-frigate.

A careful perusal of *The Pilgrim's Progress* will afford the best proof of its originality. We look in genius for simplicity, earnestness; for a perception of objects as if light from heaven was upon

them. All this we find in Bunyan. The idea which he worked out was eminently primitive. It was such a one as we may suppose some early Christian might have easily conceived; but which none but a master-mind could have developed into all its details and consequences, colouring each unfolding truth with its own deep, warm, distinctive tint. The "den" in which the dreamer lay was doubtless his prison-chamber. But it is a characteristic of genius to make the actual circumstances of life either minister to sentiment or assist in the creation of imagery. The real starting-point of the narrative is not the same as that of the dream. It may explain some of the occasional failures in the structure of the story, if we remember that the writer had thus, from the first, involved himself in a difficulty. He was, in one position, as a dreamer; in another, as the narrator of supposed facts. Whenever he remembered that a den, or cave, surrounded him with its shadows; that the spell of a mysterious sleep was over him as he looked upon the path of the Pilgrim; his language ran like a bright stream with the morning mist about it—a reality, but not looking as one. Frequently, however, he seems to have forgotten that he was relating what was seen in sleep; and he tells a portion of his story as the chronicler of events beheld in open day.

This is a great defect in the structure of the narrative, considered as a work of literary art; but we question whether it may not have accidentally aided both its popularity and its usefulness. An ordinary reader may feel, for a time, pleasantly soothed by the mystery of a vision; but he cannot be long sustained in this state of mind; and his curiosity and interest will be greatly increased when, suddenly awakened by the rougher language of apparent facts, he begins to think that the whole may be a reality.

Among these preliminary considerations respecting the general plan of the work, there is one which raises the question of its proper and direct aim. It is very evident that a man passing from the first stage of conversion to the full accomplishment of his salvation, must, in the course of that eventful progress, have numberless trials to encounter and burdens to bear, which will not be all of one nature, or arise from one source. In particular states of mind everything which would otherwise practically affect us will be made subordinate to one great internal anxiety. To remove that anxiety, or satisfy the desire in which it has arisen, the entire power of the understanding will be so engaged that the world and its concerns will vanish into oblivion. But this forgetfulness of the various complicated objects and purposes of life, in the pursuit of one design, will either prove that the design itself is faulty, or that, if it be in every respect worthy of admiration, there is some error in the mode adopted for effecting it. No doubt can exist that if a sublime idea has been realized, but at the expense of objects which claimed a corresponding regard, the realization of that same idea with no such loss, but with the additional fulfilment of numberless gracious purposes, will be incomparably more worthy of imitation. The principle is illustrated by the different manner in which the design of Christianity itself has been followed out by men of various characters. In some cases, a fervent devotion has rendered penitents and believers hermits, ascetics; in others, the most active of all the benefactors of mankind.

The most superficial view of Bunyan's intention in *The Pilgrim's Progress* obliges the reader to consider how far it practically represents the ordinary trials of a christian life. In one respect every inquiry of this kind tends to increase our admiration of its truthfulness. The better the memory is stored with lessons of experience, the more ardent the desire of the soul for spiritual liberty and perfection, the more readily do we discover a correspondence between the knowledge thus acquired and the several steps in Christian's progress.

But however complete the representation of the spiritual burdens and struggles of a believer, it must be felt by many readers anxious to follow the example of Christian, that though his burden is their burden, and his hope their hope, his case does not wholly describe their own. Christian is represented as bearing no other burden but that of sin; as leaving behind him all care except that of his own mind and thoughts. But there are burdens on every human heart besides the burden of sin; and the common duties and business of life create a multitude of cares which cannot be treated as an internal sorrow or anxiety, but must be met by a bold, vigorous activity. Of these things no adequate image is given in the progress of Bunyan's Pilgrim. Having warned his family of their danger, and set out on his journey, he travels on without giving us any reason to suppose that the ties of home and natural affection entered, as an element, into the struggles of his life. The salvation of his own soul is the one prominent exclusive object. Still more, the helps and obstacles to that salvation are not represented as they may be seen through the medium of actual life. St. Anthony, St. Nilus, or any other of the anchorites of the Thebais, may be supposed to have had the same conflicts, and to have looked, though uncertainly, for the same guidance. No man in the real daily walk of christian life can have any one grace in his heart which will not be materially modified in its action by outward circumstances. To represent him as under the trials of faith, with nothing to render them severe after the first is over but his own passions or weaknesses, is to frame an imaginary case; life is a battle as well as a pilgrimage. The enemies of faith may be the believer's own household. It is an error to describe him as able to escape from such ties by one act of desperation. They will be upon him in his actual progress every step he sets; and if he triumph, it must be over them, as well as over the enemy in his heart.

A simple history of the soul might be written so as to embrace many beautiful and edifying lessons. But Bunyan seems to have proposed to show how a man with all his natural affections, as well as sins and infirmities about him, may traverse the path of life. Supposing that such was his design, there is, at least, an appearance of defective example. A man is represented as contending successfully with every obstacle to his salvation. He passes through various scenes, some dark and terrible, others as bright and cheering; but in the whole of his long course he meets with no occasion for the common exercise of domestic or social love; and we see him at the gate of heaven, having reached it by a path singularly free from all the usual appeals to human sympathies. Most men must feel, at whatever stage of their pilgrimage they be, that they are surrounded by objects, oppressed by cares, tried by temptations, which render the side-ways of their course much more difficult to pass than those which were seen in Bunyan's dream. The readiest answer to such suggestions is this. Bunyan's actual intention may have been to trace the course of a believer in conflict only with spiritual enemies, and triumphing mainly by the isolation of his affections from every other consideration. Or it may readily be supposed, and probably with a nearer approach to the fact, that without any plan artificially laid, he felt that could he image a penitent upon the path of life, and follow him, step by step, till he reached the goal of his pilgrimage, it might be fairly inferred that the poor wayfarer, steadily and triumphantly accomplishing his course, had left no debt by the way unpaid; had passed no wounded stranger untended; had not coldly forgotten the friends of his childhood, or the present inmates of his home. The deep conviction which he undoubtedly had of the vital activity of a true faith would readily lead him to such a conclusion; and hence he may have thought that enough was done when he had fairly set his pilgrim forward, under the guidance of Evangelist, to the strait gate, and the foot of the cross.

But while even this might suffice to explain away the appearance of defect in the representation of human life as it really is, it ought especially to be noticed, that the christian graces become prominent actors in the scene as soon as the Pilgrim reaches the palace called Beautiful. Piety and Charity discourse with him on all the points of holy duty. It is they who show him the Delectable Mountains in the distant horizon; and they accompany him, with Discretion and Prudence, into the Valley of Humiliation. Their lessons ever after furnished the Pilgrim with practical wisdom. He carried from the palace, made beautiful by their presence, the sweet influences of love, holiness, and all the gentler virtues becoming his profession. We have not the outward forms, or circumstances, in which these graces might have exhibited their life and power; but they were in his heart, and he was as well prepared to prove them, when occasion served, as to battle, in the strength of faith, with the terrible Apollyon. Still it may be answered, that there is no want of incident where the sterner virtues are concerned; or where difficulties and dangers oppose themselves to the Pilgrim's course; and that it would have been as easy to create some scene in which Charity might appear as the chief actor, as those in which Diffidence and Despair are personified, and become so visible to the dreamer's eye. If this be allowed, we can only reply, that Bunyan's own impressions of the conflicts and dangers of a christian life were of a deeper, stronger character, than those made by its enjoyments. He felt both powerfully; but as he looked back upon the path along which divine grace had led him, he could not think so much of the mercy which had made his heart gentle, as of the mighty power of the Spirit which had given him the victory over despair and death. He had visited the palace Beautiful; he had been refreshed on the Delectable Mountains; and walked by the sweet waters of comfort. These were the delight of his memory. They entered readily into the dreams of his soul. He never forgot the soft low music of the words which Charity and her sisters had breathed into his ear. But the ideas thus created had never the intense distinctness, or overpowering presence in his mind, so characteristic of those which attended his early conflict. His was the experience of a man in whose nature sin and death were strong. The events of the battle by which they lost their prey had too much of awe and solemnity in them not to cast a shadow over all others.

Having given this general view of what may be questionable in Bunyan's plan, we will consider somewhat more particularly how it represents the stages of a spiritual pilgrimage. This is a subject of momentous interest. No admiration of an author, however renowned either for piety or genius, or for both combined, ought to tempt us into forcing the reality to answer the dream, instead of trying the fiction by the reality. Adopting this caution, we begin with the first incident in the history of the Pilgrim. He is awakened to a sense of his danger, and of that by which all who surround him are threatened. They are warned in vain by his outcries. His own family prove alike insensible to his entreaties. He escapes alone. The clamours of those whom he loves cause the first pang in his changed heart. They reprove his flight; entreat him to return to his old ways. He weeps bitter tears to think he must separate himself from them; but he persists, and pursues his solitary path.

Unhappily, this part of the story represents a very common case. The head of a family discovers that he has been living without God among people strangers, like him, to heaven. He takes the course which religion and wisdom prescribe, and, whatever others may do, resolves to seek salvation. But though, in a multitude of instances, the husband and father only thus enters upon the path of life, and is obliged to suffer the grief of leaving those whom he most tenderly loves in the midst of danger,

there are so many cases of an opposite character, that it would be a great injury to the humble, trembling penitent, meditating the cost of turning from the world to God, if he supposed that, like Bunyan's Pilgrim, he must necessarily go on his way without the companionship of a single sympathizing, loving heart. It is more encouraging, more favourable to the interests of holiness, to exhibit the early stages of divine life with as much of light and beauty upon them as any degree of truthful hope may permit. The believer may find himself alone, but he may have many to rejoice with him. There will probably be at least some one among those whom he has cherished sufficiently assured of the wisdom and the love trusted in other things, to trust it in this the most important of all.

The next incident in the narrative may be similarly questioned. Christian has no sooner commenced his journey than he falls into the Slough of Despond. This is, doubtless, a circumstance in the experience of many converts; but it would scarcely be prudent for a teacher of the gospel, inviting men to enter into covenant with its dear and gracious Author, to insist upon it as necessarily following upon conversion. It is a danger—a trial against which they are to be warned; but it is, at least, as consistent with the general representations of divine truth, to encourage the penitent with the hope of a sufficient grace even from the commencement of his course. It is an interesting circumstance in the story, that Faithful passed over the Slough of Despond, but without any mishap. Other incidents may be found, in which there is this useful intimation of a varied experience. Christian's case was that which Bunyan, in his own heart, felt to be the most probable. He had fled from threatened destruction, but had long to struggle in agony and darkness before he could indulge any hope of safety.

A lesson rich in meaning is conveyed by the minor incidents introduced between the meeting with Evangelist, and the deliverance effected by the cross. The very wide field, beyond which a keen eye might discern the narrow wicket-gate; the glimmering light visible, after an earnest gaze, even to the Pilgrim; the gate reached, and opened by the man with such kindly gravity in his looks and words; and then the Interpreter's house, with its chambers of imagery, are just such productions of Fancy as we may look for from her when she is contented to be the quiet handmaid of wisdom.

But incidents of a very different character are employed to illustrate the narrative. If the author, by the use of some delightful pictures, proved his possession of an active and agreeable fancy, he gave equal evidence, in another way, of his knowledge of human nature, and of his power and skill as a keen satirist. Pliable and Obstinate, with a very slight change of name, would have been admirable subjects for the humour of Addison; Mr. Legality, with his son, young Mr. Civility, and Mr. Worldly Wiseman, might have sat for their portraits to Swift.

The great event of the pilgrimage is skilfully placed at such a stage of the journey as allowed for important introductory descriptions, without anticipating the account of Christian's pardon and justification. Two points were to be considered. The invention of incidents adapted to excite an interest in the story; and such an arrangement of those incidents that there might be no violation of theological propriety. In the former case, Bunyan has shown a happy skill in creating a sufficient degree of curiosity and sympathy to make us anxious for the Pilgrim's triumph. His courage and simplicity are admirably contrasted with the folly or baseness of those whom he encounters on the way: We feel that it will give us pleasure to find such a humble, honest, kindly heart as his relieved of its burden and distress.

It is much easier to determine the degree of praise due to this inventive excellence, than to speak with confidence of the theological exactness displayed in the structure of the narrative. A severe and suspicious critic might ask, how it is, that so little notice is given of the presence, or work, of the Divine Spirit in the progress of the Pilgrim? And how he could find the way to the cross of Christ, or rather attain to such a justifying faith in his sufferings, without an expressed reference to the illumination of the great guide into all truth? Such a critic might object, that even Evangelist and the Interpreter had themselves stood in need of this guide; and that it is strange they made no allusion to his name or office. There is an exquisite beauty in the picture of the Pilgrim, on his lonely way, arriving at the foot of the bare, desolate hill; ascending it sorely weary with his travel, and the burden which oppressed him; contemplating, with a mingling of mysterious astonishment, awe, and love, the cross, rising from the rock against the wide, tempestuous sky, and the grave at its foot, to all appearance fathomless, and extending into the unseen, outer darkness; and then, as he thought of the sufferer on that cross, and the victor over that grave, feeling a new power in his heart, the birth of a faith, such as he never had before, and, in the strength of the grand convictions thus created, shaking off the burden which had so long both terrified and debased him.

We have the key to all this in the author's well known theological system. He had no intention of representing a penitent as simply looking at the cross, and that with no sacrifice upon it, and by this one act of faith and adoration obtaining deliverance from the pressure of guilt. Though expressed but as an after-thought—

"Blest cross, blest sepulchre, blest rather be
The Man that there was put to death for me;"—

the crucified Saviour, and not the cross only, was the object of contemplation. So also, though merely a word here and there is all that we have in reference to the Holy Spirit, Bunyan's experience of His operations was far too profound to allow us to suspect, for a moment, that he did not assign them their proper place in his application of the gospel. But though acquaintance with his own history and doctrines may suffice, as far as it goes, to prevent any mistake on this subject, it cannot be denied, that, to a person knowing nothing of his views, except through *The Pilgrim's Progress*, he may seem to have been less occupied in meditating on the work of the Spirit, than in contemplating the atoning sufferings of Christ. A reader versed in the writings of Howe or Owen will feel assured that, if either of those great men had undertaken to trace, whether in allegory or otherwise, the history of a christian from his new-birth to his consummation in holiness, he would have allowed an incomparably more prominent place to the agency of the Spirit; would have spoken of Him in fuller, plainer terms; would have given Him more to do; represented Him more visibly to our apprehension; ascribed Him praise in terms more definite and audible. There is practically the more serious consideration, whether a person ignorant of the christian system might not suffer some harm if he should take *The Pilgrim's Progress* as affording an adequate representation of fundamental truths.

The observations here made will hold good both of the literary and doctrinal character of the rest of the book. Genius only, in its highest mood of solemn thought, could have described the Valley of the Shadow of Death in words of such terrible significancy. And when we see the light breaking in from the rising sun, like the fair dawn in the chamber of peace, it falls upon the heart like one of those sweet ideal realities which some few rare books are especially given to transmit. A large portion of just, but bitter satire is intermixed with these glories of the work. Vanity Fair has formed the groundwork of a far more polished ridicule; and the classes of men, represented by those who followed Christian and Hopeful out of the city, have been described with more effect, because a little more ingeniously masked; but, in these, as in the earlier cases, there is genuine English humour. Hogarth brought Vanity Fair within the compass of a picture-frame; and Fielding and Smollet, without either religious or moral intention, show how the men with whom Christian disputed perform their part in the world. In all this there is a wonderful variety. Bunyan's power of invention was as great as the truthfulness of his pictures. Doubting Castle and Giant Despair, with the beautiful little rural sketch of the river-side, planted with trees, green and fruitful, and the meadow covered with lilies, remind us of Spenser, or of Washington Irving's descriptions of those sweet English home-scenes which inspired the happiest parts of the "Sketch Book."

Such excellences as those above noted are apparent to most readers. There is another of great value, but not, perhaps, quite so obvious. However close the correspondence between the experience of one Christian and that of another, in the essential acts and passages of divine life, the varieties of individual temper, and the difference in outward circumstances, must tend to bring believers acquainted with very opposite classes of companions, and very different scenes. Bunyan's study of human nature had enabled him to detect the nicest distinctions of religious character. These he has skilfully exhibited, sometimes in dialogue, at others in brief narratives. The account of Little-faith is an admirable specimen of the latter: the conversation with Ignorance of the former. Both Hopeful and Faithful are types of large classes of believers distinguished from each other by differences not broadly displayed, but very important: important especially to those who would be greatly discouraged were divine grace visible under only one or two conspicuous forms. There is some danger, alluded to already, in the exclusive contemplation of a course like that of the chief character in the book. Christian's sufferings and deliverances represent with great exactness those of many converts. But there is as large a number to be saved whose progress, in some of its stages, will have very little resemblance to his, though occasionally brought close together; not only walking on the same path, but tenderly conversing with each other, and sharing the same season of repose. An attentive reader will observe this, and feel increasing reverence for Bunyan's talent and truthfulness the more carefully he examines his minuter delineations of spiritual character.

Viewed in respect to these considerations, the second part of the work has both a merit and a value not always sufficiently appreciated. It suggests the idea that Bunyan himself had an after-thought of the inadequacy of his own, or of Christian's single experience, to stand as a symbol of the great and common pilgrimage. The subordinate characters, in the first part, were ingeniously contrived to give a more general air to the narrative. They convey instruction which forcibly appeals to the conscience, as soon as it has learnt to trace the outlines so warily drawn; but, as lessons of experience, they are less calculated to awaken self-inquiry than to furnish a not yet humbled mind with sharp-pointed weapons to attack the ordinary follies and vices of the world. In this, they only share the fate of satire generally. The likeness to objects passing to and fro before the eyes can be discovered without any trouble; and when discovered affords a keen delight, and increases the feeling of self-superiority. But it is always more or less a painful exercise to look inward; and the smart which satire creates, even when fairly applied, does not commonly humble so much as it irritates.

It required, therefore, somewhat more than the introduction of characters slightly sketched, and then dismissed, to enforce the grand design of the lesson on different minds and tempers. The history of Christiana and Mercy is an admirable supplement to that of the earlier pilgrims. They are something far more than ingenious personifications. We feel for them as for gentle, earnest women, whom we have met on the actual path of life, striving against real difficulties with a real fortitude. The account given of their passage across the Slough of Despond affords that example of another kind of experience, which most readers will wish for after contemplating the melancholy case of Pliable and Christian. Equally interesting is the description given of their cautious walk down the Hill of Difficulty into the Valley of Humiliation. The entire account of the latter is full of instruction. It is hardly equalled by any other part of the narrative. How sweet is the idea of Mercy finding herself more than usually content and joyous in that low, tranquil valley! How cleverly is Mr. Fearing introduced under the guidance of Mr. Great-heart, the latter telling us, that troublesome as that poor pilgrim was at almost all other times, he showed himself teachable and cheerful in the Valley of Humiliation! Even the Valley of the Shadow of Death has its special objects both of terror and consolation for these new travellers. The phantoms which haunt their path are many and various; but they have daylight with them; and Mr. Great-heart is close at their side. Christiana, amid all her alarms, contrasts the passage through the gloomy valley, made under such circumstances, with her husband's journey along the same path. "Poor man!" she exclaims, "he went here all alone in the night: he had night almost quite through the way." How sweet and womanly is this!

As the narrative advances, so the plot of the story thickens, and the number of characters is increased. It is not in all cases that either taste or judgment is displayed in the selection of incidents. Some of them are absurdly trivial; some of them, gravely related, must make even a serious countenance relax into a smile. We fear that with ordinary readers the impression left by the exquisite delineations of which we have spoken, cannot fail to be weakened by these puerilities. The simplicity of the concluding scene is not without touches of pathos. But words and images, proper only to an actual dying, are intruded into the allegory where it ought to have been most strictly preserved. There is great beauty in the picture of the country and city where the pilgrims met in company, and awaited their summons from the King. Another kind of merit belongs to the short, instructive speeches with which the principal personages take their departure. The practised dramatist could not have succeeded better in preserving consistency of character in these last expressions of sentiment.

The inferences to be drawn from these remarks may be briefly stated. However varying the standard by which genius is judged, no rule or definition at present known can deny that quality to the author of *The Pilgrim's Progress*. The power and vivacity with which he describes character, and presents a continual succession of grave or sparkling incidents; the interchange of pathos and satire; the unobtrusive beauty of his landscapes, and the firm grasp of the moral purpose felt throughout, are so many marks of that peculiar creative talent to which every other kind of ability owes obeisance. But though inventive and original, his fancy only rarely takes a lofty flight. His appeals to sympathy are often exquisitely tender; but his pathos is never profound. In the view which his own experience and circumstances led him to take of divine truth, he dwells with a singular and rapturous delight on the doctrines to which he was indebted for the first dawn of peace upon his soul; but he does not afford so distinct a representation of others.

No human composition makes any approach to perfection. The productions to which the world rightly attributes the highest praise, are full of faults. Bunyan has many; but none which can remove him from the ranks of those most favoured of men on whom the light of heaven has shone with a sanctifying and fruitful influence. *The Pilgrim's Progress* will remain, to the end of time, one of the choicest of the many treasures secured to us in the living language of England.

H. S.

THE PILGRIM'S PROGRESS

FROM

THIS WORLD TO THAT WHICH IS TO COME,

DELIVERED UNDER THE SIMILITUDE OF A DREAM.

WHEREIN IS DISCOVERED, THE MANNER OF HIS SETTING OUT, HIS DANGEROUS JOURNEY,
AND SAFE ARRIVAL AT THE DESIRED COUNTRY.

“*I have used similitudes.*”—Hos. xii. 10.

THE AUTHOR'S APOLOGY FOR HIS BOOK.

WHEN at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode : nay, I had undertook
To make another ; which, when almost done,
Before I was aware, I this began.

And thus it was : I, writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I set down :
This done, I twenty more had in my crown ;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.

Well, so I did ; but yet I did not think
To show to all the world my pen and ink
In such a mode ; I only thought to make
I knew not what ; nor did I undertake
Thereby to please my neighbour ; no, not I ;
I did it mine own self to gratify.

Neither did I but vacant seasons spend
In this my scribble ; nor did I intend
But to divert myself, in doing this,
From worse thoughts which make me do amiss.

Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd, it came ; and so I penn'd
It down ; until at last it came to be,
For length and breadth, the bigness which you
see.

Well, when I had thus put my ends together,
I shov'd them others, that I might see whether

They would condemn them, or them justify ;
And some said, Let them live ; some, Let them die ;
Some said, John, print it ; others said, Not so :
Some said, It might do good ; others said, No.

Now was I in a strait, and did not see
Which was the best thing to be done by me :
At last I thought, Since you are thus divided,
I print it will ; and so the case decided.

For, thought I, some I see would have it done,
Though others in that channel do not run :
To prove, then, who advised for the best,
Thus I thought fit to put it to the test.

I further thought, if now I did deny
Those that would have it thus to gratify,
I did not know but hinder them I might
Of that which would to them be great delight :
For those which were not for its coming forth,
I said to them, *Offend you I am loth ;*
Yet, since your brethren pleased with it be,
Forbear to judge, till you do further see.

If that thou wilt not read, let it alone ;
Some love the meat, some love to pick the bone ;
Yea, that I might them better palliate,
I did too with them thus expostulate :

May I not write in such a style as this ?
In such a method too, and yet not miss
My end, thy good ? Why may it not be done ?
Dark clouds bring waters, when the bright bring
none.

Yea, dark or bright, if they their silver drops
Cause to descend, the earth, by yielding crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together ;
Yea, so commixes both, that in their fruit
None can distinguish this from that ; they suit
Her well when hungry, but, if she be full,
She spews out both, and makes their blessing null.

You see the ways the fisherman doth take
To catch the fish ; what engines doth he make.
Behold ! how he engageth all his wits ;
Also his snares, lines, angles, hooks, and nets :
Yet fish there be, that neither hook nor line,
Nor snare, nor net, nor engine, can make thine :
They must be groped for, and be tickled too,
Or they will not be catch'd, what'er you do.
How does the fowler seek to catch his game ?
By divers means, all which one cannot name :
His guns, his nets, his lime-twigs, light, and bell ;
He creeps, he goes, he stands, yea, who can tell
Of all his postures ? Yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle to catch *this* ;
Yet, if he does so, *that* bird he will miss.

If that a pearl may in a toad's head dwell,
And may be found too in an oyster shell :
If things that promise nothing do contain
What better is than gold, who will disdain,
That have an inkling of it, there to look,
That they may find it ? Now, my little book
(Though void of all these paintings that may make
It with this or the other man to take)
Is not without those things that do excel
What do in brave but empty notions dwell.

*Well, yet I am not fully satisfied
That this your book will stand when soundly tried.*

Why, what's the matter ? *It is dark !* What
though ?

But it is feigned. What of that ? I trow
Some men, by feigned words, as dark as mine,
Make truth to spangle, and its rays to shine !
But they want solidness. Speak, man, thy mind !
They drown the weak ; metaphors make us blind.

Solidity, indeed, becomes the pen
Of him that writeth things divine to men .
But must I needs want solidness, because
By metaphors I speak ? Were not God's laws
His gospel laws, in olden time held forth
By shadows, types, and metaphors ? Yet loth
Will any sober man be to find fault
With them, lest he be found for to assault
The Highest Wisdom ! No, he rather stoops,
And seeks to find out what by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him ; and happy is he
That finds the light and grace that in them be.

Be not too forward, therefore, to conclude
That I want solidness, that I am rude :
All things solid in show, not solid be ;
All things in parable despise not we,
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave
My dark and cloudy words, they do but hold
The truth, as cabinets enclose the gold.

The prophets used much by metaphors
To set forth truth ; yea, who so considers
Christ, his apostles too, shall plainly see
That truths to this day in such mantles be.

Am I afraid to say, that holy writ,
Which for its style and phrase puts down all wit,
Is everywhere so full of all these things *
(Dark figures, allegories) ? yet there springs
From that same book, that lustre, and those rays
Of light, that turn our darkest nights to days.

Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any ; yea, and let him know,
That in his best things there are worse lines too.

May we but stand before impartial men,
To his poor one I dare adventure ten,
That they will take my meaning in these lines
Far better than his lies in silver shrines
Come, truth, although in swaddling-clouts I find,
Informs the judgment, rectifies the mind ;
Pleases the understanding, makes the will
Submit ; the memory to it doth fill
With what doth our imagination please ;
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse ;
But yet grave Paul him nowhere did forbid
The use of parables, in which lay hid
That gold, those pearls, and precious stones that
were
Worth digging for, and that with greatest care.

Let me add one word more : O man of God !
Art thou offended ? Dost thou wish I had
Put forth my matter in another dress ?
Or that I had in things been more express ?
To those that are my betters, as is fit,
Three things let me propound, then I submit :

1. I find not that I am denied the use
Of this my method, so I no abuse
Put on the words, things, readers, or be rude
In handling figure or similitude,
In application ; but all that I may
Seek the advance of truth, this or that way.
Denied, did I say ? Nay I have leave,
(Examples too, and that from them that have
God better pleased, by their words or ways,
Than any man that breatheth now-a-days.)
Thus to express my mind, thus to declare
Things unto thee that excellentest are.

2. I find that men as high as trees will write
Dialogue-wise ; yet no man doth them slight
For writing so : indeed, if they abuse
Truth, cursed be they, and the craft they use
To that intent ; but yet let truth be free
To make her sallies upon thee and me,

Which way it pleases God ; for who knows how,
 Better than he who taught us first to plough,
 To guide our minds and pens for his design ?
 And he makes base things usher in divine.

3. I find that holy writ, in many places,
 Hath semblance with this method, where the cases
 Do call for one thing to set forth another :
 Use it I may then, and yet nothing smother
 Truth's golden beams : nay, by this method may
 Make it cast forth its rays as light as day.

And now, before I do put up my pen,
 I'll show the profit of my book ; and then
 Commit both me and it unto that Hand
 That pulls the strong down, and makes weak ones
 stand.

This book it chalketh out before thine eyes
 The man that seeks the everlasting prize :
 It shows you whence he comes, whither he goes ;
 What he leaves undone ; also what he does :
 It also shows you how he runs and runs,
 Till he unto the Gate of Glory comes.

It shows too who set out for life amain,
 As if the lasting crown they would obtain.
 Here also you may see the reason why
 They lose their labour, and like fools do die.

This book will make a traveller of thee,
 If by its counsel thou wilt ruled be.
 It will direct thee to the Holy Land,
 If thou wilt its direction understand ;

Yea, it will make the slothful active be ;
 The blind also delightful things to see:

Art thou for something rare and profitable ?
 Or wouldst thou see a truth within a fable ?
 Art thou forgetful ? Wouldest thou remember
 From New-year's day to the last of December ?
 Then read my fancies ; they will stick like burs,
 And may be to the helpless comforters.

This book is writ in such a dialect
 As may the minds of listless men affect :
 It seems a novelty, and yet contains
 Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy ?
 Wouldst thou be pleasant, yet be far from folly ?
 Wouldst thou read riddles and their explanation,
 Or else be drowned in thy contemplation ?
 Dost thou love picking meat ? Or wouldst thou see
 A man i' the clouds, and hear him speak to thee ?
 Wouldst thou be in a dream, and yet not sleep ?
 Or wouldst thou in a moment laugh and weep ?
 Wouldest thou lose thyself and catch no harm,
 And find thyself again without a charm ?
 Wouldst read thyself, and read thou know'st not
 what,
 And yet know whether thou art blest or not,
 By reading the same lines ? Oh, then, come
 hither !
 And lay my book, thy head, and heart together.

JOHN BUNYAN.

THE PILGRIM'S PROGRESS

FROM THIS WORLD TO THAT WHICH IS TO COME.

PART I.

As I walked through the wilderness of this world, I lighted on a certain place where was

The Jail. a den, and laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed, and, behold, I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. (Isa. lxiv. 5. Luke xiv. 33. Ps. xxxviii. 4. Hab. ii. 2.) I looked, and saw him open the book, and read therein; and, as he read, he wept and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" (Acts ii. 37.)

In this plight, therefore, he went home, and restrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore, at length, he brake his mind to his wife and children; and thus he began to talk to them: Oh, my dear wife, said he, and you the children of my bowels, I, your dear friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am

This world. certainly informed that this our city will be burnt with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered.

At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did. He told them, Worse and worse. He also set to talking to them again; but they began to be hardened. They also thought to drive away

his distemper by harsh and surly carriage to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his

own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?" (Acts xvi. 30, 31.)

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, and asked, Wherefore dost thou cry?

He answered, Sir, I perceive, by the book in my hand, that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second. (Heb. ix. 27. Job xvi. 21, 22. Ezek. xxii. 14.)

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet. (Isa. xxx. 33.) And, Sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution: and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll; and there was written within, "Fly from the wrath to come." (Matt. iii. 7.)

The man therefore read it, and looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate? (Matt. vii. 13, 14.) The man said, No. Then said the other, Do you see yonder shining light? (Ps. cxix. 105. 2 Pet. i. 19.) He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do. So I saw in my dream, that the man began to run. Now he had not run far

Conviction of the necessity of fleeing.

Christ, and the way to him, cannot be found without the word.

from his own door, when his wife and children (perceiving it) began to cry after him to return, (Luke xiv. 26;) but the man put his fingers in his ears, and ran on, crying, Life! life! eternal

life! So he looked not behind him, (Gen. xix. 17,) but fled towards the middle of the plain.

The neighbours also came out to see him run; and, as he ran, some mocked, others threatened,



and some cried after him to return; and among

They that fly
from the wrath
to come, are a
gazing-stock to
the world.

those that did so, there were two that were resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other

Pliable. Now by this time the man was got a good distance from them; but, however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are you come? They said, To persuade you to go back with us. But he said, That can by no means be. You dwell, said he, in the city of Destruction; the place also where I was born: I see it to be so, and, dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbours, and go along with me.

Obst. What, said Obstinate, and leave our friends and our comforts behind us?

Chr. Yes, said Christian, (for that was his name.) because that all which you shall forsake is not worthy to be compared with a little of that that

I am seeking to enjoy, (2 Cor. iv. 18;) and if you will go along with me, and hold it, you shall fare as I myself; for there, where I go, is enough and to spare. (Luke xv. 17.) Come away, and prove my words.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an inheritance incorruptible, undefiled, and that fadeth not away; and it is laid up in heaven, (1 Pet. i. 4—6. Heb. xi. 6, 16,) and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

Obst. Tush, said Obstinate, away with your book; will you go back with us, or no?

Chr. No, not I, said the other, because I have laid my hand to the plough. (Luke ix. 62.)

Obst. Come, then, neighbour Pliable, let us turn again, and go home without him: there is a company of these crazy-headed coxcombs, that, when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason

Pli. Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after are better than ours: my heart inclines to go with my neighbour.

Obst. What! more fools still! Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

Chr. Nay, but do thou come with thy neighbour Pliable; there are such things to be had which I spoke of, and many more glories besides. If you believe not me, read here in this book; and, for the truth of what is expressed therein, behold, all is confirmed by the blood of Him that made it. (Heb. ix. 17—22.)

Pli. Well, neighbour Obstinate, said Pliable, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?

Chr. I am directed by a man whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instruction about the way.

Pli. Come then, good neighbour, let us be going. Then they went both together.

Obstinate goes railing back. *Obst.* And I will go back to my place, said Obstinate: I will be no companion of such misled, fantastical fellows.

Now I saw in my dream, that when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.

Chr. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me. Had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come, neighbour Christian, since there are none but us two here, tell me now farther, what the things are, and how to be enjoyed, whither we are going.

Chr. I can better conceive of them with my mind, than speak of them with my tongue: but yet, since you are desirous to know, I will read of them in my book.

Pli. And do you think that the words of your book are certainly true?

Chr. Yes, verily; for it was made by him that cannot lie. (Tit. i. 2.)

Pli. Well said; what things are they?

Chr. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever. (Isa. lxv. 17. John x. 27—29.)

Pli. Well said; and what else?

Chr. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven. (2 Tim. iv. 8. Rev. xxii. 5. Matt. xiii. 43.)

Pli. This is very pleasant; and what else?

Chr. There shall be no more crying, nor sorrow; for He that is owner of the place will wipe all tears from our eyes. (Isa. xxv. 8. Rev. vii. 16, 17; xxi. 4.)

Pli. And what company shall we have there?

Chr. There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them. (Isa. vi. 2. 1 Thess. iv. 16, 17.) There also you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns, (Rev. iv. 4;) there we shall see the holy virgins with their golden harps, (Rev. xiv. 1—5;) there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love they bare to the Lord of the place, all well, and clothed with immortality as with a garment. (John xii. 25. 2 Cor. v. 2—4.)

Pli. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? How shall we get to be sharers thereof?

Chr. The Lord, the governor of the country, hath recorded that in this book, the substance of which is, If we be truly willing to have it, he will bestow it upon us freely. (Isa. lv. 1—8. John vi. 37; vii. 37. Rev. xxi. 6, 7; xxii. 17.)

Pli. Well, my good companion, glad am I to hear of these things: come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew nigh to a very miry slough, that was in the midst of the plain; and they being heedless, did both fall suddenly into the bog. The name of the slough was *The Slough of Despond*. Here, therefore, they

wallowed for a time, being grievously bedaubed with the dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

Pli. Then said Pliable, Ah, neighbour Christian, where are you now?

Chr. Truly, said Christian, I do not know.

Pli. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect between this and our journey's end? May I get out again with my life, you shall possess the brave country alone to be pliable.

For me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the *Slough of Despond* alone: but still he endeavoured to struggle to that side of the slough

Christian, in trouble, seeks still to get farther from his own house.

that was farthest from his own house, and next to the Wicket-gate; the which he did, but could not get out because of the burden that was upon his back. But I beheld in my dream, that a man

came to him, whose name was Help, and asked him, What he did there?

Chr. Sir, said Christian, I was bid to go this way by a man called Evangelist, who directed me



also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

The promises. *Help.* But why did not you look for the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. Then said he, Give me thy hand; so he gave him his hand, and he drew him out, and set

Help lifts him out. him upon sound ground, and bid him go on his way. (Ps. xl. 2.)

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it, that this plat is not mended, that poor travellers might go thither with more security?

And he said unto me, This miry slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction

for sin doth continually run, and therefore it is called the Slough of Despond.

Despond; for still, as the sinner is awakened about his lost condition, arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad. (Isa. xxxv. 3, 4, 8.) His labourers also have, by the direction of his Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions, (and they that can tell, say, they are the best materials to make good ground of the place,) if so be it might have been mended; but it is the Slough of Despond still, and so will be when they have done what they can.

True, there are, by the direction of the Law-giver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men, through the dizziness of their heads, step beside; and then they are bemired to purpose, notwithstanding the steps be there, (1 Sam. xii. 21;) but the ground is good when they are once got in at the gate.

The promise of forgiveness and acceptance to life by faith in Christ.

Now I saw in my dream, that by this time Pliable got home, and is visited by his neighbours. Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back, and some called him fool for hazarding himself with Christian: others again did mock at his cowardliness, saying, Surely, since you began to venture, I would not have been so base as to have given out for a few difficulties: so Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now as Christian was walking solitarily by himself, he espied one afar off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other.

Mr. Worldly Wiseman meets with Christian. The gentleman's name that met him was Mr. Worldly Wiseman: he dwelt in the town of Carnal Policy, a very great town, and also hard-by from whence Christian came. This man then, meeting with Christian, and having some inkling of him, (for Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places.)—Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

Talk between Mr. Worldly Wiseman and Christian. *World.* How now, good fellow, whither away after this burdened manner?

Chr. A burdened manner indeed, as ever I think poor creature had! And whereas you ask me, Whither away? I tell you, sir, I am going to yonder Wicket-gate before me: for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

World. Hast thou a wife and children?

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none. (1 Cor. vii. 29.)

World. Wilt thou hearken to me, if I give thee counsel?

Chr. If it be good, I will; for I stand in need of good counsel.

World. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then;

Worldly Wiseman's counsel to Christian. nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee, till then.

Chr. That is that which I seek for, even to be rid of this heavy burden: but get it off myself I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

World. Who bid thee go this way to be rid of thy burden?

Chr. A man that appeared to me to be a very great and honourable person: his name, as I remember, is Evangelist.

World. I beshrew him for his counsel! there is not a more dangerous and troublesome way in the world than is that into which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the Slough of Despond is upon thee: but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me; I am older than thou: thou art like to meet with, in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not. These things are certainly true, having been confirmed by many testimonies. And should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

World. How camest thou by thy burden at first?

Chr. By reading this book in my hand.

World. I thought so; and it is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, as thine I perceive have done thee, but they run them upon desperate ventures, to obtain they know not what.

Chr. I know what I would obtain; it is ease from my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add, that, instead of those dangers, thou shalt meet with much safety, friendship, and content.

Chr. Sir, I pray open this secret to me

World. Why, in yonder village (the village is named Morality) there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine is from their shoulders; yea, to my knowledge, he hath done a great deal of good this way; ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayst

go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself: there, I say, thou mayst be eased of thy burden; and if thou art not minded to go back to thy former habitation, (as indeed I would not wish thee,) thou mayst send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayst have at a reasonable rate: provision is there also cheap and good; and that which will make thy life the more happy is, to be sure there thou shalt live by honest neighbours, in credit and good fashion.

Christian snared by Mr. Worldly Wiseman's words. Now was Christian somewhat at a stand; but presently he concluded, If this be true which this gentleman hath said, my wisest course is to take his advice: and with that he thus farther spake.

Chr. Sir, which is my way to this honest man's house?

World. Do you see yonder high Mount Sinai. hill?

Chr. Yes, very well.

World. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Christian afraid that Mount Sinai would fall on his head. Legality's house for help; but, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way-side did hang so much over, that Christian was afraid

saw Evangelist coming to meet him, at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; Evangelist finding and coming up to him he looked ^{eth Christian under Mount Sinai.} upon him with a severe and dreadful countenance, and thus began to reason with Christian.

Evan. What dost thou here, Christian? said he: at which words Christian knew not Evangelist reawakened what to answer; wherefore at pre-sons afresh with Christian. sent he stood speechless before him. Then said Evangelist farther, Art not thou the man that I found crying without the walls of the city of Destruction?

Chr. Yes, dear sir, I am the man.

Evan. Did not I direct thee the way to the little Wicket-gate?

Chr. Yes, dear sir, said Christian.

Evan. How is it, then, that thou art so quickly turned aside? For thou art now out of the way.

Chr. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither; but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that gentleman to you?

Chr. Why, he asked me whither I was going; and I told him.

Evan. And what said he then?

Chr. He asked me if I had a family; and I told him. But, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate, to receive farther direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens: so I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped, for fear, as I said, of danger: but I now know not what to do.

Evan. Then said Evangelist, Stand still a little, that I may show thee the words of Evangelist con- vined him of his error. God. So he stood trembling. Then said Evangelist, "See that ye refuse not Him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." (Heb. xii. 25.) He



to venture further, lest the hill should fall on his head: wherefore, there he stood still, and wotted not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burnt, (Exod. xix. 16—18. Heb. xii. 21;) here therefore he did sweat, and quake for fear. And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel; and with that he

said, moreover, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." (Heb. x. 38.) He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his feet as dead, crying, Woe is me, for I am undone! At the sight of which Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall be forgiven unto men." "Be not faithless, but believing." Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one Worldly Wiseman, Mr. Worldly and rightly is he so called; partly Wiseman described by Evangelist because he savoureth only of the doctrine of this world, (1 John iv. 5,) (therefore he always goes to the town of Morality to church;) and partly because he loveth that doctrine best, for it saveth him best from the cross, (Gal. vi. 12;) and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death.

First. Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, "Strive to enter in at the strait gate," the gate to which I send thee; "for strait is the gate that leadeth unto life, and few there be that find it." (Luke xiii. 24. Matt. vii. 13, 14.) From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction: hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly. Thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it before the treasures of Egypt. (Heb. xi. 25, 26.) Besides, the King of glory hath told thee, that he that will save his life shall lose it. And he that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (Matt. x. 37—39. Mark viii. 34, 35. Luke xiv. 26, 27. John xii. 25.) I say, therefore, for man to labour to persuade thee that that shall be thy death, without which, the

truth hath said, thou canst not have eternal life,—this doctrine thou must abhor.

Thirdly. Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease; being by name Legality, is the son of the bondwoman which now is, and is in bondage with her children, (Gal. iv. 21—27;) and is, in a mystery, this Mount Sinai, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be. Ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden: therefore Mr. Worldly Wiseman is an alien, and Mr. Legality is a cheat; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10.)

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him so far as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows:—

Chr. Sir, what think you, is there any hope? May I now go back, and go up to the Wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel: but may my sin be forgiven?

Evan. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths. Yet will the man at the gate receive thee, for he has good-will for men; only, said he, take heed that thou turn not aside again, "lest thou

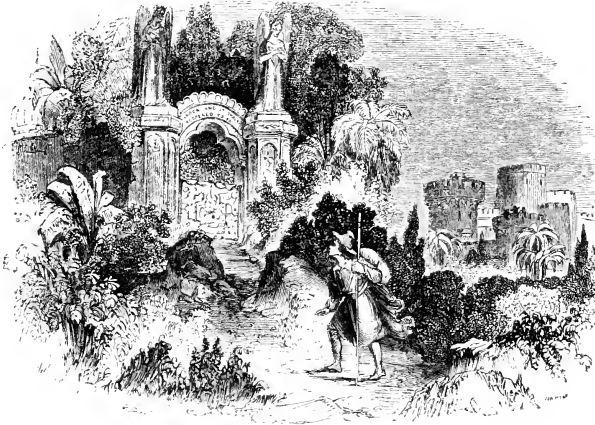
Christian inquires if he may yet be happy.

Evangelist comforts him.

perish from the way, when his wrath is kindled but a little." (Ps. ii. 12.)

Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God speed. So he went on with haste, neither spake he to any man by the

way; nor, if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe till again he was got into the way which he had left to follow Mr. Worldly Wiseman's counsel. So in process



of time Christian got up to the gate. Now, over the gate there was written, "Knock, and it shall be opened unto you." (Matt. vii. 8.)

He knocked, therefore, more than once or twice, saying,

May I now enter here? Will he within
Open to sorry me, though I have been
An undeserving rebel? Then shall I
Not fail to sing his lasting praise on high.

At last there came a grave person to the gate, named Good-will, who asked who was there? and whence he came? and what he would have?

Chr. Here is a poor burdened sinner. I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

The gate will be opened to broken-hearted sinners. *Good.* I am willing with all my heart, said he; and with that he opened the gate.

So when Christian was stepping in, the other gave him a pull. Then said Christian, What means that? The other told him, A little distance from this gate there is erected a strong

Satan envies those that enter the strait gate. castle, of which Beelzebub is the captain: from thence both he, and them that are with him, shoot arrows

at those that come up to this gate, if haply they may die before they can enter in.

Christian enters the gate with joy and trembling. Then said Christian, I rejoice and tremble. So when he was got in, the man at the gate asked him who directed him thither?

Chr. Evangelist bid me come hither and knock, as I did; and he said, that you, sir, would tell me what I must do.

Good. An open door is set before thee, and no man can shut it.

Chr. Now I begin to reap the benefit of my hazards.

Good. But how is it that you came alone?

Chr. Because none of my neighbours saw their danger as I saw mine.

Good. Did any of them know of your coming?

Chr. Yes, my wife and children saw me at the first, and called after me to turn again: also some of my neighbours stood crying, and calling after me to return; but I put my fingers in my ears, and so came on my way.

Good. But did none of them follow you, to persuade you to go back?

Chr. Yes, both Obstinate and Pliable: but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

Good. But why did he not come through?

Chr. We indeed came both together, until we came to the Slough of Despond, into the which we also suddenly fell. And then was my neighbour Pliable discouraged, and would not adventure farther. Wherefore, getting out again on the side next to his own house, he told me I should possess the brave country

alone for him: so he went *his* way, and I came *mine*: he after Obstinate, and I to this gate.

Talk between Goodwill and Christian.

A man may have company when he sets out for heaven, and yet go thither alone.

Good. Then said Good-will, Alas, poor man! is the celestial glory of so little esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Chr. Truly, said Christian, I have said the Christian accus- truth of Pliable; and if I should eth himself be- fore the man at the gate. also say all the truth of myself, it will appear there is no betterment betwixt him and myself. It is true, he went back to his own house, but I also turned aside to go into the way of death, being persuaded thereto by the carnal argument of one Mr. Worldly Wiseman.

Good. Oh, did he light upon you? What, he would have had you seek for ease at the hands of Mr. Legality! they are both of them a very cheat. But did you take his counsel?

Chr. Yes, as far as I durst, I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore there was I forced to stop.

Good. That mountain has been the death of many, and will be the death of many more: it is well you escaped being by it dashed in pieces.

Chr. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps: but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord. But oh! what a favour is this to me, that yet I am admitted entrance here!

Good. We make no objections against any, notwithstanding all that they have Christian is comforted again, and directed yet on his way. done before they come hither; they in no wise are cast out. (John vi. 37.)

And therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? that is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles, and it is as straight as a rule can make it: this is the way thou must go.

Chr. But, said Christian, are there Christian afraid of losing his way. no turnings nor windings, by which a stranger may lose his way?

Good. Yes, there are many ways butt down upon this, and they are crooked and wide: but thus thou mayest distinguish the right from the wrong, the right only being straight and narrow. (Matt. vii. 14.)

Then I saw in my dream, that Christian asked Christian weary of his burden. him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

There is no deliverance from the guilt and burden of sin, but by the death and blood of Christ. He told him, As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself,

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.

Then he went on, till he came at the house of the Interpreter, where he knocked over and over. At last one came to the door, and asked who was there? Christian comes to the house of the Interpreter.

Chr. Sir, here is a traveller, who was bid by an acquaintance of the Goodman of this house to call here for my profit; I would therefore speak with the master of the house.

So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have.

Chr. Sir, said Christian, I am a man that am come from the city of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate at the head of this way, that, if I called here, you would show me excellent things, such as would be helpful to me on my journey.

Inter. Then said the Interpreter, Come in; I will show thee that which will be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him: so he had him into a private room, and bid his man open a door; the which, when he had done, Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head. He is entertained. Illumination. Christian sees a brave picture. The fashion of the picture.

Chr. Then said Christian, What meaneth this? Meaning of the picture.

Inter. The man whose picture this is, is one of a thousand; he can beget children, (1 Cor. iv. 15,) travail in birth with children, (Gal. iv. 19,) and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips: it is to show thee, that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee, that, slighting and despising the things that are present for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward.

Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither Why he showed him this picture first.

thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way. Wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen; lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour, that was full of dust, because never swept; the which, after he had reviewed it a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither water, and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

Chr. Then said Christian, What means this?

Inter. The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin, and inward corruptions that have defiled the whole man. He that began to sweep at first is the law; but she that brought water, and did sprinkle it, is the gospel. Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue. (Rom. v. 20; vii. 7—11. 1 Cor. xv. 56.)

Again; as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of glory to inhabit. (John xiv. 21—23; xv. 3. Acts xv. 9. Rom. xvi. 25, 26. Eph. v. 26.)

I saw moreover in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was *Passion*, and the name of the other *Patience*. *Passion* seemed to be much discontented, but *Patience* was very quiet. Then Christian asked, What is the reason of the discontent of *Passion*? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now. But *Patience* is willing to wait.

Then I saw that one came to *Passion* and brought him a bag of treasure and poured it

down at his feet: the which he took up, and rejoiced therein, and withal laughed *Patience* to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Passion bath his desire, and quickly lavishes all away.

Chr. Then said Christian to the Interpreter, Expound this matter more fully to me.



Inter. So he said, These two lads are figures, *Passion* of the men of this world, and *Patience* of the men of that which is to come: for as here thou seest *Passion* will have all now, this year, that is to say, in this world; so are the men of this world: they must have all their good things now; they cannot stay till the next year, that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," for a bird in the hand is of more authority with them, than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.

Chr. Then said Christian, Now I see that *Patience* has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.

Inter. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore *Passion* had

not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last ; for first must give place to last, because last must have his time to come ; but last gives place to nothing, for there is not another to succeed. He, therefore, that hath his portion first, must needs have a time to spend it ; but he that hath his portion last, must have it

Dives had his lastingly : therefore it is said of good things first. *Dives*, "In thy life-time thou receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented." (Luke xiv. 19—31.)

Chr. Then I perceive it is not best to covet things that are now, but to wait for things to come.

Inter. You say truth, for the things that are seen are temporal, but the things that are not seen are eternal. (2 Cor. iv. 18.) But though this be so, yet since things present and our fleshly appetite are such near neighbours one to another ; and again, because things to come and carnal sense are such strangers one to another ; therefore it is that the first of these so suddenly fall into amity, and that distance is so continued between the second.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it : yet did the fire burn higher and hotter.

Then said Christian, What means this ?

The Interpreter answered, This fire is the work of grace that is wrought in the heart ; he that casts water upon it to extinguish and put it out, is the devil : but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire.

Then said Christian, What means this ?

The Interpreter answered, This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart ; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. And in that thou savest, that the man stood behind the wall to maintain the fire ; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul.

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold, at the sight of which Christian was greatly delighted ; he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither ?

Then the Interpreter took him, and led him up

toward the door of the palace ; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his ink-horn before him, to take the names of them that should enter therein ; he saw also that in the door-way stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there. *The valiant man.* To write, saying, Set down my name,

Sir ; the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force ; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

Come in, come in :
Eternal glory thou shalt win.

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where *Despair like an iron cage.*

Now, the man, to look on, seemed very sad : he sat with his eyes looking down on the ground, his hands folded together ; and he sighed as if he would break his heart. Then said Christian, What means this ? At which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou ? The man answered, I am what I was not once.

Chr. What wast thou once ?

Man. The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others ; I once was, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither. (Luke viii. 13.)

Chr. Well, but what art thou now ?

Man. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out ; oh, now I cannot !

Chr. But how camest thou into this condition ?

Man. I left off to watch and be sober ; I laid the reins upon the neck of my lusts ; I sinned against the light of the word, and the goodness of God ; I have grieved the Spirit, and he is gone ; I tempted the devil, and he is come to me ; I have provoked God to anger, and he has left me ; I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, But is there no hope for such a man as this? Ask him, said the Interpreter.

Chr. Then said Christian, Is there no hope, but you must be kept in the iron cage of despair?

Man. No, none at all.

Chr. Why, the Son of the Blessed is very pitiful.

Man. I have crucified him to myself afresh; I have despised his person; I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace,



(Luke xix. 14. Heb. vi. 4—6; x. 28, 29.) therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, faithful threatenings, of certain judgment and fiery indignation, which shall devour me as an adversary.

Chr. For what did you bring yourself into this condition?

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight: but now every one of those things also bite me, and gnaw me like a burning worm.

Chr. But canst thou not now repent and turn?

Man. God hath denied me repentance. His word gives me no encouragement to believe; yea, he himself hath shut me up in this iron cage: nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity!

Inter. Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

Inter. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The Inter-

preter then bid him tell to Christian the reason of his so doing.

So he began, and said, This night, as I was in my sleep, I dreamed, and behold the heavens grew exceeding black: also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a Man sitting upon a cloud, attended with the thousands of heaven: they were all in flaming fire, also the heavens were on a burning flame. I heard then a voice, saying, "Arise, ye dead, and come to judgment;" and with that the rocks rent, the graves opened, and the dead that were therein came forth. (John v. 28, 29. 1 Cor. xv. 51—58. 2-Thess. i. 7—10. Jude 14, 15. Rev. xx. 11—15.) Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. (Ps. l. 1—3, 22. Isa. xxvi. 20, 21. Mic. vii. 16, 17.) Then I saw the Man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. (Dan. vii. 9, 10. Mal. iii. 2, 3.) I heard it also proclaimed to them that attended on the Man that sat on the cloud, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake;" and with that the bottomless pit opened, just whereabout I stood, out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said

to the same persons, "Gather my wheat into the garner." (Mal. iv. 2. Matt. iii. 12; xviii. 30. Luke iii. 17.) And with that I saw many caught up, and carried away into the clouds, (1 Thess. iv. 13—18.) but I was left behind. I also sought to hide myself, but I could not, for the Man that sat upon the cloud still kept his eye upon me: my sins also came into my mind, and my conscience did accuse me on every side. (Rom. ii. 14, 15.) Upon this I awakened from my sleep.

Chr. But what was it that made you so afraid of this sight?

Man. Why, I thought that the day of judgment was come, and that I was not ready for it: but this frightened me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood: my conscience, too, afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

Inter. Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying—

Here I have seen things rare and profitable,
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand;
Then let me think on them, and understand
Wherefore they showed me were; and let me be
Thankful, O good Interpreter, to thee.

Now, I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. (Isa. xxvi. 1.) Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a Cross, and a little below, in the bottom, a Sepulchre. So I saw in my dream, that just as Christian came up with the Cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by the Cross, and life by his death. Then

When God releases us of our guilt and burden we are as those that leap for joy. He stood still awhile, to look and wonder, for it was very surprising to him that the sight of the Cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. (Zech. xii.

10.) Now, as he stood looking and weeping, behold, three Shining Ones came to him, and saluted him with, "Peace be to thee!" so the First said to him, "Thy sins be forgiven thee," (Mark ii. 5;) the Second stripped him of his rags, and clothed him with change of A Christian can raiment; the Third also set a mark sing, though alone, when God doth give him joy in his heart. on his forehead, and gave him a roll with a seal upon it, (Zech. iii. 4. Eph. i. 13,) which he bid him look on as he ran, and that he should give it in at the Celestial Gate: so they went their way. Then Christian gave three leaps for joy, and went on singing—

Thus far did I come loaden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither! What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest Cross! blest Sepulchre! blest rather be
The Man that there was put to shame for me!

I saw then in my dream, that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the Simple, Sloth, third Presumption. and Presumption.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast, (Prov. xxiii. 34,) for the Dead Sea is under you, a gulf that hath no bottom: awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth. (1 Pet. v. 8.) With that they looked upon him, and began to reply in this sort: Simple said, I see no danger. Sloth said, Yet a There is no per- little more sleep. And Presumption suasion will do, if God said, Every fat must stand upon its openeth not the own bottom. And so they laid eyes. down to sleep again, and Christian went on his way.

Yet he was troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

Chr. Gentlemen, whence came Christian talks you, and whither do you go?

Form. and Hyp. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

Chr. Why came you not in at the gate which

standeth at the beginning of the way? Know ye not that it is written, that "he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?" (John x. 1.)

Form. and Hyp. They said, that to go to the gate for entrance was by all their countrymen counted too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Chr. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

Form. and Hyp. They told him, That as for that, he needed not to trouble his head thereabout; for what they did they had custom for, and could produce, if need were, testimony that would witness it, for more than a thousand years.

Chr. But, said Christian, will you stand a trial at law?

Form. and Hyp. They told him, that custom, it being of so long standing as above a thousand

years, would doubtless now be admitted as a thing legal by an impartial judge. And besides, say they, if we get into the way, what matter is it which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate; and we also are in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

Chr. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go out by yourselves without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another, save that these two men told Christian, that, as to laws and ordinances, they doubted not but that they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness.

Chr. By laws and ordinances you will not be saved, (Gal. ii. 16,) since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me, for I had nothing but rags before. And, besides, thus I comfort myself as

I go. Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back; a coat that he gave me freely in the day that he

stripped me of my rags. I have, He is comforted also with his mark and his roll. moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading as I go on the way: I was also bid to give it in at the celestial gate in token of my certain going in after it; all which things I doubt you want, and want them because you came not in at the gate.

To these things they gave him no answer, only they looked upon each other, and laughed. Then I saw that they went all on, save that Christian kept before, who had no more talk but with himself, and that some-talk with himself. times sighingly, and sometimes comfortably: also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the hill Diffi-He comes to the culty, at the bottom of which was a hill Difficulty-hill Difficulty-spring. There were also in the same place two other ways, besides that which came straight from the gate: one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring, and drank thereof to refresh himself, (Isa. xlix. 10—12;) and then he began to go up the hill, saying,

The hill, though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here:
Come, pluck up heart, let's neither faint nor fear.
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe.

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go,—and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill,—therefore they were resolved to go in those ways. Now, the name of one of those ways was Danger, and the name of the other Destruction. So the one The danger of took the way which is called Dan-turning out of ger, which led him into a great the way. wood; and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

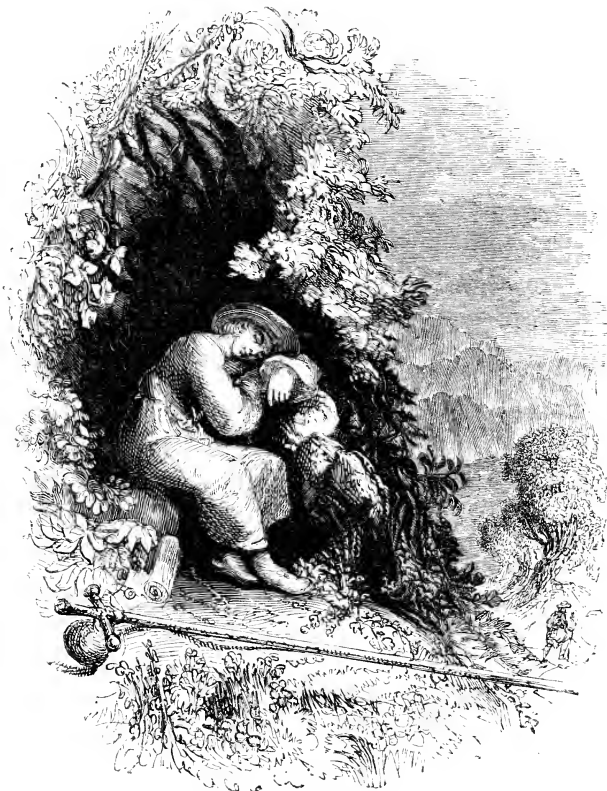
I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now, about the midway to the top of the hill was a pleasant arbour, made by the Lord of

Christian has got his Lord's coat on his back, and is comforted therewith.

the hill, for the refreshment of weary travellers.

A word of grace. Thither, therefore, Christian got, where also he sat down to rest him: then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given

to him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained ^{He that sleeps} him in that place until it was almost ^{is a loser.} night; and in his sleep his roll fell out of his hand. Now, as he was sleeping, there came one to him,



and awaked him, saying, "Go to the ant, thou sluggard; consider her ways, and be wise." (Prov. vi. 6.) And with that, Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Now, when he was got up to the top of the hill, there came two men running amain; ^{Christian meets with Mistrust and Timorous.} the name of the one was Timorous, and of the other Mistrust: to whom Christian said, Sirs, what's the matter? you run the wrong way. Timorous answered, That they were going to the city of Zion, and had got up that difficult place: but, said he, the farther we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lie a couple of lions in the way, whether sleeping or waking we know not; and we could not think, if we came

within reach, but they would presently pull us in pieces.

Chr. Then said Christian, You make me afraid; but whither shall I fly to be safe? If I go back to mine own country, that is prepared for fire and brimstone, and I shall certainly perish there; if I can get to the Celestial City, I am sure to be in safety there: I must venture. To go back is nothing but death; to go forward is fear of death, and life everlasting beyond it; I will ^{Christian shakes yet go forward.} Christian shakes ^{off fear.}

Timorous ran down the hill, and Christian went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein and be comforted; but he felt, and found it not. Then ^{Christian misses his roll, wherein he used to be comforted.} Christian misses his roll, wherein he used to be comforted. was Christian in great distress, and ^{he used to be} ^{comforted.} knew not what to do; for he wanted

that which used to relieve him, and that which should have been his pass into the Celestial City. Here, therefore, he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the

He is perplexed
for his roll. arbour that is on the side of the hill; and, falling down upon his knees, he asked God forgiveness for that foolish fact, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart! Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his roll, that had been his comfort so many times in his journey. He went thus till he came again within sight of the arbour where he sat and slept; but that sight renewed his sorrow

Christian be-
wails his foolish
sleeping. the more, by bringing again, even afresh, his evil of sleeping into his mind. Thus, therefore, he now went on, bewailing his sinful sleep, saying, Oh, wretched man that I am! that I should sleep in the day-time! (1 Thess. v. 7, 8. Rev. ii. 4, 5.) that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I taken in vain! Thus it happened to Israel; for their sin they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: yea, now also I am like to be benighted, for the day is almost spent. Oh, that I had not slept!

Now, by this time he was come to the arbour again, where for a while he sat down and wept;

Christian find-
eth his roll
where he lost it. but at last, (as Providence would have it,) looking sorrowfully down under the settle, there he espied his roll, the which he with trembling and haste caught up, and put into his bosom. But who can tell how joyful this man was when he had gotten his roll again! For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But oh, how nimbly did he go up the rest of the hill! Yet before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: Oh thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk with-

out the sun, darkness must cover the path of my feet, and I must hear the noise of the doleful creatures, because of my sinful sleep! Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on his way. But while he was bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful, and it stood by the highway-side.

So I saw in my dream, that he made haste, and went forward, that if possible he might get lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porter's lodge; and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the Porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is thy strength so small? (Mark iv. 40.) Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none: keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the lions; but taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the Porter was. Then said Christian to the Porter, Sir, what house is this? and may I lodge here to-night? The Porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The Porter also asked whence he was, and whither he was going?

Chr. I am come from the city of Destruction, and am going to Monnt Zion, but because the sun is now set, I desire, if I may, to lodge here to-night.

Port. What is your name?

Chr. My name is now Christian, but my name at the first was Graceless; I came of the race of Japheth, (Gen. ix. 27,) whom God will persuade to dwell in the tents of Shem.

Port. But how doth it happen that you come so late? the sun is set.

Chr. I had been here sooner, but that, wretched man that I am! I slept in the arbour that stands on the hill-side! Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the

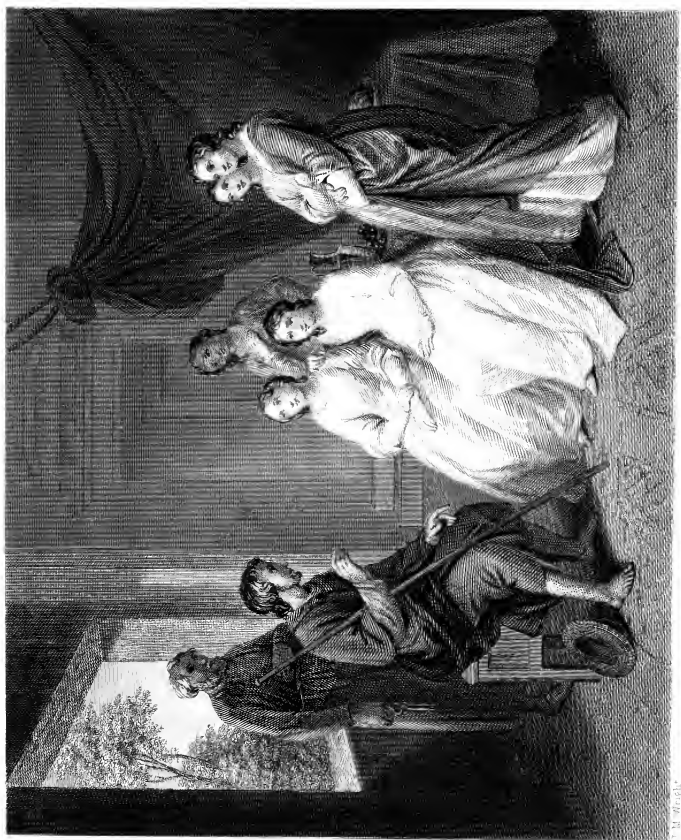
brow of the hill; and then feeling for it, and not finding it, I was forced with sorrow of heart to go back to the place where I slept my sleep; where I found it, and now I am come.

Port. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful the Porter rang



a bell, at the sound of which came out of the door of the house a grave and beautiful damsel, named Discretion, and asked why she was called?

The Porter answered, This man is on a journey from the city of Destruction to Mount Zion; but being weary and benighted, he asked me if he



Christians conversing with Arabian laborers, Bible Society, London.

might lodge here to-night : so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was, and whither he was going ? and he told her. She asked him also, how he got into the way ? and he told her. Then she asked him what he had seen and met with in the way ? and he told her. And at last she asked his name ? So he said, It is Christian ; and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes ; and after a little pause, she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family ; and many of them meeting him at the threshold of the house, said, Come in, thou blessed of the Lord ; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together that, until supper was ready, some of them should have some particular discourse with Christian for the best improvement of time ; and they appointed Piety, Prudence, and Charity to discourse with him : and thus they began.

Piety discourses with him. *Piety.* Come, good Christian, since we have been so loving to you to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage

Chr. With a very good will ; and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a pilgrim's life ?

Chr. I was driven out of my native country by a dreadful sound that was in mine ears ; to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way ?

Chr. It was as God would have it ; for when I was under the fears of destruction, the way of Zion. I did not know whither to go ; but by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the Wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Piety. But did you not come by the house of the Interpreter ?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live ; especially three things ; to wit, how Christ, in despite of Satan, maintains his work of grace in the

heart ; how the man had sinned himself quite out of hopes of God's mercy ; and also the dream of him that thought in his sleep the day of judgment was come.

Piety. Why, did you hear him tell his dream ?

Chr. Yes, and a dreadful one it was, I thought ; it made my heart ache as he was telling of it, but yet I am glad I heard it.

Piety. Was this all you saw at the house of the Interpreter ?

Chr. No ; he took me, and had me where he showed me a stately palace, and how the people were clad in gold that were in it ; and how there came a venturous man, and cut his way through the armed men that stood in the door to keep him out ; and how he was bid to come in, and win eternal glory. Methought those things did ravish my heart. I would have stayed at that good man's house a twelvemonth, but that I knew I had farther to go.

Piety. And what saw you else in the way ?

Chr. Saw ? Why, I went but a little farther, and I saw One, as I thought in my mind, hang bleeding upon a tree ; and the very sight of him made my burden fall off my back ; for I groaned under a very heavy burden, but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before : yea, and while I stood looking up, (for then I could not forbear looking,) three Shining Ones came to me. One of them testified that my sins were forgiven me ; another stripped me of my rags, and gave me this brodered coat which you see : and the third set the mark which you see in my forehead, and gave me this sealed roll, (and with that he plucked it out of his bosom.)

Piety. But you saw more than this, did you not ?

Chr. The things that I have told you were the best ; yet some other matters I saw, as, namely, I saw three men, Simple, Sloth, and Presumption, lie asleep, a little out of the way, as I came, with irons upon their heels ; but do you think I could awake them ? I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion ; but they were quickly lost, even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths ; and, truly, if it had not been for the good man the Porter, that stands at the gate, I do not know but that, after all, I might have gone back again : but I thank God I am here, and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Pru. Do you not think sometimes of the country from whence you came ? Prudence discourses with him.

Chr. Yes, but with much shame and detestation ; truly, if I had been mindful of that country from Christian's thoughts of his native country.

A rehearsal of what he saw in the way.

whence I came out, I might have had opportunity to have returned; but now I desire a better country, that is, an heavenly. (Heb. xi. 15, 16.)

Pru. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be a doing of that which is best, that which is worst is with me. (Rom. vii. 21.)

Pru. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but they are to me golden hours in which such things happen to me.

Pru. Can you remember by what means you find your annoyances at times as if they were vanquished?

Chr. Yes: when I think what I saw at the Cross, that will do it; and when I look upon my How Christian broidered coat, that will do it; and when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Pru. And what is it that makes you so desirous to go to Mount Zion?

Chr. Why, there I hope to see Him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me: there they say there is no death, (Isa. xxv. 8. Rev. xxi. 4,) and there I shall dwell with such company as I like best. For, to tell you the truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, Holy, holy, holy.

Then said Charity to Christian, Have you a family? are you a married man?

Chr. I have a wife and four small children.

Cha. And why did not you bring them along with you?

Chr. Then Christian wept, and said, Oh! how willingly would I have done it, but they were all of them utterly averse to my going on pilgrimage.

Cha. But you should have talked to them, and have endeavoured to have shown them the danger of staying behind.

Chr. So I did; and told them also what God had shown to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not. (Gen. xix. 14.)

Cha. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my wife and poor children were very dear to me.

Cha. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Cha. But what could they say for themselves why they came not?

Chr. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth: so, what by one thing, and what by another, they left me to wander in this manner alone.

Cha. But did you not, with your vain life, damp all that you, by words, used by way of persuasion to bring them away with you?

Chr. Indeed, I cannot commend my life, for I am conscious to myself of many failings therein. I know also, that a man by his conversation may soon overthrow what, by argument or persuasion, he doth labour to fasten upon others for their good. Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Cha. Indeed, Cain hated his brother, because his own works were evil, and his brother's righteous, (1 John iii. 12;) and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good: and thou hast delivered thy soul from their blood. (Ezek. iii. 19.)

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that house: and, by what they said, I perceived that he had been a great warrior, and had fought with, and slain him that had the power

of death, (Heb. ii. 14;) but not without great danger to himself, which made me love him the more.

For, as they said, and as I believed, said Christian, he did it with the loss of much blood. But that which put the glory of grace into all he did, was, that he did it out of pure love to his country. And, besides, there were some of them of the household that said, they had been and spoke with him since he did die on the cross; and they have attested that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They, moreover, gave an instance of what they affirmed, and that was, he had stripped himself of his glory, that he might do this for the poor; and that they heard him say and affirm, that he would not dwell in the mountain of Zion alone. They said, moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill. (1 Sam. ii. 8.)

Thus they discoursed together till late at night; and, after they had committed themselves to their Lord for protection, they betook themselves to rest: the pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising: the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang—

Where am I now? Is this the love and care
Of Jesus, for the men that pilgrims are,
Thus to provide! that I should be forgiven,
And dwell already the next door to heaven!

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had showed him the rarities of that place. And first they had him into the study, where they showed him records of the greatest antiquity: in which, as I remember my dream, they showed him the pedigree of the Lord of the hill, that he was the Son of the Ancient of days, and came by that eternal generation. Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done; as how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens. (Heb. xi. 33, 34.)

Then they read again in another part of the records of the house, where it was shown how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings.

Here also were several other histories of many other famous things, of all which Christian had a view; as of things both ancient and modern, together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him, and had him into the armoury, where they showed him all manner of furniture, which the Lord had provided for pilgrims, as sword, shield, helmet, breast-plate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be stars in the heaven for multitude.

They also showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses's rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats: they showed him moreover the sling and stone with which David slew Goliath of Gath; and the sword also with which the Lord will kill the man of sin, in the day that he shall rise up to the prey. They showed him besides many excellent things, with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains; which, they said, would yet farther add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented, and stayed.

When the morning was up, they had him to the top of the house, and bid him look south: so he did; and, behold, at a great distance, (Isa. xxxiii. 16, 17.) he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said, It was Immanuel's Land: and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury. So they did; and when he came there, they harnessed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the

Christian had into the armoury.

Christian is made see ancient things.

Christ makes princes of beggars.

Christian's bed-chamber.

Christian had into the study, and what he saw there.

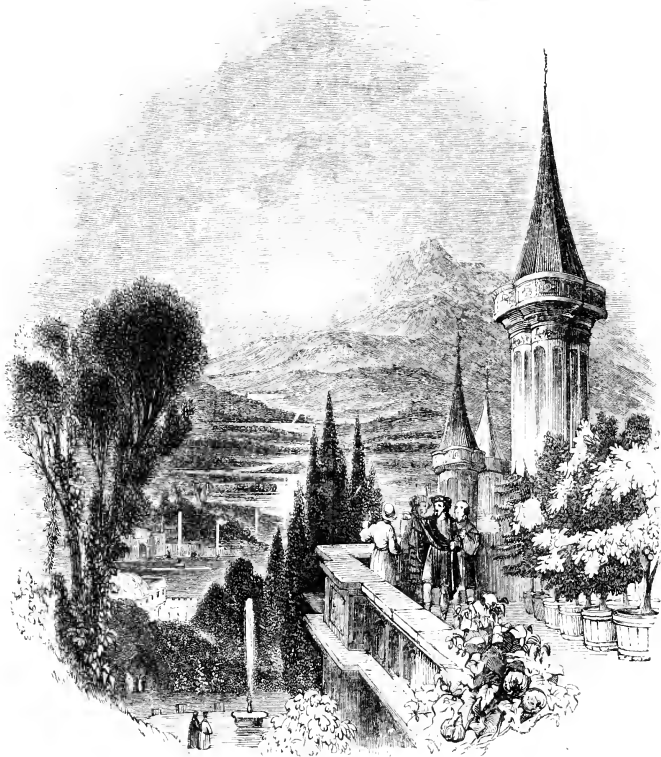
Christian showed the Delectable Mountains.

Christian sets forward.

Christian sent away armed.

way. He being therefore thus accounted, walked out with his friends to the gate, and there he asked the Porter, if he saw any pilgrim pass by? Then the Porter answered, Yes.

Chr. Pray, did you know him? said he.
Por. I asked his name, and he told me it was Faithful.
Chr. Oh, said Christian, I know him; he is my



townsman, my near neighbour; he comes from the place where I was born. How far do you think he may be before?

Por. He is got by this time below the hill.

Chr. Well, said Christian, good Porter, the Lord be with thee, and add to all and the Porter thy blessings much increase, for the greet at parting- kindness that thou hast showed to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was difficult coming up, so, so far as I

The Valley of Humiliation. can see, it is dangerous going down. Yes, said Prudence, so it is; for it is a hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, we

are come out to accompany thee down the hill. So he began to go down, but very warily, yet he caught a slip or two.

Then I saw in my dream, that these good companions, when Christian was got down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

Whilst Christian is among his godly friends,
 Their golden mouths make him sufficient mends
 For all his griefs; and when they let him go,
 He's clad with northern steel from top to toe.

But now, in this Valley of Humiliation poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him: his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no

armour for his back, and therefore thought that to turn the back to him might give him greater advantage, with ease to pierce him with his darts: therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him. Now, the monster was hideous to behold: he was clothed with scales like a fish, and they are his pride; he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question him.

Discourse between Christian and Apollyon. *Apol.* Whence came you; and between Christian whither are you bound? *Chr.* I am come from the city of Destruction, which is the place of all evil, and am going to the city of Zion.

Apol. By this I perceive that thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

Chr. I was indeed born in your dominions, but your service was hard, and your wages such as a man could not live on; for the wages of sin is death, (Rom. vi. 23;) therefore, when I was come to years, I did as other considerate persons do, look out if perhaps I might mend myself.

Apol. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee: but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.

Chr. But I have let myself to another, even to the King of princes; and how can I with fairness go back with thee?

Apol. Thou hast done in this according to the proverb, "changed a bad for a worse:" but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.

Chr. I have given him my faith, and sworn my allegiance to him; how then can I go back from this, and not be hanged as a traitor?

Apol. Thou didst the same by me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.

Chr. What I promised thee was in my nonage; and, besides, I count that the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, O thou destroying Apollyon, to speak truth, I like his service, his wages,

his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me further: I am his servant, and I will follow him.

Apol. Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And besides, thou countest his service better than mine; whereas, he never yet came from the place where he is, to deliver any that served him out of their hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them: and so will I deliver thee.

Chr. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in his own, and the glory of the angels.

Apol. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

Chr. Wherein, O Apollyon, have I been unfaithful to him?

Apol. Thou didst faint at first setting out, when thou wast almost choked in the gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice things.

Thou wast almost persuaded to go back at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Chr. All this is true, and much more which thou hast left out; but the Prince whom I serve and honour is merciful, and ready to forgive. But, besides, these infirmities possessed me in thy country, for there I sneaked them in, and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.

Apol. Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people. I am come out on purpose to withstand thee.

Chr. Apollyon, beware what you do, for I am in the King's highway, the way of holiness; therefore take heed to yourself.

Apol. Then Apollyon straddled quite over the

whole breadth of the way, and said, I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den that thou shalt go no farther: here will I spill thy soul. And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw, for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do

to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back: Apollyon, therefore, followed

his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began

to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said

Apollyon, I am sure of thee now: and with that he had almost pressed him to death, so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, Rejoice not against me, O mine enemy! when I fall, I shall arise!

(Mic. vii. 8;) and with that gave Christian's victim a deadly thrust, which made tory over Apollyon give back, as one that had received his mortal wound. Christian, perceiving that, made at him again, saying, Nay, in all these things we are more than conquerors, through Him that loved us. (Rom. viii. 37, 39. James iv. 7.) And, with that, Apollyon spread forth his dragon wings, and sped him away, so that Christian saw him no more.

In this combat no man can imagine, unless he had seen and heard, as I did, what a brief relation yelling and hideous roaring Apollyon made all the time of the fight: by the spectator. he spake like a dragon; and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded



Apollyon with his two-edged sword; then, indeed, he did smile and look upward! But it was the dreadfullest sight that ever I saw.

So when the battle was over, Christian said,

I will here give thanks to Him that hath delivered me out of the mouth of the lion, to Him that did help me against Apollyon. And so he did, saying—

Great Beelzebub, the captain of this fiend,
Design'd my ruin; therefore to this end
He sent him harness'd out; and he, with rage
That hellish was, did fiercely me engage:
But blessed Michael helped me, and I,
By dint of sword, did quickly make him fly:
Therefore to Him let me give lasting praise,
And thank and bless his holy name always.

Then there came to him a Hand with some of the

leaves of the tree of life, the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so, being refreshed, he addressed himself to his journey with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through this valley.

Now, at the end of this valley was another, called the Valley of the Shadow of Death; and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now,

Christian goes on his journey, with his sword drawn in his hand.

The Valley of the Shadow of Death.

this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, a land of deserts and of pits; a land of drought, and of the Shadow of Death; a land that no man (but a Christian) passeth through, and where no man dwelt." (Jer. ii. 6.)

Now, here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.

I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, children of the Spies go back. report of the good land, (Numb. xiii.) making haste to go back; to whom Christian spake as follows.

Chr. Whither are you going?

good hap we looked before us, and saw the danger before we came to it.

Chr. But what have you seen? said Christian.

Men. Seen! why, the valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons: and over that valley hang the discouraging clouds of confusion: Death also doth always spread his wings over it. (Job iii. 5; x. 22.) In a word, it is every whit dreadful, being utterly without order.

Chr. Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven.

Men. Be it thy way; we will not choose it for ours.

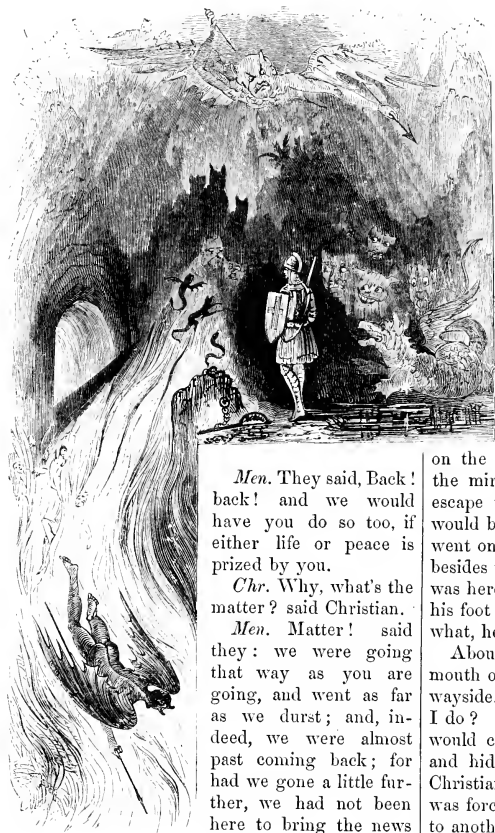
So they parted; and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand there was a very dangerous quag, into which if even a good man falls, he finds no bottom for his foot to stand on: into that quag King David once did fall, and had, no doubt, therein been smothered, had not He that is able plucked him out. (Ps. lxxix. 14.)

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other: also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for besides the danger mentioned above, the pathway was here so dark, that oftentimes, when he lifted up his foot to set forward, he knew not where, or upon what, he should set it next.

About the midst of this valley I perceived the mouth of hell to be, and it stood also hard by the wayside. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for Christian's sword, as did Apollyon before,) that he was forced to put up his sword, and betake himself to another weapon, called All-prayer: so he cried in my hearing, "O Lord, I beseech thee, deliver my soul." (Ps. cxvi. 4. Eph. vi. 11.)

Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that by



Men. They said, Back! back! and we would have you do so too, if either life or peace is prized by you.

Chr. Why, what's the matter? said Christian.

Men. Matter! said they: we were going that way as you are going, and went as far as we durst; and, indeed, we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

Chr. But what have you met with? said Christian.

Men. Why, we were almost in the Valley of the Shadow of Death, (Ps. xli. 19;) but that by

sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him, for several miles together; and coming to a place where he thought he heard a company of fiends coming forward to meet him,

Christian put to he stopped, and began to muse what a stand for a he had best to do. Sometimes he while.

had half a thought to go back; then again he thought he might be half way through the valley; he remembered also how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward. So he resolved to go on: yet the fiends seemed to come nearer and nearer; but, when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God;" so they gave back, and came no further.

One thing I would not let slip: I took notice, that now poor Christian was so confounded, that

he did not know his own voice; and thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly

suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he met with before, even to think that he should now blaspheme him that he loved so much before; yet if he could have helped it, he would not have done it: but he had not the discretion either to stop his ears, or to know from whence those blasphemies came.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the Valley of the Shadow of Death, I will fear no ill, for thou art with me." (Ps. xxiii. 4.)

Then was he glad, and that for these reasons.

First. Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly. For that he perceived God was with them, though in that dark and dismal state: and why not, thought he, with me; though, by reason of the impediment that attends this place, I cannot perceive it? (Job ix. 11.)

Thirdly. For that he hoped, (could he overtake them,) to have company by and by.

So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and

Christian glad by the day broke: then said Christian at break of day. tian, He hath "turned the shadow of death into the morning." (Amos v. 8.)

Now morning being come, he looked back, not out of desire to return, but to see by the light of the day what hazards he had gone through in the

dark: so he saw more perfectly the ditch that was on the one hand, and the quag that was on the other, also how narrow the way was which led betwixt them both: also now he saw the hob-goblins, and satyrs, and dragons of the pit, but all afar off: for after break of day they came not nigh; yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death." (Job xii. 22.)

Now was Christian much affected with this deliverance from all the dangers of his solitary way, which dangers, though he feared them much before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising, and this was another mercy to Christian; for you must note that, though the first part of the valley of the Shadow of Death was dangerous, yet this second part, which he was yet to go, was, if possible, far more dangerous; for, from the place where he

now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings-down there, that, had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, "His candle shineth on my head, and by his light I go through darkness." (Job xxix. 3.)

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of the valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old times, by whose power and tyranny the men, whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learned since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the old man that sat at the mouth of the cave, he could not tell what to think, especially because he spoke to him, though he could not go after him, saying, You will never mend till more of you be burnt. But he held his peace, and set a good face on it; and so went by, and caught no hurt. Then sang Christian—

O world of wonders! (I can say no less,)

That I should be preserved in that distress



That I have met with here! Oh blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, devils, hell, and sin,
Did compass me while I this vale was in:
Yea, snares, and pits, and traps, and nets did lie
My path about, that worthless silly I
Might have been catch'd, entangled, and cast down;
But since I live, let Jesus wear the crown.

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them: up there, therefore, Christian went; and looking forward, he saw Faithful before him upon his journey. Then said Christian aloud, Ho, ho! so-ho! stay, and I will be your companion. At that Faithful looked behind him; to whom Christian cried again, Stay, stay, till I come up to you. But Faithful answered, No, I am upon my life, and the avenger of blood is behind me.

At this Christian was somewhat moved, and, putting to all his strength, he quickly overtook Faithful, got up with Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until Faithful came up to help him.

Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began.

Chr. My honoured and well-beloved brother Faithful, I am glad that I have overtaken you, and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the city of Destruction, before you set out after me on your pilgrimage?

Faith. Till I could stay no longer; for there was a great talk presently after you were gone out, that our city would, in a short time, with fire from heaven, be burned down to the ground.

Chr. What! did your neighbours talk so?

Faith. Yes; it was for awhile in everybody's mouth.

Chr. What! and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it; for, in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey, (for so they called this your pilgrimage.) But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

Chr. Did you hear no talk of neighbour Pliable?

Faith. Yes, Christian, I heard that he followed you till he came to the Slough of Despond, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

Chr. And what said the neighbours to him?

Faith. He hath, since his going back, been had greatly in derision, and that among all sorts of people: some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Faith. Oh, they say, Hang him; he is a turn-coat; he was not true to his profession! I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way. (Jer. xxix. 18, 19.)

Chr. Had you no talk with him before you came out?

Faith. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done: so I spake not to him.

Chr. Well, at my first setting out I had hopes of that man; but now I fear he will perish in the overthrow of the city. For it has happened to him according to the true proverb, "The dog is turned to his vomit again, and the sow that has washed to her wallowing in the mire." (2 Pet. ii. 22.)

Faith. These are my fears of him too; but who can hinder that which will be?

Chr. Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

Faith. I escaped the Slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, that had like to have done me a mischief.

Chr. It was well you escaped her net: Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. (Gen. xxxix. 11—13.) But what did she do to you?

Faith. You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know that I mean all carnal and fleshly content.

Chr. Thank God you have escaped her: "the abhorred of the Lord shall fall into the ditch." (Prov. xxii. 14.)

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. Why, I trow you did not consent to her desires.

Faith. No, not to defile myself, for I remembered an old writing that I had seen, which said, "her steps take hold of hell." (Prov. v. 5. Job xxxi. 1.) So I shut mine eyes, because I would not be bewitched with her looks:—then she railed on me, and I went my way.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the hill called Difficulty, I met with a very aged man, who

He was assaulted—asked me what I was, and whither I went by Adam the bound? I told him that I am a

First, pilgrim going to the Celestial City.

Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked him his name, and where he dwelt. He said, his name was Adam the First, and that he dwelt in the town of Deceit. (Eph. iv. 22.) I asked him then what was his work, and what the wages that he would give? He told me, that his work was *many delights*; and his wages, that I should be his heir at last. I further asked him, what house he kept, and what other servants he had? So he told me, that his house was maintained with all the dainties of the world, and that his servants were those of his own begetting. Then I asked how many children he had? He said, that he had but three daughters, "the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life," (1 John ii. 16;) and that I should marry them if I would. Then I asked, how long time he would have me live with him? And he told me, as long as he lived himself.

Chr. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spoke very fair; but looking in his forehead as I talked with him, I saw there written, "Put off the old man with his deeds."

Chr. And how then?

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself: this made me cry, Oh, wretched man! (Rom. vii. 24.)—So I went on my way up the hill.

Now, when I had got about half way up, I looked behind me, and saw one coming after me,

swift as the wind; so he overtook me just about the place where the settle stands.

Chr. Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

Faith. But, good brother, hear me out:—So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so? He said, because of my secret inclining to Adam the First; and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So when I came to myself again, I cried him mercy: but he said, I know not how to show mercy; and with that he knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. Who was that that bid him forbear?

Faith. I did not know him at first; but as he went by, I perceived the holes in his hands and in his side; then I concluded that he was our Lord. So I went up the hill.

Chr. That man that overtook ^{The temper of} you was Moses. He spareth none, ^{Moses.} neither knoweth he how to show mercy to those that transgress his law.

Faith. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there.

Chr. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?

Faith. Yes, and the lions too, before I came at it:—but, for the lions, I think they were asleep; for it was about noon:—and, because I had so much of the day before me, I passed by the Porter, and came down the hill.

Chr. He told me, indeed, that he saw you go by; but I wish that you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death.—But pray tell me, did you meet nobody in the valley of Humility?

Faith. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him: his reason was, for ^{Faithful as-} that the valley was altogether with- ^{saulted by Dis-} out honour. He told me, moreover, ^{content.} that there to go was the way to disobey all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley.

Chr. Well, and how did you answer him?

Faith. I told him, that although all these that he named might claim a kindred of me, and that rightly, (for, indeed, they were ^{Faithful's an-} my relations according to the flesh;) ^{swer to Discon-}

yet since I became a pilgrim they have disowned me, and I also have rejected them, and therefore they were to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing; for "before honour is humility," and "a haughty spirit before a fall." Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy of our affections.

Chr. Met you with nothing else in that valley ?

Faith. Yes, I met with Shame; but of all the men that I met with on my pilgrimage by Shame. He, I think, bears the wrong name. The other would be said nay, after a little argumentation and somewhat else; but this bold-faced Shame would never have done.

Chr. Why, what did he say to you ?

Faith. What! why he objected against religion itself: he said it was a pitiful, low, sneaking business, for a man to mind religion. He said, that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all for nobody knows what. (John vii. 48. 1 Cor. i. 26; iii. 18. Phil. iii. 7—9.) He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great because of a few vices, which he called by finer names; and made him own and respect the base, because of the same religious fraternity: and is not this, said he, a shame ?

Chr. And what did you say to him ?

Faith. Say ? I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider, that that which is highly esteemed among men is had in abomination with God. (Luke xvi. 15.) And I thought again, this Shame tells me what men are, but it tells me nothing what God, or the word of God, is. And I thought, moreover, that at the day of doom we shall not be doomed to death or life according to

the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, indeed is best, though all the men in the world are against it. Seeing, then, that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him; Shame, depart, thou art an enemy to my salvation: shall I entertain thee against my sovereign Lord? how then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing? (Mark viii. 38.) But, indeed, this Shame was a bold villain; I could scarcely shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear with some one or other of the infirmities that attend religion. But at last I told him that it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing—

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;
That now, or sometime else, we by them may
Be taken, overcome, and cast away.
Oh let the pilgrims, let the pilgrims then,
Be vigilant, and quit themselves like men!

Chr. I am glad, my brother, that thou didst withstand this villain so bravely; for, of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good. But if he was not himself audacious, he would never attempt to do as he does: but let us still resist him; for, notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall inherit glory," said Solomon; "but shame shall be the promotion of fools." (Prov. iii. 35.)

Faith. I think we must cry to Him for help against Shame, that would have us to be valiant for truth upon the earth.

Chr. You say true; but did you meet nobody else in that valley?

Faith. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Chr. 'Twas well for you; I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand: nay, he told me he was sure of me;

but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Vallow of the Shadow of Death, and had no light for almost half the way through it. I thought

I should have been killed there over and over : but at last day brake, and the sun rose, and I went through that which was behind with far more ease and quiet.



Moreover, I saw in my dream, that, as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance beside them; for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner.

Faith. Friend, whither away? Are you going to the heavenly country?

Talk. I am going to the same place.

Faith. That is well: then I hope we shall have your good company.

Talk. With a very good will, will I be your companion?

Faithful and Talkative enter into discourse. *Faith.* Come on, then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline

to so good a work; for, to speak the truth, there are but few who care thus to spend their time as they are in their travels, but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

Faith. That is, indeed, a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

Talk. I like you wonderfully well, for your sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant? that is, if a man hath any delight in things that are wonderful. For instance: if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs; where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

Faith. That's true; but to be profited by such

things in our talk, should be that which we design.

Talk. That is it that I said; for to talk of such things is most profitable; for by so doing a man ^{Talkative's fine} may get knowledge of many things; ^{discourse.} as, of the vanity of earthly things, and the benefit of things above. Thus in general: but more particularly, by this a man may learn the necessity of the new birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and consolations of the gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. All this is true; and glad am I to hear these things from you.

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

Faith. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

Oh, brave Talk-
ative! *Talk.* All that I know very well; for a man can receive nothing, except it be given him from heaven: all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.

Faith. Well, then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

Oh, brave Talk-
ative! *Talk.* What you will: I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial, provided that all be done to our profit.

Faith. Now did Faithful begin to wonder; and stepping to Christian, (for he walked ^{Faithful be-} all this while by himself,) he said to ^{guided by Talk-} him, but softly, What a brave companion have we got! Surely this man will make a very excellent pilgrim.

Christian makes ^{a discovery of} *Chr.* At this Christian modestly ^{Talkative, tel-} smiled, and said, This man, with ^{ling Faithful} whom you are so taken, will beguile ^{who he was.} with this tongue of his, twenty of them that know him not.

Faith. Do you know him then?

Chr. Know him! Yes, better than he knows himself.

Faith. Pray what is he?

Chr. His name is Talkative: he dwelleth in our town. I wonder that you should be a stranger to him; only I consider that our town is large.

Faith. Whose son is he? and whereabouts doth he dwell?

Chr. He is the son of one Say-well, he dwelt in Prating-row; and he is known to all that are acquainted with him by the name of Talkative, of Prating-row; and, notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is, to them that have not a thorough acquaintance with him, for he is best abroad; near home he is ugly enough. Your saying, that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance; but very near, more displeasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely. I will give you a further discovery of him. This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith.

Faith. Say you so? Then am I in this man greatly deceived.

Chr. Deceived! you may be sure of it. Remember the proverb, "They say, and do Talkative talks, not:" but the kingdom of God is ^{but does} not in word, but in power. (Matt. xxiii. 3. 1 Cor. iv. 20.) He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is ^{His house is emp-} the truth. His house is as empty of ^{ty of religion.} religion as the white of an egg is of savour. There is there neither prayer, nor sign of repentance for sin; yea, the brute, in his kind, serves God far better than he. He is the very stain, ^{He is a stain to} ^{reproach,} and shame of religion to ^{religion.}

all that know him. (Rom. ii. 23, 24.) It can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him, "A ^{The proverb that} saint abroad, and a devil at home." ^{goes of him.}

His poor family find it so; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or to speak to him. Men that have any dealings with him say, It is better to deal with a Turk ^{Men shun to} than with him, for fairer dealings ^{deal with him.}

they shall have at their hands. This Talkative (if it be possible) will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he finds in any of them a foolish timorousness, (for so he calls the first appearance of a tender conscience,) he

calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion, that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevents not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you, not only because you say you know him, but also because, like a Christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

Chr. Had I known him no more than you, I might, perhaps, have thought of him as at the first you did; yea, had I received this report at their hands only that are enemies to religion, I should have thought it had been a slander,—a lot that often falls from bad men's mouths upon good men's names and professions. But all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend; the very naming of him among them makes them blush, if they know him.

Faith. Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse as are the soul and the body; The carcase of religion. for, as the body without the soul is but a dead carcase, so saying, if it be alone, is but a dead carcase also. The soul of religion is the practical part: "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James i. 22—27.) This, Talkative is not aware of; he thinks that hearing and saying will make a good Christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life. And let us assure ourselves, that at the day of doom, men shall be judged according to their fruit. (Matt. xiii. 23.) It will not be said then, Did you believe? but, Were you doers or talkers only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know, men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day.

Faith. This brings to my mind that of Moses, by which he describeth the beast that is clean. (Lev. xi. Deut. xiv.) He is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only.

Faithful convinced of the badness of Talkative. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembl

knowledge; he cheweth upon the word, but he divideth not the hoof. He parteth not with the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Chr. You have spoken, for aught I know, the true gospel sense of these texts; and I will add another thing: Paul calleth some Talkative like two things that sound, without life. men, yea, and those great talkers, too, sounding brass and tinkling cymbals; that is, as he expounds

them in another place, things without life, giving sound. (1 Cor. xiii. 1—3; xiv. 7.) Things without life; that is, without the true faith and grace of the gospel; and, consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as if it were the tongue or voice of an angel.

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why, go to him, and enter into some serious discourse about the *power* of religion; and ask him plainly, (when he has approved of it, for that he will,) whether this thing be set up in his heart, house, or conversation.

Then Faithful stepped forward again, and said to Talkative, Come, what cheer? how is it now?

Talk. Thank you, well; I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now, and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself when it is in the heart of man?

Talk. I perceive, then, that our talk must be about the power of things. Well, it is a very good question, and I shall be will-

ing to answer you; and take my Talkative's false discovery of a work of grace. answer in brief, thus: First, where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly,—

Faith. Nay, hold; let us consider of one at once. I think you should rather say, It shows itself by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of sin?

Faith. Oh! a great deal. A man may cry out against sin, of policy; but he cannot abhor it

but by virtue of a godly antipathy To cry out against sin no sign of grace. against it. I have heard many cry out against sin in the pulpit, who

yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. (Gen. xxxix. 11—15.) Some cry out against sin, even as the mother cries

out against her child in her lap, when she calls it slut and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. Great knowledge of gospel mysteries.

Faith. This sign should have been first: but, first or last, it is also false; for knowledge, great

Great knowledge of gospel mysteries, may be obtained in the ^{no sign of grace.} mysteries of the gospel, and yet no work of grace in the soul. (1 Cor. xiii. 2.) Yea, if a man have all knowledge, he may yet be nothing, and so, consequently, be no child of God. When Christ said, "Do ye know all these things?" and the disciples had answered, Yes, he added, "Blessed are ye, if ye do them." He doth not

Knowledge and lay the blessing in the knowing of ^{knowledge.} them, but in the doing of them, for there is a knowledge that is not attended with doing: "He that knoweth his master's will, and doeth it not." A man may know like an angel, and yet be no Christian: therefore your sign of it is not true. Indeed, to *know* is a thing that pleaseth talkers and boasters; but to *do*, is that which pleaseth God. Not that the heart can be good without knowledge, for without that the heart is naught. There is, therefore, knowledge and knowledge: knowledge that resteth in the bare speculation of things, and know-

ledge that is accompanied with the ^{True knowledge} ^{attended with} ^{endeavours.} grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other, the true Christian is not content. "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." (Ps. cxix. 34.)

Talk. You lie at the catch again; this is not for edification.

Faith. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

Talk. Not I; for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth itself, either to him that hath it, or to standers-by.

To him that hath it, thus: It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, for the sake of

One good sign which he is sure to be damned, if ^{of grace.} he findeth not mercy at God's hand, by faith in Jesus Christ. (Mark xvi. 16. John xvi. 8, 9. Rom. vii. 24.) This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he find-

eth hungerings and thirstings after him; to which hungerings, &c. the promise is made. (Ps. xxxviii. 18. Jer. xxxi. 19. Matt. v. 6. Acts iv. 12. Gal. i. 15, 16. Rev. xxi. 6.) Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered.

First. By an experimental confession of his faith in Christ. Secondly. By a life answerable to that confession; to wit, a life of holiness; heart-holiness, family-holiness, (if he hath a family,) and by conversation-holiness in the world, which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world; not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word. (Ps. l. 23. Ezek. xx. 43, 44. Matt. v. 8. John xiv. 15. Rom. x. 9, 10. Phil. iii. 17—20.) And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear: let me, therefore, have your second question.

Faith. It is this: Do you experience this first part of the description of it? and doth your life and conversation testify the same? Or, standeth your religion in word or tongue, ^{Another good} and not in deed and truth? Pray, ^{sign of grace.}

if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: "for not he that commendeth himself is approved, but whom the Lord commendeth." Besides, to say I am thus and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.

Talk. Then Talkative at first began to blush; but, recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I Talkative ^{did not expect; nor am I disposed} ^{pleased with} ^{Faithful's} ^{question.} to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a catechizer; and though you should so do, yet I may refuse to make you my judge. But, I pray, will you tell me why you ask me such questions?

Faith. Because I saw you forward to talk, and The reason why because I knew not that you had Faithful put to him that question. ought else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your mouth-profession the lie. They say you are a Faithful's plain spot among Christians; and that Faithful's plain dealing with Talkative. religion fareth the worse for your ungodly conversation; that some have already stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion and an ale-house, and covetousness, and uncleanness, and swearing, and lying, and vain company-keeping, &c. will stand together. The proverb is true of you which is said of a whore, to wit, that "she is a shame to all women;" so are you a shame to all professors.

Talk. Since you are so ready to take up re- Talkative flings Faithful. ports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholic man, not fit to be discoursed with; and so, adieu.

Chr. Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life; A good riddance. but he is gone, as I said; let him go, the loss is no man's but his own. He has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: besides, the Apostle says, "From such withdraw thyself."

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again: however I have dealt plainly with him, and so am clear of his blood if he perisheth.

Chr. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many as it doth: for they are these talkative fools, whose religion is only in word, and are debauched and vain in their conversation, that being so much admitted into the fellowship of the godly, do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done; then should they either be made more conformable to religion, or the company of saints would be too hot for them. Then did Faithful say—

How Talkative at first lifts up his plumes!
How bravely doth he speak! How he presumes
To drive down all before him! But so soon
As Faithful talks of heart-work, like the moon
That's past the full, into the wane he goes;
And so will all but he that heart-work knows.

Thus they went on, talking of what they had seen by the way, and so made that way easy which would otherwise, no doubt, have been tedious to them: for now they went through a wilderness.

Now, when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his brother, who comes yonder?—Then Christian looked, and said, It is my good friend Evangelist. Ay, and my good friend too, said Faithful, for Evangelist over-takes them. it was he that set me in the way to the Gate. Now was Evangelist come up unto them, and thus saluted them:—

Evam. Peace be with you, dearly beloved; and peace be to your helpers.

Chr. Welcome, welcome, my good Evangelist; the sight of thy countenance brings They are glad at the sight of him. kindness and unwearied labours for my eternal good.

Faith. And a thousand times welcome, said good Faithful; thy company, O sweet Evangelist, how desirable it is to us poor pilgrims!

Evam. Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Evam. Right glad am I, said Evangelist, not that you have met with trials, but His exhortation that you have been victors, and for to them. that you have, notwithstanding many weaknesses, continued in the way to this very day.

I say, right glad am I of this thing, and that for mine own sake and yours. I have sowed, and you have reaped; and the day is coming, when "both he that sowed and they that reaped shall rejoice together;" that is, if you hold out; "for in due time ye shall reap, if ye faint not." (John iv. 36. Gal. vi. 9.) The crown is before you, and it is an incorruptible one; "so run, that you may obtain it." Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them; "hold-fast, therefore, that you have; let no man take your crown." (1 Cor. ix. 24—27. Rev. iii. 11.) You are not yet out of the gun-shot of the devil: "you have not resisted unto blood, striving against sin:" let the kingdom be always before you, and believe steadfastly concerning the things that are invisible: let nothing that is on this side the other world get within you: and, above all, look well to your own hearts and to the lusts thereof, for they are "deceitful above all things, and desperately wicked." Set your faces like a flint; you have all power in heaven and earth on your side.

Chr. Then Christian thanked They do thank him for his exhortations. him for his exhortation; but told him for his exhortations, that they would have him speak further to them for their help the rest of the way; and the rather for that they well

knew that he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth.

Evangelist. My sons, you have heard in the words of the truth of the gospel, "that you must through many tribulations enter into the kingdom of heaven." And again, that "in every city bonds and afflictions abide you;" and therefore you cannot expect that you should

He predicteth what troubles they shall meet with in Vanity Fair, and encourageth them to steadfastness.

go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you: and in that town you will be hardly beset with enemies, who will strain hard but they will kill you: and be you sure that one or both of you must seal the testimony, which you hold, with blood; but "be you faithful unto death, and the King will give you a crown of life."



He that shall die there, although his death will be unnatural, and his pain, perhaps, great, he will yet have the better of his fellow, not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men; and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator."

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair. It is kept all the year long: it beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity, and also because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, "All that cometh is vanity." (Eccles. i. 2, 14; ii. 11, 17; xi. 8. Isa. xl. 17.)

The antiquity of this fair is no new-erected business, but a thing of ancient standing: I will show you the original of it.

Almost five thousand years ago, there were pil-

grims walking to the Celestial City, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold all sorts of vanity; and that it should last all the year long. Therefore, at this fair are all such merchandise sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And, moreover, at this fair there is at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red colour.

And, as in other fairs of less moment, there are several rows and streets under their proper names where such wares are vended; so here, likewise, you have the proper places, rows, streets, (viz. countries and kingdoms,) where the wares of this fair are soonest to be found. Here is the Britain-row, the French-row,

the Italian-row, the Spanish-row, the German-row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that will go to the city, and yet not

Christ went through this fair. go through this town, must needs through this fair. go out of the world. The Prince of princes himself, when here, went through this town to his own country, and that upon a fair-day too: yea, and, as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town: yea, because he was such a person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure that blessed One to cheapen and buy

Christ bought nothing in this fair. some of his vanities: but he had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these vanities. (Matt. iv. 8, 9. Luke iv. 5—7.) This fair, therefore, is an ancient thing, of long standing, and a very great fair.

Now, these pilgrims, as I said, must needs go through this fair. Well, so they enter the city. did; but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them, and that for several reasons: for,

First. The pilgrims were clothed with such kind of raiment, as was diverse from the raiment of any that traded in that fair. The people, there-

The first cause of the hubbub. fore, of the fair made a great gazing upon them: some said they were fools (1 Cor. iv. 9, 1^o); some, they were bedlams; and some, they were outlandish men.

Secondly. And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said. They naturally The second cause of the hubbub. spoke the language of Canaan; but they that kept the fair were the men of this world; so that from one end of the fair to the other they seemed barbarians each to the other.

Thirdly. But that which did not a little amuse the merchandisers was, that these pilgrims set very Third cause of the hubbub. light by all their wares; they cared not so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity," (Ps. cxix. 37;) and look upwards, signifying that their trade and traffic was in heaven.

One chanced, mockingly, beholding the carriage

of the men, to say unto them, What will ye buy? But they, looking gravely upon him, Fourth cause of said, We buy the truth. (Prov. the hubbub.

xxiii. 23.) At that there was an occasion taken to despise the men the more, some mocking, some taunting, some speaking reproach- They are fully, and some calling upon others mocked.

to smite them. At last, things came to an hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they They are ex- that sate upon them asked them amined.

whence they came, whither they went, and what they did there in such an unusual garb? The men told them, that they were pilgrims and strangers in the world, and that They tell who they are, and whence they came. they were going to their own country, which was the heavenly Jeru-

salem, (Heb. xi. 13—16;) and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey, except it was for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did not They are not believe them to be any other than believed.

bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them, and beat them, and be- They are put in smeared them with dirt, and then the cage.

put them into the cage, that they might be made a spectacle to all the men of the fair. There therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befel them. But, the men being patient, and not rendering railing for railing, Their behaviour but contrariwise blessing, and giving in the cage.

good words for bad, and kindness for injuries done, some men in the fair that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men; they therefore, in angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, that, for aught they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and were

charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much

meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the fair won over to fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.



They are again put into the cage, and afterwards brought to trial. Then were they remanded to the cage again, until further orders should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, also, they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on't; therefore each man secretly wished that he might have that preferment: but committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The judge's name was Lord Hategood: their indictment was one and the same in substance,

though somewhat varying in form; the contents whereof were these:

"That they were enemies to, and disturbers of, the trade: that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince."

Then Faithful began to answer, that he had only set himself against that which Faithful answers had set itself against Him that is for himself. higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace: the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, that they that had aught to say for their lord the king, against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and

Pickthank. They were then asked, if they knew the prisoner at the bar, and what they had to say for their lord the king against him?

Then stood forth Envy, and said to this effect:

Envy begins. My lord, I have known this man a long time, and will attest upon my oath before this honourable bench, that he is—

Judge. Hold, give him his oath.

So they sware him. Then he said, My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom, but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls “principles of faith and holiness.” And, in particular, I heard him once myself affirm, that Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the judge say to him, Hast thou any more to say?

Envy. My lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid stand by.

Superstition follows. Then they called Superstition, and bid him look upon the prisoner; they also asked, what he could say for their lord the king against him? Then they sware him; so he began:

Super. My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then, talking with him, I heard him say that our religion was naught, and such by which a man could by no means please God. Which saying of his, my lord, your lordship very well knows what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned: and this is that which I have to say.

Then was Pickthank sworn, and bid say what he knew in behalf of their lord the king, against the prisoner at the bar.

Pickthank's testimony. *Pick.* My lord, and you gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoken: for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose

Sins are all Lord Carnal Delight, the Lord ones.

Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility: and he hath said, moreover, that if all men were of his mind, if pos-

sible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

Faith. May I speak a few words in my own defence?

Judge. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

Faith. 1. I say, then, in answer to what Mr. Envy hath spoken, I never said Faithful's de-aught but this, that what rule, or fence of himself-laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, that in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not agreeable to divine revelation, cannot be done but by a human faith, which faith will not be profitable to eternal life.

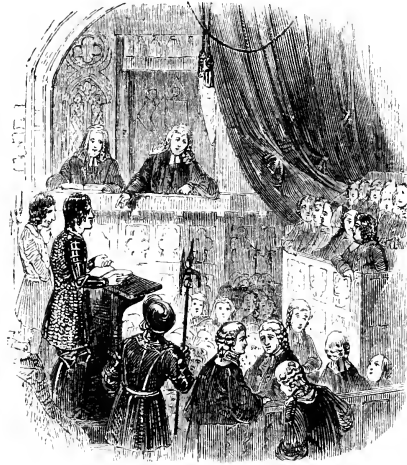
3. As to what Mr. Pickthank hath said, I say, (avoiding terms, as that I am said to rail, and the like,) that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for being in hell than in this town and country; and so the Lord have mercy upon me!

Then the judge called to the jury, (who all this while stood by to hear and ob-
The judge's
serve,) Gentlemen of the jury, you speech to the
see this man about whom so great jury.

an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession: it lieth now in your breast to hang him, or save his life; but yet I think meet to instruct you in our law.

There was an act made in the days of Pharaoh the great, servant to our prince, that, lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river. (Exod. i.) There was also an act made in the days of Nebuchadnezzar the great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. (Dan. iii.) There was also

an act made in the days of Darius, that whoso for some time called upon any god but him, should be cast into the lions' den. (Dan. vi.) Now, the substance of these laws this rebel hath broken, not only in thought, (which is not to be borne,) but also in word and deed; which must therefore needs be intolerable.



For that of Pharaoh, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason that he hath already confessed, he deserveth to die the death.

Then went the jury out, whose names were Mr. Blindman, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr. Blindman, the foreman, said, I see clearly that this man is a heretic. Then said Mr. No-good, Away with such a fellow from the earth! Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him! said Mr. Heady. A sorry scrub! said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us dispatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us

They conclude forthwith bring him in guilty of to bring him in death. And so they did; therefore guilty of death. he was presently condemned to be

had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; and first The cruel death they scourged him, then they buf- of Faithful. feted him, then they lanced his flesh with knives; after that they stoned him with stones, then pricked him with their swords; and last of all they burned him to ashes at the stake. Thus came Faithful to his end.

Now, I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who, so soon as his adversaries had dispatched him, was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate. But as for Christian, he had Christian is still some respite, and was remanded a prisoner. back to prison; so he there remained for a space. But He that overrules all things, having the power of their rage in His own hand, so wrought it about, that Christian for that time escaped them, and went his way. And as he went, he sang, saying—

Well, Faithful, thou hast faithfully profess'd
Unto thy Lord, with whom thou shalt be blest;
When faithless ones, with all their vain delights,
Are crying out under their hellish plights,
Sing, Faithful, sing, and let thy name survive!
For though they kill'd thee, thou art yet alive!

Now I saw in my dream, that Christian went not forth alone; for there was one whose name was Hopeful, (being so made by the be- Christian has another companion. holding of Christian and Faithful in their words and behaviour in their sufferings at the fair,) who joined himself unto him, and, entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear witness to the truth, and another There are more rises out of his ashes to be a com- of the men of the Fair will follow. panion with Christian in his pilgrimage. This Hopeful also told Christian, that there were many more of the men in the Fair that would take their time, and follow after.

Só I saw, that quickly after they were got out of the Fair, they overtook one that was going before them, whose name was By- They overtake ends: so they said to him, What By-ends. countryman, Sir? and how far go you this way? He told them that he came from the town of Fair-speech, and he was going to the Celestial City; but told them not his name.

From Fair-speech! said Christian: is there any good that lives there? (Prov. xxvi. 25.)

By. Yes, said By-ends, I hope.

Chr. Pray, Sir, what may I call you? said Christian.

By. I am a stranger to you, and you to me: if you be going this way, I shall be By-ends loth to glad of your company; if not, I must tell his name. be content.

Chr. This town of Fair-speech, said Christian,

I have heard of; and, as I remember, they say it is a wealthy place.

By. Yes, I will assure you that it is; and I have very many rich kindred there.

Chr. Pray who are your kindred there, if a man may be so bold?

By. Almost the whole town: and, in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, from whose ancestors that town first took its name: also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Anything; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side: and, to tell you the truth, I am become a gentleman of good quality; yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

Chr. Are you a married man?

By. Yes, and my wife is a very virtuous woman, The wife and kindred of By-ends. she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true, we some-

Where By-ends differs from others in religion. what differ in religion from those of the strictest sort, yet but in two small points: First, we never strive against wind and tide. Secondly, we are always most zealous when Religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.

Then Christian stepped a little aside to his fellow Hopeful, saying, It runs in my mind that this is one By-ends, of Fair-speech; and if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have half a guess of you: is not your name Mr. By-ends, of Fair-speech?

By. This is not my name, but indeed it is a nickname that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

By. Never, never! The worst that ever I did to give them an occasion to give me this name

How By-ends got his name. was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby: but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me, therefore, with reproach.

Chr. I thought, indeed, that you were the man that I heard of; and, to tell you what I think,

I fear this name belongs to you more properly than you are willing we should think it doth.

By. Well, if you will thus imagine, I cannot help it; you shall find me a fair He desires to keep company with Christian. company-keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion. You must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.

By. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

Chr. Not a step farther, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by By-ends and myself. myself, until some overtake me that they part. they will be glad of my company.

Now I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them, looking back, saw three men following Mr. By-ends; and behold, as they came up with him, he made them a very low congee; and they also gave him a He has new companions. compliment. The men's names were, Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all, men that Mr. By-ends had formerly been acquainted with, for in their minority they were schoolfellows, and were taught by one Mr. Gripe-man, a schoolmaster in Love-gain, which is a market-town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? for Christian and Hopeful were yet within view.

By. They are a couple of far By-ends's character of the Pilgrims. countrymen, that, after their mode, are going on pilgrimage.

Money. Alas! why did they not stay, that we might have had their good company? for they, and we, and you, Sir, I hope, are all going on pilgrimage.

By. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that, let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save. That's bad: but we read of some that are righteous over-much; and such men's rigidity prevails with them to judge and condemn all but

themselves. But I pray, what, and how many, were the things wherein you differed?

By. They, after their headstrong manner, conclude, that it is their duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion in what, and so far as, the times and my safety will bear it. They are for Religion when in rags and contempt; but I am for him when he walks in his silver slippers, in the sunshine, and with applause.

Hold-the-world. Ay, and hold you there still, good Mr. By-ends; for, for my part, I can count him but a fool, that, having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay while the sun shines: you see how the bee lieth still in winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine: if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best that will stand with the security of God's good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion; and Job says, that a good man "shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

Save. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Money. No, there needs no more words about this matter, indeed; for he that believes neither Scripture nor reason, (and you see we have both on our side,) neither knows his own liberty, nor seeks his own safety.

By. My brethren, we are, as you see, going all on pilgrimage; and, for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister, or a tradesman, &c. should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before;—may he not use this means to attain his end, and yet be a right honest man?

Money. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And, first, to speak to your question, as it concerneth a *minister* himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far: he has also now an opportunity of getting it, yet so as by

being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles: for my part, I see no reason why a man may not do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful; this cannot be contradicted, since it is set before him by Providence: so then he may get it if he can, making no question for conscience' sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c., and so makes him a better man, yea, makes him better improve his parts; which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by deserting, to serve them, some of his principles, this argueth, (1.) that he is of a self-denying temper; (2.) of a sweet and winning deportment; and (3.) so more fit for the ministerial function.

4. I conclude, then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the tradesman you mentioned: suppose such an one to have but a poor employ in the world, but, by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part, I see no reason but this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: therefore, to become religious to get all these, is a good and profitable design.

This answer, thus made by Mr. Money-love to Mr. By-ends' question, was highly applauded by them all; wherefore they concluded, upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather, because they had opposed Mr. By-ends before. So they called after them, and they stopped and stood still till they came up to them: but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them; because, as they supposed, their answer to

him would be without the remainder of that heat that was kindled betwixt Mr. By-ends and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it, if they could.

Then said Christian, Even a babe in religion

may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, John vi. 26, how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world! Nor do we find any other than heathens, hypocrites, devils, and witches; that are of this opinion.

1. Heathens: for when Hamor and Shechem



had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them, but by being circumcised; they say to their companions, "If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours?" Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Gen. xxxiv. 20—24.

2. The hypocritical Pharisees were also of this religion: long prayers were their pretence; but to get widows' houses was their intent, and greater damnation was from God their judgment. (Luke xx. 46, 47.)

3. Judas the devil was also of this religion: he was religious for the bag, that he might be possessed of what was put therein; but he was lost, cast away, and the very son of perdition.

4. Simon the wizard was of this religion too: for he would have had the Holy Ghost, that he might have got money therewith; and his sentence

from Peter's mouth was according. (Acts viii. 18—23.)

5. Neither will it out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question, therefore, affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works.

Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of

clay, what will they do when they shall be rebuked

The ease that pilgrims have is but little in this life. by the flames of a devouring fire? Then Christian and Hopeful outwent them again, and went till they came at a delicate plain, called Ease; where they went with much content: but that plain was but narrow, so they were quickly got over it. Now, at the farther

Lucre-hill, a dangerous hill. side of that plain was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brim of the pit, the ground, being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

Demas at the hill Lucre. Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas (gentleman-like) to call passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

He calls to Christian and Hopeful to come to him. *Chr.* What thing so deserving as to turn us out of the way to see it?

Demas. Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains you may richly provide for yourselves.

Hope. Then said Hopeful, Let us go see. *Chr.* Not I, said Christian; I have heard of this place before now, and how many have there been slain; and, besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.

Then Christian called to Demas, saying, Is not the place dangerous? hath it not hindered many in their pilgrimage?

Demas. Not very dangerous, except to those that are careless. But withal he blushed as he spake.

Chr. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

Hope. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Demas. Then Demas called again, saying, But will you not come over and see?

Chr. Then Christian roundly answered, saying, Christian round- Demas, thou art an enemy to the eth up Demas. right ways of the Lord of this way, and hast already been condemned for thine own turning aside, by one of his Majesty's judges, (2 Tim. iv. 10;) and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the king will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said Christian, What is thy name? Is it not the same by the which I have called thee?

Demas. Yes, my name is Demas; I am the son of Abraham.

Chr. I know you: Gehazi was your great-grandfather, and Judas your father, and you have trod in their steps. It is but a devilish prank that thou usest: thy father was hanged for a traitor, and thou deserveest no better reward. (2 Kings v. 20—27. Matt. xxvi. 14, 15; xxvii. 3—5.) Assurance thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way.

By this time By-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang Christian—

By-ends and silver Demas both agree:
One calls, the other runs, that he may be
A sharer in his lucre; so these do
Take up in this world, and no further go.

Now I saw, that just on the other side of this plain, the pilgrims came to a place where stood an old monument hard by the highway—They see a strange monument. side; at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a woman transformed into the shape of a pillar. Here, therefore, they stood looking and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied, written above, upon the head thereof, a writing in an unusual hand; but he, being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of the letters together, he found the same to be this, "Remember Lot's wife." So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety. (Gen. xix. 26.) Which sudden and amazing sight gave them occasion for this discourse.

Chr. Ah, my brother! this is a seasonable sight: it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over, as he desired us, and as thou wast inclined to do, my brother, we had, for aught I know, been made like this woman, a spectacle for those that shall come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her sin and mine? She only looked back, and I had a desire

to go see: let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here,



for our help for time to come: this woman escaped one judgment, for she fell not by the destruction of Sodom, yet she was destroyed by another, as we see she is turned into a pillar of salt.

Hope. True, and she may be to us both caution and example: caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution: so Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware. (Numb. xxvi. 9, 10.) But, above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman but for looking behind her after, (for we read not that she stepped one foot out of the way,) was turned into a pillar of salt; especially since the judgment which overtook her did make her an example within sight of where they are: for they cannot choose but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that "they were sinners exceedingly," because they were sinners "before the Lord," that is, in his eyesight, and notwithstanding the kindnesses that he had showed them; for the land of Sodom was

now like the garden of Eden heretofore. (Gen. xiii. 10, 13.) This, therefore, provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them to caution them to the contrary, must be partakers of severest judgments.

Hope. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth occasion to us to thank God, to fear before him, and always to remember Lot's wife.

I saw then that they went on their way to a pleasant river, which David the king called "the river of God;" but John, "the A river. river of the water of life." (Ps. xlvii. 4. Ezek. xlvi. Rev. xxii. 1.) Now, their way lay just upon the bank of this river: here, therefore, Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits. Besides, on the banks of this river, on either side, were green trees with all manner of fruit; and the leaves they ate to prevent surfeits and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously

beautified with lilies; and it was green all the year long. In this meadow they lay down and slept, for here they might lie down safely. (Ps. xxiii. Isa. xiv. 30.)

When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang—

Behold ye how these crystal streams do glide,
To comfort pilgrims by the highway side.
The meadows green, besides their fragrant smell,
Yield dainties for them; and he who can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field.

So when they were disposed to go on, (for they were not as yet at their journey's end,) they ate, and drank, and departed.

Now, I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry; yet they durst not go out of the way. Now, the way from the river was rough, and their feet tender by reason of their travels; so the souls of the pilgrims were much discouraged because of the way. (Numb. xxi. 4.) Wherefore, still as they went on, they wished for a better way. Now, a little before them,

there was on the left hand of the road a meadow, and a stile to go over into it, and that meadow is called By-path meadow. Then said Christian to his fellow, If this meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian; here is the easiest going; come, good Hopeful, and let us go over.

Hope. But, how if this path should lead us out of the way?

Chr. That is not likely, said the other. Look, doth it not go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they, looking before them, espied a man walking as they did, and his name was Vain-Confidence:

so they called after him, and asked him whither that way led. He said, To the Celestial Gate. Look, said Christian, did not I tell you so? by this you may see we are right. So they followed, and he went before them. But, behold, the night came on, and it grew very dark; so that they that went behind lost the sight of him that went before.

He therefore that went before, (Vain-Confidence by name,) not seeing the way before him, fell into a deep pit, (Isa. ix. 16.) which was on purpose there made by the Prince of those grounds, to catch vain-glorious

fools withal, and was dashed in pieces with his fall.

Now, Christian and his fellow heard him fall; so they called to know the matter; but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder, and lighten, in a most dreadful manner, and the water rose amain.

Then Hopeful groaned in himself, Reasoning between Christian and Hopeful.
saying, Oh, that I had kept on my way!

Chr. Who could have thought that this path should have led us out of the way?

Hope. I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.

Chr. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger: pray, my brother, forgive me; I did not do it of an evil intent.

Hope. Be comforted, my brother, for I forgive thee; and believe, too, that this shall be for our good.

Chr. I am glad I have with me a merciful brother: but we must not stand here; let us try to go back again.

Hope. But, good brother, let me go before.

Chr. No, if you please, let me go first, that, if there be any danger, I may be first therein; because by my means we are both gone out of the way.

Hope. No, said Hopeful, you shall not go first; for your mind being troubled, may lead you out of the way again.—Then for their encouragement, they heard the voice of one saying, "Let thine heart be towards the highway; even the way that thou wentest, turn again." (Jer. xxxi. 21.) But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought, that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned, nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore at last, lighting under a little shelter, they sat down there till the day-break; but being weary they fell asleep. Now, there was, not far from the place where they lay, a castle, called Doubting-castle, the owner whereof was Giant Despair; and it was in his grounds they now were sleeping. Wherefore he getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then with a

grim and surly voice he bid them awake, and asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way.

Then said the giant, You have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men.

Here then they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did: they were, therefore, here in evil case, and were far from friends and acquaintance. (Ps. lxxxviii. 8.) Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.

Now, Giant Despair had a wife, and her name was Diffidence: so, when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners, and cast them into his dungeon for trespassing on his grounds. Then he asked her also what he had best do further to them? So she asked what they were, whence they came, and whither they were bound; and he told her. Then she counselled him, that when he arose in the morning he should beat them without mercy. So when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to raving of them as if they were dogs, although they

gave him never a word of distaste: then he falls upon them, and beats them fearfully, in such sort that they were not able to help themselves, or turn to them upon the floor. This done he withdraws, and leaves them there to condole their misery, and to mourn under their distress: so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she, talking with her husband further about them, and understanding that they were yet alive, did advise him to

counsel them to make away with themselves. So, when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: for why, said he, should you choose to live, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon them, and, rushing to them, had doubtless made an end of them himself, but

that he fell into one of his fits, (for he sometimes, in sunshiny weather, fell into fits,) and lost for a time the use of his hands. Wherefore he withdrew, and left them, as before, to consider what to do. Then did the prisoners consult between themselves whether it was best to take his counsel, or no; and thus they began to discourse:

Chr. Brother, said Christian, what shall we do? The life that we now live is miserable. For my part, I know not whether it is best to live thus, or to die out of hand; "My soul chooseth strangling rather than life," (Job vii. 15;) and the grave is more easy for me than this dungeon! Shall we be ruled by the giant?

Hope. Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide: but yet let us consider; the Lord of the country to which we are going hath said, "Thou shalt do no murder;" no, not to another man's person; much more then are we forbidden to take his counsel to kill ourselves. Besides he that kills another can but commit murder upon his body; but, for one to kill himself, is, to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell whither for certain the murderers go? for "no murderer hath eternal life," &c. And let us consider again, that all the law is not in the hand of Giant Despair: others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God, who made the world, may cause that Giant Despair may die, or that, at some time or other, he may forget to lock us in; or that he may in a short time have another of his fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be patient, and endure a while; the time may come that may give us a happy release; but let us not be our own murderers. With these words Hopeful at present did moderate the mind of his brother; so they continued together in the dark that day, in their sad and doleful condition.

Well, towards evening the giant goes down into the dungeon again, to see if his prisoners had taken his counsel: but when he came there, he found them alive; and, truly, alive was all, for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that

Christian fell into a swoon ; but, coming a little to himself again, they renewed their discourse about the giant's counsel : and whether they had best take it, or no. Now Christian again seemed for doing it, but Hopeful made his second reply as followeth :

Hopeful comforts him again by calling former things to remembrance. *Hope.* My brother, said he, rememberest thou not how valiant thou hast been heretofore ? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death ; what hardship, terror, and amazement, hast thou already gone through, and art thou now nothing but fears ? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art ; also this giant hath wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience : remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain or cage, nor yet of bloody death : wherefore let us, (at least to avoid the shame that becomes not a Christian to be found in,) bear up with patience as well as we can.

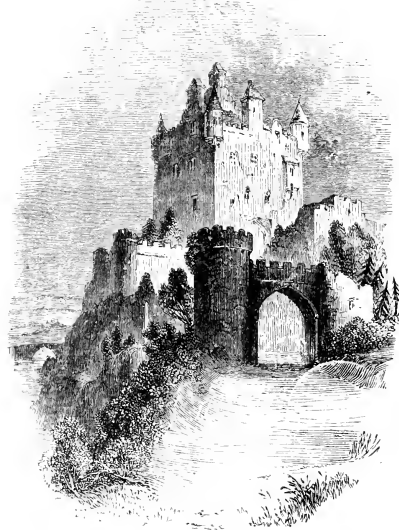
Now, night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel : to which he replied, They are sturdy rogues, they choose rather to bear all hardships than to make away with themselves. Then, said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those thou hast already dispatched, and make them believe, ere a week comes to an end, thou wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning has come, the giant goes to them again, and takes them into the castle-yard, and shows them as his wife had bidden him.

On Saturday the Giant opened that threatened shortly he would pull them in pieces. These, said he, were pilgrims, as you are, once, and they trespassed in my grounds, as you have done ; and when I thought fit, I tore them in pieces ; and so within ten days I will do you. Get you down to your den again : and with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the giant were got to bed, they began to renew their discourse of their prisoners ; and, withal, the old giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them, by means of which they hope to escape. And sayest thou so, my dear ? said the giant ; I will therefore search them in the morning.

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day.

Now a little before it was day, good Christian, as one half amazed, brake out into this passionate speech :—What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty ! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That's good news, good brother, pluck it out of thy bosom, and try.



Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and with his key opened that door also. After, he went to the iron gate, for that must be opened too, but that lock went damnable hard ; yet the key did open it. Then they thrust open the gate to make their escape with speed ; but that gate as it opened made such a creaking, that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that shall come after from falling into the hand of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence, "Over this pillar erected by Christian and his fellow."

stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after, read what was written, and escaped the danger. This done they sang as follows:—

Out of the way we went, and then we found
 What 'twas to tread upon forbidden ground;
 And let them that come after have a care
 Lest heedlessness makes them as we to fare;
 Lest they, for trespassing, his prisoners are,
 Whose castle's Doubting, and whose name's Despair.

The Delectable Mountains. They went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of which we have spoken before; so they went up to the mountains, to behold the gardens and orchards, the vineyards, and fountains of water, where also they drank, and washed themselves, and did freely eat of the vineyards. Now, there were on the tops of these mountains Shepherds feeding their flocks, and they stood by the highway side. The pilgrims, therefore, went to them, and leaning upon their staves, Talk with the (as is common with weary pilgrims Shepherds.) when they stand to talk with any by the way,) they asked, Whose Delectable Mountains are these? and whose be the sheep that feed upon them?

Shep. These mountains are Emmanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them. (John x. 11, 15.)

Chr. Is this the way to the Celestial City?

Shep. You are just in your way.

Chr. How far is it thither?

Shep. Too far for any but those that shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe; "but transgressors shall fall therein." (Hos. xiv. 9.)

Chr. Is there in this place any relief for pilgrims that are weary and faint in the way?

Shep. The Lord of these mountains hath given us a charge, "not to be forgetful to entertain strangers," (Heb. xiii. 2;) therefore the good of the place is before you.

I saw also in my dream that, when the Shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer, as in other places,) as, Whence came you? and, How got you into the way? and, By what means have you persevered therein? for but few of them that begin to come hither do show

The Shepherds their face on these mountains. But welcome them. when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains!

The names of The Shepherds, I say, whose the Shepherds. names were Knowledge, Experience, Watchful, and Sincere, took them by the hand,

and had them to their tents, and made them partake of that which was ready at present. They said, moreover, We would that you should stay here awhile, to be acquainted with us, and yet more to solace yourselves with the good of these Delectable Mountains. Then they told them that they were content to stay. And so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the Shepherds called up Christian and hopeful to walk with them upon the mountains. So they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we show these pilgrims some wonders? They are shown wonders. So when they had concluded to do it they had them first to the top of a hill, called The Mountain Error, which was very steep on the of Error. farthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The Shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, (2 Tim. ii. 17, 18,) as concerning the faith of the resurrection of the body? They answered Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and bid them look Mount Caution. afar off, which when they did, they perceived, as they thought, several men walking up and down among the tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

The Shepherds then answered, Did you not see, a little below these mountains, a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair, and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile. And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle, where, after they had awhile been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding shall remain in



Christians and Angels welcomed by the Shepherds



the congregation of the dead." (Prov. xxi. 16.) Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.

Then I saw in my dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of a hill; and they opened the door, and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented; and that they smelt the scent of brimstone. Then said Christian, What means

A by-way to this? The Shepherds told them, Hell. This is a by-way to hell, a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias, and Sapphira his wife.

Hope. Then said Hopeful to the Shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on in pilgrimage in their days since they, notwithstanding, were thus miserably cast away?

Shep. Some further, and some not so far as these mountains.

Then said the pilgrims one to the other, We had need to cry to the Strong for strength.

Shep. Ay, and you will have need to use it when you have it too.

By this time the pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the mountains. Then said the Shepherds one to another,

Let us here show the pilgrims the gates of the Celestial City, if they have skill to look through our perspective-glass. The pilgrims lovingly accepted the motion: so they had them to the top of a high hill, called Clear, and gave them the glass to look.

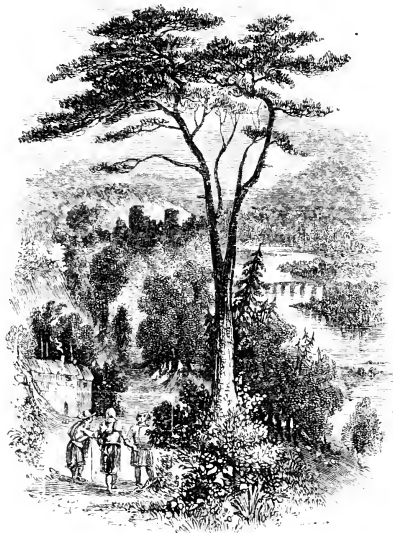
Then they tried to look, but the remembrance

of that last thing that the Shepherds had shown them made their hands shake, by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang this song:—

Thus by the Shepherds secrets are reveal'd,
Which from all other men are kept conceal'd;
Come to the Shepherds, then, if you would see
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a note of the way. Another of them bid them beware of the flatterer. The third bid them take heed that they slept not upon enchanted ground; and the fourth bid them God speed. So I awoke from my dream.

And I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now, The country of a little below these mountains, on the left hand, lieth the country of Conceit, from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here, therefore, they met with a very brisk lad that came out of that country, and his name was Ignorance. So Christian asked him from what parts he came, and whither he was going.



Ignor. Sir, I was born in the country that lieth off there a little on the left hand, and I am going to the Celestial City.

Chr. But how do you think to get in at the gate? For you may find some difficulties there.

Ignor. As other good people do, said he.

Chr. But what have you to show at that gate, that the gate should be opened to you?

Ignor. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

Chr. But thou camest not in at the Wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane; and therefore I fear, however thou mayest think of thyself, when the reckoning-day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.

Ignor. Gentlemen, ye be utter strangers to me, I know ye not; be content to follow the religion of

your country, and I will follow the religion of mine. I hope all will be well. And, as for the gate that you talk of, all the world knows that it is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green lane that comes down from our country, the next way into the way.

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly, "There is more hope of a fool than of him," (Prov. xxvi. 12;) and said, moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool." (Ecl. x. 3.) What! shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said Hopeful—

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, those that do not understanding have,
Although he made them, them he will not save.

Hope. He further added, It is not good, I think, to say so to him all at once; let us pass him by, if you will, and talk to him anon, even as he is "able to bear it."

So they both went on, and Ignorance he came after. Now, when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were a-carrying him back to the door that they saw on the side of the hill. (Matt. xii. 45. Prov. v. 22.) Now, good Christian began to tremble, and so did Hopeful, his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostasy. But he did not perfectly see his face, for he did hang his head like a thief that is found. But being gone past, Hopeful looked after him, and spied on his back a paper with this inscription, "Wanton professor, and damnable apostate."

Then said Christian to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man hereabout. The name of the man was Little-Faith; but a good man, and he dwelt in the town of Sincere. The thing was this:—at the entering in at this passage, there comes down from Broadway-gate, a lane called Deadman's-lane; so called because of the murders that are commonly done there; and this Little-Faith going on pil-

grimage, as we do now, chanced to sit down there, and sleep; now there happened at that time to come down the lane from Broadway-gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt, three brothers; and they spying Little-Faith where he was, came galloping up with speed. Now, the good man was just awakened from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this, Little-Faith looked as white as a clout, and had neither power to fight nor fly. Then said Faint-heart, Deliver thy purse; but he making no haste to do it, (for he was loth to lose his money,) Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, "Thieves, thieves!" With that, Guilt, with a great club that was in his hand, struck Little-Faith on the head, and with that blow felled him flat to the ground; where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great-Grace, that dwells in the town of Good-Confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after a while, Little-Faith came to himself, and getting up, made shift to scramble on his way. This was the story.

Hope. But did they take from him all that ever he had?

Chr. No; the place where his jewels were, they never ransacked; so those he kept still. But as I was told, the good man was much afflicted for his loss, for the thieves got most of his spending-money. That which they got not (as I said) were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end. (1 Pet. iv. 18.) Nay, (if I was not misinformed,) he was forced to beg as he went, to keep himself alive, for his jewels he might not sell; but, beg and do what he could, he went, as we say, with many a hungry belly the most part of the rest of the way.

Hope. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial Gate?

Chr. It is a wonder: but they got not that, though they missed it not through any good cunning of his; for he, being dismayed with their coming upon him, had neither power nor skill to hide any thing: so it was more by good providence than by his endeavour that they missed of that good thing. (2 Tim. i. 14. 2 Pet. ii. 9.)

Hope. But it must needs be a comfort to him, that they got not this jewel from him.

Chr. It might have been great comfort to him,

Little-Faith
robbed by
Faint-heart,
Mistrust, and
Guilt.

They get away
his silver, and
knock him
down.

Little-Faith
lost not his best
things.

Little-Faith
forced to beg to
his journey's
end.

He kept not his
best things by
his own
cunning.

had he used it as he should; but they that told me the story said, that he made but little use of it all the rest of the way, and that because of the dismay that he had in their taking away his money. Indeed, he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and these thoughts would swallow up all.

He is pitied by *Hope*. Alas, poor man! this could both not but be a great grief to him.

Chr. Grief! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? It was a wonder he did not die with grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints: telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he had lost; how he was wounded, and that he hardly escaped with life.

Hope. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

Chr. Thou talkest like one upon whose head is the shell to this very day. For what should he pawn them? or to whom should he sell them?

In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villany of ten thousand thieves.

Hope. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage, (Heb. xii. 16;) and that birthright was his greatest jewel: and if he, why might not Little-Faith do so too?

Chr. Esau did sell his birthright indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as

a discourse about Esau and Little-Faith. also that caitiff did: but you must put a difference betwixt Esau and

Little-Faith, as also betwixt their estates. Esau's birthright was typical, but Little-Faith's jewels

were not so. Esau's belly was his god, but Little-Faith's belly was not so. Esau's want lay in his fleshly appetite, Little-Faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts: "For I am at the point to die, (said he,) and what good will this birthright do me?" (Gen. xxv. 32.) But Little-Faith, though it was his lot to have but a little faith, was by his little faith

kept from such extravagances, and made to see and prize his jewels more than to sell them as Esau did his birthright. You read not anywhere that Esau had faith, no, not so much as a little; therefore no marvel, if, where the flesh only bears sway, (as it will in that man where no faith is to resist,) if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such as it is with the ass, "who in her occasions cannot be turned away," (Jer. ii. 24;) when their minds are set upon their lusts, they will have them, whatever they cost.

But Little-Faith was of another temper; his mind was on things divine; his livelihood was upon things that were spiritual and from above: therefore, to what end should he that is of such a temper sell his jewels, (had there been any that would have bought them,) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live upon carrion, like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot, yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads. But pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy?

Chr. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart,

Little-Faith had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush and then to yield. And verily, since this is the height of thy stomach now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

But consider again, they are but journeyman thieves; they serve under the king of the bottomless pit, who, if need be, will come to their aid himself, and his voice is as the roaring of a lion.

Esau never had faith.

Little-Faith could not live on Esau's pottage.

A comparison between the ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot, yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.

Hopeful swaggers.

No great heart for God where there is but little faith.

We have more courage when we are out, than when we are in.

(1 Pet. v. 8.) I myself have been engaged as this Little-Faith was; and I found it a terrible thing. These three villains set upon me, and I beginning like a Christian to resist, they gave but a call, and in came their master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit myself like a man: no man can tell what in that combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one Great-Grace was in the way.

Chr. True, they have often fled, both they and their master, when Great-Grace hath appeared:

The King's champion. and no marvel, for he is the King's champion; but, I trow, you will put some difference between Little-Faith and the King's champion. All the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did; or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little; this man was one of the weak, and therefore he went to the wall.

Hope. I would it had been Great-Grace, for their sakes.

Chr. If it had been he, he might have had his hands full: for I must tell you, that, though Great-Grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well enough with them, yet if they get within him, even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels: and when a man is down, you know, what can he do?

Whoso looks well upon Great-Grace's face, will see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat,) "We despaired even of life." How did these sturdy rogues and their fellows make David groan, mourn, and roar! Yea, Heman, and Hezekiah too, though champions in their days, were forced to bestir them when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: and of him it is said, "The Leviathan's sturdiness. sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon:

he esteemeth iron as straw, and brass as rotten wood: the arrow cannot make him fly, sling-stones are turned with him into stubble; darts are counted as stubble; he laugheth at the shaking of a spear." (Job xli. 26—29.) What can a man do in this case? It is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things: for "his neck is clothed with thunder; he will not be afraid as a grass-hopper; the glory of his nostrils is The excellent terrible; he paweth in the valley, mettled that is in and rejoiceth in his strength; he Job's horse.

goeth on to meet the armed men: he mocketh at fear, and is not affrighted, neither turneth he back from the sword: the quiver rattleth against him, the glittering spear and the shield: he swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shoutings." (Job xxxix. 19—25.)

But, for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that have been foiled; nor be tickled at the thoughts of our own manhood, for such commonly come by the worst when tried. Witness Peter, of whom I made mention before: he would swagger, ay, he would; he would, as his vain mind prompted him to say, do better and stand more for his Master than all men: but who so foiled and run down by those villains as he?

When, therefore, we hear that such robberies are done on the King's highway, two things become us to do: First, to go out harnessed, and to be sure to take a shield with us: for it was for want of that, that he who laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. vi. 16.)

It is good also that we desire of the King a convoy, yea, that he will go with us It is good to himself. This made David rejoice have a convoy. when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God. (Exod. xxxiii. 15.) Oh, my brother, if he will but go along with us, what need we be afraid of ten thousand that shall set themselves against us? But without him, the proud helpers fall under the slain. (Ps. iii. 6; xxvii. 1—3. Isa. x. 4.)

I, for my part, have been in the fray before now; and though, through the goodness of Him that is best, I am, as you see, alive, yet I cannot boast of any manhood. Glad shall I be, if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I

hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian—

Poor Little-Faith! hast been among the thieves?
Wast robb'd? Remember this, whoso believes,
And get more faith; then shall you victors be
Over ten thousand—else scarce over three.

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way and a way put itself into their way, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them: therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light robe, came to them, and asked them why they stood there? They answered, they were going to the Celestial City, but knew not which of these ways to take. "Follow me," said the man,

"it is thither that I am going." So they followed him in the way that but now came into the road, which by degrees turned, and turned them so far from the City that they desired to go to, that in a little time their faces were turned away from it: yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do: and with that the white robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

Christian and his fellow de-luded. They are taken in a net. They were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do: and with that the white robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

Chr. Then said Christian to his fellow, Now do I see myself in an error. Did not the Shepherds bid us beware of the Flatterer? As their condition is the saying of the wise man, so we have found it this day, "A man that flattereth his neighbour, spreadeth a net for his feet." (Prov. xxix. 5.)

Hope. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the "paths of the destroyer." Here David was wiser than we; for, saith he, "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer." (Ps. xvii. 4.)

Thus they lay beavilling themselves in the net. At last they espied a Shining One coming towards them with a whip of small cords in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there? They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black man clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is Flatterer, "a false apostle, that hath transformed himself into an angel of light." (2 Cor. xi. 14, 15. Dan. xi. 32.) So he rent the net and let the men

out. Then said he to them, Follow me, that I may set you in your way again: so he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds upon the Delectable Mountains. He asked them then, if they had not of the Shepherds a note of direction for the way? They answered, Yes. But did you not, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer? They answered, Yes; Deceivers fine but we did not imagine, said they, that this fine-spoken man had been he. (Rom. xvi. 17, 18.)

Then I saw in my dream, that he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk, (2 Chron. vi. 27;) and as he chastised them, he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." (Rev. iii. 19.) This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, singing—

Come hither, you that walk along the way,
See how the pilgrims fare that go astray:
They caught are in an entangled net,
'Cause they good counsel lightly did forget:
'Tis true, they rescued were; but yet, you see,
They're scourged to boot: let this your caution be.

Now, after a while they perceived, afar off, one coming softly, and alone, all along the highway, to meet them. Then said Christian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

Hope. I see him; let us take heed to ourselves now, lest he should prove a Flatterer also. So he drew nearer and nearer, and at last came up to them. His name was Atheist; and he asked them whither they were going?

Chr. We are going to Mount Zion.
Then Atheist fell into a very great laughter. He laughs at them.

Chr. What is the meaning of your laughter?
Ath. I laugh to see what ignorant persons you are, to take upon you so tedious a journey; and yet you are like to have nothing but your travel for your pains.

Chr. Why, man, do you think we shall not be received?

Ath. Received! there is not such a place as you dream of in all this world.

Chr. But there is in the world to come.
Ath. When I was at home, in mine own country, I heard as you now affirm, and from that

hearing went out to see, and have been seeking this city these twenty years, but find no more of it than I did the first day I set out. (Ecc. x. 15. Jer. xvii. 15.)

myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. A fruit of an honest heart. As for this man, I know that he is blinded by the god of this world. Let thee and



me go on, knowing that we have belief of the truth : and "no lie is of the truth." (1 John ii. 21.)

Hope. Now do I rejoice in hope of the glory of God. So they turned away from the man; and he, laughing at them, went his way.

I then saw in my dream, that they went on until they came into a certain country whose air naturally tended to make one drowsy, if he came a stranger into it. They come to the Enchanted Ground.

And here hopeful naturally began to be very dull and heavy to sleep; wherefore he said unto Christian, I do now begin to grow so drowsy, that I can scarcely hold open mine eyes; let us lie down here, and take one nap.

By no means, said the other; lest, sleeping, we never wake more. Christian keeps him awake.

Hope. Why, my brother? sleep is sweet to the labouring man; we may be refreshed, if we take a nap.

Chr. We have both heard, and believe, that there is such a place to be found.

Ath. Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you,) I am going back again, and will seek to refresh myself with the things that I then cast away for hopes of that which I now see is not.

Chr. Then said Christian to Hopeful his companion, Is it true which this man hath said?

Hope. Take heed, he is one of the Flatterers: remember what it cost us once already for our hearkening to such kind of fellows. What! no Mount Zion? Did we not see from the Delectable Mountains the gate of the City? Also, are we not now to walk by faith? (2 Cor. v. 7.) Let us go on, lest the man with the whip overtake us again. You should have taught me that lesson, which I will round you in the ears withal: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." (Prov. xix. 37. Heb. x. 39.) I say, my brother, cease to hear him, and let us believe to the saving of the soul.

Chr. My brother, I did not put the question to thee for that I doubted of the truth of your belief

Chr. Do you not remember, that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; "wherefore let us not sleep, as do others; but let us watch, and be sober." (1 Thess. v. 6.)

Hope. I acknowledge myself in fault; and, had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one." (Ecc. iv. 9.) Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Chr. Now, then, said Christian, to prevent drowsiness in this place, let us fall into good discourse. Good discourse preventeth drowsiness.

Hope. With all my heart, said the other. *Chr.* Where shall we begin?

Hope. Where God began with us: but do you begin, if you please.

Chr. I will sing you first this song—

When saints do sleepy grow, let them come hither, And hear how these two pilgrims talk together; Yea, let them learn of them in any wise Thus to keep ope their drowsy slumbering eyes, Saints' fellowship, if it be managed well, Keeps them awake, and that in spite of hell. The dreamer's note.

Then Christian began, and said, I will ask you a question. How came you to think at first of doing what you do now? They begin at the beginning of their conversion.

Hope. Do you mean, how I came at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

Chr. What things were they?

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drink-

Hopeful's life before conversion. ing, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul.

But I found, at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his faith and good living in Vanity Fair, that "the end of these things is death;" and that "for these things' sake, the wrath of God cometh upon the children of disobedience." (Rom. vi. 21 —23. Eph. v. 6.)

Chr. And did you presently fall under the power of this conviction?

Hope. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were—1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.

Chr. Then, as it seems, sometimes you got rid of your trouble?

Hope. Yes, verily; but it would come into my mind again, and then I should be as bad, nay, worse than I was before.

Chr. Why, what was it that brought your sins to mind again?

Hope. Many things; as,
 1. If I did but meet a good man in the streets; or,
 2. If I have heard any read in the Bible; or,
 3. If mine head did begin to ache; or,
 4. If I were told that some of my neighbours were sick; or,
 5. If I heard the bell toll for some that were dead; or,
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6. If I thought of dying myself; or,
 7. If I heard that sudden death happened to others:

8. But especially when I thought of myself, that I must quickly come to judgment.

Chr. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

Hope. No, not I; for then they got faster hold of my conscience; and then, if I did but think of going back to sin, (though my mind was turned against it,) it would be double torment to me.

Chr. And how did you do then?

Hope. I thought I must endeavour to mend my life; or else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from not only my sins, but sinful company too, and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.

Chr. And did you think yourself well then?

Hope. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me, especially such sayings as these: "All our righteousnesses are as filthy rags;"—"By the works of the law no man shall be justified;"—"When ye have done all these things, say, We are unprofitable," (Isa. lxiv. 6. Gal. ii. 16. Luke xvii. 10.)

From whence I began to reason with myself thus: If all my righteousnesses are as filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are yet unprofitable, then it is but a folly to think of heaven by the law. I farther thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet, if his old debt stands still in the book uncrossed, the shopkeeper may sue him for it, and cast him into prison till he shall pay the debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself: I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, But how shall I be freed from that damnation that I brought myself in danger of by my former transgressions?

Chr. A very good application: but pray go on.

Hope. Another thing that hath troubled me ever since my late amendments, is, that if I look

narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do: so that now I am forced to conclude, that, notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, until I broke my mind to Faithful; for he and I were well acquainted: and he told me that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

Hope. I must confess the words at first sounded strangely; but, after a little more talk and company with him, I had full conviction about it.

Chr. And did you ask him what man this was, and how you must be justified by him? (Rom. iv. Col. i. Heb. x. 2 Pet. i.)

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High: and thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree. I asked him, further, how that man's righteousness could be of that efficacy, to justify another before God? And he told me he was the mighty God, and did what he did, and died the death also, not for himself, but for me, to whom his doings, and the worthiness of them, should be imputed, if I believed on him.

Chr. And what did you do then?

Hope. I made my objections against my believing, for that I thought he was not willing to save me.

Chr. And what said Faithful to you then?

Hope. He bid me go to him, and see. Then I said, it was presumption. He said, No, for I was invited to come. (Matt. xi. 28.) Then he gave me a book of Jesus's inditing, to encourage me the more freely to come: and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. (Matt. xxiv. 35.) Then I asked him, what I must do when I came? And he told me, I must entreat upon my knees, (Ps. xcv.

6. Jer. xxix. 12, 13. Dan. xi. 10,) with all my heart and soul, the Father to reveal him to me. Then I asked him further, how I must make my supplications to him? And he said, Go, and thou shalt find him upon a mercy-seat, (Exod. xxv. 22. Lev. xv. 2. Heb. iv. 16,) where he sits all the year long, to give pardon and forgiveness to them that come. I told him, that I knew not what to say when I came. And he bid me ^{He is bid to} say to this effect—"God be merciful to me a sinner," and "make me to know and believe in Jesus Christ; for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that Thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Saviour of the world: and, moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed :) Lord, take therefore this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ. Amen."

Chr. And did you do as you were bidden?

Hope. Yes, over, and over, and ^{He prays.} over.

Chr. And did the Father reveal the Son to you?

Hope. Not at the first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.

Chr. What did you do then?

Hope. What! why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hope. Yes, and a hundred times ^{He thought to} twice told. ^{leave off pray-} ^{ing.}

Chr. And what was the reason you did not?

Hope. I believed that it was true which had been told me, to wit, that without the righteousness of this Christ all the world could not save me: and therefore, thought I with myself, If I leave off, I die, and I can but die at the throne of grace. And withal this came ^{He durst not} into my mind, "If it tarry, wait ^{leave off pray-} ^{ing, and why.} for it, because it will surely come, and will not tarry." (Hab. ii. 3.) So I continued praying, until the Father showed me his Son.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding, (Eph. i. 18, 19;) and thus it was:—one day Christ is revealed I was very sad, I think sadder than to him, and how, at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 30, 31.)

But I replied, Lord, I am a great, very great sinner: and he answered, "My grace is sufficient

for thee." Then I said, But, Lord, what is believing? And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," (1 John vi. 35,) that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted by thee, and be saved by thee? And I heard him say, "And him that cometh to me I will in no wise cast out." (John vi. 37.) Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, "Christ Jesus came into the world to save sinners: he is the end of the law for righteousness to every one that believes: he died for our sins, and rose again for our justification: he loved us and washed us from our sins in his own blood: he is mediator betwixt God and us: he ever liveth to make intercession for us." (1 Tim. i. 15. Rom. x. 4. Heb. vii. 24, 25.) From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed: but tell me particularly what effect this had upon your spirit.

Hope. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation; it made me see that God the Father, though he be just, can justly justify the coming sinner: it made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came a thought into my heart, before now, that showed me so the beauty of Jesus Christ: it made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus; yea, I thought that, had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then, in my dream, that Hopeful looked back, and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him: he careth not for our company.

Hope. But I trow it would not have hurt him, had he kept pace with us hitherto.

Chr. That is true; but I'll warrant you he thinketh otherwise.

Hope. That I think he doth; but, however, let us tarry for him. (So they did.)

Then Christian said to him, Come away, man; why do you stay so behind?
Young Ignorance comes up again.

Ignor. I take my pleasure in walking alone; even more a great deal than in company, unless I like it the better.
Their talk.



Then said Christian to Hopeful, (but softly,) Did I not tell you he cared not for our company? But, however, said he, come up, and let us talk away the time in this solitary place. Then, directing his speech to Ignorance, he said, Come, how do you do? How stands it between God and your soul now?

Ignor. I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.
Ignorance's hope, and the ground of it.

Chr. What good motions? Pray tell us.

Ignor. Why I think of God and heaven.

Chr. So do the devils and damned souls.

Ignor. But I think of them and desire them.

Chr. So do many that are never like to come there. "The soul of the sluggard desireth, and hath nothing." (Prov. xiii. 4.)

Ignor. But I think of them, and leave all for them.

Chr. That I doubt; for to leave *all* is a very hard matter; yea, a harder matter than many are aware of. But why, or for what, art thou persuaded that thou hast left all for God and heaven?

Ignor. My heart tells me so.

Chr. The wise man says, "He that trusteth in his own heart is a fool." (Prov. xxviii. 26.)

Ignor. That is spoken of an evil heart; but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing, for which he has yet no ground to hope.

Ignor. But my heart and life agree together; and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together.

Ignor. My heart tells me so.

Chr. "Ask my fellow if I be a thief." Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that hath good thoughts? and is not that a good life that is according to God's commandments?

Chr. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing indeed to have these, and another thing only to think so.

Ignor. Pray, what count you good thoughts, and a life according to God's commandments?

Chr. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other things.

Ignor. What be good thoughts respecting ourselves?

Chr. Such as agree with the word of God.

Ignor. When do our thoughts, of ourselves, agree with the word of God?

Chr. When we pass the same judgment upon ourselves, which the word passes. To explain myself; the word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." It saith also, that "Every imagination of the heart of man is only evil, and that continually." (Gen. vi. 5.) And again, "The imagination of man's heart is evil from his youth." Now, then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thyself in thy life.—But let me go on. As the word passeth a judgment upon our hearts, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why, the word of God saith, that man's ways are crooked ways, (Ps. cxxv. 5.) not good, but perverse: it saith, they are naturally out of the good way; that they have not known it. (Prov. ii. 15. Rom. iii. 17.) Now, when a man thus thinketh of his ways—I say, when he doth sensibly, and with heart-humiliation, thus think,—then hath he good thoughts of his own ways, because his

thoughts now agree with the judgment of the word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large. But to speak of him with reference to us; then have we right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes; also, when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even in all our best performances.

Ignor. Do you think that I am such a fool as to think that God can see no farther than I?—or, that I would come to God in the best of my performances?

Chr. Why, what dost thou think in this matter?

Ignor. Why, to be short, I think I must believe in Christ for justification.

Chr. How! Think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see the necessity of Christ's personal righteousness to justify thee before God. How, then, dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. How dost thou believe?

Ignor. I believe that Christ died for sinners; and that I shall be justified before The faith of God from the curse through his Ignorance. gracious acceptance of my obedience to his laws. Or thus: Christ makes my duties, that are religious, acceptable to his Father by virtue of his merits; and so shall I be justified.

Chr. Let me give an answer to this confession of thy faith:

1. Thou believest with a fantastical faith: for this faith is nowhere described in the word.

2. Thou believest with a false faith; because it takes justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy action's sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul, as sensible of its lost condition by the law, upon flying for refuge unto Christ's righteousness; (which righteousness of his is not an act of grace by which he maketh, for justification, thy obedience accepted with God, but his personal obedience to the law, in doing and suffering for us what that required at

our hands :) this righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

Ignor. What! would you have us trust to what Christ in his own person hath done without us? This conceit would loosen the reins of our lusts, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is, so art thou: even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his word, ways, and people, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from heaven.

Ignor. What! you are a man for revelations! Ignorance jangles with them. I do believe that what both you and I do believe of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to him.

Hope. Why, man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to him.

Ignor. This is your faith, but not mine: yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

Chr. Give me leave to put in a word. You ought not so slightly to speak of this matter: for this I will boldly affirm, even as my good companion hath done, that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ, (if it be right,) must be wrought by the exceeding greatness of his mighty power, (Matt. xi. 27. 1 Cor. xii. 3. Eph. i. 17—19;) the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened, then; see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God,) thou shalt be delivered from condemnation.

Ignor. You go so fast I cannot keep pace with you; do you go on before: I must stay awhile behind. Then they said—

Well, Ignorance, wilt thou yet foolish be
To slight good counsel, ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time; stoop, do not fear:
Good counsel taken well, saves; therefore hear.
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.

Then Christian addressed himself thus to his fellow:

Chr. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, It pities me much for this poor man: it will certainly go ill with him at last.

Hope. Alas! there are abundance in our town in this condition, whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place where he was born?

Chr. Indeed, the word saith, "He hath blinded their eyes, lest they should see," &c.

But, now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin; and so, consequently, fears that their state is dangerous?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say, sometimes (as I think) they may; but they, being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe, as you say, that fear tends much to men's good, and to make The good use of them right at their beginning to go ^{fear.} on pilgrimage.

Chr. Without all doubt it doth, if it be right: for so says the word, "The fear of the Lord is the beginning of wisdom." (Job xxviii. 28. Ps. xcii. 10. Prov. i. 7; ix. 10.)

Hope. How will you describe right fear?

Chr. True or right fear is dis- Right fear.
covered by three things:

1. By its rise: it is caused by saving convictions for sin.
2. It driveth the soul to lay fast hold of Christ for salvation.
3. It begetteth and continueth in the soul a great reverence of God, his word, and ways; keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said: I believe you have said the truth. Are we now almost got past the Enchanted Ground?

Chr. Why? are you weary of this discourse?

Hope. No, verily, but that I would know where we are.

Chr. We have not now above two miles farther to go thereon.—But let us return to our matter. Now, the ignorant know not that such convictions as tend to put them in fear, are for their good, and therefore they seek to stifle them.

Why ignorant persons stifle conviction.

Hope. How do they seek to stifle them ?

Chr. 1. They think that those fears are wrought by the devil, (though indeed they are wrought of God;) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith; when, alas for them, poor men that they are, they have none at all! and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this myself; for before I knew myself, it was so with me.

Chr. Well, we will leave, at this time, our neighbour Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart: but you shall still begin.

Chr. Well, then, did you know, about ten years ago, one Temporary in your parts, who was a forward man in religion then ?

Hope. Know him! yes, he dwelt in Graceless, a town about two miles off of where he dwelt. Honesty, and he dwelt next door to one Turnback.

Chr. Right; he dwelt under the same roof with him. Well, that man was much awakened once: I believe that then he had some sight of his sins, and of the wages that were due thereto.

Hope. I am of your mind, for, my house not being above three miles from him, he would oftentimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may see, it is not every one that cries, "Lord, Lord."

Chr. He told me once that he was resolved to go on pilgrimage, as we go now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me.

Hope. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

Chr. It may be very profitable; but do you begin.

Hope. Well, then, there are in my judgment four reasons for it:—

1. Though the consciences of such men are awakened, yet their minds are not changed: therefore, when the power of guilt towards ones go back. weareth away, that which provoked them to be religious ceaseth; wherefore they naturally turn to their old course again: even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a free mind, (if we may say a dog has a mind,) but because it troubleth his stomach. But now, when

his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about, and licks up all; and so it is true which is written, "The dog is turned to his own vomit again." (2 Pet. ii. 22.) Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell; as their sense of hell, and fear of damnation, chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them: I speak now of the fears that they have of men; "for the fear of man bringeth a snare." (Prov. xxix. 25.) So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles; and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way: they are proud and haughty, and religion in their eye is low and contemptible; therefore when they have lost their sense of hell and the wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it; though perhaps the sight of it at first, if they loved that sight, might make them fly whither the righteous fly, and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts, gladly, and choose such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the halter: not that he hath any detestation of the offence, as it is evident; because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have showed you the reason of their going back, do you show me the manner thereof.

Chr. So I will willingly:—

1. They draw off their thoughts, ^{How the apos-} all that they may, from the re- ^{tate goes back.} membrance of God, death, and judgment to come. 2. Then they cast off by degrees private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to public duty; as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have espied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this they begin to play with little sins openly.

9. And then, being hardened, they show themselves as they are. Thus, being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, (Isa. lxii. 4—12. Sol. Song ii. 10—12,) whose air was very sweet and pleasant; the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to: also

here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed: yea, "as the bridegroom rejoiceth over the bride, so doth their God rejoice over them." Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the City, loud voices, saying, "Say ye to the daughter of Zion, Behold, thy salvation cometh! Behold, his reward is with him!" Here all the inhabitants of the country called them, "The holy people, the redeemed of the Lord, sought out," &c.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the

kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick. Hopeful also had



a fit or two of the same disease. Wherefore here they lay by it a while, crying out because of their pangs, "If ye see my beloved, tell him that I am sick of love."

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now as they came up to these places, behold the gardener stood in the way; to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims.

So the gardener had them into the vineyards, and bid them refresh themselves with the dainties, (Deut. xxiii. 24;) he also showed them there the King's walks and harbours, where he delighted to be: and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? it is the nature of the fruit of the grapes of these vineyards, "to go down so sweetly as to cause the lips of them that are asleep to speak."

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said, the reflection of the sun upon the City (for the City was pure gold) (Rev. xxi. 18. 2 Cor. iii. 18.) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw that, as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims whence they came; and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met with in the way; and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his companion asked the men to go along with them: so they told them that they would. But, said they, you must obtain it by your own faith. So I saw in my dream, that they went on together till they came in sight of the gate.

Now I further saw, that betwixt them and the gate was a river: but there was no bridge to go over: the river was very deep. At the sight, therefore, of this river the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at sight of the gate.

The pilgrims then began to inquire, if there was no other way to the gate? To which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then, especially Christian, began to despond in his mind, and looked this way and that; but no way could be found by them, by which they might escape the river. Then they asked the men if the waters were all of a depth? They said, No; yet they could not help them in that case; for, said they, you shall find it deeper or shallower, as you believe in the King of the place.

They then addressed themselves to the water,

and, entering, Christian began to sink, and, crying out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head: all his waves go over me. Selah.

Then said the other, Be of good cheer, my brother; I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrow of death hath compassed me about; I shall not see the land that flows with milk and honey. Christian's complaint at the hour of death. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spoke still tended to discover, that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.

Hopeful therefore here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful did also endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, 'Tis you, 'tis you they wait for; for you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother, (said he,) surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare and hath left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, "There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men." These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream, that Christian was in a muse a while. To whom also Hopeful added these words, Be of good cheer, Jesus Christ maketh thee whole. And with that Christian brake out with a loud voice, Christian dejected from his fears in death. Oh, I see him again! and he tells me, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." (Isa. xliii. 2.) Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the

Death not welcome to nature, though by it we pass out of this world into glory.

Angels help us not comfortably through death.

rest of the river was but shallow: thus they got over.

Now, upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the river, they saluted them, saying, We are ministering spirits, sent forth to minister for those that shall be heirs of salvation. Thus they went along towards the gate.

The Angels do wait for them so soon as they are passed out of this world.

Now, you must note, that the City stood upon a mighty hill: but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; they had likewise left their

They have put mortal garments behind them in the off mortality. river, for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the clouds: they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.

The talk that they had with the shining ones was about the glory of the place, who told them that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." (Heb. xii. 22—24.) You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof: and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. (Rev. ii. 7; iii. 4, 5; xxii. 5.) There you shall not see again such things as you saw when you were in the lower region upon the earth; to wit, sorrow, sickness, affliction, and death; "for the former things are passed away." (Isa. lxxv. 16, 17.) You are going now to Abraham, to Isaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now "resting upon their beds, each one walking in his righteousness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. (Gal. vi. 7, 8.) In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for "there you shall see him as he is," (1 John iii. 2.) There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you

shall enjoy your friends again that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and, when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also when he shall again return to the City, you shall go too, with sound of trumpet, and be ever with him. (1 Thess. iv. 13—17. Jude 14, 15. Dan. vii. 9, 10. 1 Cor. vi. 2, 3.)

Now, while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage-supper of the Lamb." (Rev. xix. 9.) There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round on every side: some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper regions,) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it as if heaven itself were come down to meet them. Thus, therefore, they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the City itself in view; and they thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever; oh! by what tongue, or pen, can their glorious joy be expressed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it, in letters of gold, "BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY." (Rev. xxii. 14.)

Then I saw in my dream, that the shining men bid them call at the gate, the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elijah, &c.; to whom it was said, These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place: and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning: those, therefore, were carried in unto the King, who when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "that the righteous nation (said he) that keepeth the truth may enter in." (Isa. xxvi. 2.)

Now I saw in my dream, that these two men went in at the gate; and lo! as they entered, they were transfigured; and they had raiment put on, that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the City rang again for joy, and that it was said unto them, "ENTER YE INTO THE JOY OF OUR LORD." I also heard the men themselves, that they sang with a loud voice, saying, "BLESSING, AND HONOUR, AND GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOR EVER AND EVER." (Rev. v. 13.)

Now, just as the gates were opened to let in the men, I looked in after them, and behold the City shone like the sun; the streets also were paved with gold: and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy is the Lord!" And after that they shut up the gates, which when I had seen, I wished myself among them.

Now, while I was gazing upon all these things, Ignorance comes up to the river. I turned my head to look back, and up to the river. I saw Ignorance come up to the river-side; but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in

Vain-hope does that place one Vain-hope, a ferry-ferry him over. man, that with his boat helped him over: so he, as the others I saw, did ascend the

hill, to come up to the gate; only he came alone, neither did any man meet him with the least encouragement. When he was come up to the gate, he looked at the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence come you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King: so he fumbled in his bosom, for one, and found none. Then said they, Have you none? but the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining ones, that conducted Christian and Hopeful to the City, to go out, and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction. So I awoke, and behold, it was a dream.

CONCLUSION.

Now, Reader, I have told my Dream to thee, See if thou canst interpret it to me, Or to thyself, or neighbour: but take heed Of misinterpreting; for that, instead Of doing good, will but thyself abuse: By misinterpreting, evil ensues.

Take heed also that thou be not extreme In playing with the outside of my Dream; Nor let my figure or similitude Put thee into a laughter or a feud. Leave this for boys and fools: but as for thee, Do thou the substance of my matter see.

Put by the curtains, look within my veil, Turn up my metaphors, and do not fail. There, if thou seekest them, such things thou'lt find As will be helpful to an honest mind.

What of my dross thou findest there, be bold To throw away, but yet preserve the gold. What if my gold be wrapped up in ore? None throws away the apple for the core; But if thou shalt cast all away as vain, I know not but 'twill make me dream again.

THE PILGRIM'S PROGRESS

FROM

THIS WORLD TO THAT WHICH IS TO COME,

DELIVERED UNDER THE SIMILITUDE OF A DREAM.

PART II.

WHEREIN IS SET FORTH THE MANNER OF THE SETTING OUT OF CHRISTIAN'S WIFE
AND CHILDREN; THEIR DANGEROUS JOURNEY, AND SAFE
ARRIVAL AT THE DESIRED COUNTRY.

"*I have used similitudes.*"—Hos. xii. 10.

THE AUTHOR'S WAY OF SENDING FORTH HIS SECOND PART OF THE PILGRIM.

Go now, my little Book, to every place,
Where my *First Pilgrim* has but shown his face.
Call at their door: if any say, *Who's there?*
Then answer thou, *CHRISTIANA is here.*
If they bid thee *come in*, then enter thou,
With all thy boys; and then, as thou know'st how,
Tell who they are, also from whence they came;
Perhaps they'll know them by their looks, or name:
But if they should not, ask them yet again,
If formerly they did not entertain
One *CHRISTIAN, a Pilgrim?* If they say,
They did, and were delighted in his way;
Then let them know that these related were
Unto him; yea, his Wife and Children are.

Tell them, that they have left their house and
home;
Are turned Pilgrims; seek a world to come;
That they *have* met with hardships in the way;
That they *do* meet with troubles night and day;
That they have trod on serpents; fought with
devils;
Have also overcome a many evils.
Yea, tell them also of the next who have,
Of love to *Pilgrimage*, been stout and brave
Defenders of that way; and how they still
Refuse this world to do their Father's will.

Go tell them also of those dainty things
That pilgrimage unto the Pilgrim brings.
Let them acquainted be, too, how they are
Beloved of their King, under his care;
What goodly mansions he for them provides;
Though they meet with rough winds and swelling
tides,

How brave a calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.

Perhaps with heart and hand they will embrace
Thee as they did my firstling; and will grace
Thee and thy fellows with such cheer and fare,
As show well, they of Pilgrims lovers are.

OBJECTION I.

But how, if they will not believe of me
That I am truly thine? 'cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same;
And by that means have wrought themselves into
The hands and houses of I know not who.

ANSWER.

'Tis true, some nave of late to counterfeit
My Pilgrim, to their own my title set;
Yea, others half my name, and title too,
Have stitched to their books, to make them do.
But yet they, by their features do declare
Themselves not mine to be, whose e'er they are.

If such thou meet'st with, then thine only way,
Before them all, is to *say out thy say*
In thine own native language, which no man
Now useth, nor with ease dissemble can.

If, after all, they still of you shall doubt,
Thinking that you, like gipsies, go about
In naughty-wise the country to defile;
Or that you seek good people to beguile
With things unwarrantable; send for me,
And I will testify you Pilgrims be;
Yea, I will testify that only you
My Pilgrims are; and that alone will do.

OBJECTION II.

But yet, perhaps I may inquire for him
Of those who wish him damned life and limb.
What shall I do, when I at such a door
For Pilgrims ask, and they shall rage the more ?

ANSWER

Fright not thyself, my Book, for such bugbears
Are nothing else but ground for groundless fears.
My Pilgrim's book has travell'd sea and land,
Yet could I never come to understand
That it was slighted or turn'd out of door,
By any kingdom, were they rich or poor.

In France and Flanders, where men kill each
other,
My Pilgrim is esteem'd a friend, a brother.

In Holland too, 'tis said, as I am told,
My Pilgrim is, with some, worth more than gold.

Highlanders, and wild Irish can agree,
My Pilgrim should familiar with them be.

'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimm'd, new cloth'd, and deck'd with
gems,
That it might show its features, and its limbs.
Yet more ; so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.

If you draw nearer home, it will appear,
My Pilgrim knows no ground of shame or fear :
City and country will him entertain,
With *Welcome, Pilgrim* ; yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shows his head in any company.

Brave gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater bulk ; yea, with delight
Say, my lark's leg is better than a kite.

Young ladies, and young gentlewomen too,
Do no small kindness to my Pilgrim show :
Their cabinets, their bosoms, and their hearts,
My Pilgrim has ; 'cause he to them imparts
His pretty riddles in such wholesome strains,
As yield them profit double to their pains
Of reading ; yea, I think I may be bold
To say some prize him far above their gold.

The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will ; will wish him well, and say,
He is the only stripling of the day.

They that have never seen him, yet admire
What they have heard of him, and much desire

To have his company, and hear him tell
Those *pilgrim* stories which he knows so well.

Yea, some that did not love him at the first,
But call'd him *fool* and *noddy*, say they must,
Now they have seen and heard him, him commend,
And to those whom they love they do him send.

Wherefore, my SECOND PART, thou need'st not be
Afraid to show thy head : none can hurt thee,
That wish but well to him that went before :
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For young, for old, for staggering, and for stable.

OBJECTION III

But some there be that say he laughs too loud ;
And some do say, His head is in a cloud.
Some say, His words and stories are so dark,
They know not how, by them, to find his mark.

ANSWER.

One may, I think, say, both his laughs and cries
May well be guess'd at by his watery eyes.
Some things are of that nature, as to make
One's fancy chuckle, while his heart doth ache :
When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.

Whereas some say, *A cloud is in his head* ;
That doth but show his wisdom's covered
With his own mantle. And do stir the mind
To search well after what it fain would find,
Things that seem to be hid in words obscure
Do but the godly mind the more allure
To study what those sayings should contain,
That speak to us in such a cloudy strain.
I also know a dark similitude
Will on the curious fancy more intrude,
And will stick faster, in the heart and head,
Than things from similes not borrowed.

Wherefore, my Book, let no discouragement
Hinder thy travels. Behold ! thou art sent
To friends, not foes ; to friends that will give place
To thee, thy Pilgrims, and thy words embrace.

Besides, what my first Pilgrim left conceal'd,
Thou, my brave Second Pilgrim, hast reveal'd ;
What Christian left lock'd up, and went his way
Sweet Christiana opens with her key.

OBJECTION IV.

But some love not the method of your first :
Romance they count it ; throw 't away as dust.
If I should meet with such, what should I say ?
Must I slight them as they slight me, or nay ?

ANSWER.

My Christiana, if with such thou meet,
By all means, in all loving wise them greet ;

Render them not reviling for revile ;
 But, if they frown, I pry'thee on them smile :
 Perhaps 'tis nature, or some ill report,
 Has made them thus despise ; or thus retort.

Some love no fish, some love no cheese, and some
 Love not their friends, nor their own house or home ;
 Some start at pig, slight chicken, love not fowl,
 More than they love a cuckoo or an owl.
 Leave such, my Christiana, to their choice,
 And seek those who to find thee will rejoice :
 By no means strive, but, in most humble wise,
 Present thee to them in thy Pilgrim's guise.

Go then, my little Book, and show to all
 That entertain, and bid thee welcome shall,
 What thou shalt keep close shut up from the rest,
 And wish what thou shalt show them may be blest
 To them for good, and make them choose to be
 Pilgrims by better far than thee or me.

Go then, I say, tell all men who thou art ;
 Say, I am Christiana ; and my part
 Is now, with my four sons, to tell you what
 It is for men to take a Pilgrim's lot.

Go, also, tell them who and what they be
 That now do go on pilgrimage with thee ;
 Say, Here's my neighbour Mercy ; she is one
 That has long time with me a Pilgrim gone ;
 Come, see her in her virgin face, and learn
 'Twixt idle ones and Pilgrims to discern.
 Yea, let young damsels learn of her to prize
 The world which is to come, in any wise.
 When little tripping maidens follow God,
 And leave old doting sinners to his rod,
 'Tis like those days wherein the young ones cried,
 Hosanna ! when the old ones did deride.

Next tell them of old Honest, whom you found
 With his white hairs treading the Pilgrim's ground ;
 Yea, tell them how plain-hearted this man was,
 How after his good Lord he bare the cross.
 Perhaps with some grey head this may prevail
 With Christ to fall in love, and sin bewail.

Tell them also how Master Fearing went
 On pilgrimage, and how the time he spent
 In solitariness, with fears and cries ;
 And how, at last, he won the joyful prize.
 He *was* a good man, though much down in spirit
 He *is* a good man, and doth life inherit.

Tell them of Master Feeble-mind also,
 Who not before, but still behind would go.
 Show them also, how he had like been slain,
 And how one Great-heart did his life regain.
 This man was true of heart, though weak in grace :
 One might true godliness read in his face.

Then tell them of Master Ready-to-halt,
 A man with crutches, but much without fault.
 Tell them how Master Feeble-mind and he,
 Did love, and in opinion much agree.
 And let all know, though weakness was their
 chance ;
 Yet sometimes one could sing, the other dance.

Forget not Master Valiant-for-the-truth,
 That man of courage, though a very youth :
 Tell every one his spirit was so stout,
 No man could ever make him face about ;
 And how Great-heart and he could not forbear,
 But pull down Doubting Castle, slay Despair !

Overlook not Master Despondency,
 Nor Much-afraid his daughter, though they lie
 Under such mantles, as may make them look
 (With some) as if their God had them forsook.
 They softly went, but sure ; and, at the end,
 Found that the Lord of Pilgrims was their friend.

When thou hast told the world of all these things,
 Then turn about, my Book, and touch these strings ;
 Which, if but touched, will such music make,
 They'll make a cripple dance, a giant quake.

Those riddles that lie couch'd within thy breast,
 Freely propound, expound ; and for the rest
 Of thy mysterious lines, let them remain
 For those whose nimble fancies shall them gain.

Now may this little Book a blessing be
 To those who love this little Book and me :
 And may its buyer have no cause to say,
 His money is but lost or thrown away.
 Yea, may this Second Pilgrim yield that fruit
 As may with each good Pilgrim's fancy suit ;
 And may it some persuade, that go astray,
 To turn their feet and heart to the right way,

Is the hearty prayer of

The Author,

JOHN BUNYAN.

THE PILGRIM'S PROGRESS

FROM THIS WORLD TO THAT WHICH IS TO COME.

PART II.

SOME time since, to tell you my dream that I had of Christian the Pilgrim, and of his dangerous journey towards the Celestial Country, was pleasant to me and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage, insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction, which he feared would come by staying with them in the city of Destruction: wherefore, as I then showed you, he left them and departed.

Now, it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts whence he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But, having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodging in a wood, about a mile off the place, as I slept, I dreamed again.

And, as I was in my dream, behold, an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up, and went with him. So, as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian and his travels; for thus I began with the old man.

Sir, said I, what town is that below, that lieth on the left hand of our way?

Then said Mr. Sagacity, (for that was his name,) It is the city of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I; I went once myself through that town; and therefore know that this report you give of it is true.

Sag. Too true! I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good: pray did you never hear what happened to a man some time ago, of this town, (whose name was Christian,) that went on a pilgrimage up towards the higher regions?

Sag. Hear of him! Ay, and I also heard of the molestations, troubles, wars, captivities, cries,

groans, frights, and fears, that he met with and had on his journey. Besides, I must tell you, all our country rings of him: there are but few houses that have heard of him and his doings, but have sought after and got the records of his pilgrimage: yea, I think I may say, that his hazardous journey has got many well-wishers to his ways; for, though when he was here he was Christians are well spoken of when gone, though called fools while they are here. fool in every man's mouth, yet now he has gone he is highly commended of all. For it is said he lives bravely where he is: yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is; for he now lives at and in the Fountain of life, and has what he has without labour and sorrow, for there is no grief mixed therewith. But pray what talk have the people about him?

Sag. Talk! the people talk strangely about him: some say, that he now walks in white, (Rev. iii. 4; vi. 11;) that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head. Others say, that the shining ones, that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. (Zech. iii. 7.) Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh, with him, and receiveth of the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim. (Jude 14, 15.)

For they say, that now he is so in the affections of his Prince, and that his Sovereign Christian's King is so much concerned with the in- will take Christian's part. dignities that were cast upon Christian, when he became a pilgrim, that he will look upon all as if done unto himself: and no marvel, for it was for the love that he had to his Prince that he ventured as he did. (Luke x. 16.)

I dare say, quoth I; I am glad on't; I am glad

for the poor man's sake, for that now he has rest from his labour, (Rev. xiv. 13,) and for that he now reapeth the benefit of his tears with joy, (Ps. cxlvi. 5, 6;) and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But pray, Sir, while it is fresh in my mind, do you hear any thing of his wife and children? Poor hearts! I wonder in my mind what they do.

Sag. Who? Christiana and her sons? They are like to do as well as Christian ^{Good tidings of Christian's wife and children.} did himself; for, though they all played the fool at first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them: so they have packed up, and are also gone after him.

Better and better, quoth I: but, what! wife and children and all?

Sag. It is true: I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then said I, A man, it seems, may report it for a truth.

Sag. You need not fear to affirm it; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And being, as I perceive we are, going some considerable way together, I will give you an account of the whole of the matter.

This Christiana, (for that was her name from the day that she with her children betook themselves to a pilgrim's life,) after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations. This, therefore,

^{Mark this, you that are churls to your godly relations.} of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her mind, by swarms, all her unkind, unnatural, and ungodly carriage, to her dear friend; which also clogged her conscience, and did load her with guilt. She was, moreover, much broken with recalling to remembrance the restless groans, brinish tears, and self-bemoanings, of her husband, and how she did harden her heart against all his entreaties, and loving persuasions, of her and her sons, to go with him; yea, there was not any thing that Christian either said to her, or did before

her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder; especially that bitter outcry of his, "What shall I do to be saved?" did ring in her ears most dolefully.

Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself: I also have hindered you of life. With that the boys fell into tears, and cried out to go after their father. Oh! (said Christiana) that it had been but our lot to go with him! then had it fared well with us, beyond what it is like to do now. For, though I formerly foolishly imagined, concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was overrun with melancholy humours, yet now it will not out of my mind, but that they sprang from another cause; to wit, for that the light of life was given him, (John viii. 12;) by the help of which, as I perceive, he has escaped the snares of death. Then they all wept again, and cried out, Oh! woe worth the day!

The next night Christiana had a dream; and, behold, she saw as if a broad parchment ^{Christiana's dream.} was opened before her, in which were recorded the sum of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord, have mercy upon me, a sinner!" (Luke xviii. 13,) and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bed-side, and saying, What shall we do with this ^{Mark this; this woman?} for she cries out for mercy, ^{is the quintessence of hell.} waking and sleeping. If she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by one way or other, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help but she will become a pilgrim.

Now she awoke in a great sweat, also a trembling was upon her; but after a while she fell to sleeping again. ^{Help against discouragement.} And then she thought she saw Christian, her husband, in a place of bliss among many immortals, with a harp in his hand, standing and playing upon it before One that sat on a throne, with a rainbow about his head. She saw also, as if he bowed his head with his face to the paved way that was under his Prince's feet, saying, I heartily thank my Lord and King for bringing me into this place. Then shouted a company of them that stood round about, and harped with their harps; but no man living could tell what they said, but Christian and his companions.

Next morning, when she was up, had prayed to God, and talked with her children a while, one knocked hard at the door; to whom she spake out, saying, If thou comest in God's name, come in. So he said, Amen; and opened the door, and

saluted her with, Peace be to this house. The which when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled; also her heart began to wax warm with desires to know from whence he came, and what was his errand to her. So he said unto her, My name is Secret; I dwell with those that are on high. It is talked of where I dwell,

as if thou hadst a desire to go thither: also there is a report that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and of keeping of these babes in their ignorance. Christiana, the Merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know, that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

There is Christian, thy husband that was, with legions more, his companions, ever beholding that face that doth administer life to beholders; and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This visitor proceeded, and said, Christiana, here is also a letter for thee, which I have brought from thy husband's King. So she took it, and opened it, but it smelt after the manner of the best perfume, (Sol. Song i. 3;) also it was written in letters of gold. The contents of the letter were these: That the King would have her to do as did Christian her husband, for that was the way to come to Christiana quite his city, and to dwell in his presence overcome with joy for ever. At this the good woman was quite overcome; so she cried out to her visitor, Sir, will you carry me and my children with you, that we also may go and worship the King?

Then said the visitor, Christiana, the bitter is before the sweet. Thou must through troubles, as did he that went before thee, enter this Celestial City. Wherefore, I advise thee to do as did Christian thy husband; go to the Wicket-gate yonder over the plain, for that stands at the head of the way up which thou must go, and I wish thee all good speed. Also I advise, that thou put this letter in thy bosom; that thou read therein to thyself, and to thy children, until you have got it by root of heart; for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage, (Ps. cxix. 54:) also this thou must deliver in at the farther gate.

Now I saw in my dream, that this old gentleman, as he told me the story, did himself seem to be greatly affected therewith. He moreover proceeded, and said, So Christiana called her sons together, and began thus to address herself unto

them: My sons, I have, as you may perceive, been of late under much exercise in my soul about the death of your father; not for that I doubt at all of his happiness, for I am satisfied now that he is well. I have also been much affected with the thoughts of mine own estate and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience, for I hardened both mine own heart and yours against him, and refused to go with him on pilgrimage.

The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but that for the encouragement this stranger has given me this morning. Come, my children, let us pack up, and begone to the gate that leads to the Celestial Country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So their visitor bid them farewell; and they began to prepare to set out for their journey.

But, while they were thus about to be gone, two of the women, that were Christiana's neighbours, came up to her house, and knocked at her door. To whom she said as before, If you come in God's name, come in. At this the women were stunned, for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana. Yet they came in: but behold, they found the good woman preparing to be gone from her house.

So they began, and said, Neighbour, pray what is your meaning by this?

Christiana answered and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey. (This Timorous was daughter to him that met Christian upon the hill Difficulty, and would have had him go back for fear of the lions.)

Tim. For what journey, I pray you?

Chr. Even to go after my good husband. And with that she fell a weeping.

Tim. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

Chr. Nay, my children shall go with me; not one of them is willing to stay behind.

Tim. I wonder in my very heart, what or who has brought you into this mind?

Chr. Oh, neighbour! knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Pr'ythee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Chr. Then Christiana replied, I have been sorely

Christiana prays her sons to take their journey.

Timorous and Mercy come to visit Christiana.

Christiana's new language stuns her old neighbours.

afflicted since my husband's departure from me ;
 but especially since he went over the river. But that which troubleth me most, is my churlish carriage to him, when he was under his distress. Besides, I am now as he was then ; nothing will serve me but going on pilgrimage. I was dreaming last night that I saw him. Oh that my soul was with him ! He dwelleth in the presence of the King of the country ; he sits and eats with him at his table ; he is become a companion of immortals ; and has a house now given him to dwell in, to which the best palace on earth, if compared, seems to me but as a dunghill. (2 Cor. v. 1—4.) The Prince of the place has also sent for me, with promise of entertainment, if I shall come to him : his messenger was here even now, and has brought me a letter, which invites me to come. And with that she plucked out her letter, and read it, and said to them, What now will you say to this ?

Tim. Oh, the madness that has possessed thee and thy husband, to run yourselves upon such difficulties ! You have heard, I am sure, what your husband did meet with, even in a manner at the first step that he took his way, as our neighbour Obstinate can yet testify, for he went along with him ; yea, and Pliable too, until they, like wise men, were afraid to go any further. We also

The reasonings of the flesh. heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity Fair to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do ? Consider also, that these four sweet babes are thy children, thy flesh, and thy bones. Wherefore, though thou shouldst be so rash as to cast away thyself, yet, for the sake of the fruit of thy body, keep thou at home.

But Christiana said unto her, Tempt me not, my neighbour : I have now a price put into my hand to get gain, and I should be a fool of the greatest size if I should have no heart to strike in with the opportunity. And for that you tell

A pertinent reply to fleshly reasoning. me of all these troubles that I am like to meet with in the way, they are so far from being to me a discouragement, that they show I am in the right. "The bitter must come before the sweet," and that also will make the sweet the sweeter. Wherefore since you came not to my house in God's name, as I said, I pray you to be gone, and not to disquiet me further.

Then Timorous reviled her, and said to her fellow, Come, neighbour Mercy, let us leave her in her own hands, since she scorns our counsel and company. But Mercy was at a stand, and could not so readily comply with her neighbour ; and that for a twofold reason. 1. Her bowels yearned over Christ-

Mercy's bowels yearn over Christiana. iana. So she said within herself, If my neighbour will needs be gone, I will go a little way with her, and help her. 2. Her bowels yearned over her own soul ; for

what Christiana had said had taken some hold upon her mind. Wherefore she said within herself again, I will yet have more talk with this Christiana ; and, if I find truth and life in what she shall say, myself with my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous.

Mer. Neighbour, I did indeed come with you to see Christiana this morning ; and since she is, as you see, a taking her last farewell of the country, I think to walk this sunshiny morning a little with her, to help her on her way. But she told her not of her second reason, but kept it to herself.

Tim. Well, I see you have a mind to go a fooling, too ; but take heed in time, and be wise : while we are out of danger, we are out ; but when we are in, we are in,

So Mrs. Timorous returned to her house, and Christiana betook herself to her journey. But, when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-Eyes, Mrs. Inconsiderate, Mrs. Light-Mind, and Mrs. Know-Nothing. So, when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale.

Tim. Neighbours, having had little to do this morning, I went to give Christiana a visit ; and when I came at the door, I knocked, as you know it is our custom : and she answered, If you come in God's name, come in. So in I went, thinking all was well : but, when I came in, I found her preparing herself to depart the town, she, and also her children. So I asked her, what was her meaning by that ? And she told me in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also of a dream that she had, and how the King of the country where her husband was, had sent an inviting letter to come thither.

Then said Mrs. Know-Nothing, Mrs. Know-Nothing. And what, do you think she will go ?

Tim. Ay, go she will, whatever comes on't ; and methinks I know it by this ; for that which was my great argument to persuade her to stay at home, (to wit, the troubles she was like to meet with in the way,) is one great argument with her to put her forward on her journey.—For she told me in so many words, "The bitter goes before the sweet ; yea, and forasmuch as it so doth, it makes the sweet the sweeter."

Mrs. Bat's-Eyes. Oh this blind and foolish woman ! said she, and will she not take warning by her hus' and's afflictions ? Mrs. Bat's-Eyes. For my part, I see, if he were here again, he would rest himself content in a whole skin, and never run so many hazards for nothing.

Mrs. Inconsiderate also replied, saying, Away with such fantastical fools from the town : a good riddance, for my part, Mrs. Inconsiderate.

I say, of her; should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise body can abide: wherefore, for my part, I shall never be sorry for her departure; let her go, and let better come in her room: it was never a good world since these whimsical fools dwelt in it.

Then Mrs. Light-Mind added as followeth:

Mrs. Light-Mind. Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-Flesh, and three or four more, with Mrs. Lechery, Mrs. Filth, and some others: so there we had music and dancing, and what else was meet to fill up the pleasure. And, I dare say, my lady herself is an admirable well-bred gentlewoman, and Mr. Lechery is as pretty a fellow.

By this time Christiana was got on her way, and Mercy went along with her: so as they went, her children being there also, Christiana began to discourse. And, Mercy, said Christiana, I take this as an unexpected favour, that thou shouldst set forth out of doors with me to accompany me a little in the way.

Mer. Then said young Mercy, (for she was but Mercy inclines young.) If I thought it would be to go. purpose to go with you, I would never go near the town any more.

Chr. Well, Mercy, said Christiana, cast in thy lot with me. I well know what will be the end of our pilgrimage: my husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my invitation. The King, who hath sent for me and my children, is one that delighteth in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me; only go along with me.

Mer. But how shall I be ascertained that I also shall be entertained? Had I this hope but from one that can tell, I would make no stick at all, but would go, being helped by Him that can help, though the way was ver so tedious.

Chr. Well, loving Mercy, I will tell thee what thou shalt do; go with me to the Wicket-gate, and there I will further inquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou return to thy place. I also will pay thee for the kindness which thou showest to me and my children in the accompanying of us in our way as thou dost.

Mer. Then will I go thither, and will take what Mercy prays. shall follow; and the Lord grant

that my lot may there fall, even as the King of heaven shall have his heart upon me.

Christiana then was glad at heart: not only that she had a companion; but also for Christiana glad that she had prevailed with this poor of Mercy's company. maid to fall in love with her own company. salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my sister so?

Mer. Alas! said she, who can but lament, that shall but rightly consider what a Mercy grieves state and condition my poor relations are in, that yet remain in our sinful town? And that which makes my grief the more heavy is, because they have no instructor, nor any to tell them what is to come.

Chr. Bowels become pilgrims; and thou dost for thy friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him: but his Lord and ours did gather up his tears, and put them into his bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that these tears of thine will not be lost; for the Truth hath said, that "they that sow in tears shall reap in joy;" and "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. cxxvi. 5, 6.)

Then said Mercy,

Let the most Blessed be my guide

If 't be his blessed will,
Unto his gate, into his fold,
Up to his holy hill:

And let him never suffer me
To swerve or turn aside
From his free-grace and holy ways,
Whate'er shall me betide.

And let him gather them of mine
That I have left behind:
Lord, make them pray they may be thine,
With all their heart and mind.

Now my old friend proceeded, and said, But, when Christiana came to the Slough of Despond, she began to be at a stand; For, said she, this is the place in which my dear husband had like to have been smothered with mud. She perceived also, that, notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes, said the old gentleman, too true; for many there be that pretend to be the King's labourers, and that say they are for mending the King's highways, and that bring dirt and dung instead of stones, and so mar, instead of mending. Here Christiana, therefore, and her boys, did make a stand; but, said Mercy, Come, let us venture; only let

Their own carnal conclusions instead of the word of life.

Mercy the bold-est at the Slough of Despond.





us be wary. Then they looked well to their steps, and made a shift to get staggeringly over.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words that said unto them, "Blessed is she that believeth, for there shall be a performance of what has been told her from the Lord." (Luke i. 45.)

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the Wicket-gate as you, I think no Slough of Despond would discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come to our journey's end. For can it be imagined; that the people who design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and snares, with what troubles and afflictions, they can possibly assault us with that hate us?

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore methought I saw Christiana, and Mercy, and the boys, go all of them

up to the gate; to which when they were come, they betook themselves to a short debate about how they must manage their calling at the gate, and what should be said unto

him that did open to them: so it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So Christiana began to knock, and, as her poor husband did, she knocked and knocked again. But, instead of any that answered, they all thought that they heard as if

a dog came barking upon them; a dog, and a great one too: and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do; knock they durst not, for fear of the dog; go back

they durst not, for fear the keeper of that gate should espy them as they so went, and should be offended with them: at last, they thought of knocking again, and knocked more vehemently than they did at first. Then said the keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

Then Christiana made low obeisance, and said, Let not our Lord be offended with his handmaidens, for that we have knocked at his princely gate. Then said the keeper, Whence come ye? and what is it that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted, by this gate, into the way that leads unto the Celestial City. And I answer, my Lord,

in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.

With that the keeper of the gate did marvel, saying, What, is she now become a pilgrim, that but a while ago abhorred that life? Then she bowed her head, and said, Yea; and so are these my sweet babes also.

Then he took her by the hand, and led her in, and said also, "Suffer little How Christiana children to come unto me;" and is entertained with that he shut up the gate. at the gate.

This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting and sound of trumpet, for joy. So he obeyed, and sounded, and filled the air with his melodious notes.

Now, all this while poor Mercy did stand without, trembling and crying, for fear that she was rejected. But when Christiana had got admittance for herself and her boys, then she began to make intercession for Mercy.

And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account Christiana's prayer for her friend Mercy. as myself; one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent for by my husband's King to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the keeper of the gate, Who is there? And Christiana said, It is my friend.

So he opened the gate, and looked out, but Mercy was fallen down Mercy faints. without in a swoon, for she fainted, and was afraid that no gate should be opened to her.

Then he took her by the hand, and said, Damsel, I bid thee rise.

Oh Sir, said she, I am faint; there is scarce life left in me! But he answered, that one once said, "When my soul fainted within me, I remembered the Lord, and my prayer came unto thee, into thy holy temple." (Jonah ii. 7.) Fear not, but stand upon thy feet, and tell me wherefore thou art come.

Mercy. I am come for that unto which I was never invited, as my friend Christiana was. Her's was from the King, and mine's was but from her. Wherefore I fear I presume.

Good. Did she desire thee to come with her to this place?

Mercy. Yes; and as my Lord sees, I am come; and if there is any grace and forgiveness of sins to spare, I beseech that thy poor handmaid may be a partaker thereof.

Then he took her again by the hand, and led her gently in, and said, I pray for all them that believe on me, by what means soever they come

unto me. Then said he to those who stood by, Fetch something, and give it to Mercy to smell on, thereby to stay her faintings. So they fetched her a bundle of myrrh, (Sol. Song i. 13,) and a while after she was revived.

And now were Christiana and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet further unto him, We are sorry for our sins, and beg of our Lord his pardon, and further information what we must do.

I grant pardon, said he, by word and deed; by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed. (John xx. 20.)

Now I saw in my dream, that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to ^{Christ crucified} the top of the gate, and showed them by what deed they were saved; and told them withal, that that sight they would have again as they went along in the way, to their comfort.

So he left them a while in a sum-
the Christians. mer parlour below, where they entered into talk by themselves; and thus Christiana began: O Lord, how glad am I that we are got in hither!

Mer. So you well may; but I of all have cause to leap for joy.

Chr. I thought one time, as I stood at the gate, (because I had knocked, and none did answer,) that all our labour had been lost, especially when that ugly cur made such a heavy barking against us.

Mer. But my worst fear was, after I saw that you was taken into his favour, and that I was left behind. Now, thought I, it is fulfilled which is written, "Two women shall be grinding together; the one shall be taken, and the other left." (Matt. xxiv. 41.) I had much ado to forbear crying out, Undone! And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I also thought, that I must either knock again or die: so I knocked, but I cannot tell how; for my spirit now struggled between life and death.

Chr. Can you not tell how you
Christiana thinks her companion prays better than she. knocked? I am sure your knocks were so earnest, that the very sound of them made me start. I thought I never heard such knocking in all my life; I thought you would a come in by a violent hand, or a took the kingdom by storm. (Matt. xi. 12.)

Mer. Alas! to be in my case, who that so was could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their might? But pray, what said my Lord to my rudeness? Was he not angry with me?

Chr. When he heard your lumbering noise, he gave a wonderful innocent smile: I believe what you did pleased him well, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog: had I known that afore, I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in, and I am glad with all my heart.

Mer. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard: I hope he will not take it amiss.

Do so, said the children, and persuade him to hang him, for we are afraid of the dog. afraid he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, "Let my Lord accept the sacrifice of praise which I now offer unto him with the calves of my lips."

So he said unto her, Peace be to thee; stand up. But she continued upon her face, and said, "Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments," (Jer. xii. 1, 2;) wherefore dost thou keep so cruel a dog in thy yard, at the sight of which such women and children as ^{Mercy expostulates about the} we are ready to fly from thy gate ^{dog.} for fear?



He answered and said, That dog has another owner: he also is kept close in another man's ground, only my pilgrims hear his barking: he belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frightened ^{The devil.}

many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him out of any goodwill to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my pilgrims timely help, so that they are not delivered to his power, to do with them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much beforehand, thou wouldest not have been afraid of a dog. The

A check to the carnal fear of the pilgrims. beggars that go from door to door, will, rather than lose a supposed alms, run the hazard of the bawling, barking, and biting too, of a dog; and shall a dog, a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, and "my darling from the power of the dog." (Ps. xxii. 20, 21.)

Christians, when *Mercy*. Then said *Mercy*, I confess wise enough, acquiesce in the wisdom of their Lord. my ignorance: I spake what I understood not: I acknowledge that thou dost all things well.

Chr. Then *Christiana* began to talk of their journey, and to inquire after the way. So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before.

So I saw in my dream, that they walked on their way; and had the weather very comfortable to them.

Then *Christiana* began to sing, saying,

Bless'd be the day that I began
A pilgrim for to be;
And blessed also be that man
That thereto moved me.

'Tis true, 'twas long ere I began
To seek to live for ever;
But now I run fast as I can:
'Tis better late than never.

Our tears to joy, our fears to faith,
Are turned, as we see;
Thus our beginning (as one saith)
Shows what our end will be.

Now, there was on the other side of the wall, The Devil's garden. that fenced in the way up which *Christiana* and her companions were to go, a garden, and that garden belonged to him whose was that barking dog, of whom mention was made before. And some of the fruit-trees that grew in that garden shot their branches over the wall; and being mellow, they that found them did

The children eat of the enemy's fruit. gather them up, and eat of them did their hurt. So *Christiana's* boys, (as boys are apt to do,) being pleased with the trees, and with the fruit that did hang thereon, did pluck them, and began to eat. Their mother did also chide them for so doing, but still the boys went on.

Well, (said she,) my sons, you transgress, for that fruit is none of ours:—but she did not know that it belonged to the enemy. I'll warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bow-shots from the place that led them into the way, they spied two very ill-favoured ones coming down apace to meet them. With that, *Christiana*, and *Mercy* her friend, covered themselves with their veils, and so kept on their journey: the children also went on before: so that at last they met together. Then they that came down to meet them, came just up to the women, as if they would

Two ill-favoured ones assault Christiana and Mercy.

embrace them: but *Christiana* said, Stand back, or go peaceably as you should. Yet these two, as men that are deaf, regarded not *Christiana's* words, but began to lay hands upon them: at that, *Christiana*, waxing very wroth, spurned at them with her feet. *Mercy* also, as well as she could, did what she could to shift them. *Christiana* again said to them, Stand back and be gone, for we have no money to lose, being pilgrims, as you see, and such too as live upon the charity of our friends.

Then said one of the two men, We make no assault on you for money, but are come out to tell you, that, if you will but grant one small request we shall ask, we will make women of you for ever.

Now *Christiana*, imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay; our business is a business of life and death. So again she and her companion made a fresh essay to go past them: but they letted them in their way.

And they said, We intend no hurt to your lives; 'tis another thing we would have.

Ay, quoth *Christiana*, you would have us body and soul, for I know 'tis for that you are come; but we will die rather upon the spot,

She cries out. than to suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with that they both shrieked out, and cried, Murder! murder! and so put themselves under those laws that are provided for the protection of women. (Deut. xxii. 25—27.) But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.

Now they being, as I said, not far from the gate in at which they came, their voice was heard from whence they were, thither; wherefore some of the house came out, and knowing that it was *Christiana's* tongue, they made haste

It is good to cry out when we are assaulted.

The Reliever comes.

to her relief. But by that they were got within sight of them, the women were in a very great scuffle: the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, What is that thing you do?

Would you make my Lord's people to transgress?

The ill ones fly to the Devil for relief. He also attempted to take them; but they did make their escape over the wall into the garden of the man to whom the great dog belonged; so the dog became their protector. This Reliever then came up to the women, and asked them how they did. So they answered, We thank thy Prince, pretty well, only we have been somewhat affrighted; we thank thee also, that thou camest in to our help, otherwise we had been overcome.

Reliever. So, after a few more words, this Reliever said as followeth: I marvelled much, when you were entertained at the gate above, being ye knew that ye were but weak women, that you petitioned not the Lord for a conductor; then might you have avoided these troubles and dangers; for he would have granted you one.

Chr. Alas! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us: beside, who could have thought, that so near the King's palace there could have lurked such naughty ones? Indeed, it had been well for us, had we asked our Lord for one; but, since our Lord knew it would be for our profit, I wonder he sent not one along with us.

Rel. It is not always necessary to grant things we lose for not asking for. become of little esteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so consequently will be thereafter used. Had my Lord granted you a conductor, you would not either so have bewailed that oversight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

Chr. Shall we go back again to my Lord, and confess our folly, and ask one?

Rel. Your confession of your folly I will present him with: to go back again, you need not, for in all places where you shall come, you shall find no want at all; for in every one of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, "he will be inquired of by them, to do it for them." (Ezek. xxxvi. 37.)—And, 'tis a poor thing that is not worth asking for.

When he had thus said, he went back to his place, and the pilgrims went on their way.

Mer. Then said Mercy, What a sudden blank is The mistake of here! I made account that we had Mercy. been past all danger, and that we should never see sorrow more.

Chr. Thy innocency, my sister, said Christiana Christiana's guilt. to Mercy, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for

it when provision might have been had. I am much to be blamed.

Mer. Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

Chr. Why, I will tell you.—Before I set foot out of doors, one night, as I lay in Christiana's bed, I had a dream about this; dream repeated. for methought I saw two men, as like these as ever any in the world could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words: they said, ('twas when I was in my troubles,) What shall we do with this woman? for she cries out, waking and sleeping, for forgiveness. If she be suffered to go on as she begins, we shall lose her as we have lost her husband. This, you know, might have made me take heed, and have provided when provision might have been had.

Mer. Well, said Mercy, as by this neglect we have an occasion ministered unto Mercy makes good use of us to behold our own imperfections, their neglect of duty. so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

Thus now, when they had talked away a little more time, they drew near to a house that stood in the way, which house was built for the relief of pilgrims, as you will find more fully related in the First Part of these records of the Pilgrim's Progress. So they drew on towards the house, (the house of the Interpreter;) and when Talk in the Interpreter's house about Christiana's going on they came to the door, they heard a great talk in the house. Then they gave ear, and heard, as they thought, Christiana's going on pilgrimage.

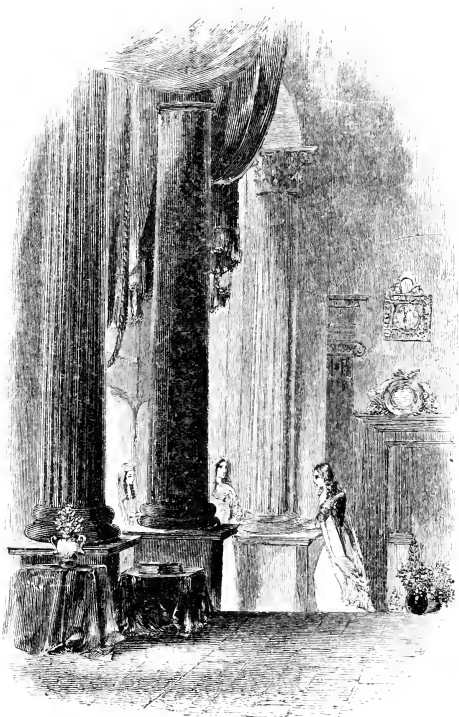
Christiana mentioned by name; for you must know that there went along, even before her, a talk of her and her children's going on pilgrimage. And this was the most pleasing to them, because they had heard that she was Christian's wife, that woman who was, some time ago, so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door. At last Christiana She knocks at the door. knocked, as she had done at the gate before. Now when she had knocked, there came to the door a young damsel, The door is opened to them by Innocent. and opened the door, and looked, and behold, two women were there.

Dam. Then said the damsel to them, With whom would you speak in this place?

Chr. Christiana answered, We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such; wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth to-night to go any further.

Dam. Pray, what may I call your name, that I may tell it to my Lord within? *

Chr. My name is Christiana: I was the wife of that pilgrim that some years ago did travel this way; and these be his four children. This maiden also is my companion, and is going on pilgrimage too.



Then Innocent ran in, (for that was her name,) and said to those within, Can you think who is at the door? There is Christiana, and her children,

and her companion, all waiting for the entertainment here! Then they Joy in the house of the Interpreter that Christiana is turned pilgrim. leaped for joy, and went and told their Master. So he came to the door, and looking upon her, he said, Art thou that Christiana whom Christian the good man left behind him, when he betook himself to a pilgrim's life?

Chr. I am that woman, that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone; and these are his four children: but now I also am come, for I am convinced that no way is right but this.

Inter. Then is fulfilled that which is written of the man that said to his son, "Go, work to-day in my vineyard: and he said to his father, I will not; but afterwards repented, and went." (Matt. xxi. 28, 29.)

Chr. Then said Christiana, So be it: Amen. God make it a true saying upon me; and grant that I may be found at the last "of him in peace, without spot, and blameless!"

Inter. But why standest thou thus at the door? Come in, thou daughter of Abraham: we were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come, children, come in; come, maiden, come in! So he had them all into the house.

So when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house came into the room to see them. And one smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim. They also looked upon the boys; they stroked

Old saints glad to see the young ones walk in God's ways.

them over their faces with the hand, in token of their kind reception of them: they also carried it lovingly to Mercy, and bid them all welcome into their Master's house. After awhile, because supper was not ready, the Interpreter took The Significant Rooms, and showed them what Christian, Christiana's husband, had seen some time before. Here, therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggest of them all; together with the rest of those things that were then so profitable to Christian.

This done, and after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room where was a man that could look no way but down-wards, with a muck-rake in his hand. There stood also one over

The man with the muck-rake expounded.

his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world: is it not, good Sir?

Inter. Thou hast said right, said he, and his muck-rake doth show his carnal mind. And, whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to do what He says that calls to him from above, with the celestial crown in his hand; it is to show, that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee, that the man could look no way but downwards, it is to let thee know, that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

Chr. Then said Christiana, O deliver me from this muck-rake!

Christiana's prayer against the muck-rake.

Inter. That prayer, said the In-

terpreter, nas lain by till it is almost rusty : " Give me not riches," is scarcee the prayer of one in ten thousand. (Prov. xxx. 8.) Straws, and sticks, and dust, with most, are the great things now looked after.

With that Christiana and Mercy wept, and said, It is, alas ! too true.

When the Interpreter had showed them this, he had them into the very best room in the house, (a very brave room it was :) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round, for there was nothing to be seen but a very

Of the spider. great spider on the wall, and that they overlooked.

Mer. Then said Mercy, Sir, I see nothing ; but Christiana held her peace.

Inter. But said the Interpreter, Look again : she therefore looked again, and said, Here is not any

Talk about the thing but an ugly spider. spider, who hangs by her hands upon the wall. Then said he, Is there but one spider in all this spacious room ? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension ; and she said, Yea, Lord, there is more here than one ; yea, and spiders whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly on her, and said, Thou hast said the truth. This made Mercy to blush, and the boys to cover their faces ; for they all began now to understand the riddle.

Then said the Interpreter again, " The spider taketh hold with her hands, (as you see,) and is in king's palaces." And wherefore is this recorded, but to show you, that, how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in the best room that belongs to the King's house above.

Chr. I thought, said Christiana, of something of this ; but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine rooms soever we were ; but that by this spider, that venomous and ill-favoured creature, we were to learn how to act faith, that came not into my thoughts ; and yet she had taken hold with her hands, and, as I see, dwelleth in the best room in the house.—God has made nothing in vain.

Then they seemed all to be glad ; but the water stood in their eyes ; yet they looked one upon another, and also bowed before the Interpreter.

He had them into another room, where was a Of the hen and hen and chickens, and bid them chickens. observe a while. So one of the

chickens went to the trough to drink, and every time she drank she lifted up her head and her eyes towards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look ; so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens. 1. She had a common call, and that she hath all the day long. 2. She had a special call, and that she had but sometimes. 3. She had a brooding note. And, 4. She had an outcry. Matt. xxiii. 37.

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, himself has his methods, which



he walketh in towards his people. By his common call he gives nothing ; by his special call he always has something to give ; he has also a brooding voice for them that are under his wing ; and he has an outcry, to give the alarm when he seeth the enemy come. I choose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.

Chr. And, Sir, said Christiana, pray let us see some more. So he had them into the slaughter-house, where was a butcher killing Of the butcher a sheep : and, behold, the sheep and the sheep. was quiet, and took her death patiently. Then said the Interpreter, you must learn of this sheep to suffer, and to put up with wrongs without murmuring and complaints. Behold how quietly she takes her death, and, without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep.

After this, he led them into his garden, where was great variety of flowers ; and Of the garden. he said, Do you see all these ? So Christiana said, Yes. Then said he again, Behold, the flowers are diverse in stature, in quality, and

colour, and smell, and virtue; and some are better than others: also, where the gardener hath set them, there they stand, and quarrel not one with another.

Again, he had them into his field, which he had sown with wheat and corn; but when they beheld, the tops of all were cut off, only the straw remained. He said again, This ground was dunged, and ploughed, and sowed; but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then said the Interpreter again, Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourselves.

Then, as they were coming in from abroad, they spied a little robin with a great spider in his mouth: so the Interpreter said, Look here. So they looked, and Mercy wondered; but Christiana said, What a disparagement is it to such a pretty little bird as the robin-redbreast; he being also a bird, above many, that loveth to maintain a kind of sociableness with men! I had thought they had lived upon crumbs of bread, or upon such other harmless matter: I like him worse than I did.

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for to sight they are, as this robin, pretty of note, colour, and carriage; they seem also to have a very great love for professors that are sincere; and, above all others, to desire to associate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord; but when they are by themselves, as the robin, they can catch and gobble up spiders, they can change their diet, drink iniquity, and swallow down sin like water.

So when they were come again into the house, because supper as yet was not ready, Pray, and you will get at that which yet lies unrevealed. Christiana again desired that the Interpreter would either show or tell some other things that are profitable.

Then the Interpreter began, and said: The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter; and the more healthy the lustful man is the more prone is he unto evil.

There is a desire in woman to go neat and fine: and it is a comely thing to be adorned with that which in God's sight is of great price.

'Tis easier, watching a night or two, than to sit up a whole year together: so 'tis easier for one to begin to profess well, than to hold out as he should to the end.

Every shipmaster, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel: but who will throw the best out first? None but he that feareth not God.

One leak will sink a ship: and one sin will destroy a sinner.

He that forgets his friend, is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering and change of thoughts prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men; what is heaven, that God commendeth?

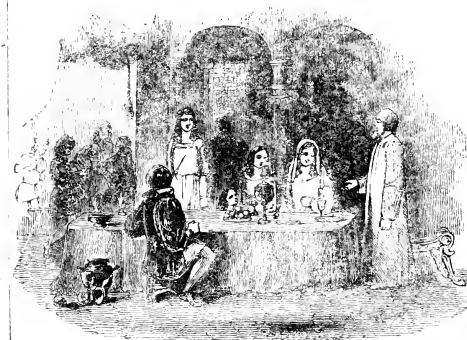
If the life that is attended with so many troubles, is so loth to be let go by us, what is the life above?

Everybody will cry up the goodness of men; but who is there that is, as he should be, affected with the goodness of God?

We seldom sit down to meat but we eat and leave: so there is in Jesus Christ more merit and righteousness than the whole world has need of.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten at heart. rotten and gone, and yet it grew and had leaves. Then said Mercy, What means this? This tree, (said he,) whose outside is fair, and whose inside is rotten, is it to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in deed will do nothing for him; whose leaves are fair, but their heart good for nothing, but to be tinder for the devil's tinder-box.

Now supper was ready, the table spread, and all things set on the board; so they sat down and did eat, when one of them was at supper.



had given thanks. And the Interpreter did usually entertain those that lodged with him, with music at meals; so the minstrels played. There

was also one that did sing, and a very fine voice he had. His song was this—

The Lord is only my support,
And he that doth me feel;
How can I, then, want anything
Whereof I stand in need?

When the song and music was ended, the
Talk at supper. Interpreter asked Christiana, what it was that at first did move her

A repetition of
Christiana's ex-
perience.

thus to betake herself to a pilgrim's life. Christiana answered, First, the loss of my husband came into my mind, at which I was heartily grieved: but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my husband, and a letter sent me by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

Inter. But met you with no opposition before you set out of doors?

Chr. Yes, a neighbour of mine, one Mrs. Timorous, (she was akin to him that would have persuaded my husband to go back, for fear of the lions.) she also befouled me for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me from it; the hardships and troubles that my husband met with in the way: but all this I got over pretty well. But a dream that I had of two ill-looking ones that I thought did plot how to make me miscarry in my journey, that hath troubled me much: yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of my way. Yea, I may tell my Lord, though I would not everybody know of it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out Murder! and the two, that made this assault upon us, were like the two that I saw in my dream.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly
A question put
to Mercy. increase. So he addressed himself to Mercy, and said unto her, And what moved thee to come hither, sweetheart?

Then Mercy blushed and trembled, and for awhile continued silent.

Inter. Then said he, Be not afraid; only believe, and speak thy mind.

Mer. So she began, and said, Truly, Sir, my
Mercy's answer. want of experience is that which makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams, as my friend Christiana can; nor know I what it is to

mourn for my refusing of the counsel of those that were good relations.

Inter. What was it then, dear heart, that hath prevailed with thee to do as thou hast done?

Mer. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what was her meaning? She said she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for bringing him thither, &c. Now methought, while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her further of the truth of these things, and if she would let me go with her; for I saw now, that there was no dwelling, but with danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come with all the desire of my heart, and will go, if I may, with Christiana, unto her husband, and his King.

Inter. Thy setting out is good, for thou hast given credit to the truth; thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not heretofore. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." (Ruth ii. 11, 12.)

Now supper was ended, and preparation was made for bed: the women were
They undress
laid singly alone, and the boys by themselves for
themselves. Now when Mercy was
bed. in bed, she could not sleep for joy, for that now her doubts of missing at last were
Mercy's good
removed further from her than
night's rest. ever they were before. So she lay blessing and praising God, who had such favour for her.

In the morning they arose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile: For, said he, you must orderly go from hence. Then said he to the damsel that first opened unto them, Take them and have them into the
The bath of
garden to the bath, and there wash
sanctification. them and make them clean from the soil which they have gathered by travelling. Then Innocent the damsel took them, and led them into the garden, and brought them to the bath; so she told them that there they must wash and be clean, for so her Master would have the women to do that called at his house as they were going on pil-

grimace. Then they went in and washed, yea, they wash in it. They came out of that bath not only sweet and clean, but also much enlivened and strengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the washing.

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, "Fair as the moon." Then he called for the

They are sealed. seal, wherewith they used to be sealed that were washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat when they came out of the land of Egypt, (Exod. xiii. 8—10;) and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like those of angels.

Then said the Interpreter again to the damsel that waited upon these women. Go into the vestry, and fetch out garments for these people. So she went and fetched out white raiment, and laid it down before him; so he commanded

They are clothed. them to put it on: it was "fine linen, white and clean." When the women were thus adorned, they seemed to be a terror one to the other; for that they could not

True humility. see that glory each one had in herself, which they could see in each other. Now, therefore, they began to esteem each other better than themselves. For, you are fairer than I am, said one; and, You are more comely than I am, said another. The children also stood amazed, to see into what-fashion they were brought.

The Interpreter then called for a man-servant of his, one Great-heart, and bid him take a sword, and helmet, and shield; and take these my daughters, said he; conduct them to the house called Beautiful, at which place they will rest next. So he took his weapons and went before them; and the Interpreter said, God speed. Those also that belonged to the family sent them away with many a good wish. So they went on their way and sang—

This place hath been our second stage:
Here we have heard and seen
Those good things that from age to age
To others hid have been.
The dunghill-raker, spider, hen,
The chicken too, to me
Have taught a lesson: let me, then,
Conformed to it be.
The butcher, garden, and the field,
The robin and his bait,
Also the rotten tree doth yield
Me argument of weight;
To move me for to watch and pray,
To strive to be sincere,
To take my cross up day by day,
And serve the Lord with fear.

Now I saw in my dream, that these went on, and Great-heart before them; so they went, and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here, then, they made a pause; here also they blessed God. Now, said Christiana, it comes to my mind what was said to us at the gate, to wit, that we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something: but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know; wherefore, if you please, let us hear your discourse thereof.

Great. Pardon by the deed done, is pardon obtained by some one, for another that hath need thereof: not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak of the question

more at large, the pardon that you, and Mercy, and these boys, have attained, was obtained by another; to wit, by him that let you in at the gate: and he hath obtained it in this double way—he hath performed righteousness to cover you, and spilt his blood to wash you in.

Chr. But if he parts with his righteousness to us, what will he have for himself?

Great. He has more righteousness than you have need of, or than he needeth himself.

Chr. Pray make that appear.

Great. With all my heart: but first I must premise, that he, of whom we are now about to speak, is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being; prepared of God to the capacity of the mediatory office which he was entrusted with. If he parts with his first righteousness, he parts with his Godhead: if he parts with his second righteousness, he parts with the purity of his manhood: if he parts with his third, he parts with that perfection which capacitates him for the office of mediation.

He has, therefore, another righteousness, which standeth in performance, or obedience to a revealed will: and that is what he puts upon sinners, and that by which their sins are covered. Where-

fore he saith, "As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." (Rom. v. 19.)

Chr. But are the other righteousnesses of no use to us?

Great. Yes; for though they are essential to his natures and office, and cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So, then, here is a righteousness that Christ, as God, has no need of; for he is God without it. Here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it. Again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here, then, is a righteousness that Christ, as God, and as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore giveth it away. Hence it is called "the gift of righteousness." This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it to do justly, but to use charity. Wherefore he must, or ought by the law, if he hath two coats, to give one to him that has none. Now, our Lord indeed hath two coats, one for himself, and one to spare: wherefore he freely bestows one upon those that have none. And thus, Christiana and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor beggar he meets.

But, again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just curse of a righteous law: now from this curse we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness, (Rom. viii. 34. Gal. iii. 13;) for the sake of which, God passeth by you, and will not hurt you when he comes to judge the world.

Chr. This is brave: now I see that there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and my children, do you remember it also. *But, Sir,* was not this it that made my

good Christian's burden fall from off his shoulders, and that made him give three leaps of joy?

Great. Yes, it was the belief of this that cut those strings, that could not be cut by other means and it was to give him a proof of the virtue of this, that he was sufficient to carry his burden to the cross. How the strings that bound Christian's burden to him were cut.

Chr. I thought so; for though my heart was lightsome and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, (though I have felt but little as yet,) that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

Great. There is not only comfort, and the ease of a burden, brought to us, by the sight and consideration of these, but an endeared affection begot in us by it; for who can (if he doth but once think that pardon comes not only by promise, but thus) but be affected with the way and means of his redemption, and so with the man that hath wrought it for him?

Chr. True: methinks it makes my heart bleed to think that he should bleed for me. Oh, thou loving One! Oh, thou blessed One! Thou deservest to have me; thou hast bought me; thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth! No marvel that this made the tears stand in my husband's eyes, and that it made him trudge so nimbly on: I am persuaded he wished me with him; but, vile wretch that I was! I let him come all alone. Oh, Mercy, that thy father and mother were here; yea, and Mrs. Timorous also: nay, I wish now with all my heart that here was Madam Wanton too. Surely, surely, their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.

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Great. You speak now in the warmth of your affections: will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at him; and, instead of becoming his disciples, did harden their hearts against him. So that all you have, my daughters, you have by peculiar impression made by a divine contemplating upon what I have spoken to you. Remember that it was told you, that the hen, by her common call, gives no meat to her chickens. This you have therefore by a special grace.

Now I saw in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption, lay and slept in, when Christian went by on pilgrimage; and, behold, they were hanged up in irons a little way off on the other side.

Mer. Then said Mercy to him that was their guide and conductor, and Presumption hanged; and why? What are these three men? and for what are they hanged there?

Great. These three men were men of bad qualities; they had no mind to be pilgrims themselves, and whomsoever they could they hindered: they were sloth and folly themselves, and whomsoever they could persuade they made so too; and withal taught them to presume that they should do well at last. They were asleep when Christian went by; and now you go by, they are hanged.

Mer. But could they persuade any to be of their opinion?

Great. Yes, they turned several out of the way.

Their crimes. There was Slow-pace, that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-Just, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a hard taskmaster. They also brought up an evil report of the good land, saying it was not half so good as some pretended it was. They also began to vilify his servants, and to count the best of them meddling, troublesome busy-bodies: further, they would call the bread of God, husks; the comforts of his children, fancies; the travail and labour of pilgrims, things to no purpose.

Nay, said Christiana, if they were such, they should never be bewailed by me: they have but what they deserve; and I think it is well that they stand so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven in some plate of iron or brass, and left here where they did their mischiefs, for a caution to other bad men?

Great. So it is, as you may well perceive, if you will go a little to the wall.

Mer. No, no; let them hang, and their names rot, and their crimes live for ever against them: I think it is a high favour that they were hanged afore we came hither; who knows else what they might have done to such poor women as we are? Then she turned it into a song, saying—

Now then you three hang there, and be a sign
To all that shall against the truth combine.
And let him that comes after fear this end,
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.

Thus they went on, till they came at the foot of the hill Difficulty, where again the good Mr. Great-heart took an occasion to tell them what happened there when Christian himself went by. So he had them first to the spring. Lo, said he, this is the spring that Christian drank of before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some, that are not desirous that pilgrims should here quench their thirst. (Ezek. xxxiv. 18.) Thereat Mercy said, And why so envious, trow? But said their guide, It will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear. Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

Next he showed them the two by-ways that

It is difficult getting of good doctrine in erroneous times.



were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths: two were here cast away when Christian came by. And although, as you see, these ways are since stopped up with chains, posts, and a ditch, yet there are those that will choose to adventure here, rather than take the pains to go up this hill.

Chr. "The way of transgressors is hard," (Prov. xiii. 15:) it is a wonder that they can get

The paths, though barred up, will not keep all from going in them.

into these ways without danger of breaking their necks.

Great. They will venture; yea, if at any time any of the King's servants doth happen to see them, and doth call upon them, and tell them that they are in the wrong way, and do bid them beware of the danger, then they rationally return them answer, and say, "As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our own mouth." (Jer. xlv. 16, 17.) Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up; yet they will choose to go there.

Chr. They are idle; they love not to take pains; up-hill way is unpleasant to them. So it is fulfilled unto them as it is written,—*"The way of the slothful man is an hedge of thorns."* (Prov. xv. 19.) Yea, they will rather choose to walk upon a snare, than to go up this hill, and the rest of this way to the City.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got to the top, Christiana began to pant, and said, I dare say this is a breathing hill; no marvel if they that love their ease more than their souls choose to themselves a smoother way. Then said Mercy, I must sit down; also the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then he took the little boy by the hand, and led him up thereto.

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet is rest to them that labour! (Matt. xi. 28.) And how good is the Prince of pilgrims to provide such resting-places for them! Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping; for, as I have heard, it cost poor Christian dear.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Mercy, But the proverb is, "To go down the hill is easy." But James said, (for that was his name,) The day is coming, when, in my opinion, going down the hill will be the hardest of all. 'Tis a good boy, said his master; thou hast given her a right answer. Then Mercy smiled, but the little boy did blush.

Come, said Christiana, will you eat a bit, to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of his door; he gave me, also, a piece of an honeycomb, and a little bottle of spirits.

I thought he gave you something, said Mercy, because he called you aside.

Yes, so he did, said the other. But, said Christiana, it shall be still as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion.

Then she gave to them, and they did eat, both Mercy and the boys. And said Christiana to Mr. Great-heart, Sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return: much good may what you have do you! At home I eat the same every day.

Now, when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away; if you think good, let us prepare to be going. So they got up to go, and the little boys went before; but Christiana forgot to take her bottle of spirits with her, so she sent her little boy back to fetch it. Then said Mercy, Christiana forgets her bottle of spirits.

I think this is a losing place. Here Christian lost his roll; and here Christiana left her bottle behind her. Sir, what is the cause of this? So their guide made answer, and said, The cause is sleep, or forgetfulness: some sleep when they should keep awake, and some forget when they should remember; and this is the very cause why often, at the resting-places, some pilgrims in some things come off losers. Pilgrims should watch, and remember what they have already received under their greatest enjoyments; but for want of doing so, oftentimes their rejoicing ends in tears, and their sunshine in a cloud;—witness the story of Christian at this place.

When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon; and, underneath, the reason of raising up of that stage in that place rendered. The verses were—

Let him that sees this stage, take heed
Unto his heart and tongue;
Lest, if he do not, here he speed
As some have long agoe.

The words underneath the verses were, This stage was built to punish those upon, who, through timorousness or mistrust, shall be afraid to go further on pilgrimage; also, on this stage both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey.

Then said Mercy, This is much like to the saying of the Beloved: "What shall be given unto

thee, or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." (Ps. cxx. 3, 4.)

So they went on, till they came within sight of the lions. Now, Mr. Great-heart was a strong man, so he was not afraid of a lion; but yet, when

An emblem of those that go on bravely when there is no danger, but shrink when troubles come.

they were come up to the place where the lions were, the boys that went before were now glad to cringe behind, for they were afraid of the lions; so they stepped back, and went behind. At this their guide smiled,

and said, How now, my boys; do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?

Now, as they went on, Mr. Great-heart drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared

Of Grim the giant, and of his backing the lions.

one, that it seems had taken upon him to back the lions; and he said to the pilgrims' guide, What is the cause of your coming hither? Now,

the name of that man was Grim, or Bloodyman, because of his slaying of pilgrims; and he was of the race of the giants.

Then said the pilgrims' guide, These women and children are going on pilgrimage, and this is the way they must go; and go it they shall, in spite of thee and the lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost grown over with grass.

Then said Christiana, Though the highways have been unoccupied heretofore, and though the travellers have been made in times past to walk through by-paths, it must not be so now I am risen, "now I am risen a mother in Israel." (Judg. v. 6, 7.)

Then he swore by the lions that it should; and therefore bid them turn aside, for they should not have passage there.

A fight betwixt Grim and Great-heart.

But Great-heart their guide made first his approach unto Grim, and laid so heavily on him with his sword, that he forced him to retreat.

Then said he that attempted to back the lions, Will you slay me upon my own ground?

Great. It is the King's highway that we are in, and in this way it is that thou hast placed the lions; but these women and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow also he broke his helmet, and with the next he cut off an arm. Then did the giant roar

so hideously, that his voice frightened the women; and yet they were glad to see him lie sprawling upon the ground.

Now, the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart said to the pilgrims, Come now, and follow me, and no hurt shall happen to you from the lions. They therefore went on, but the women trembled as they passed by them: the boys also looked as if they would die; but they all got by without further hurt.

They pass by the lions.

Now, when they were within sight of the Porter's lodge, they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So

They come to the Porter's Lodge.

when they were come to the gate, the guide knocked, and the porter cried, Who is there? But as soon as the guide had said, It is I, he knew his voice, and came down; for the guide had oft before that come thither as a conductor of pilgrims. When he was come down, he opened the gate, and seeing the guide standing just before it, (for he saw not the women, for they were behind him,) he said unto him, How now, Mr. Great-heart, what is your business here so late at night? I have brought, said he, some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that used to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.

Por. Will not you go in, and stay till morning?

Great-heart attempts to go back.

Great. No; I will return to my Lord to-night.

Chr. Oh, Sir, I know not how to be willing you should leave us in our pilgrimage: you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Then said Mercy, Oh that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles, as this way is, without a friend and defender?

The Pilgrims implore his company still.

Then said James, the youngest of the boys, Pray, Sir, be persuaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

Great. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However, at present I must withdraw; and so, good Christiana, Mercy, and my brave children, adieu.

Help lost for want of asking for.

Then the Porter, Mr. Watchful, asked Christiana of her country, and of her kindred; and she said,

I came from the city of Destruction; I am a widow-woman, and my husband is dead; his name was Christian, the pilgrim.

How! said the Porter, was he your husband? Yes, said she, and these are his children; and this (pointing to Mercy) is one of my townswomen.

Then the Porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was Humble-mind; and to her the Porter said, Go tell it within, that Christiana, the wife of Christian, and her children are

come hither on pilgrimage. She of the Pilgrims' went in, therefore, and told it. But, oh! what noise for gladness was there within, when the damsel did but drop that out of her mouth!

So they came with haste to the Porter, for Christiana stood still at the door. Then some of the most grave said unto her, Come in, Christiana, come in, thou wife of that good man; come in, thou blessed woman, come in, with all that are with thee. So she went in, and they followed her that were her children and companions. Now, when they were gone in, they were had into a large room, where they were bidden to sit down:

so they sat down, and the chief of the house were called to see and welcome the guests. Then they came in, and understanding who they were, did salute each other with a kiss, and said, Welcome, ye vessels of the grace of God, welcome unto us your friends.

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight and of the terrible lions, they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family, refresh yourselves first with a morsel of meat; for they had prepared for them a lamb, with the accustomed sauce belonging thereto. (Exod. xii. 3. John i. 29.) For the Porter had heard before of their coming; and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest.

But let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's when he was here. So they had them up thither, and they all lay in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

Chr. Little did I think once, when my husband went on pilgrimage, that I should ever have followed him.

Mer. And you as little thought of lying in his bed, and in his chamber, to rest, as you do now.

Chr. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him; and yet now I believe I shall.

Mer. Hark! don't you hear a noise?

Chr. Yes; 'tis, as I believe, a noise of music for joy that we are here.

Mer. Wonderful! Music in the house, music in the heart, and music also in heaven, for joy that we are here!

Thus they talked awhile, and then betook themselves to sleep. So in the morning, when they were awaked, Christiana said to Mercy did laugh Mercy, What was the matter, that in her sleep you did laugh in your sleep to-night? I suppose you was in a dream.

Mer. So I was, and a sweet dream it was; but are you sure I laughed?

Chr. Yes; you laughed heartily: but pr'ythee, Mercy, tell me thy dream.

Mer. I was dreaming that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart. Now, I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me a fool, and some began to thrust me about.

With that, methought I looked up and saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now, when he had heard me make my complaint, he said, Peace be to thee: he also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head. (Ezek. xvi. 8—13.)

Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked; and, when they within had opened, the man went in, and I followed him up to a throne, upon which One sat, and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun, and I thought that I saw your husband there. So I awoke from my dream. But did I laugh?

Chr. Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you that it was a good dream; and that, as you have begun to find the first part true, so you shall find the second at last. "God speaks once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed." (Job. xxxiii. 14—16.) We need not, when a-bed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oftentimes wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

Mer. Well, I am glad of my dream, for I hope ere long to see it fulfilled, to the making of me laugh again.

Chr. I think it is now high time to rise, and to know what we must do.

Mercy. Pray, if they invite us to stay awhile, let us willingly accept of the proffer. I am the willing-er to stay awhile here, to grow better acquainted with these maids: methinks Prudence, Piety, and Charity have very comely and sober countenances.

Chr. We shall see what they will do.

So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

Very good, said Mercy; it was one of the best night's lodgings that I ever had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here awhile, you shall have what the house will afford.

Ay, and that with a very good will, said Charity.

They stay here some time. So they consented, and stayed there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana had brought

up her children, she asked leave of her to catechise them: so she gave her free consent. Then she began with the youngest, whose name was

James.

James catechised. *Prud.* And she said, Come, James, canst thou tell me who made thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy. And canst thou tell who saved thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy still. But how doth God the Father save thee?

James. By his grace.

Prud. How doth God the Son save thee?

James. By his righteousness, death and blood, and life.

Prud. And how doth God the Holy Ghost save thee?

James. By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Joseph catechised. *Prud.* Then she said, Come, Joseph, (for his name was Joseph,) will you let me catechise you?

Jos. With all my heart.

Prud. What is man?

Jos. A reasonable creature, so made by God, as my brother said.

Prud. What is supposed by this word, saved?

Jos. That man by sin has brought himself into a state of captivity and misery.

Prud. What is supposed by his being saved by the Trinity?

Jos. That sin is so great and mighty a tyrant, that none can pull us out of its clutches but God; and that God is so good and loving to man as to pull him indeed out of this miserable state.

Prud. What is God's design in saving poor men?

Jos. The glorifying of his name, of his grace, and justice, &c., and the everlasting happiness of his creature.

Prud. Who are they that must be saved?

Jos. Those that accept of his salvation.

Prud. Good boy, Joseph; thy mother hath taught thee well, and thou hast hearkened unto what she has said unto thee.

Prud. Then said Prudence to Samuel catechised. Samuel, (who was the eldest but one,) Come, Samuel, are you willing that I should catechise you?

Sam. Yes, forsooth, if you please.

Prud. What is heaven?

Sam. A place and state most blessed, because God dwelleth there.

Prud. What is hell?

Sam. A place and state most woeful, because it is the dwelling-place of sin, the devil, and death.

Prud. Why wouldst thou go to heaven?

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, which I can by no means here enjoy.

Prud. A very good boy, and one that has learned well.

Then she addressed herself to the eldest, whose name was Matthew; and she said Matthew catechised. to him, Come, Matthew, shall I also catechise you?

Matt. With a very good will.

Prud. I ask, then, if there was ever any thing that had a being antecedent to, or before God?

Matt. No; for God is eternal; nor is there any thing, excepting himself, that had a being until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is." (Exod. xx. 11.)

Prud. What do you think of the Bible?

Matt. It is the holy word of God?

Prud. Is there nothing written therein but what you understand?

Matt. Yes, a great deal.

Prud. What do you do when you meet with places therein that you do not understand?

Matt. I think God is wiser than I. I pray that he will please to let me know all therein that he knows will be for my good.

Prud. How believe you as touching the resurrection of the dead?

Matt. I believe they shall rise, the same that was buried; the same in nature, though not in corruption. And I believe this upon a double

account: First, because God has promised it: Secondly, because he is able to perform it.

Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must also diligently give ear to what

Prudence's conclusion upon the catechising of the boys.

good talk you shall hear from others: for your sakes do they speak good things. Observe also, and that with

carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book which was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

Now, by that these pilgrims had been at this place a week, Mercy had a visitor *Mercy has a sweetheart.* that pretended some good-will unto her, and his name was Mr. Brisk; a man of some breeding, and that pretended to religion, but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her.

Now Mercy was of a fair countenance, and therefore the more alluring. Her mind also was to be always busying of herself in doing; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need. And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife, quoth he to himself.

Mercy then revealed the business to the maidens *Mercy inquires of the maids concerning Mr. Brisk.* that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her, that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.

Prudence then replied, that there needed no matter of great discouragement to be given to him; for continuing so as she had begun, to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, a-making of things for the poor. Then said he, What! always at it? Yes, *Talk between Mercy and Mr. Brisk.* said she, either for myself or for others. And what canst thou earn

a day? quoth he. "I do these things," said she, "that I may be rich in good works, laying a foundation against the time to come, that I may lay hold on eternal life." (1 Tim. vi. 18, 19.) Why, prithee, what dost thou do with them? said

he. *He forsakes her, and why.* Clothe the naked, said she. With that his countenance fell. So he forbore to come at her again. And when he

was asked the reason why, he said, that Mercy was a pretty lass, but troubled with ill conditions.

When he had left her, Prudence said, Did I not tell thee, that Mr. Brisk would *Mercy in the soon forsake thee? yea, he will practice of mercy rejected, while Mercy in the name of mercy is liked.* notwithstanding his pretence to religion, and his seeming love to Mercy, yet Mercy and he are of tempers so different, that I believe they will never come together.

Mer. I might have had husbands before now, though I spoke not of it to any: but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

Prud. Mercy in our days is but little set by, any further than as to its name: the practice, which is set forth by thy conditions, there are but few that can abide.

Mer. Well, said Mercy, if nobody will have me, I will die a maid, or my conditions *Mercy's resolution.* shall be to me as a husband: for I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister, named Bountiful, that was married to one of these churls: but he and she could never agree; but because my sister was resolved to do as she had *How Mercy's sister was served by her husband.* begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

Prud. And yet he was a professor, I warrant you!

Mer. Yes, such a one as he was, and of such as he the world is now full: but I am for none of them all.

Now, Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon *Matthew falls sick.* him, for he was much pained in his bowels, so that he was with it, at times, pulled as it were both ends together. There dwelt also not far from thence, one Mr. Skill, an ancient and well-approved physician. So Christiana desired it, and they sent for him, and he came: when he was entered the room, and had a little observed the boy, he concluded that he was sick *Gripes of conscience.*

Then he said to his mother, What diet has Matthew of late fed upon? Diet! said Christiana, nothing but what is wholesome. The physician answered, The physician's *judgment.* This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you, he must be purged, or else he will die.

Then said Samuel, Mother, what was that which my brother did gather up and eat, *Samuel puts his mother in mind of the fruit his brother did eat.* so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and

some of the trees hung over the wall, and my brother dip pluck and eat.

True, my child, said Christiana, he did take thereof, and did eat: naughty boy as he was, I chid him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the



fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.

Then Christiana began to cry; and she said, O naughty boy! and O careless mother! what shall I do for my son?

Skill. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

Chr. Pray, Sir, try the utmost of your skill with him, whatever it costs.

Skill. Nay, I hope I shall be reasonable.—So he made him a purge, but it was too weak; 'twas said, it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c. (Heb. ix. 19; x. 1—4.) When Mr. Skill had seen that that purge was too weak, he made one

to the purpose; it was made *ex carne et sanguine Christi*, John vi. 54—57, (you know physicians give strange medicines to their patients:) and it was made into pills, with a promise or two, and a proportionable quantity of salt. (Mark ix. 49.) Now, he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance.

When this potion was prepared, and brought to the boy, he was loth to take it, though torn with the gripes as if he should be pulled in pieces. Come, come, said the physician, you must take it. It goes against my stomach, said the boy. I must have you take it, said his mother. (Zech. xii. 10.) I shall vomit it up again, said the boy. Pray, sir,

said Christiana to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the

tip of her tongue. O Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it. So, with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, it caused him to sleep, and to rest quietly; it put him into a fine heat and breathing sweat, and it quite rid him of his gripes.

So in a little time he got up, and walked about with a A word of God staff, and would go from in the hand of room to room, and talk faith. with Prudence, Piety, and Charity, of his distemper, and how he was healed.

So, when the boy was healed, Christiana asked Mr. Skill, saying, Sir, what will content you for your pains and care to and of my child? And he said, You must pay the Master of the College of Physicians, according to rules made in that case, and provided. (Heb. xiii. 15.)

But, Sir, said she, what is this pill good for else?

Skill. It is a universal pill; it is good against all the diseases that pilgrims are in- The pill a uni- cident to; and when it is well pre- versal remedy. pared, will keep good time out of mind.

Chr. Pray, sir, make me up twelve boxes of them; for, if I can get these, I will never take other physic.

Skill. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever. (John vi. 51.) But, good Christiana, thou must give these pills no other way In a glass of the but as I have prescribed; for if you tears of repent- ance. do, they will do no good. So he gave unto Christiana physic for herself, and her boys, and for Mercy; and bid Matthew take heed how he ate any more green plums; and kissed them, and went his way.

It was told you before, that Prudence bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates? Of physic.

Prud. To show how unwelcome the word of God, and the effects thereof, are to a carnal heart.

Matt. Why does physic, if it does Of the effects of good, purge and cause to vomit? physic.

Prud. To show, that the word, when it works effectually, cleanseth the heart and mind. For look, what the one doth to the body, the other doth to the soul.

Matt. What should we learn by seeing the flame of fire and of the sun. of our fire go upwards; and by seeing the beams and sweet influences of the sun strike downwards.

Prud. By the going up of the fire, we are taught to ascend to heaven by fervent and hot desires. And by the sun's sending his heat, beams, and sweet influences, downwards, we are taught that the Saviour of the world, though high, reaches down with his grace and love to us below.

Matt. Whence have the clouds of the clouds. their water?

Prud. Out of the sea.

Matt. What may we learn from that?

Prud. That ministers should fetch their doctrine from God.

Matt. Why do they empty themselves upon the earth?

Prud. To show that ministers should give out what they know of God to the world.

Matt. Why is the rainbow caused of the rainbow. by the sun?

Prud. To show that the covenant of God's grace is confirmed to us in Christ.

Matt. Why do the springs come of the springs. from the sea to us through the earth?

Prud. To show that the grace of God comes to us through the body of Christ.

Matt. Why do some of the springs rise out of the tops of high hills?

Prud. To show that the Spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

Matt. Why doth the fire fasten of the candle. upon the candlewick?

Prud. To show, that unless grace doth kindle upon the heart, there will be no true light of life in us.

Matt. Why are the wick and tallow and all spent to maintain the light of the candle?

Prud. To show, that body and soul and all should be at the service of, and spend themselves to maintain in good condition, that grace of God that is in us.

Matt. Why doth the pelican pierce of the pelican. her own breast with her bill?

Prud. To nourish her young ones with her blood; and thereby to show, that Christ the Blessed so loved his young, his people, as to save them from death by his blood.

Matt. What may one learn by of the cock. hearing the cock to crow?

Prud. Learn to remember Peter's sin, and Peter's repentance. The cock's crowing shows also, that day is coming on: let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now, about this time their month was out; wherefore they signified to those of the house, that it was convenient for them to up and be going. Then said Joseph to his mother, It is proper that

you forget not to send to the house of Mr. Interpreter, to pray him grant that Mr. Great-heart should be sent unto us, that he may be our conductor for the rest of the way. Good boy, said she, I had almost forgot. So she drew up a petition, and prayed Mr. Watchful, the porter, to send it by some fit man to her good friend Mr. Interpreter; who, when it was come, and he had seen the contents of the petition, said to the messenger, Go tell them that I will send him.

The weak may sometimes call the strong to prayers.

When the family where Christiana was saw that they had a purpose to go forward, they provide to they called the house together, to be gone on their way. give thanks to their King, for sending them such profitable guests as these.

Which done, they said unto Christiana, And shall we not show thee something, as our custom is to do to pilgrims, on which thou mayest meditate when thou art upon the way. So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve ate of, and that she also did give to her husband, and that for the eating of which they were both turned out of Paradise; and asked her, What she thought that was? Then Christiana said, It is food or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered. Eve's Apple.

(Gen. iii. 1—6; Rom. vii. 24.) Then they had her to a place, and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked and looked to see the angels go up; so did the rest of the company. (Gen. xxviii. 12.) Then they were going into another place, to show them some-thing else: but James said to his mother, Pray bid them stay here a little longer, for this is a curious sight. So they turned again, and stood feeding their eyes with this so pleasant a prospect. After this, they had them into a place where did hang up a golden anchor. So they bid Christiana take it down; for, said they, you shall have it with you, for 'tis of absolute necessity that you should, that you may lay hold of that within the veil, and stand steadfast in case you should meet with turbulent weather: so they were glad thereof. (Joel iii. 16. Heb. vi. 19.) Then they took them and had them to the mount upon which Abraham our father offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife; for they remain to be seen to this very day. When they had seen it, they held up their hands, and blessed themselves, and said, Oh! what a man for love to his Master, and for denial to himself, was Abraham!

After they had showed them all these things, Prudence took them into a dining-room, where stood a pair of excellent virginals: so she played upon them, and turned

A sight of Sin is to her, and she held up her hands and wondered.

Jacob's Ladder.

Golden Anchor.

Of Abraham offering up Isaac.

Prudence's virginals.

what she had showed them into this excellent song, saying—

Eve's apple we have showed you;
Of that be you aware:
You have seen Jacob's ladder too,
Upon which angels are.

An anchor you received have;
But let not these suffice,
Until with Abraham you have gave
Your best a sacrifice.

Now, about this time, one knocked at the door; Mr. Great-heart so the Porter opened, and behold, comes again. Mr. Great-heart was there. But when he was come in, what joy was there: for it came now afresh again into their minds how but awhile ago he had slain old Grim Bloody-man, the giant, and had delivered them from the lions.

Then said Mr. Great-heart to Christiana and to Mercy, My Lord has sent each of you a bottle of wine, and also some Lord with him. parched corn, together with a couple of pomegranates; he has also sent the boys some figs and raisins, to refresh you in your way.

Then they addressed themselves to their journey, and Prudence and Piety went along with them. When they came to the gate, Christiana asked the Porter if any of late went by? He said, No, only one, some time since, who also told me, that of late there had been a great robbery committed on the King's highway, as you go; but, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.

Then said Christiana to the Porter, Sir, I am much obliged to you for all the kindnesses that you have showed to me since I came hither; and also for that you have been so loving and kind to my children. I know not how to gratify your kindness; wherefore, pray, as a token of my respect to you, accept of this small mite. So she put a gold angel in his hand; and he made

a low obeisance, and blessing, said, Let thy garments

be always white, and let thy head want no ointment. Let Mercy live and not die, and let not her works be few. And to the boys he said, Do you fly youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded. So they thanked the Porter, and departed.

Now I saw in my dream, that they went forward until they were come to the brow of the hill,

where Piety, bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions; I will go back and fetch it. So she ran and fetched it. While she was gone, Christiana thought she heard in a grove, a little way off on the right hand, a most curious melodious note, with words much like these:—

Through all my life thy favour is
So frankly show'd to me,
That in thy house for evermore
My dwelling-place shall be.

And listening still, she thought she heard another answer it, saying—

For why? The Lord our God is good;
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

So Christiana asked Prudence who it was that made those curious notes. They are, said she, our country birds; they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you may hear them all day long. I often, said she, go out to hear them; we also oftentimes keep them tame in our house: they are very fine company for us when we are melancholy; also they make the woods, and groves, and solitary places, places desirous to be in. (Sol. Song ii. 11, 12.)



By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance, for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and

the way was slippery; but they were very careful, so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is the place where Christian your husband met with the foul fiend Apollyon, and where they had that dreadful fight that they had: I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Then said Mr. Great-heart, We need not be so afraid of this valley, for here is the Valley of Humiliation. Christian did here meet with Apollyon, with whom he also had a sore combat; but that fray was the fruit of those slips that he got in his going down the hill: for they that get slips there, must look for combats here. And hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such a one, in such a place, are of opinion that that place is haunted with some foul fiend or evil spirit; when, alas! it is for the fruit of their own doing that such things do befall them there.

This Valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find something that might give us an account why Christian was so hardly beset in this place.

Then said James to his mother, Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is. So they went and found there written. "Let Christian's slips, before he came hither, and the battles that he met with in this place, be a warning to those that come after."

Lo, said their guide, did not I tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place? Then, turning himself to Christiana, he said, No disparagement to Christian, more than to any others whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest; he also had a brave victory over his enemy: let Him grant that dwelleth above, that he fare no worse, when we come to be tried, than he.

But we will come again to this Valley of Humiliation. It is the best and most fruitful piece of ground in all these parts. It is fat ground; and, as you see, consisteth much in meadows; and if a man was to come here in the summer time, as we do now, if

he know not anything before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is; also how beautified with lilies. (Sol. Song ii. 1.) I have known many labouring men that have got good estates in this Valley of Humiliation; (for "God Men thrive in resisteth the proud, but giveth grace the Valley of Humiliation. to the humble;" James iv. 6. 1 Pet. v. 5;) for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's house were here, that they might be troubled no more with either hills or mountains to go over: but the way is the way, and there is an end.

Now, as they were going along, and talking, they spied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well-favoured countenance; and as he sat by himself, he sung. Hark, said Mr. Great-heart, to what the shepherd's boy saith: so they hearkened, and he said,

He that is down, needs fear no fall;
He that is low, no pride:
He that is humble, ever shall
Have God to be his guide.

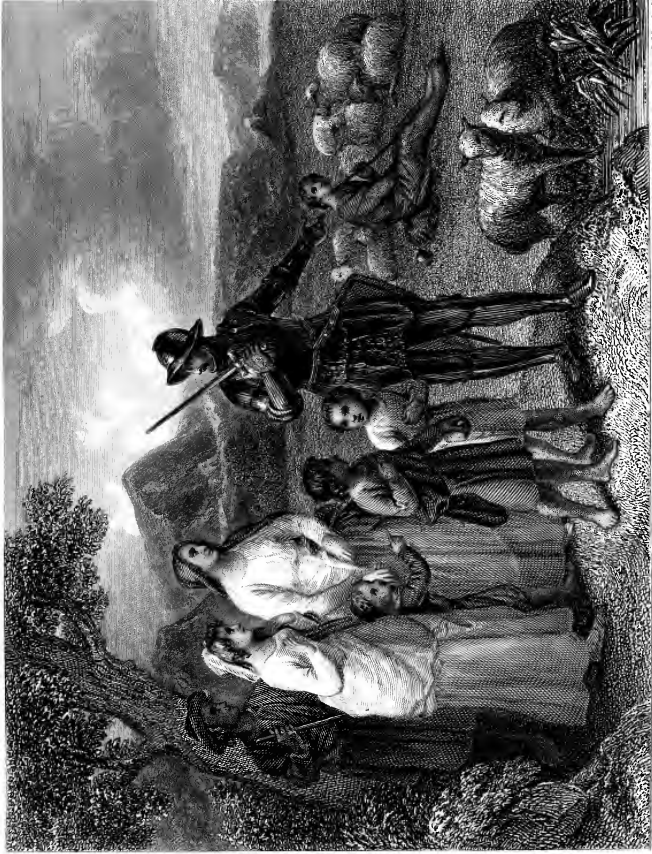
I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because thou savest such.

Fulness to such a burden is,
That go on pilgrimage;
Have little, and hereafter bliss,
Is best from age to age. (Heb. xiii. 5.)

Then said the guide, Do you hear him? I will dare to say, this boy lives a merrier life, and wears more of that herb called heart's-ease in his bosom, than he that is clad in silk and velvet. But we will proceed in our discourse.

In this valley our Lord formerly had his country-house; he loved much to be here: he loved also to walk these meadows, for he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurryings of this life: all states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here-a man shall not be so let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in, but those that love a pilgrim's life. And though Christian had the hard hap to meet here with Apollyon, and to enter with him in a brisk encounter: yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life. (IIos. xii. 4, 5.)

Did I say our Lord had here in former days his country-house, and that he loved here to walk? I will add, in this place, and to the people that love and trace these grounds, he has left a yearly revenue, to be faithfully paid them at certain seasons



Now as they are going along and talking, they espied
a boy feeding his father's sheep

for their maintenance by the way, and for their further encouragement to go on in their pilgrimage.

Now, as they went on, Samuel said to Mr. Great-heart, Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabouts was the fight? for I perceive this valley is large.

Great. Your father had the battle with Apollyon at a place yonder before us, in a narrow passage, Forgetful just beyond Forgetful Green. And, *Green.* indeed, that place is the most dangerous place in all these parts; for if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them. This is the place also where others have been hard put to it.—But more of the place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle was fought there.

Then said Mercy, I think I am as well in this Humility a valley as I have been any where sweet grace. else in all our journey: the place, methinks, suits with my spirit. I love to be in such places, where there is no rattling with coaches, nor rumbling with wheels: methinks, here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him: here one may think, and break at heart, and melt in one's spirit, until one's eyes become "as the fish-pools of Heshbon." They that go rightly through this "valley of Baca, make it a well; the rain," that God sends down from heaven upon them that are here, "also filleth the pools." This valley is that from whence also the King will give to his their vineyards; (Song vii. 4. Ps. lxxxiv. 5.—7. Hos. ii. 15;) and they that go through it shall sing as Christian did, for all he met with Apollyon.

'Tis true, said their guide; I have gone through this valley many a time, and never An experiment of it. was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look, (saith the King,) even to him that is poor, and of a contrite spirit, and that trembleth at my word."

Now they were come to the place where the aforementioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place: on this ground Christian stood, and up there came Apollyon against him: and, look, did I not tell you, here is some of your husband's blood upon these stones to this day! Behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts: see also, how they did beat the ground with their feet as they fought, to make good their places against each other; how also, with their

by-blows, they did split the very stones in pieces: verily Christian did here play the man, and showed himself as stout as Hercules could, had he been here, even he himself. When Apollyon was beat, he made his retreat to the next valley, that is called the Valley of the Shadow of Death, unto which we shall come anon.



Lo, yonder also stands a monument, on which is engraven this battle; and Christian's victory, to his fame throughout all ages. So, because it stood just on the wayside before them, they stepped to it, and read the writing, which, word for word, was this:—

Hard by here was a battle fought,
Most strange, and yet most true;
Christian and Apollyon sought
Each other to subdue.

The man so bravely play'd the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify.

When they had passed by this place, they came upon the borders of the Shadow of Death, and this valley was longer than the other, a place also most strangely haunted with evil things, as many are able to testify; but these women and children went the better through it, because they had daylight, and because Mr. Great-heart was their conductor.

When they were entered upon this valley, they thought they heard a groaning, as if of dying men—a very great groaning. They thought also that they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake, the

The place where Christian and the fiend did fight.

Some signs of the battle remain.

the place some of the shivers of Apollyon's broken darts: see also, how they did beat the ground with their feet as they fought, to make good their places against each other; how also, with their

Groanings heard.

women looked pale and wan; but their guide bid them be of good comfort.

So they went on a little further, and they thought ^{The ground} that they felt the ground begin ^{shakes.} to shake under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, "Are we not yet at the end of this doleful place?" But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.

Now James began to be sick, but I think the ^{James sick with} cause thereof was fear; so his mother ^{fear.} gave him some of that glass of spirits that had been given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Christiana said,

^{The fiend} Methinks I see something yonder ^{appears.} upon the road before us; a thing of a shape such as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, ^{The pilgrims} child, an ugly thing, said she. But ^{are afraid.} mother, what is it like? said he.

'Tis like I cannot tell what, said she. And now it is but a little way off. Then said she, It is nigh.

Well, said Mr. Great-heart, let them that are ^{Great-heart en-} most afraid, keep close to me. So ^{courages them.} the fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said some time ago, "Resist the devil, and he will flee from you."

They went therefore on, as being a little refreshed; but they had not gone far, before Mercy,

^{A lion.} looking behind her, saw, as she thought, something most like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar it gave, it made all the valley echo, and all their hearts to ache, save the heart of him that was their guide. So it came up; and Mr. Great-heart went behind, and put the pilgrims all before him. The lion also came on apace, and Mr. Great-heart addressed himself to give him battle. But when he saw that it was determined that resistance should be made, he also drew back, and came no further. (1 Pet. v. 9.)

Then they went on again, and their conductor did go before them, till they came at a place where ^{A pit and dark-} was cast up a pit the whole breadth ^{ness.} of the way; and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the pilgrims, Alas! what now shall we do? But their guide made answer, Fear not, stand still, and see what an end will be put to this also. So they stayed there, because their path was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies; the fire also and smoke of the

pit was much easier to be discerned. Then said Christiana to Mercy, Now I see ^{Christiana now} what my poor husband went through; ^{knows what her} I have heard much of this place, ^{husband felt.} but I never was here afore now. Poor man! he went here all alone in the night; he had night almost quite through the way: also these fiends were busy about him, as if they would have torn him in pieces. Many have spoken of it, but none can tell what the Valley of the Shadow of Death should mean until they come in it themselves. "The heart knoweth its own bitterness; and a stranger intermeddeth not with its joy." To be here is a fearful thing.

Great. This is like doing business in great waters, or like going down into the deep; this is like being in the heart of the sea, and like going down to the bottoms of the mountains; now it seems as if the earth, with its bars, were about us for ever. "But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God." For my part, as I have told you already, I have gone often through this valley; and have been much harder put to it than now I am; and yet you see I am alive. I would not boast, for that I am not my own saviour. But I trust we shall have a good deliverance. Come, let us pray for light to Him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in hell.

So they cried and prayed, and God sent light and deliverance; for there was now ^{They pray.}

no let in their way, no, not there, where but now they were stopped with a pit. Yet they were not got through the valley: so they went on still, and beheld great stinks and loathsome smells, to the great annoyance of them. Then said Mercy to Christiana, There is not such pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

Oh, but, said one of the boys, it is not so bad to go through here, as it is to abide ^{One of the boys} here always; and, for aught I know, ^{replies.} one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.

Well said, Samuel, quoth the guide; thou hast now spoke like a man.—Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in all my life. Then said the guide, We shall be out by and by.

So on they went, and Joseph said, Cannot we see to the end of this valley as yet? Then said the guide, Look to your feet, for we shall presently be among the snares. So they looked to their feet, and went on; but they were troubled much with the snares. Now, when they were come among the snares, they spied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, That is one Heedless, that was going this way; he has lain there a great

while. There was one Take-heed with him when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor Christian, it was a wonder that he here escaped! But he was beloved of his God: also he had a good heart of his own, or else he could never have done it.

Now they drew towards the end of this way; and just there, where Christian had seen the cave when he went by, out thence came forth Maul, a giant. This Maul did use to spoil young pilgrims with sophistry; and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. Great-heart, What things?—What things! quoth the giant; you know what things; but I will put an end to your trade. But pray, said Mr. Great-heart, before we fall to it, let us understand wherefore we must fight. (Now the women and children stood trembling, and knew not what to do.) Quoth the giant, You rob the country, and rob it with the worst of thefts.—These are but generals, said Mr. Great-heart; come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper; thou gatherest up wretched men and children, and carriest them into a strange country, to the weakening of my Master's kingdom.—But now Great-

heart replied, I am a servant of the God of heaven; my business is to persuade sinners to repentance. I am commanded to do my endeavours to turn men, women, and children "from darkness to light, and from the power of Satan unto God;" and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

Then the giant came up, and Mr. Great-heart went to meet him: and, as he went, he drew his sword; but the giant had a club. So without more ado, they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees: with that the women and children cried out: so Mr. Great-heart, recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm: thus he fought for the space of an hour to that height of heat, that the breath came out of the giant's nostrils as the heat doth out of a boiling caldron.

Then they sat down to rest them, but Mr. Great-heart betook himself to prayer; also the women and children did nothing but sigh and cry all the time the battle did last.

When they had rested them, and taken breath, they both fell to it again; and Mr. Great-heart, with a blow, fetched the giant down to the ground. Nay, hold, let me recover, quoth he: so Mr. Great-heart fairly let him get up. So to it they went again, and the giant missed but little of all-to-breaking Mr. Great-heart's skull with his club.



Mr. Great-heart, seeing that, runs to him in the fifth rib; and pierceth him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart

seconded his blow, and smit the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-heart also praised God for the deliverance he had wrought.

When this was done, they amongst them erected

a pillar, and fastened the giant's head thereon, and wrote under it, in letters that passengers might read,—

He that did wear this head was one
That pilgrims did misuse;
He stopp'd their way, he spared none,
But did them all abuse:
Until that I, Great-heart, arose,
The Pilgrims' guide to be;
Until that I did him oppose,
That was their enemy.

Now I saw that they went on to the ascent that was a little way off, cast up to be a prospect for pilgrims, (that was the place from whence Christian had the first sight of Faithful, his brother.) Wherefore here they sat down and rested; they also here did eat, and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide if he had caught no hurt in the battle? Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you; and shall be a means, by grace, to increase my reward at last.

Chr. But was you not afraid, good Sir, when you saw him come with his club?

It is my duty, said he, to mistrust my own Discourse of the ability, that I may have reliance ^{fight.} on Him that is stronger than all. (2 Cor. iv.)

Chr. But what did you think, when he fetched you down to the ground at the first blow?

Why, I thought, quoth he, that so my Master himself was served; and yet he it was that conquered at last.

Matt. When you all have thought what you please, I think God has been wonderfully good unto us, both in bringing us out of this valley, and in delivering us out of the hands of this enemy; for my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love.

Then they got up, and went forward. Now a little before them stood an oak: and ^{Old Honest} ^{asleep under an} ^{oak.} under it, when they came to it, they found an old pilgrim fast asleep: they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awaked him; and the old gentleman, as he lifted up his eyes, cried out, What's the matter? Who are you? and what is your business here?

Great. Come, man, be not so hot, here are none but friends. Yet the old man gets up, and stands upon his guard, and will know of them what they are. Then said the guide, My name is Great-heart: I am the guide of these pilgrims that are going to the Celestial Country.

Then said Mr. Honest, I cry you mercy. I feared that you had been of the ^{Talk between} ^{Great-heart and} ^{ago} ^{he.} company of those that some time did rob Little-faith of his money; but now I look better about me, I perceive you are honest people.



Great. Why, what would or could you have done, to have helped yourself, if indeed we had been of that company?

Hon. Done! why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a Christian can never be overcome, unless he shall yield of himself.

Well said, father Honest, quoth the guide; for by this I know that thou art a cock of the right kind, for thou hast said the truth.

Hon. And by this also I know, that thou knowest what true pilgrimage is: for all others do think that we are the soonest overcome of any.



Great. Well, now we are so happily met, pray let me crave your name, and the name of the place you came from?

Hon. My name I cannot: but I ^{Whence Mr.} ^{Honest came.} came from the town of Stupidity;

One saint sometimes takes another for his enemy.

it lieth about four degrees beyond the city of Destruction.

Great. Oh, are you that countryman? Then I deem I have half a guess of you: your name is Old Honesty, is it not?

Hon. So the old gentleman blushed, and said, Not Honesty in the abstract: but Honest is my name, and I wish that my nature may agree to what I am called.

But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?

Great. I had heard of you before, by my Master; for he knows all things that are done on the earth:

but I have often wondered that any should come from your place, for your town is worse than is the city of Destruction itself.

Stupified ones
are worse than
those merely
carnal.

Hon. Yes, we lie more off from the sun, and so are more cold and senseless; but was a man in a mountain of ice, yet, if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw. And thus it hath been with me.

Great. I believe it, father Honest, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity and asked them of their names, and how they had fared since they had set out on their pilgrimage.

Then said Christiana, My name, I Old Honest and suppose, you have heard Christiana talk of: good Christian was my husband, and these four are his children. But can you think how the old gentleman was taken, when she told him who she was! He skipped, he smiled, he blessed them with a thousand good wishes; saying, I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, and his sincerity under all, have made his name famous.

Then he turned him to the boys, and asked of them their names, which they told him. And then said he

unto them,—Matthew, be thou like Old Mr. Honest's blessing on them. Matthew the publican, not in vice, but in virtue. Samuel, said he, be thou like Samuel the prophet, a man of faith and prayer. Joseph, said he, be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation. And James, be thou like James the Just, and like James the brother of our Lord. (Matt. x. 3. Ps. xcix. 6. Gen. xxxix. Acts i. 13, 14.) Then they told him of Mercy, and how she had left her town and her kindred to come along with

Christiana and with her sons. At that the old honest man said, Mercy is thy name, by mercy shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither where thou shalt look the Fountain of Mercy in the face with comfort. All this while the guide, Mr. Great-heart, was very well pleased, and smiled upon his companions.

Now, as they walked along together, the guide asked the old gentleman, if he did not know one Mr. Fearing, that came on pilgrimage out of his parts.

Hon. Yes, very well, said he. He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that ever I met with in all my days.

Great. I perceive you knew him, for you have given a very right character of him.

Hon. Knew him! I was a great companion of his; I was with him most an end; when he first began to think upon what would come upon us hereafter, I was with him.

Great. I was his guide from my Master's house to the gates of the Celestial City.



Hon. Then you knew him to be a troublesome one.

Great. I did so; but I could very well bear it; for men of my calling are oftentimes entrusted with the conduct of such as he was.

Hon. Why, then, pray let us hear a little of him, and how he managed himself under your conduct.

Great. Why, he was always afraid that he should come short of whither he had a desire to go. Every thing frightened him that he heard anybody

Mr. Fearing's
troublesome pil-
grimage.

speak of, if it had but the least appearance of opposition in it. I heard that he lay roaring at

the Slough of Despond for above
His behaviour at the Slough of a month together; nor durst he, for Despond. all he saw several go over before him, venture, though they, many of them, offered to lend him their hands. He would not go back again neither. The Celestial City, he said, he should die if he came not to it; and yet he was dejected at every difficulty, and stumbled at every straw that any body cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sunshiny morning, I don't know how, he ventured, and so got over; but when he was over, he would scarce believe it. He had, I think, a Slough of Despond in his mind, a slough that he carried every where with him, or else he could never have been as he was. So he came up to the gate, (you know what I mean,) that stands at the head of this way, and there also he

stood a great while before he would
His behaviour at the gate. venture to knock. When the gate was opened, he would give back, and give place to others, and say that he was not worthy. For, for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied one's heart to have seen him. Nor would he go back again. At last he took the hammer that hanged on the gate in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened stepped out after him, and said, Thou trembling one, what wastest thou? With that he fell down to the ground. He that spoke to him wondered to see him so faint, so he said to him, Peace be to thee; up, for I have set open the door to thee; come in, for thou art blessed. With that he got up, and went in trembling; and when that he was in, he was ashamed to show his face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he went on till he came to our house; but as he behaved himself at the gate, so he did at my Master the

Interpreter's door. He lay there-
His behaviour at the Interpreter's door. about in the cold a good while, before he would adventure to call; yet he would not go back: and the nights were long and cold then. Nay, he had a note of necessity in his bosom to my Master to receive him, and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet, for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almost starved; yea, so great was his dejection, that though he saw several others for knocking get in, yet he was afraid to venture. At last, I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was.

But, poor man, the water stood in his eyes; so I perceived what he wanted. I went therefore in, and told it in the house, and we showed the thing to our Lord: so he sent me out again, to entreat him to come in; but I dare say I had hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonder-
How he was en- fuled lovingly to him. There were tertained there. but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note; and my Lord looked thereon, and said his desire should be granted. So when he had been there a good while, he seemed to get some heart, and to be a little more com-
He is a little encouraged at the Interpreter's house. comfortable. For my Master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore he carried it so towards him, as might



tend most to his encouragement. Well, when he had had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. There I confess he desired to stay a little to look, and he seemed for a while after to be a
He was greatly afraid when he saw the gibbet, but cleery when he saw the Cross.

little cheery. When he came to the hill Difficilty, he made no stick at that, nor did he much fear the lions: for you must know that his trouble was not about such things as these; his fear was about his acceptance at last.

I got him in at the house Beautiful, I think before he was willing. Also when he was in, I brought him acquainted with the damsels of the place; but he was ashamed to make himself much

^{Dumppish at the house Beautiful.} in company. He desired much to be alone; yet he always loved good talk, and often would get behind the screen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterward, that he loved to be in those two houses from which he came last, to wit, at the Gate, and that of the Interpreter, but that he durst not be so bold as to ask.

When we went also from the house Beautiful, ^{Pleasant in the Valley of Humiliation.} down the hill, into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than he was in that valley.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley. (Lam. iii. 27—29.) He would now be up every morning by break of day, tracing and walking to and fro in the valley.

But when he was come to the entrance of the ^{Much perplexed in the Valley of the Shadow of Death.} Valley of the Shadow of Death, I thought I should have lost my man: not for that he had any inclination to go back—that he always abhorred; but he was ready to die for fear. Oh, the hobgoblins will have me! the hobgoblins will have me! cried he; and I could not beat him out on't. He made such a noise and such an outcry here, that had they but heard him, it was enough to encourage them to come and fall upon us.

But this I took very great notice of, that this valley was as quiet when we went through it, as ever I knew it before or since. I suppose those enemies here had now a special check from our Lord, and a command not to meddle until Mr. Fearing had passed over it.

It would be too tedious to tell you of all: we will therefore only mention a passage or two more.

^{His behaviour at Vanity Fair.} When he was come to Vanity Fair, I thought he would have fought with all the men in the fair. I feared there we should have been both knocked on the head, so hot was he against their fooleries. Upon the Enchanted Ground he was very wakeful. But when he was come at the river where was no bridge, there again he was in a heavy case. Now, now, he said, he should be drowned for ever, and so never see that face with comfort, that he had come so many miles to behold.

And here also I took notice of what was very remarkable; the water of that river was lower at this time than ever I saw it in all my life; so he went over at last, not much above ^{His boldness at wet-shod.} last. When he was going up to the gate, Mr. Great-heart began to take leave of him, and to wish him a good reception above. So he said, I shall, I shall. Then parted we asunder, and I saw him no more.

Hon. Then it seems he was well at last?

Great. Yes, yes, I never had doubt about him. He was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so troublesome to others. (Ps. lxxxviii.) He was, above many, tender of sin; he was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend. (Rom. xiv. 21. 1 Cor. viii. 13.)

Hon. But what should be the reason that such a good man should be all his days so much in the dark?

Great. There are two sorts of reasons for it. One is, the wise God will have it ^{Reasons why good men are so weep.} so: some must pipe, and some must ^{in the dark.} weep. (Matt. xi. 16, 17.) Now,

Mr. Fearing was one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than the notes of other music are; though, indeed, some say the bass is the ground of music; and, for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune. God also plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr. Fearing; he could play upon no other music but this, till towards his latter end.

I make bold to talk thus metaphorically for the ripening of the wits of young readers, and because in the book of the Revelation the saved are compared to a company of musicians, that play upon their trumpets and harps, and sing their songs before the throne. (Rev. vii.; xiv. 2, 3.)

Hon. He was a very zealous man, as one may see by that relation which you have given of him. Difficulties, lions, and Vanity Fair, he feared not at all; it was only sin, death, and hell, that were to him a terror, because he had some doubts about his interest in that celestial country.

Great. You say right; those were the things that were his troubles: and they, ^{A close about him.} as you have well observed, arose

from the weakness of his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, he could have bit a firebrand, had it stood in his way; but the things with which he was oppressed no man ever yet could shake off with ease.

Chr. Then said Christiana, This relation of Mr.

Christiana's Fearing has done me good. I
sentence. thought nobody had been like me.

But I see there was some semblance betwixt this good man and me : only we differed in two things. His troubles were so great, that they broke out ; but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment ; but my trouble was always such as made me knock the louder.

Mer. If I might also speak my heart, I must

Mercy's sen- say that something of him has also
tence. dwelt in me. For I have ever been more afraid of the lake, and the loss of a place in Paradise, than I have been of the loss of other things. Oh, thought I, may I have the happiness to have a habitation there ! 'Tis enough, though I part with all the world to win it.

Math. Then said Matthew, Fear was one thing

Matthew's sen- that made me think that I was far
tence. from having that within me that accompanies salvation. But if it was so with such a good man as he, why may it not also go well with me ?

James. No fears, no grace, said James. Though

James's sen- there is not always grace where
tence. there is the fear of hell, yet to be sure there is no grace where there is no fear of God.

Great. Well, said James, thou hast hit the mark. For the fear of God is the beginning of wisdom ; and to be sure they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him this farewell :—

Well, Master Fearing, thou didst fear

Thy God, and wast afraid

Their Of doing anything, while here,

farewell That would have thee betray'd.

about And didst thou fear the lake and pit ?

him. Would others do so too !

For, as for them that want thy wit,

They do themselves unlo.

Now, I saw that they still went on in their talk. For after Mr. Great-heart had made an end with

Of Mr. Self- Mr. Fearing, Mr. Honest began to
will. tell them of another, but his name

was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest ; but I persuade myself he never came in at the gate that stands at the head of the way.

Great. Had you ever any talk with him about it ?

Hon. Yes, more than once or twice ; but he

Old Honest had would always be like himself, self-
talked with willed. He neither cared for man,
him. nor argument, nor yet example ;

what his mind prompted him to, that he would do, and nothing else could he be got to do.

Great. Pray what principles did he hold ? for I suppose you can tell.

Hon. He held, that a man might follow the
Self-will's opi- vices as well as the virtues of the
nions. pilgrims ; and that, if he did both, he should be certainly saved.

Great. How ? If he had said, it is possible for the best to be guilty of the vices, as well as partake of the virtues of pilgrims, he could not much have been blamed ; for indeed we are exempted from no vice absolutely, but on condition that we watch and strive. But this I perceive is not the thing ; but if I understand you right, your meaning is, that he was of opinion, that it was allowable so to be.

Hon. Ay, ay, so I mean, and so he believed and practised.

Great. But what grounds had he for his so saying ?

Hon. Why, he said he had the Scripture for his warrant.

Great. Pr'ythee, Mr. Honest, present us with a few particulars.

Hon. So I will. He said, to have to do with other men's wives had been practised by David, God's beloved ; and therefore he could do it. He said, to have more women than one was a thing that Solomon practised, and therefore he could do it. He said, that Sarah and the godly midwives of Egypt lied, and so did saved Rahab, and therefore he could do it. He said that the disciples went at the bidding of their Master, and took away the owner's ass, and therefore he could do so too. He said, that Jacob got the inheritance of his father in a way of guile and dissimulation, and therefore he could do so to.

Great. High base indeed ! And are you sure he was of this opinion ?

Hon. I have heard him plead for it, bring Scripture for it, bring arguments for it, &c.

Great. An opinion that is not fit to be, with any allowance, in the world !

Hon. You must understand me rightly ; he did not say that any man might do this ; but that they who had the virtues of those who did such things, might also do the same.

Great. But what more false than such a conclusion ? For this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind ; or if, because a child, by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in the mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust ! But what is written must be true ; — they " stumble at the word, being disobedient, whereunto they also were appointed." (1 Pet. ii. 8.) His supposing that such may have the godly men's virtues, who addict themselves to their vices, is also a delusion as strong as the other. 'Tis just as if the dog should say, I have, or may have, the qualities of the child, because I lick up its stinking excrements. To eat up the sin of God's people, (Hos. iv. 8.) is no sign of one that is possessed with their virtues. Nor can I believe that one that is of this opinion, can at present have faith or love in

him. But I know you have made some strong objections against him; pr'ythee what can he say for himself?

Hon. Why, he says, to do this by way of opinion seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

Great. A very wicked answer. For, though to let loose the bridle to lusts, while our opinions are against such things, is bad; yet to sin, and plead a toleration so to do, is worse: the one stumbles beholders accidentally, the other leads them into the snare.

Hon. There are many of this man's mind, that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is.

Great. You have said the truth, and it is to be lamented: but he that feareth the King of Paradise shall come out of them all.

Chr. There are strange opinions in the world. I know one that said, it was time enough to repent when we come to die.

Great. Such are not over-wise; that man would have been loth, might he have had a week to run twenty miles in his life, to have deferred his journey to the last hour of that week.

Hon. You say right; and yet the generality of them who count themselves pilgrims do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the world afore them, who yet have in a few days died as they in the wilderness, and so never got sight of the promised land. I have seen some that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims. I have seen some who have run hastily forward, that again have, after a little time, run just as fast back again. I have seen some who have spoken very well of a pilgrim's life at first, that after a while have spoken as much against it. I have heard some, when they first set out for Paradise, say positively there is such a place, who, when they have been almost there, have come back again, and said there is none. I have heard some vaunt what they would do in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

Now, as they were thus on their way, there came one running to meet them, and ^{Fresh news of} said, Gentlemen, and you of the ^{trouble.} weaker sort, if you love life, shift for yourselves, for the robbers are before you.

Then said Mr. Great-heart, They be the three that set upon Little-Faith hereto- ^{Great-heart's} fore. Well, said he, we are ready ^{resolution} for them: so they went on their way. Now they looked at every turning when they should have



met with the villains; but whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the pilgrims.

Christiana then wished for an inn to refresh herself and her children, because they were weary. Then said Mr. Honest, There is one a little before us, where a very honourable disciple, one Gaius, dwells. (Rom. xvi. 23.) So they all concluded to

turn in thither; and the rather, because the old gentleman gave him so good a report. When they came to the door, they went in, not knocking, for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night.

Gaius. Yes, gentlemen, if you be true men, for my house is for none but pilgrims. Then were

Christiana, Mercy, and the boys the more glad, Gaius entertains for that the innkeeper was a lover of them, and how pilgrims. So they called for rooms, and he showed them one for Christiana, and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.

Great. Then said Mr. Great-heart, Good Gaius, what hast thou for supper? for these pilgrims have come far to-day, and are weary.

Gaius. It is late, said Gaius, so we cannot conveniently go out to seek food; but such as we have you shall be welcome to, if that will content.

Great. We will be content with what thou hast in the house; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims. This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you in; and while supper is making ready, if you please, let us entertain one another with some good discourse: so they all said, Content.

Talk between Gaius and his guests. *Gaius.* Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

Great. This woman is the wife of one Christian, a pilgrim of former times; and these are his four children. The maid is one of her acquaintance, one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps; yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Gaius. Then said Gaius, Is this Christian's Of Christian's wife, and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors dwelt first at Antioch. (Acts xi. 26.) Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage, for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your husband's relations that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones. (Acts vii. 59, 60.) James, another of this generation, was slain with the edge of the sword. (Acts xii. 2.) To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that

was hanged up in a basket in the sun for the wasps to eat; and he whom they put into a sack, and cast into the sea to be drowned. It would be impossible utterly to count up all of that family that have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

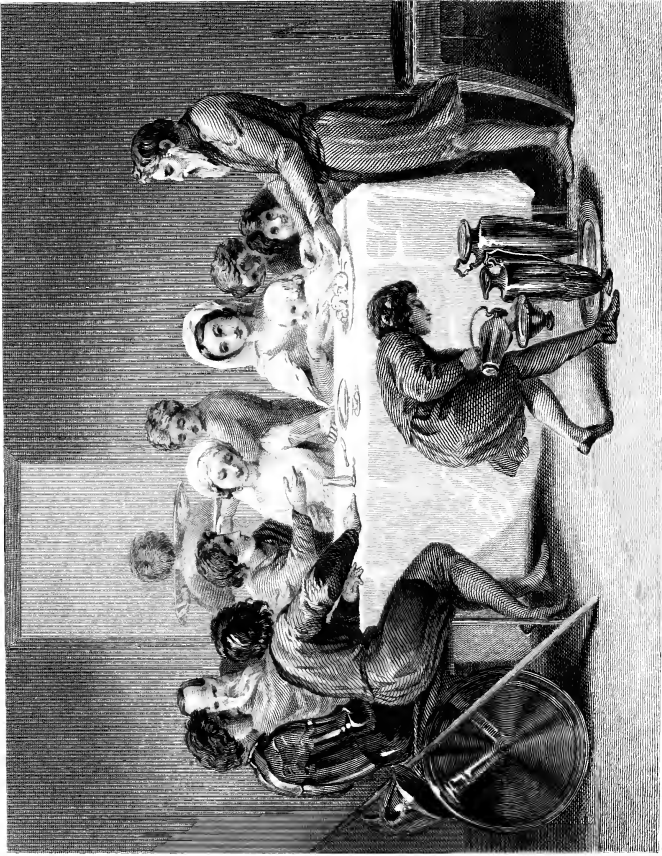
Great. Indeed, sir, they are likely lads, they seem to choose heartily their father's ways.

Gaius. That is it that I said. Wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth; wherefore let Christiana look out some damsels for her sons, to whom they may be betrothed, &c., that the name of their father, and the house of his progenitors, may never be forgotten in the world.

Hon. 'Tis pity his family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that is the way to uphold it. And, Christiana, said this innkeeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And if I may advise, take Mercy into a nearer relation to thee: if she will, let her be given to Matthew, thy eldest son. It is the way to preserve a posterity on the earth. So this match was concluded, and in process of time they were married: but more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, so also did life and health. God sent forth his Son, made of a woman. (Gen. iii. Gal. iv. 4.) Yea, to show how much they that came after did abhor the act of their mother, this sex, in the Old Testament, coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him, before either man or angel. (Luke ii.) I read not that ever any man did give unto Christ so much as one groat; but the women followed him, and ministered to him of their substance. 'Twas a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross; and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection-morn; and women that brought tidings first to his disciples that he was risen from the dead. (Luke vii. 37—50; viii. 2, 3; xxiii. 27; xxiv. 22, 23. John ii. 3; xi. 2. Matt. xxvii. 55—61.) Women therefore are highly



Spous celebrans Christmas & the Abyss

J. G. LEITCH DEL.



favour'd, and show by these things that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready, and sent one to lay the cloth, and the trenchers, and to set the salt and bread in order.

Then said Matthew, The sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.

Gaius. So let all ministering doctrines to thee in this life beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and the setting of salt upon the board, when compared with the feast that our Lord will make for us when we come to his house.

So supper came up. And first a heave-shoulder and a wave-breast were set on the table before them; to show that they must begin their meal with prayer and praise to God. (Lev. vii. 32—34; x. 14, 15. Ps. xxv. 1. Heb. xiii. 15.) The heave-shoulder David lifted up his heart to God with; and with the wave-breast, where his heart lay, he used to lean upon his harp when he played. These two dishes were very fresh and good, and they all ate heartily thereof.

The next they brought up was a bottle of wine, as red as blood. So *Gaius* said to them, Drink freely; this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry. (Deut. xxxii. 14. Judg. ix. 13. John xv. 5.)

The next was a dish of milk well crumbed: *Gaius* said, Let the boys have that, that they may grow thereby. (1 Pet. ii. 1, 2.)

Then they brought up in course a dish of butter of honey and honey. Then said *Gaius*, Eat butter freely of this, for this is good to cheer up and strengthen your judgments and understandings. This was our Lord's dish when he was a child: "Butter and honey shall he eat, that he may know how to refuse the evil, and choose the good." (Isa. vii. 15.)

Then they brought them up a dish of apples, and they were very good-tasted *Gaius* said, Eat fruit. Then said *Matthew*, May we eat apples, since they were such by and with which the serpent beguiled our first mother?

Then said *Gaius*:

Apples were they with which we were beguiled,
Yet sin, not apples, hath our souls defiled:
Apples forbid, if ate, corrupt the blood;
To eat such, when commanded, does us good;
Drink of his flagons then, thou church, his dove,
And eat his apples, who art sick of love.

Then said *Matthew*, I made the scruple, because I a while since was sick with the eating of fruit.

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Gaius. Forbidden fruit will make you sick; but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts. (Sol. Song vi. 11.) *Gaius* said some at the table, Nuts spoil tender teeth, especially the teeth of children: which when *Gaius* heard, he said:—

Hard texts are nuts, (I will not call them cheaters,)
Whose shells do keep their kernels from the eaters;
Open then the shells, and you shall have the meat;
They here are brought for you to crack and eat.

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while we are cracking your nuts, if you please, do you open this riddle:—

A man there was, though some did
count him mad,
The more he cast away, the more
he had.
A riddle put
forth by old
Honest.

Then they all gave good heed, wondering what good *Gaius* would say; so he sat still a while, and then thus replied:—

He who thus bestows his goods upon the poor,
Shall have as much again, and ten times more. *Gaius* opens it.

Then said *Joseph*, I dare say, Sir, I did not think you could have *Joseph* wonders. found it out.

Oh! said *Gaius*, I have been trained up in this way a great while; nothing teaches like experience. I have learned of my Lord to be kind, and have found by experience that I have gained thereby. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. (Prov. xi. 24; xiii. 7.)

Then *Samuel* whispered to *Christiana*, his mother, and said, Mother, this is a very good man's house; let us stay here a good while, and let my brother *Matthew* be married here to *Mercy*, before we go any further. The which *Gaius*, the host, overhearing, said, With a very good will, my child.

So they stayed there more than a month, and *Mercy* was given to *Matthew* to *Matthew* and wife. While they stayed here, *Mercy* married. *Mercy*, as her custom was, would be making coats and garments to give to the poor, by which she brought a very good report upon pilgrims.

But to return again to our story. After supper, the lads desired a bed, for they were weary with travelling. Then *Gaius* bed, the rest sit called, to show them to their chamber; but, said *Mercy*, I will have them to bed. So she had them to bed—and they slept well; but the rest sat up all night; for *Gaius* and they were such suitable company, that they could not tell how to part. Then after much talk of their Lord,

I

themselves, and their journey, old Mr. Honest, he
 Old Honest that put forth the riddle to Gaius,
 nods. began to nod. Then said Great-
 heart, What, Sir, you begin to be drowsy; come,
 rub up now, here is a riddle for you. Then said
 Mr. Honest, Let us hear it. Then said Mr. Great-
 heart:—

A riddle. He that would kill, must first be overcome:
 Who live abroad would, first must die at home.

Ha! said Mr. Honest, it is a hard one; hard to
 expound, and harder to practise. But, come, land-
 lord, said he, I will, if you please, leave my part
 to you; do you expound it, and I will hear what
 you say.

No, said Gaius, it was put to you, and 'tis ex-
 pected you should answer it.

Then said the old gentleman:

The riddle opened. He first by grace must conquer'd be,
 That sin would mortify:
 Who, that he lives, would convince me,
 Unto himself must die.

It is right, said Gaius; good doctrine and expe-
 rience teach this. For, first, until grace displays
 itself, and overcomes the soul with its glory, it is
 altogether without heart to oppose sin. Besides,
 if sin is Satan's cords, by which the soul lies
 bound, how should it make resistance before it is
 loosed from that infirmity? Secondly, Nor will
 any that knows either reason or grace, believe that
 such a man can be a living monument of grace,
 that is a slave to his own corruptions. And now
 A question worth it comes into my mind, I will tell
 the minding. you a story worth the hearing.
 There were two men that went on pilgrimage;
 the one began when he was young, the other when
 he was old. The young man had strong corrup-
 tions to grapple with; the old man's were weak
 with the decays of nature. The young man trod
 his steps as even as did the old one, and was every
 way as light as he. Who now, or which of them,
 had their graces shining clearest, since both seemed
 to be alike?

Hon. The young man's, doubtless. For that
 which heads it against the greater
 A comparison. opposition, gives best demonstration
 that it is strongest; especially when it also holdeth
 pace with that which meets not with half so much,
 as, to be sure, old age does not. Besides, I have
 observed that old men have blessed
 A mistake. themselves with this mistake;
 namely, taking the decays of nature for a gracious
 conquest over corruptions, and so have been apt to
 beguile themselves. Indeed, old men that are
 gracious are best able to give advice to them that
 are young, because they have seen most of the
 emptiness of things: but yet, for an old and a
 young man to set out both together, the young
 one has the advantage of the fairest discovery of a
 work of grace within him, though the old man's
 corruptions are naturally the weakest. Thus they
 sat talking till break of day.

Now, when the family were up, Christiana bid
 her son James that he should read a chapter; so
 he read the 53rd of Isaiah. When
 Another ques- he had done, Mr. Honest asked why tion.
 it was said that the Saviour is said to "come out of
 a dry ground," and also, that "he had no form nor
 comeliness in him."

Great. Then said Mr. Great-heart, To the first
 I answer, Because the church of the Jews, of
 which Christ came, had then lost almost all the
 sap and spirit of religion. To the second I say,
 the words are spoken in the person of unbelievers,
 who, because they want the eye that can see into
 our Prince's heart, therefore they judge of him by
 the meanness of his outside; just like those that
 know not that precious stones are covered over
 with a homely crust, who, when they have found
 one, because they know not what they have found,
 cast it away again, as men do a common stone.

Well, said Gaius, now you are here, and since, as
 I know, Mr. Great-heart is good at his weapons, if
 you please, after we have refreshed ourselves, we'll
 walk into the fields, to see if we can do any good.
 About a mile from hence there is one Slay-good,
 a giant, that does much annoy the King's highway
 in these parts; and I know whereabouts his haunt
 is. He is master of a number of thieves: 'twould
 be well if we could clear these parts of him. So
 they consented and went; Mr. Great-heart with
 his sword, helmet, and shield; and the rest with
 spears and staves.

When they came to the place where he was,
 they found him with one Feeble- Giant Slay-good
 mind in his hand, whom his servants found with one
 had brought unto him, having taken Feeble-mind in
 him in the way. Now the giant his hand.
 was rifling him, with a purpose after that to pick
 his bones; for he was of the nature of flesh-eaters.

Well, so soon as he saw Mr. Great-heart and
 his friends at the mouth of his cave, with their
 weapons, he demanded what they wanted.

Great. We want thee; for we are come to re-
 venge the quarrels of the many that thou hast slain
 of the King's highway: wherefore come out of thy
 cave. So he armed himself and came out, and to
 battle they went, and fought for above an hour,
 and then stood still to take wind.

Then said the giant, Why are you here on my
 ground?

Great. To revenge the blood of pilgrims, as I
 told thee before. So they went to it again, and
 the giant made Mr. Great-heart give back: but he
 came up again, and in the greatness of his mind he
 let fly with such stoutness at the giant's head and
 sides, that he made him let his
 weapon fall out of his hand. So he The giant as-
 smote him, and slew him, and cut saulted and
 off his head, and brought it away to the inn. He slain.
 also took Feeble-mind the pilgrim, and brought
 him with him to his lodgings. When they were
 come home, they showed his head to the family,

and set it up, as they had done others before, for a terror to those that should attempt to do as he hereafter.

Then they asked Mr. Feeble-mind how he fell into his hands.

Feeble. Then said the poor man, I am a sickly man, as you see : and because death did usually

once a day knock at my door, I thought I should never be well at home ; so I betook myself to a pilgrim's life, and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind, but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely ; neither objected he against my weakly looks, nor against my feeble mind ; but gave me such things as were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there : and because the hill of Difficulty was judged too hard for me, I was carried up that by one of his servants. Indeed I have found much relief from pilgrims, though none was willing to go so softly as I am forced to do ; yet still, as they came on, they bid me be of good cheer, and said, that it was the will of their Lord that comfort should be given, to the feeble-minded, (1 Thess. v. 14,) and so went on their own pace. When I was come to Assault-lane, then this giant met with me, and bid me prepare for an encounter. But, alas ! feeble one that I was, I had more need of a cordial ; so he came up and took me. I conceived he should not kill me. Also when he got me into his den, since

Mark this. I went not with him willingly, I believed I should come out alive again ; for I have heard that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his Master, is, by the laws of providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am ; but I am, as you see, escaped with life, for the which I thank my King as the author, and you as the means. Other brunts I also look for ; but this I have re-

Mark this. solved on, to wit, to run when I can, and to go when I cannot run, and to creep when I cannot go. As to the main, I thank Him that loves me, I am fixed ; my way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.

Hon. Then said old Mr. Honest, Have not you some time ago been acquainted with one Mr. Fearing, a pilgrim ?

Feeble. Acquainted with him ! Yes, he came from the town of Stupidity, which lieth four degrees to the northward of the city of Destruction,

and as many off where I was born ; yet we were well acquainted, for indeed he was my uncle, my father's brother. He and I have been much of a temper :

but was a little shorter than I, but yet we were much of a complexion.

Hon. I perceive you knew him, and I am apt to believe also that you were related one to another ; for you have his ^{Feeble-mind has some of Mr. Fearing's features.} whitely look, a cast like his with your eye, and your speech is much alike.

Feeble. Most have said so that have known us both ; and, besides, what I have read in him I have for the most part found in myself.

Gaius. Come, Sir, said good Gaius, be of good cheer ; you are welcome to me, and ^{Gaius comforts to my house.} what thou hast a mind to, call for freely ; and what thou wouldst have my servants do for thee, they will do it with a ready mind.

Then said Mr. Feeble-mind, This is an unexpected favour, and as the sun shining ^{Notice to be taken of Providence.} out of a very dark cloud. Did giant Slay-good intend me this favour when he stopped me, and resolved to let me go no further ? Did he intend, that after he had rifled my pockets, I should go to Gaius, mine host ? Yet so it is.

Now just as Mr. Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door, and ^{Tidings how one Not-right was slain by a thunderbolt.} said, That about a mile and a half off there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunderbolt.

Feeble. Alas ! said Mr. Feeble-mind, is he slain ? He overtook me some days before ^{Mr. Feeble-mind's comment upon it.} I came so far as hither, and would be my company-keeper. He was also with me when Slay-good the giant took me, but he was nimble of his heels, and escaped : but it seems he escaped to die, and I was taken to live.

What, one would think, doth seek to slay outright, Ofttimes delivers from the saddest plight, That very Providence, whose face is death, Doth oftentimes to the lowly life bequeath : I taken was ; he did escape and flee ; Hands cross'd gave death to him, and life to me.

Now about this time Matthew and Mercy were married ; also Gaius gave his daughter Phebe to James, Matthew's brother, to wife ; after which time, they yet staid about ten days at Gaius's house, spending their time and the seasons like as pilgrims use to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they ^{The pilgrims prepare to go forward.} must be gone ; wherefore Mr. Great-heart called for a reckoning. But

Gaius told him, that at his house it was not the custom for pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with

them, faithfully to repay him. (Luke x. 34, 35.) Then said Mr. Great-heart to him :

Great. "Beloved, thou dost faithfully, whatsoever thou dost to the brethren and one another at parting; which have borne witness of thy charity before the church : whom if thou yet bring forward on their journey after a godly sort, thou shalt do well."

(3 John 5, 6.) Then Gaius took his leave of them all, and his children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way. Now Mr. Feeble-mind, when they were going out of the door, made as if he intended to linger. The which when Mr. Great-heart espied, he said, "Come, Mr. Feeble-mind, pray do you go along

Gaius's last kindness to Feeble-mind.



with us ; I will be your conductor, and you shall fare as the rest.

Feeble. Alas ! I want a suitable companion. You are all lusty and strong, but going behind. I, as you see, am weak ; I choose therefore rather to come behind, lest, by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a

man of weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing ; I shall like no gay attire ; I shall like no unprofitable questions. Nay, I am so weak a man as to be offended with that which others have a liberty to do. I do not yet know all the truth : I am a very ignorant Christian man. Sometimes, if I hear some rejoice in the Lord, it troubles me because I cannot do so too. It is with me as it is with a weak man among the strong, or as with a sick man among the healthy, or as a lamp despised ; "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease," (Job xii. 5 ;) so that I know not what to do.

Great. But, brother, said Mr. Great-heart, I have it in commission to comfort the feeble-minded, and to support the weak. You must needs go along with us ; we will

wait for you ; we will lend you our help ; we will deny ourselves of some things, both opinionative and practical, for your sake : we will not enter into doubtful disputations before you ; we will be made all things to you, rather than you should be left behind. (Rom. xiv. 1 Cor. vii.)

Now, all this while they were at Gaius's door ; and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand, and he also was going on pilgrimage. (Ps. xxxviii. 17.

Feeble. Then said Mr. Feeble-mind to him, Man, how earnest thou hither ? I was but now complaining that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be some help.

Ready. I shall be glad of thy company, said the other ; and, good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

Feeble. Nay, said he, though I thank thee for thy good will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

A Christian spirit.

Promises.

Feeble-mind glad to see Ready-to-halt come by.

Ready. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

Thus, therefore, they went on. Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind and Mr. Ready-to-halt came behind, with his crutches. Then said Mr. Honest,

Pray, Sir, now we are upon the road, tell us

New talk. some profitable things of some that have gone on pilgrimage before us.

Great. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the Valley of Humiliation, and also what hard work he had to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, with one Discontent, and Shame; four as deceitful villains as a man can meet with upon the road.

Hon. Yes, I have heard of all this; but indeed, good Faithful was hardest put to it with Shame: he was an unwearied one.

Great. Ay; for, as the pilgrim well said, he of all men had the wrong name.

Hon. But pray, Sir, where was it that Christian and Faithful met Talkative? That same was also a notable one.

Great. He was a confident fool; yet many follow his ways.

Hon. He had like to have beguiled Faithful.

Great. Ay, but Christian put him into a way quickly to find him out.

Thus they went on till they came to the place where Evangelist met with Christian and Faithful, and prophesied to them what should befall them at Vanity Fair. Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity Fair.

Hon. Say you so? I dare say it was a hard chapter that then he did read unto them.

Great. 'Twas so; but he gave them encouragement withal. But what do we talk of them? They were a couple of lion-like men; they had set their faces like flint. Do not you remember how undaunted they were when they stood before the judge?

Hon. Well: Faithful bravely suffered.

Great. So he did, and as brave things come on't; for Hopeful, and some others, as the story relates it, were converted by his death.

Hon. Well, but pray go on; for you are well acquainted with things.

Great. Above all that Christian met with after he had passed through Vanity Fair, one By-ends was the arch one.

Hon. By-ends! what was he?

Great. A very arch fellow, a downright hypocrite; one that would be religious, whichever way the world went; but so cunning, that he would be sure neither to lose nor suffer for it. He had his mode of religion for every fresh occasion, and his



wife was as good at it as he. He would turn from opinion to opinion; yea, and plead for so doing, too. But, so far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children was ever of any esteem with any that truly feared God.

Now by this time they were come within sight of the town of Vanity, where Vanity Fair is kept. So, when they saw that they were so near the town, they consulted with one another how they should pass through the town; and some said one thing,

They come with-
in sight of
Vanity Fair.

and some another. At last Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town. Now, I am acquainted with one Mr. Mnason, a Cyprusian by nation, an old disciple, at whose house we may lodge. If you think good, said he, we will turn in there.

Content, said old Honest; Content, said Christiana; Content, said Mr. Feeble-mind; and so they said all. Now, you must think that it was eventide by that they got to the outside of the town; but Mr. Great-heart knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew

They enter into his tongue so soon as ever he heard one Mr. Mnason's to lodge. it; so he opened, and they all came in. Then said Mnason, their host,

How far have ye come to-day? So they said, From the house of Gaius our friend. I promise you, said he, you have gone a good stitch. You may well be weary; sit down. So they sat down.

Great. Then said their guide, Come, what cheer, good sirs? I dare say you are welcome to my friend.

Mnas. I also, said Mr. Mnason, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

They are glad of entertainment. Hon. Our great want awhile since was harbour and good company, and now I hope we have both.

Mnas. For harbour, you see what it is; but for good company, that will appear in the trial.

Great. Well, said Mr. Great-heart, will you have the pilgrims up into their lodging?

Mnas. I will, said Mr. Mnason. So he had them to their respective places; and also showed them a very fair dining-room, where they might be and sup together, until the time was come to go to rest.

Now when they were seated in their places, and were a little cheery after their journey, Mr. Honest asked his landlord if there were any store of good people in the town.

Mnas. We have a few; for indeed they are but a few, when compared with them on the other side.

Hon. But how shall we do to see some of them?

They desire to see some of the good people of the town. for the sight of good men to them that are going on pilgrimage, is like to the appearing of the moon and stars to them that are sailing upon the seas.

Then Mr. Mnason stamped with his foot, and his daughter Grace came up. Some sent for.

So he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house that have a mind this evening to see them. So Grace went to call them, and they came; and after salutation made, they sat down together at the table.

Then said Mr. Mnason their landlord, My

neighbours, I have, as you see, a company of strangers come to my house; they are pilgrims: they are come from afar, and are going to Mount Zion. But who, quoth he, do you think this is? pointing his finger to Christiana. It is Christiana, the wife of Christian, the famous pilgrim, who with Faithful his brother was so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana when Grace came to call us; wherefore this is a very comfortable surprise. They then asked her of her welfare, and if these young men were her husband's sons. And when she had told them they were, they said, The King, whom you love and serve, make you as your father, and bring you where he is in peace.

Then Mr. Honest (when they were all sat down) asked Mr. Contrite and the Some talk between Mr. Honest and Mr. Contrite. was at present.

Contr. You may be sure we are full of hurry in fair-time. 'Tis hard keeping our hearts and spirits in good order when we are in a cumbered condition. He that lives in such a place The fruit of as this is, and that has to do watchfulness.

with such as we have, has need of an item to caution him to take heed every moment of the day.

Hon. But how are your neighbours now for quietness?

Contr. They are much more moderate now than formerly. You know how Chris- Persecution not so hot at Vanity town; and of late, I say, they used to be Fair as formerly. been far more moderate. I think

the blood of Faithful lieth with a load upon them till now; for since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets; but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town, (for you know our town is large,) religion is counted honourable. Then said Mr. Contrite to them, Pray how fared it with you in your pilgrimage? how stands the country affected towards you?

Hon. It happens to us, as it happeneth to way-faring men;—sometimes our way is clean, sometimes foul; sometimes up-hill, sometimes down-hill; we are seldom at a certainty. The wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already, and what are yet behind we know not; but for the most part we find it true that has been talked of old, A good man must suffer trouble.

Contr. You talk of rubs; what rubs have you met withal?

Hon. Nay, ask Mr. Great-heart, our guide; for he can give the best account of that.

Great. We have been beset three or four times already. First, Christiana and her children were beset by two ruffians, that they feared would have

taken away their lives. We were beset with Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed, we did rather beset the last than were beset of him. And thus it was: after we had been some time at the house of Gaius, mine host, and of the whole church, we were minded upon a time to take our weapons with us, and go see if we could light upon any of those that are enemies to pilgrims; for we heard that there was a notable one thereabouts. Now Gaius knew his haunt better than I, because he dwelt thereabout. So we looked, and looked, till at last we discerned the mouth of his cave: then we were glad, and plucked up our spirits. So we approached up to his den; and, lo, when we came there, he had dragged, by mere force, into his net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his hole, and came out. So we fell to it full sore, and he lustily laid about him; but, in conclusion, he was brought down to the ground, and his head cut off, and set up by the wayside, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Feeble. Then said Mr. Feeble-mind, I found this true, to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

Holy. Then said Mr. Holy-man, There are two Mr. Holy-man's things that they have need to be ^{speech.} possessed with who go on pilgrimage; courage, and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.

Love. Then said Mr. Love-saint, I hope this ^{Mr. Love-saint's speech.} caution is not needful among you. But truly there are many that go upon the road, that rather declare themselves strangers to pilgrimage, than strangers and pilgrims on the earth.

Dare. Then said Mr. Dare-not-lie, 'Tis true. ^{Mr. Dare-not-lie, his speech.} They neither have the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one shoe goes inward, another outward; and their hosen out behind; here a rag, and there a rent, to the disparagement of their Lord.

Pen. These things, said Mr. Penitent, ^{Mr. Penitent, his speech.} ought to be troubled for; nor are the pilgrims like to have that grace put upon them and their Pilgrim's Progress as they desire, until the way is cleared of such spots and blemishes. Thus they sat talking and spending the time until supper was set upon the table, unto which they went, and refreshed their weary bodies; so they went to rest.

Now they stayed in the fair a great while at the house of this Mr. Mnason, who in process of time gave his daughter Grace unto Samuel, Christiana's son, to wife, and his daughter Martha to Joseph.

The time, as I said, that they lay here, was long, for it was not now as in former times. Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor: wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And, to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the ^{A monster.} people of the town. It would also carry away their children, and teach them to suck its whelps. Now, no man in the town durst so much as face this monster; but all fled when they heard the noise of his coming.

The monster was like unto no one beast on the earth. Its body was like a dragon, ^{His shape.} and it had seven heads and ten horns.

(Rev. xii. 3.) It made great havoc of children, and yet it was governed by a woman. This monster propounded conditions to men; and such men as loved their ^{His nature.} lives more than their souls, accepted of those conditions. So they came under.

Now Mr. Great-heart, together with those who came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouths of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster at first was very rampant, and looked upon these enemies with great disdain; ^{How he is engaged.} but they so belaboured him, being sturdy men at arms, that they made him make a retreat: so they came home to Mr. Mnason's house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town. At these seasons did these valiant worthies watch him in, and did still continually assault him; insomuch that in process of time he became not only wounded, but lame. Also he has not made that havoc of the townsmen's children as formerly he had done; and it is verily believed by some, that this beast will die of his wounds.

This, therefore, made Mr. Great-heart and his fellows of great fame in this town; so that many of the people that wanted their taste of things, yet had a reverent esteem and respect for them.

Upon this account therefore it was, that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand no more than a beast; these had no reverence for these men, nor took they notice of their valour and adventures.

Well, the time grew on that the pilgrims must go on their way; wherefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart therein to commit each other to the protection of their Prince. They were again that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary. (Acts xxviii. 10.) Then they set forward on their way; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and parted.

They, therefore, that were of the pilgrims' company went on, and Mr. Great-heart went before them. Now, the women and children being weakly, they were forced to go as they could bear; by this

means Mr. Ready-to-halt and Mr. Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death. Therefore they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather, because they now found that they had a benefit by such a manly suffering as his was.

They went on, therefore, after this a good way further, talking of Christian and Faithful, and how Hopeful joined himself to Christian after that Faithful was dead.

Now they were come up with the hill Lucre, where the silver mine was which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished; wherefore they considered that. But when they were come to the old monument that stood over against the hill Lucre, to wit, to the pillar of salt, that stood also within view of Sodom and its stinking lake, they marvelled, as did Christian before, that men of that knowledge and ripeness of wit as they were

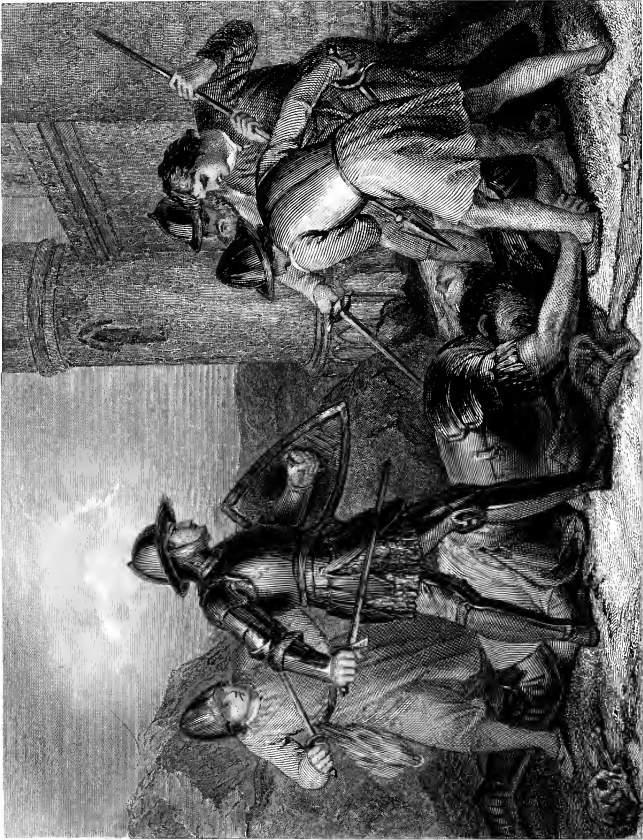


should be so blinded as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable Mountains;—to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits (P'salm xxiii.);

where the meadows are green all the year long; and where they might lie down safely.

By this river side, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage. Also there was here one that was entrusted with them, who could have compassion; and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that



Death of Saint Deshayes

are with young. (Heb. v. 2. Isa. lxiii.) Now, to the care of this man Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick. (Jer. xxiii. 4. Ezek. xxxiv. 11—16.) Here they will never want meat, drink, and clothing; here they will be kept from thieves and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths, and that you know is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit;—fruit, not like that which Matthew ate of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth it where it is. So they were content to commit their little ones to him; and that which was also an encouragement to them so to do was, for that all this was to be at the charge of the King, and so was an hospital to young children and orphans.

Now they went on. And when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by Giant Despair, and put into Doubting-castle, they sat down, and consulted what was best to be done: to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty, before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good; but Mr. Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith; and I pray, with whom should I fight this good fight, if not with Giant Despair? I will therefore attempt the taking away of his life, and the demolishing of Doubting-castle. Then said he, Who will go with me? Then said old Honest, I will. And so will we too, said Christiana's four sons, Matthew, Samuel, Joseph, and James; for they were young men and strong. (1 John ii. 13, 14.) So they left the women in the road, and with them Mr. Feeble-mind, and Mr. Ready-to-halt with his crutches, to be their guard, until they came back; for in that place the Giant Despair dwelt so near, they keeping in the road, a little child might lead them. (Isa. xi. 6.)

So Mr. Great-heart, old Honest, and the four young men, went to go up to Doubting-castle, to look for Giant Despair. When they came at the castle gate, they knocked for entrance with an unusual noise. At that the old giant comes to the gate, and Diffidence, his wife, follows. Then said he, Who and what is he that is so hardy, as after this manner to molest the Giant Despair? Mr. Great-heart replied, It is I, Great-heart, one of the King of the Celestial Country's conductors of pilgrims to their place; and I demand of thee that thou open thy gates for my entrance: prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting-castle.

Now Giant Despair, because he was a giant, thought no man could overcome him: and again, thought he, Since heretofore I have Despair has over-made a conquest of angels, shall come angels. Giant-heart make me afraid? So he harnessed himself, and went out. He had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before: also when Diffidence the giantess came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and Giant Despair is loth Despair was brought down to the to die.

ground, but was very loth to die. He struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders. Then they fell to demolishing Doubting-castle, and that you know might with ease be Doubting-cas-tle demolished. done, since Giant Despair was dead. They were seven days in destroying of that; and in it of pilgrims they found one, Mr. Despondency, almost starved to death, and one Much-afraid, his daughter: these two they saved alive. But it would have made you a-wondered to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men's bones the dungeon was.

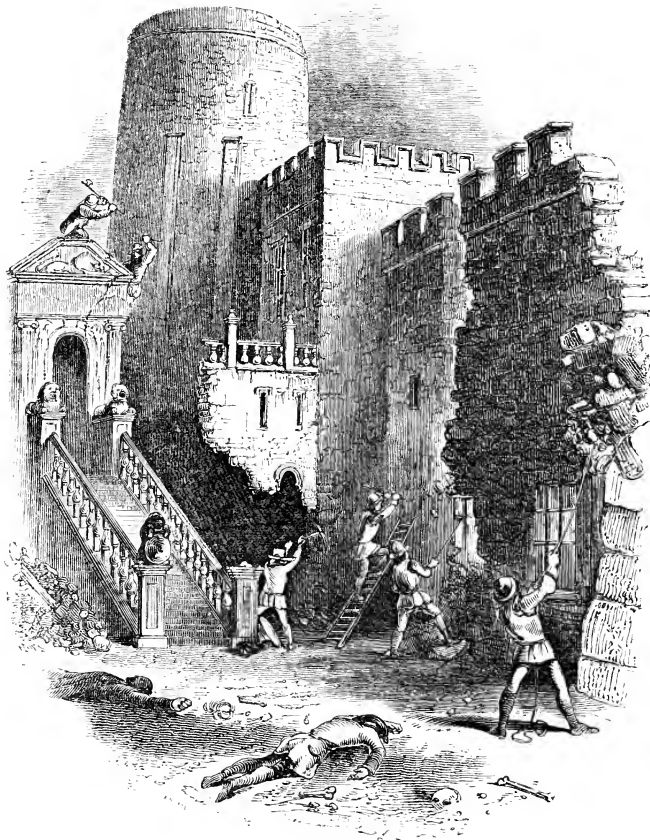
When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency, and his daughter Much-afraid, into their protection; for they were honest people, though they were prisoners in Doubting-castle to that tyrant Giant Despair. They, therefore, I say, took with them the head of the giant, (for his body they had buried under a heap of stones,) and down to the road and to their companions they came, and showed them what they had done. Now, when Feeble-mind and Ready-to-halt saw They have that it was the head of Giant De- music and dancing for joy. spair indeed, they were very jound and merry. Now, Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute: so since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter, Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance with-

out one crutch in his hand, put I promise you, he footed it well: as also the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not so much for him; he was for feeding, rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits

for present relief, and then prepared him something to eat: and in a little time the old gentleman came to himself, and began to be finely revived.

Now, I saw in my dream, when all these things were finished, Mr. Great-heart took the head of Giant Despair, and set it upon a pole by the high-way-side, right over against the pillar that Chris-



tian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

Then he writ under it, upon a marble stone these verses following:—

A monu-
ment of
deliver-
ance.

This is the head of him, whose name only
In former times did pilgrims terrify.
His castle's down, and Diffidence his wife
Brave Mr. Great-heart has bereft of life.
Despondency, his daughter Much-afraid,
Great-heart for them also the man has play'd.
Who hereof doubts, if he'll but cast his eye
Up hither may his scruples satisfy.
This head also, when doubting cripples dance,
Doth show from fears they have deliverance.

When these men had thus bravely showed them-

selves against Doubting-castle, and had slain Giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now, the Shepherds seeing so great a train follow Mr. Great-heart, (for with him they were well acquainted,) they said unto him, Good Sir, you have got a goodly company here; pray where did you find all these?

Then Mr. Great-heart replied:—

The
guide's
speech
to the
Shepherds.

First, here is Christiana and her train,
Her sons, and her sons' wives, who, like the wain,
Keep by the pole, and do by compass steer
From sin to grace, else they had not been here.
Next, here's old Honest come on pilgrimage,
Ready-to-halt too, who, I dare engage,
True-hearted is, and so is Feeble-mind,
Who willing was not to be left behind;
Despondency, good man, is coming after,
And so also is Much-afraid, his daughter.
May we have entertainment here, or must
We further go? Let's know whereon to trust.

Then said the Shepherds, This is a comfortable
Their entertain- company. You are welcome to us ;
ment. for we have for the feeble, as well
as for the strong. Our Prince has an eye to what

is done to the least of these,
(Matt. xxv. 40 ;) therefore infirmity must not be a block to our
entertainment. So they had them
to the palace door, and then said
unto them, Come in, Mr. Feeble-
mind ; come in, Mr. Ready-to-
halt ; come in, Mr. Despondency,
and Mrs. Much-afraid, his daugh-
ter. These, Mr. Great-heart, said
the Shepherds to the guide, we
call in by name, for that they are
most subject to draw back ; but as
for you, and the rest that are
strong, we leave you to your
wonted liberty. Then said Mr.
Great-heart, This day I see that

A description of grace doth shine in
false Shepherds, your faces, and that
you are my Lord's Shepherds in-
deed ; for that you have not pushed
these diseased neither with side nor shoulder, but
have rather strewed their way into the palace with
flowers, as you should. (Ezek. xxxiv. 21.)

So the feeble and weak went in, and Mr. Great-
heart and the rest did follow. When they were
also set down, the Shepherds said to those of the
weaker sort, What is it that you would have ? for,
said they, all things must be managed here to the
supporting of the weak, as well as to the warning
of the unruly. So they made them a feast of
things easy of digestion, and that were pleasant to
the palate, and nourishing ; the which when they
had received, they went to their rest, each one
respectively unto his proper place.

When morning was come, because the moun-
tains were high and the day clear, and because it
was the custom of the Shepherds to show the pil-
grims before their departure some rarities, there-
fore, after they were ready, and had refreshed
themselves, the Shepherds took them out into the
fields, and showed them first what they had shown
to Christian before.

Then they had them to some new places. The
first was Mount Marvel, where they
Mount Marvel. looked, and beheld a man at a dis-
tance, that tumbled the hills about with words.
Then they asked the Shepherds what that should

mean. So they told them, that that man was the
son of one Mr. Great-grace, of whom you read in
the first part of the records of the Pilgrim's Pro-
gress ; and he is set there to teach pilgrims how
to believe down, or to tumble out of their ways,
what difficulties they should meet with, by faith.
(Mark xi. 23, 24.) Then said Mr. Great-heart, I
know him, he is a man above many.

Then they had them to another place, called
Mount Innocence. And there they saw a man clothed all in white ; and
Mount Inno-
cence. two men, Prejudice and Illwill, continually casting
dirt upon him. Now, behold, the dirt, whatsoever
they cast at him, would in a little time fall off again,



and his garment would look as clear as if no dirt
had been cast thereat. Then said the pilgrims,
What means this ? The Shepherds answered,
This man is named Godly-man, and this garment
is to show the innocence of his life. Now, those
that throw dirt at him are such as hate his well-
doing ; but, as you see, the dirt will not stick upon
his clothes : so it shall be with him that liveth
innocently in the world. Whoever they be that
would make such men dirty, they labour all in vain ;
for God, by that a little time is spent, will cause
that their innocence shall break forth as the light,
and their righteousness as the noonday.

Then they took them, and had them to Mount
Charity, where they showed them a man that had a bundle of cloth lying
Mount Charity. before him, out of which he cut coats and gar-
ments for the poor that stood about him ; yet his
bundle or roll of cloth was never the less. Then
said they, What should this be ? This is, said the
Shepherds, to show you, that he who has a heart
to give of his labour to the poor, shall never want
wherewithal. He that watereth, shall be watered
himself. And the cake that the widow gave to
the prophet, did not cause that she had the less in
her barrel.

They had them also to the place where they

saw one Fool and one Want-wit washing an Ethiopian, with intention to make him white; but the more they washed him, the blacker he was.

Then they asked the Shepherds what that should mean. So they told them, saying, Thus it is with the vile person; all means used to get such a one a good name, shall in conclusion tend but to make him more abominable. Thus it was with the pharisees; and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana, her mother, Mother, I would, if it might be, see the hole in the hill, or

that commonly called the By-way to hell. So her mother brake her mind to the Shepherds. Then they went to the door; it was on the side of a hill; and they opened it, and bid Mercy hearken a while. So she hearkened, and heard one saying, Cursed be my father for holding of my feet back from the way of peace and life. Another said, Oh, that I had been torn in pieces before I had, to save my life, lost my soul! And another said, If I were to live again, how would I deny myself, rather than come to this place! Then there was as if the very earth had groaned and quaked under the feet of this young woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this place!

Now when the Shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford. But Mercy, being a young and

breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she ailed, for she looked as one not well. Then said Mercy, There is a looking-glass hangs up in the dining-room, off which I cannot take my mind: if, therefore, I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that. So Mercy said, Then, mother, if you please, ask the Shepherds if they are willing to sell it.

Now, the glass was one of a thousand. It would be the word present a man, one way, with his own features exactly; and, turn it but another way, and it would show one the very face and similitude of the Prince of Pilgrims himself. Yes, I have talked with them that can tell, and they have said that they have seen the very crown of thorns upon his head, by looking in that glass; they have therein also seen the holes in his hands, his feet, and his side. Yea, such an excellency is there in this glass, that it will show him to one where they have a mind to see him, whether living or dead; whether in earth, or in heaven; whether in a state of humiliation, or in his exalta-

tion; whether coming to suffer, or coming to reign. (James i. 23—25. 1 Cor. xiii. 12. 2 Cor. iii. 18).

Christiana therefore went to the Shepherds apart, (now the names of the Shepherds were Knowledge, Experience, Watchful, and Sincere,) and said unto them, There is one of my daughters, a breeding woman, that I think doth long for something that she hath seen in this house; and she thinks that she shall miscarry if she should by you be denied.

Experience. Call her, call her; she shall assuredly have what we can help her to. So she doth not they called her, and said to her, lose her long-Mercy, what is that thing that thou ing-wouldst have? Then she blushed, and said, The great glass that hangs up in the dining-room. So Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said, By this I know that I have obtained favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart in the slaying of Giant Despair, and the demolishing of Doubting-castle.

About Christiana's neck the Shepherds put a bracelet, and so did they about the necks of her four daughters; also herds a'orn the they put earrings in their ears, and pilgrims-jewels on their foreheads.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably, to wit, even when the danger was nigh the approaching. What cautions Christian and his companion had received of the Shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

From thence they went on singing, and they said,—

Behold, how fitly are the stages set
For their relief that pilgrims are become,
And how they us receive without one let,
That make the other life our mark and home!
What novelties they have to us they give,
That we, though pilgrims, joyful lives may live;
They do upon us, too, such things bestow,
That show we pilgrims are where'er we go.

When they were gone from the Shepherds, they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostasy. Wherefore of him Mr. Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character

of his rebellion at his back. And this I have to say concerning this man;—he would hearken to no counsel, but once a falling, persuasion could not stop him. When he came to the place where the cross and sepulchre were, he did meet with one that bid him look there; but he gnashed with his teeth, and stamped, and said he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on; and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all over with blood. Then said Mr. Great-heart, Who art thou? The man made answer, saying, I am one whose name is Valiant-for-truth. I am a pilgrim, and am going to the Celestial City. Now, as I was in my way, there were three

men did beset me, and propounded unto me these three things: 1. Whether I would become one of them. 2. Or go back from whence I came. 3. Or die upon the place. (Prov. i. 10—19.)

To the first I answered, I had been a true man for a long season, and therefore it could not be expected that I should now cast in my lot with thieves. Then they demanded what I would say to the second. So I told them, the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third. And I told them, my life cost far more dear than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them. So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.

Great. But here was great odds, three against one.

Valiant. 'Tis true; but little or more are nothing to him that has the truth on his side: "Though

an host should encamp against me," said one, "my heart shall not fear: though war should rise against me, in this will I be confident," &c. Besides, said he, I have read in some records, that one man has fought an army: and how many did Samson slay with the jawbone of an ass!

Then said the guide, Why did you not cry out, that some might have come in for your succour?

Valiant. So I did, to my King, who I knew



could hear me, and afford invisible help, and that was sufficient for me.

Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself; let me see thy sword. So he showed it him.

When he had taken it in his hand, and looked thereon a while, he said, Ha! it is a right Jerusalem blade.

Valiant. It is so. Let a man have one of these blades, with a hand to wield it and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all.

Great. But you fought a great while; I wonder you were not weary.

Valiant. I fought till my sword did cleave to my hand; and then they were joined together, as if a sword grew out of my arm; and when the blood ran through my fingers, then I fought with most courage.

Great. Thou hast done well; thou hast resisted unto blood, striving against sin. Thou shalt abide by us, come in and go out with us; for we are thy companions. Then they took him, and washed his wounds, and gave him of what they had, to refresh him: and so they went on together.

Now, as they went on, because Mr. Great-heart was delighted with him, (for he loved one greatly that he found to be a man of his hands,) and because there were in company them that were feeble and weak, therefore he questioned with him

about many things; as, first, what countryman he was.

Valiant. I am of Dark-land; for there was I born, and there my father and mother are still.

Great. Dark-land, said the guide; doth not that lie on the same coast with the city of Destruction?

Valiant. Yes, it doth. Now, that which caused me to come on pilgrimage was this: How Mr. me We had one Mr. Tell-true came Valiant came to go on pilgrimage. into our parts, and he told it about what Christian had done, that went from the city of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent that did come out to resist him in his journey; and how he got through to whither he intended. It was also told what welcome he had at all his Lord's lodgings, especially when he came to the gates of the Celestial City; for there, said the man, he was received with sound of trumpet by a company of shining ones. He told also how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels that my heart fell into a burning haste to be gone after him; nor could father or mother stay me. So I got from them, and am come thus far on my way.

Great. You came in at the gate, did you not?

Valiant. Yes, yes; for the same man also told us, that all would be nothing, if we He begins right. did not begin to enter this way at the gate.

Look you, said the guide to Christiana, the Christian's name famous. pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Valiant. Why, is this Christian's wife?

Great. Yes, that it is; and these also are his four sons.

Valiant. What, and going on pilgrimage too?

Great. Yes, verily, they are following after.

Valiant. It glads me at the heart. Good man, He is much rejoiced to see Christian's wife. how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the Celestial City!

Great. Without doubt it will be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant. But now you are upon that, pray let me see your opinion about it. Some make a question, whether we shall know one another when we are there.

Great. Do you think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? and if they think they shall know and do this, why not know others, and rejoice in their

welfare also? Again, since relations are our second self, though that state will be dissolved there, yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?

Great. Yes; were your father and mother willing that you should become a pilgrim?

Valiant. Oh! no; they used all means imaginable to persuade me to stay at home.

Great. Why, what could they say against it?

Valiant. They said it was an The great stumbling-blocks that by his friends were laid in his way. idle life; and if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

Great. And what did they say else?

Valiant. Why, they told me that it was a dangerous way; yea, the most dangerous way in the world, say they, is that which the pilgrims go.

Great. Did they show you wherein this way is so dangerous?

Valiant. Yes; and that in many particulars.

Great. Name some of them.

Valiant. They told me of the Slough of Despond, where Christian was well The first stumbling-block. smothered. They told me, that there were archers standing ready in Beelzebub-castle, to shoot them who should knock at the Wicket-gate for entrance. They told me also of the wood and dark mountains; of the hill Difficulty; of the lions; and also of the three giants, Bloody-man, Maul and Slay-good. They said, moreover, that there was a foul fiend haunted the Valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me also of Giant Despair, of Doubting-castle, and of the ruin that the pilgrims met with there. Further, they said I must go over the Enchanted Ground, which was dangerous; and that after all this, I should find a river, over which there was no bridge; and that that river did lie betwixt me and the Celestial Country.

Great. And was this all?

Valiant. No. They also told me that this way was full of deceivers, and of persons The second. that lay in wait there to turn good men out of the path.

Great. But how did they make that out?

Valiant. They told me, that Mr. Worldly-wise-man did lie there in wait to deceive. They said also, that there were Formality and Hypocrisy continually on the road. They said also, that By-ends, Talkative, or Demas, would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from

whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great. I promise you, this was enough to discourage you; but did they make an end there?

Valiant. No, stay. They told me also of many that had tried that way of old, and that had gone a great way therein, to see if they could find something of the glory there that so many had so much talked of from time to time, and how they came back again, and befoiled themselves for setting a foot out of doors in that path, to the satisfaction of all the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more; who, they said, had some of them gone far to see what they could find, but not one of them had found so much advantage by going as amounted to the weight of a feather.

Great. Said they anything more to discourage you?

Valiant. Yes. They told me of one Mr. Fear-
ing, who was a pilgrim, and how

The fourth. he found his way so solitary, that he never had a comfortable hour therein; also that Mr. Despondency had like to have been starved therein; yea, and also (which I had almost forgot) that Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the Black River, and never went a foot farther, however it was smothered up.

Great. And did none of these things discourage you?

Valiant. No; they seemed but as so many nothings to me.

Great. How came that about?

How he got over
these stum-
bling-blocks. *Valiant.* Why, I still believed what Mr. Tell-true had said; and that carried me beyond them all.

Great. Then this was your victory, even your faith.

Valiant. It was so. I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather.
There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim.

Whoso beset him round
With dismal stories,
Do but themselves confound;
His strength the more is,
No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

Hobgoblin, nor foul fiend,
Can daunt his spirit;
He knows he at the end
Shall life inherit.
Then fancies fly away,
He'll not fear what men say;
He'll labour night and day
To be a pilgrim.

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy.

And that place was all grown over with briars and thorns, excepting here and there, where was an enchanted arbour, upon which if a man sits, or in which if a man sleeps, it is a question, some say, whether ever he shall rise or wake again in this world. Over this forest therefore they went, both one and another, and Mr. Great-heart went before, for that he was the guide; and Mr. Valiant-for-truth came behind, being rear-guard, for fear lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand; for they knew it was a dangerous place. Also they cheered up one another as well as they could. Feeble-mind, Mr. Great-heart commanded should come up after him; and Mr. Despondency was under the eye of Mr. Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all; so that they could scarce, for a great while, see the one the other. Wherefore they were forced, for some time, to feel one for another by words; for they walked not by sight. But any one must think, that here was but sorry going for the best of them all; but how much worse for the women and children, who both of feet and heart were but tender! Yet so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

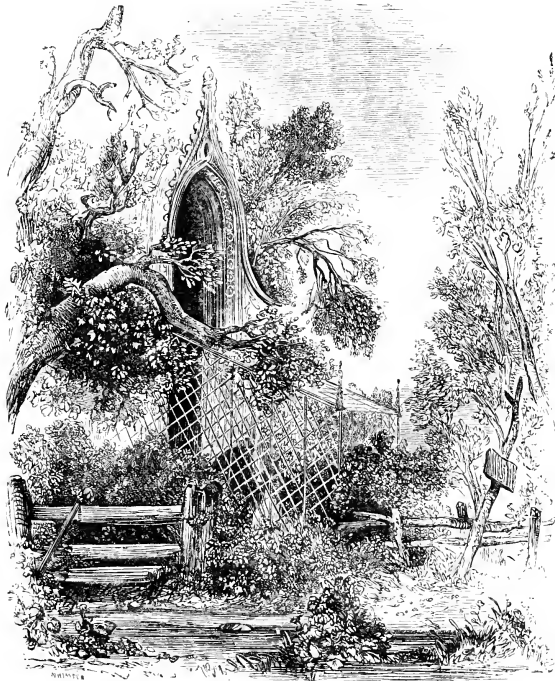
The way also here was very wearisome, through dirt and slabbiness. Nor was there, on all this ground, so much as one inn or victualling-house, wherein to refresh the feebler sort. Here, therefore, was grunting, and puffing, and sighing; while one tumbled over a bush, another sticks fast in the dirt; and the children, some of them, lost their shoes in the mire;—while one cries out, I am down; and another, Ho, where are you? and a third, The bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an arbour, warm, and promising much refreshing to the pil-
grims; for it was finely wrought An arbour on the enchanted ground.
above-head, beautified with greens,
furnished with benches and settles. It also had in it a soft couch, whereon the weary might lean. This, you must think, all things considered, was tempting; for the pilgrims already began to be foiled with the badness of the way: but there was not one of them that made so much as a motion to

stop there. Yea, for aught I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers when they were at them, that usually when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh. This ar-
 bour was called The Slothful's
 Friend, on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though light their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand. But he had in his pocket a map of all ways leading to or from the Celestial City; wherefore he struck a light, (for he never goes also without his tinder-box,) and takes a view

The way difficult to find.
 The guide has a map of all ways leading to or from the city.



of his book or map, which bids him to be careful in that place to turn to the right hand. And, had he not been careful here to look in his map, they had all, in probability, been smothered in the mud, for just a little before them, and that at the end of the cleanest way too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then thought I with myself, Who that goeth on pilgrimage but would have one of these maps about him, that he may look when he is at a stand which is the way he must take?

Then they went on in this Enchanted Ground, till they came to where there was another arbour, and it was built by the highway-side. And in that arbour there lay two men, whose names were Heed-

less and Too-bold. These two went thus far on pilgrimage; but here, being wearied with their journey, sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads, for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on and leave them in their sleep, or to step to them and try to awake them. So they concluded to go to them and awake them; that is, if they could; but with this caution, namely, to take heed that they themselves did not sit down, nor embrace the offered benefit of that arbour.

So they went in, and spake to the men, and called each by his name, for the guide it seems did know them; but there was no voice nor answer. Then the guide did shake them, and do what he

The pilgrims try to awake them.

could to disturb them. Then said one of them, I will pay you when I take my money. At which the guide shook his head. I will fight so long as I can hold my sword in my hand, said the other. At that, one of the children laughed.

Then said Christiana, What is the meaning of their endearour this? The guide said, They talk is fruitless in their sleep. If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or, as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, When I awake, I will seek it again. (Prov. xxiii. 34, 35.) You know, when men talk in their sleep, they say any thing, but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before betwixt their going on pilgrimage and sitting down here. This, then, is the mischief of it;—when heedless ones go on pilgrimage, 'tis twenty to one but they are served thus; for this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary? and when so like to be weary as when almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore let pilgrims look to themselves, lest it happen to them as it has done to these that, as you see, are fallen asleep, and none can awake them.

Then the pilgrims desired with trembling to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the light of the help of the light of a lantern. word. So he struck a light, and they went by the help of that through the rest of this way, though the darkness was very great. (2 Pet. i. 12.)

The children cry for weariness. But the children began to be sorely weary, and they cried out unto Him that loveth pilgrims to make their way more comfortable. So by that they had gone a little farther, a wind arose, that drove away the fog: so the air became more clear. Yet they were not off (by much) of the Enchanted Ground; only now they could see one another better, and the way wherein they should walk.

Now when they were almost at the end of this ground, they perceived that a little before them was a solemn noise, as of one that was much concerned. So they went on and looked before them: and behold they saw, as they thought, a man upon his knees, with his hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said: so they went softly till he had done. When he had done, he got up, and began to run towards the Celestial City. Then

Mr. Great-heart called after him, saying, Soho, friend! let us have your company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him. But as soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-truth, The story of Prithee, who is it? It is one, said Standfast, he, that comes from whereabouts I dwell. His name is Standfast; he is certainly a right good pilgrim.

So they came up to one another. And presently Standfast said to old Honest, Ho, father Honest, are you there? Ay, said he, that I am, as sure as you are there. Right glad I am, said Mr. Standfast, that I have found you on this road. And as glad am I, said the other, that I espied you on your knees. Then Mr. Standfast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and, with my heart, was glad at the sight. Why, what did you think? said Standfast. Think! said old Honest; what could I think? I thought we had an honest man upon the road, and therefore should have his company by and by. If you thought not amiss, said Standfast, how happy am I! But if I be not as I should, 'tis I alone must bear it. That is true, said the other; but your fear doth further confirm me that things are right between the Prince of Pilgrims and your soul. For, he saith, "Blessed is the man that feareth always."

Valiant. Well but, brother, I pray thee tell us what was it that was the cause of They found him thy being upon thy knees even now; at prayer. was it for that some special mercy laid obligations upon thee, or how?

Stand. Why, we are, as you see, upon the Enchanted Ground; and as I was what it was coming along, I was musing with that fetched him myself of what a dangerous nature upon his knees. the road in this place was, and how many that had come even thus far on pilgrimage had here been stopped and been destroyed. I thought also of the manner of the death with which this place destroyeth men. Those that die here, die of no violent distemper: the death which such die is not grievous to them. For he that goeth away in a sleep, begins that journey with desire and pleasure. Yea, such acquiesce in the will of that disease.

Hon. Then Mr. Honest interrupting him, said, Did you see the two men asleep in the arbour?

Stand. Ay, ay, I saw Heedless and Too-bold there; and, for aught I know, there they will lie till they rot. (Prov. x. 7.) But let me go on with my tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself to me, and offered me three things, to wit, her body, her purse, and her bed. Now, the truth is, I was both weary and sleepy: I am also as poor as an owl, and that perhaps the witch knew. Well, I repulsed her once and again, but

she put by my repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers again, and said if I would be ruled by her, she would make me great and happy;

Madam Bubble, for, said she, I am the mistress of
or this vain world. by me. Then I asked her name, and she told me it was *Madam Bubble*. This set me further from her; but she still followed me with enticements. Then I betook me, as you saw, to my knees, and with hands lifted up, and cries, I prayed to Him that had said he would help. So just as you came up, the gentlewoman went her way. Then I continued to give thanks for this my great deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my journey.

Hon. Without doubt her designs were bad. But, stay, now you talk of her, methinks I either have seen her, or have read some story of her.

Stand. Perhaps you have done both.

Hon. *Madam Bubble!* Is she not a tall, comely dame, something of a swarthy complexion?

Stand. Right, you hit it; she is just such a one.

Hon. Doth she not speak very smoothly, and give you a smile at the end of a sentence?

Stand. You fall right upon it again, for these are her very actions.

Hon. Doth she not speak a great purse by her side, and is not her hand often in it, fingering her money, as if that was her heart's delight?

Stand. 'Tis just so; had she stood by all this while, you could not more amply have set her forth before me, and have better described her features.

Hon. Then he that drew her picture was a good limner, and he that wrote of her said true.

Great. This woman is a witch, and it is by
virtue of her sorceries that this
The world. ground is enchanted. Whoever

doth lay his head down in her lap, had as good lay it down on that block over which the axe doth hang; and whoever lay their eyes upon her beauty, are counted the enemies of God. (Jas. iv. 4. I John ii. 14, 15.) This is she that maintaineth in their splendour all those that are the enemies of pilgrims. Yea, this is she that hath bought off many a man from a pilgrim's life. She is a great gossip; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellences of this life. She is a bold and impudent slut: she will talk with any man. She always laugheth poor pilgrims to scorn, but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house. She loveth banqueting and feasting mainly well; she is always at one full table or another. She has given it out in some places that she is a goddess, and therefore some do worship her. She has her time, and open places of cheating; and she will

say and avow it, that none can show a good comparable to hers. She promiseth to dwell with children's children, if they will but love her and make much of her. She will cast out of her purse gold like dust in some places and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise to some crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

Stand. Oh! said *Standfast*, what a mercy is it that I did resist her; for whither might she have drawn me!

Great. Whither! nay, none but God knows whither. But in general, to be sure, she would have drawn thee into many foolish and hurtful lusts, which drown men in destruction and perdition. (1 Tim. vi. 9.) 'Twas she that set *Absalom* against his father, and *Jeroboam* against his master. 'Twas she that persuaded *Judas* to sell his Lord; and that prevailed with *Demas* to forsake the godly pilgrim's life. None can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, betwixt a man and himself, betwixt the flesh and the Spirit. Wherefore, good Mr. *Standfast*, be as your name is; and when you have done all, stand.

At this discourse there was among the pilgrims a mixture of joy and trembling; but at length they broke out and sang:—

What danger is the pilgrim in!

How many are his foes!

How many ways there are to sin,

No living mortal knows.

Some in the ditch are spoild, yea, can

Lie tumbling in the mire:

Some, though they shun the frying-pan,

Do leap into the fire.

After this, I beheld until they were come into the land of *Beulah*, where the sun shineth night and day. Here, because they were weary, they betook themselves a while to rest. And because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the Celestial Country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sound so melodiously, that they could not sleep, and yet they received as much refreshing as if they slept their sleep never so soundly. Here also all the noise of them that walked the streets was, *More pilgrims are come to town!* And another would answer, saying, *And so many went over the water, and were let in at the golden gates to-day!* They would cry again, *There is now a legion of shining ones just come to town, by which we know that there are more*



J. M. W. Turner

Chapman & Co.

The Post presented her with a letter

pilgrims upon the road; for here they come to wait for them, and to comfort them after all their sorrow! Then the pilgrims got up, and walked to and fro. But how were their ears now filled with heavenly noises, and their eyes delighted with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that it tasted a little bitterish to the palate; but it proved sweeter when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done.

It was here also much discoursed, how the river to some had had its flowings, and what ebbings it has had while others have gone over.

It has been in a manner dry for some, while it has overflowed its banks for others.

In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with much affection. Here also grew camphire, with spike-nard and saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed while they stayed here; and with these were their bodies anointed, to prepare them to go over the river when the time appointed was come.

Now, while they lay here, and waited for the good hour, there was a noise in the town that there was a Post come from the Celestial City, with

matter of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was. So the post presented her with a letter. The contents were, Hail, good woman; I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldst stand in his presence, in clothes of immortality, within these ten days.

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow with a point sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart her guide, and told him how matters were. So he told her he was heartily glad and could have been glad had the Post come for him. Then she bid him that he should give advice

how all things should be prepared for her journey. So he told her, saying, Thus and thus it must be; and we that survive will accompany you to the river side.

Then she called for her children, and gave them her blessing, and told them that she had read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide, and to her children, she called for Mr. Valiant-Mr. Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself true-hearted; be faithful unto death, and my King will give you a crown of life. I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. Standfast a ring.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile." Then said he, I wish you a fair day when you set out for Mount Zion, and shall be glad to see that you go over the river dry-shod. But she answered, Come wet, come dry, I long to be gone; for however the weather is in my journey, I shall have time enough when I come there to sit down and rest me and dry me.

Then came in that good man Mr. Ready-to-halt, to see her. So she said to him, Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. But watch, and be ready; for at an hour when ye think not, the messenger may come.

After him came Mr. Despondency and his daughter Much-afraid; to whom she said, You ought with thankfulness for ever to remember your deliverance from the hands of Giant Despair, and out of Doubting-castle. The effect of that mercy is, that you are brought with safety hither. Be ye watchful, and cast away fear; be sober, and hope to the end.

Then she said to Mr. Feeble-mind, Thou wast delivered from the mouth of Giant Slay-good, that thou mightest live in the light of the living, and see thy King with comfort. Only I advise thee to repent of thine aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing.

Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But behold all the banks beyond the river

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Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But behold all the banks beyond the river

Death bitter to the flesh, but sweet to the soul.

Death has its ebbings and flowings, like the tide.

A messenger of death sent to Christiana.

His message.

How welcome death is to them that have nothing to do but to die.

of the news, Her speech to her guide.

To her children.

To Mr. Valiant-for-truth.

To Mr. Standfast.

To old Honest.

To Mr. Ready-to-halt.

To Mr. Despondency and his daughter.

To Mr. Feeble-mind.

Her last day, and manner of departure.

were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth and entered the river, with a beekon of farewell to those that followed her. The last words that she was heard to say were, I come, Lord, to be with thee, and bless thee! So her children and friends returned to their place, for those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had entered with before her. At her departure, her children wept. But Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

In process of time, there came a Post to the town again, and his business was halt summoned. with Mr. Ready-to-halt. So he inquired him out, and said, I am come from Him whom thou hast loved and followed, though upon crutches; and my message is to tell thee that he expects thee at his table to sup with him in his kingdom, the next day after Easter; wherefore prepare thyself for this journey. Then he also gave him a token that he was a true messenger, saying, "I have broken thy golden bowl, and loosed thy silver cord." (Eecl. xiii. 6.)

After this, Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will. And because he had nothing to bequeath to them that should survive him but

his crutches and his good wishes, therefore thus he said, These crutches I bequeath to my son that shall tread in my steps, with an hundred warm wishes that he may prove better than I have been. Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was

heard to say were, Welcome life! So he went his way.

After this, Mr. Feeble-mind had tidings brought him that the Post sounded his horn summoned. at his chamber door. Then he came in, and told him, saying I am come to tell thee that thy Master hath need of thee, and that in a very little time thou must behold his face in brightness. And take this as a token of the truth of my message: "Those that look out at the windows shall be darkened." Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then

he said, Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind me, for that I shall have no

need of in the place whither I go, nor is it worth bestowing upon the poorest pilgrims: wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill. This done, and the day being come on which he was to depart, he entered the river as the rest. His last words were, Hold out, faith and patience! So he went over to the other side.

When days had many of them past away, Mr. Despondency was sent for: for a post was come, and brought this message to him: Mr. Despondency summoned. Trembling man! these are to summon thee to be ready with the King by the next Lord's day, to shout for joy for thy deliverance from all thy doubtings. And, said the messenger, that my message is true, take this for a proof: so he gave him a grasshopper to be a burden unto him. (Eecl. xii. 5.)

Now Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father. Then Mr. Despondency said to his friends, Myself and my daughter, you know what we have been, and how troublesomely we have behaved ourselves in every company. My will and my daughter's is, that our desponds and slavish fears be by no man ever received, from the day of our departure for ever; for I know that after my death they will offer themselves to others. For to be plain with you, they are ghosts which we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about, and seek entertainment of the pilgrims: but for our sakes, shut the doors upon them. When the time was come for them to depart, they went up to the brink of the river. The last words of Mr. Despondency were, Farewell night; welcome day! His daughter went through the river singing, but none could understand what she said.

Then it came to pass a while after, that there was a Post in the town that inquired for Mr. Honest. So he came to the house where he was, and delivered to his hand these lines: Thou art commanded to be ready against

this day sevensnight, to present thyself before thy Lord, at his Father's house. And for a-token that my message is true, "All the daughters of music shall be brought low." (Eecl. xii. 4.) Then Mr. Honest called for his friends, and said unto them, I die, but shall make no will. As for my honesty, it shall go with me;

let him that comes after be told of this. When the day that he was to be gone had come, he addressed himself to go over the river. Now the river at that time overflowed its banks in some places; but Mr. Honest in his lifetime had spoken to one Good-conscience to meet him there, the which he also did, and lent him his hand, and so helped him over. The last words of Mr.

Honest were, Grace reigns! So he left the world.

After this it was noised abroad that Mr. Valiant-for-truth was taken with a summons by the same Post as the other, and had this for a token that the summons was true, "That his pitcher was broken at the fountain." (Eccl. xii. 6.) When he understood it, he called for his friends, and told them of it. Then he said, I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give

to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river-side, into which as he went he said, "Death,

where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was summoned. he that the rest of the pilgrims found upon his knees in the Enchanted Ground. And the Post brought it him open in his hands; the contents thereof were that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a muse. Nay, said the messenger, you need not doubt of the truth of my message; for here is a token of the truth thereof: "Thy wheel is broken at the cistern."

Then he called to him Mr. Great-heart. Great-heart, who was their guide, and said unto him, Sir, although it was not my hap to be much in your good company during the days of my pilgrimage, yet, since the time I knew you, you have been profitable to me.

When I came from home, I left behind me a wife and five small children; let me entreat you at your return, (for I know that you will go and return to your Master's house, in hopes that you may yet be a conductor to more of the

holy pilgrims.) that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them, moreover, of my happy arrival at this place, and of the present and late blessed condition I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone; I have little or nothing to send to my family, unless it be

prayers and tears for them; of which it will suffice that you acquaint them, if peradventure they may prevail. When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast, when he was about half way in, stood a while, and talked with his companions that had waited upon him thither. And he said, This river

has been a terror to many; yea, His last words. the thoughts of it also have often frightened me; but now methinks I stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood while Israel went over this Jordan. (Josh. iii. 17.) The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too. His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and hath kept me from mine iniquities; yea, my steps hath he strengthened in his way.

Now, while he was thus in discourse, his countenance changed; his strong man bowed under him: and after he had said, Take me, for I come unto thee, he ceased to be seen of them.

But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players upon stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.

As for Christiana's children, the four boys that Christiana brought with her, with their wives and children, I did not stay where I was till they were gone over. Also, since I came away, I heard one say that they were yet alive, and so would be for the increase of the church in that place where they were, for a time.

Should it be my lot to go that way again, I may give those that desire it an account of what I here am silent about. Meantime I bid my reader

FAREWELL!

NOTES.

NOTE 1. p. 10.—"The most interesting illustrations of any work of genius, and great popularity, are to be derived from the writings to which the author may have had recourse, and which may have served him either for occasional hints, or for the more substantial formation of his mind. We have already remarked, that there was no lack of books in Bunyan's time. Chaucer and Wicliffe together, were sufficient of themselves to create a taste for reading; and they had been followed by writers who closely combined the religious and romantic elements, essential, at that time, to popular literature. The study of Italian authors, among the higher classes, was not without its effect upon humbler readers; Italian fiction, with its train of exaggeration and imagery, became engrained on almost every species of English literature. Boccaccio was thus known. Tasso and Ariosto were familiar names. Dante had not yet been translated; but it is probable that his most striking images, the most awful of his thoughts, and representations, were talked of perpetually by the numerous travellers who then visited Italy. The oral transmission of ideas, remarkable as grand and wonderful, was very favourable to manners such as Bunyan's. They were seized upon and retained as something better than all other species of knowledge; and, in time, became models of thought, or the ground-work of invention. The commencement of the *Pilgrim's Progress* may thus have been remotely derived from that of Dante's *Inferno*. Bunyan did not need to know Italian to be acquainted with the plan of the *Divine Comedy*, or its most marvellous passages. Scores of men had heard, and could repeat, the best things of Dante, in common, oray English. Let any one read the opening of the *Pilgrim's Progress*, and then the first few lines of the *Inferno*, and he can hardly fail to be impressed with the supposition that Bunyan had, by some means or other, become acquainted with Dante. We take the following from Wright's translation, a work which gives to the English reader, with extraordinary facility of versification, as well as a summary of language, the treasures of the grandest of Italian writers:—

"In the midway of this our mortal way,
I found myself within a gloomy wood;
No traces left the path about to show,
Alas! how painful 'twas to declare
The savage wildness of that forest rude,
Whose head remembrance still returns my mind;
More bitter sterner death itself can be.
But to describe the pool which there I found,
I will relate what else 'twas mine to see,
How first I entered, it is hard to say;
I sunk fast slumber were my senses lost,
When from the path of truth I went astray."

Inferno, canto 1.—1—2.

Bunyan writes—"As I walked through the wilderness of this world, I lighted upon a certain place, where was a very deep lake; the path about it was so dark, and as I slept, I dreamed a dream;" and again, "Having taken up my lodging in a wood, as I slept I dreamed." The same notion that the sea here spoken of, was Befford's Pool, is very properly questioned by those who are best acquainted with the English sea. It is, indeed, by means of a spot bearing the name of a forest. If so, we have a further striking coincidence between Bunyan and Dante, a coincidence first reasonably accounted for by supposing that the former had taken advantage of the opportunity which he took, in those days, of pleasantly and profitably, to be led to what he saw.

NOTE 2. p. 27.—"The *Divine Comedy*, *Terrestrial*—A much closer resemblance exists between the *Pilgrim's Progress*, and a work lately published, under the name of *Terrestrial Paradise*, and which is generally known. This curious poem is entitled, *Le Paradis de la Terre*, and was written by Guillaume de Guillave, a French monk of the order of St. Bernard. He

was born in Paris, about the year 1200, and died prior of the Abbey of Chaalis, near Paris, about 1290. His poem, which was entitled, *Le Roman des Trois Pèlerinages*, of these three pilgrimages the first is of *L'Inferno*, the second of *Voyage de la sainte de L'Amour*, and the third of *L'Amour de la Terre*. Having stated in the prologue that he was inspired for the first idea of his poem to reading *Le Roman de la Rose*, the author supposes that, falling asleep, he beheld in vision the heavenly Jerusalem, and immediately conceived a violent desire to behold it in reality, a duty so arduous in wonders. Whilst employed in considering how he might best fit himself out for such a pilgrimage, a lady of surpassing loveliness presents herself to his astonished eyes. Her name is "Guaceldin." The sorrow and anxiety with which he is oppressed are soothed by her gracious words. She tells him that if he be really devoted to the pilgrimage, he shall have her help. He thankfully accepts her aid, and is led to her house. To reach this mansion, he has to pass a river from which at first he recoils, but enters it, and passing through it, finds himself happily in the house of his fair lady. Many pilgrims are there assembled, some of them being grievously troubled by the presence of Moses, who does all he can to prevent the further work of Guaceldin. Among the persons in this house are Prudence, Reason, Discretion, Piety, and Charity; devoutly answering to the characters in Bunyan. By some, Moses was preferred to these evangelical mentors. He offered them ready comfort, but they all no longer green that way that they appeared hideously dirty, as if they had just come out of a furnace, or *l'Inferno*, as it is called. Guaceldin, so, was the pilgrim in the precious jewels, at other seasons ministered in her palace, and then prepares to fit him out for his journey. She gives him a scap, which is *Faith*, and a staff, which is *Hope*. Scandal, with these, he begins his path, but she stops him, saying that he must put on a suit of armour. The similarity between the passage which follows, and the description of the army in Bunyan, is very striking. No less so is the consequence of presumption in both cases. Guaceldin cannot quite convince her pilgrim that he needs the armour. He tries to do so; it heaves him up, and goes forth trusting to his own strength and staff. Like Bunyan's pilgrim, he soon discovers that he could spare none of the help offered him.

The resemblance between so many incidents in the two works, can only be ascribed, to accident, and as an early translation of De Guillave's work was made by Lygate, it is much easier to believe that in Bunyan, all, and in part, as a matter, than to suppose that he and this ancient French poet wanted to dream the same dream.

According to the *Bibliothèque Universelle*, this work was translated from the French, first, at the request of a queen of Spain, in 1457. A few years before this, it had been translated, into Spanish, and the second part was printed in England, by Caxton, in 1483. An excellent analysis of the poem, with much interesting information respecting it, has been given in the work lately published from the press of Messrs. Mackenzie, Bell, and Co., and entitled, *The names of Paris of Guillaume de Guillave, Le Paradis de la Terre, compared with the Pilgrim's Progress*. London: Parker, 1845.

NOTE 3. p. 31.—"Sweet! Whither dost thou go?"

"Beneath me lay the truth, the vale of wee,

In whose deep eternal groats I lie.

And found their thimble in the depth below,

Of such it was—so darkly, deep, and deep.

That though I place the plumb I strain'd my sight,

Night could not see which the plummet was."

LANTER, *l'Amour de la Terre*.

NOTE 4. p. 40.—"And wherever of this Fair there is at all
None to be seen." &c.]—Bunyan lived through a period

when folly was at its height. Its "Vanity Fair" may be regarded as a pictorial sketch of the forms and incidents which crowd upon the reader of Evelyn's *Diary*, or that of Pepys. Pope speaks of "shooting folly as it flies;" had he lived in the reign of Charles II., he would have seen folly swelling into such gross and hideous shapes that he would never have thought of her flying; but would rather have marked her as a loathsome reptile, only fit to be strangled. Cotemporary writers, both in prose and poetry, show an utter contempt for the moral restraint which society has a right to impose on the expression of licentious sentiment. This was only a natural consequence of the actual state of manners, or of the base, purulent spirit fostered by the court, and its imitators. Religious observances, superstition in its grossest forms, gaming, and every species of extravagance, were blended together in a mass of undistinguishable confusion. Thus, under the date of January 6, 1662, that is, the Epiphany, accounted a day of great religious solemnity, we learn how the king and his court had been edified by the services in which they had taken part. "This evening," says Evelyn, "according to custom, his majesty opened the revels of the night by throwing the dice himself, in the privy-chamber, where was a table set on purpose, and lost his one hundred pounds. The year before he won fifteen hundred. The ladies also played very deep. I came away when the Duke of Ormond had won about £1000, and left them still at passage, cards, &c.; at other tables, both there and at the Groom-Porter's, observing the wicked folly and monstrous excess of passion amongst some losers. Sorry am I that such a wretched custom as play to that excess should be countenanced in a court, which ought to be an example of virtue to the rest of the kingdom." A few days after this, a solemn fast was kept, "to avert God's heavy judgments on the land. This solemn fast was held for the House of Commons, at St. Margaret's. Dr. Reeves, Dean of Windsor, preached on Joshua vii., showing how the neglect of exacting justice on offenders (by which he insinuated such of the old king's murderers as were yet reprieved, and in the Tower) was a main cause of God's punishing the land. He brought in that of the Gibonites, as well as Achan, and others." The very day following the fast, found the king and his friends in another humour, for we are told, "This night was acted before his majesty, *The Widow*, a lewd play." (Evelyn's *Diary*, vol. i.) While such were the manners and sentiments of the leading classes of society, what was likely to be the moral condition of the people at large? Could Bunyan's pictures be overdrawn?

NOTE 5, p. 56.—"Their only way would be to make an end of themselves," &c.]—Spenser's personification of Despair is truly terrible and affecting. It must have been well known to Bunyan. The persuasion to suicide is the same in both.

"Then gan the villain him to overaw,
And brought unto him swords, ropes, poison, fire,
And all that might him to perdition draw;
And bad him choose what death he would desire;
For death was due to him, that had provoked God's ire,"
Fairy Queen, bk. i. c. 9.

NOTE 6, p. 97.—"Methinks Prudence, Piety, and Charity, have very comely," &c.]—The Miracle plays frequently required the introduction of allegorical characters, such as Charity, Sin, Death, Hope, Faith, or the like; and as the common poetry of the times, especially among the French,

began to deal much in allegory, at length plays were founded, entirely consisting of such personifications." A series of such dramas was exhibited at Chester, in the year 1327, and at the expense of the different trading companies. The responsibility being thus distributed—the *Fall of Lucifer* was to be represented by the tanners; the *Creation*, by the drapers; the *Deluge*, by the dyers; the *Shepherds Feeding their Flocks by Night*, by the painters and glaziers; the *Killing of the Innocents*, by the goldsmiths; the *Oblation of the Three Kings*, by the mercers; the *Purification*, by the blacksmiths, and so on. (Wharton, *Hist. of English Poetry*, vol. ii. sect. vi. p. 24.)

NOTE 7, p. 121.—"Now Giant Despair, because he was a giant," &c.]—However startling the language or images employed by Bunyan, the following account of a play, written in 1578, by Thomas Lupton, will show, that even so late as the close of the sixteenth century, the people of this country had relished far coarser appeals to their imagination. The play referred to was entitled, *A Moral and Pitiful Comedy*, but in the prologue it is described as "A Pleasant Tragedy." In the last scene, *Judas*, according to the stage direction, comes in, "like a damned soul, in black, painted with flames of fire, and with a fearful vizard." Next appears *Dives*, "with such like apparel as Judas hath;" but the great triumph of personification is still to come. This is effected by the introduction of *Damnation*, as a real character. Clad in fitting habiliments, this terrible personage fiercely pursues the unhappy *Judas* and *Dives*, till they pass away, "making a pitiful noise," to their final abode. (Collier, *Hist. vol. ii. p. 417.*)

NOTE 8, p. 130.—"After this I beheld until they were come into the land of Babelah," &c.]—An amusing, and not unimpressive symbolic adaptation of modern travelling to the notion of a religious pilgrimage, has lately been made by an admirable American writer, Nathaniel Hawthorne. He dreams that he is on a railroad, formed by a bold speculator, and intended to convey travellers in the quickest way from the City of Destruction to the Celestial City. The Slough of Despond would hardly have terrified Christiana by the new route. It is passed by an elegant bridge, the foundations of which were prepared by vast heaps of French philosophy, and other such materials, thrown into the loose bog. A spacious tunnel carries the train through the Hill of Difficulty, and the earth taken out of this tunnel serves to fill up the Valley of Humiliation. Pope and Pagan are no longer to be seen in their ancient cave. Their place is occupied by a terrible German giant, named Transcendentalist; "but as to the form or features of this miscreant, neither he for himself, nor any body for him, has ever been able to describe." "As we rushed," says the narrator, "by the cavern's mouth, we caught a hasty glimpse of him. He looked much like a heap of fog and duskiness." The town of Vanity is an important stage in the journey, but the final station is in the land of Babelah. A steam ferry-boat awaits the passengers. Mr. Smooth-it-away, the grand projector, urges them on board, but he himself stays behind. Horror assails the travellers when they hear the growling of the engine, and feel the chill of the river. They would regain the shore, but it is too late. The wheels are set in motion; some sprays of the death-cold water fall on the face of the dreamer, and, startled by his terror, he awakes to rejoice that he had not attempted to reach the celestial city by so deceptive a route. (Hawthorne, *Mosses from an Old Manse.*)

PREFATORY REMARKS

ON

SAVED BY GRACE.

BUNYAN must have preached many times on the subject of this treatise. Arguments founded upon, or drawn from it, occur repeatedly in his writings. It would scarcely be uncharitable, therefore, to suspect that the present treatment of the doctrine cannot offer much that is fresh, either in manner or matter; but the suspicion would be wrong. Bunyan's mind was too full of the theme to exhaust itself in old generalities. The truth with which he was here concerned owed its preciousness to its fixed, unchangeable nature. It bore the character of an eternal decree. There was nothing, therefore, in the doctrine itself which could ever wear the impress of novelty. The labour of the expositor, when he has truths like this in hand, is actually to show their sameness through all ages and varieties of dispensations. Gold is proved by the crucible; and the diamond would lose its value with its hardness. The goldsmith and the lapidary know this, and the character of unchangeableness is of more esteem than beauty, or any other quality in the nature of their articles.

A theologian like Bunyan could be in no danger of erring by an affectation of novelty; but he would have written to little purpose had he not possessed the power of giving new interest to the subject by fresh proofs and evidences of its importance. Thus, while he rendered the sentiment arising from the unchangeableness of the doctrine more and more intense, he accumulated numberless arguments and illustrations to strengthen unstable minds against every opposing notion. Here there was ample room for the exercise of wisdom; and he so employed the resources of his fertile intelligence, that, however familiar a reader may be with the subject, Bunyan's treatise will comfort and invigorate him.

The objection to the Puritan writers, as painfully formal in style and argument, admits but of one answer. Their faults arose from the nervous anxiety of a scrupulous conscience. These writers felt that they were dealing with truths, according to the knowledge of which men would be saved or lost. No rhetorical shapings or shadowings could be allowed in such a case. The more distinct the truth itself the better. It was felt by many of these writers, men of genius and eloquence, that it would be easy enough to represent a doctrine dilated and coloured, when it required the exercise of very severe thought to exhibit it with force and life, and yet unmarred by human handling. An architect, wishing his plans to be minutely understood—a mathematician, triumphant in his theorem, if his numbers be preserved—an affectionate father, tracing a difficult route for his son, could not be more anxious to avoid the slightest stroke of the pen which might distract attention, than were the Puritan writers to show exactly what they regarded as the truth.

Our distaste for a harsh style, and strict formality of arrangement, is greatly lessened when we begin to discover that it was the stern honesty of the author which induced him to adopt it. As the value of what he tells us becomes more and more felt, we learn even to relish the style so repugnant to common tastes. This is just as, when faint, we fasten with eager appetite on fruit, though offered on a wooden platter, while we should reject sweetmeats served in embossed silver.

Nor is this an imaginary case. The Puritan writers enjoyed a popularity which shows how readily even uneducated minds could master their repulsive style. There was a charm in their sincerity and earnestness. This served both to attract and persuade. No one could doubt the truthfulness of the men who took so much pains to open the entire groundwork of their system, that others might know it as well as themselves. A complete revolution was thus produced, for a time, in the ordinary estimate of style. The simplest reader turned with scorn from writers whose elegance of language cast a veil over their doctrine. However honest and profound, the want of an anatomical distinctness in all the parts of a discourse left the student vexed and uneasy.

It is true this state of things did not long exist; but it continued through the whole of that period during which men had the most passionate desire for religious knowledge. Bunyan was one of the people thus agitated and instructed before he himself became a teacher. He felt with them in this respect more than in any other. It is no wonder, therefore, that some of his writings are characterised by all the peculiarities of the Puritan theologians; but it was scarcely as an imitator that

he wrote as they wrote. He adopted their method because it seemed the best to convey a definite knowledge of great truths. Could a better have been found, he would have used it; and where he had to instruct by moving the fancy or affections, rather than by any strict appeal to the understanding, we see him employing a style genial and free, and as unaffected by his scholastic models as if he had never known them.

The discourse on "Saved by Grace," is one of those in which he felt it an especial advantage to be skilled in the use of method. Had he designed merely to comfort the afflicted, or to lead humble and facile minds to a state for which they yearned, the form into which he has put this discourse might not have been the best; but he intended it for another order of readers. It was for those who either obstinately opposed, or coldly neglected, the doctrine of grace. In their case, every word or sentence which did not directly avail to the great purpose of conviction would be worse than vain. The blow pretended, or given and not felt, is ruinous to the controversialist who strikes it. Bunyan would never trifle. He set before him his supposed antagonist—doubt, disbelief, blasphemy. It was with the one or the other of these he had to contend. He knew them well. His own experience helped him to understand by what means they were to be overcome. To these means only he would have recourse; and in the following Treatise we have an excellent specimen of the manner in which he employed them.

H. S.

SAVED BY GRACE;

OR,

A DISCOURSE OF THE GRACE OF GOD:

SHOWING,

I. WHAT IT IS TO BE SAVED. II. WHAT IT IS TO BE SAVED BY GRACE. III. WHO THEY ARE THAT ARE SAVED BY GRACE. IV. HOW IT APPEARS THAT THEY ARE SAVED BY GRACE. V. WHAT SHOULD BE THE REASON THAT GOD SHOULD CHOOSE TO SAVE SINNERS BY GRACE RATHER THAN BY ANY OTHER MEANS.

TO THE READER.

COURTEOUS READER,—In this little book thou art presented with a discourse of the GRACE OF GOD, and of salvation by that grace; in which discourse thou shalt find how each person in the Godhead doth his part in the salvation of the sinner. 1. The Father putteth forth his grace, thus. 2. The Son putteth forth his grace, thus. 3. And the Spirit putteth forth his grace, thus. Which things thou shalt find here particularly handled.

Thou shalt also find in this small treatise, the way of God with the sinner, as to his *Conversation*,

and the way of the sinner with God in the same; where the grace of God, and the wickedness of the sinner do greatly show themselves.

If thou findest me short in things, impute that to my love to brevity. If thou findest me besides the truth in aught, impute that to mine infirmity. But if thou findest anything here that serveth to thy furtherance and joy of faith, impute that to the mercy of God, bestowed on thee and me.

Thine to serve thee, with that little I have,

J. BUNYAN.

SAVED BY GRACE.

EPH. II. 5.—“By grace ye are saved.”

IN the first chapter, from the 4th to the 12th verse, the Apostle is treating of the doctrine of election, both with respect to the act itself, the end, and means conducing thereto.

1. The act, he tells us, was God's free choice of some, (ver. 4, 5—11.) 2. The end was God's glory in their salvation, (ver. 6, 14.) 3. The means conducing to that end was Jesus Christ himself. “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” (ver. 7.) This done, he treateth of the subjection of the Ephesians to the faith, as it was held forth to them in the word of the truth of the gospel, as also of their being sealed by the Holy Spirit of God unto the day of redemption. (ver. 12—14.)

Moreover, he telleth them how he gave thanks to God for them, making mention of them in his prayers, even that he would make them see what is the hope of his calling, and what the riches of the glory of his inheritance with the saints, and what was the exceeding greatness of his power to them-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, &c. (ver. 15—20.)

And lest the Ephesians, at the hearing of these their so many privileges, should forget how little they deserved them, he tells them, that in time

past they were dead in trespasses and sins, and that then they walked in them “according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” (ch. ii. 2, 3.)

Having thus called them back to the remembrance of themselves, to wit, what they were in their state of unregeneracy, he proceedeth to show them that their first quickening was the resurrection of Christ their Head, in whom they before were chosen, and that by him they were already set down in heavenly places, (ver. 5, 6;) inserting, by the way, the true cause of this blessedness, with what else should be by us enjoyed in another world; and that is, the love and grace of God: “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together in Christ, (by grace ye are saved).” These last words seem to be the Apostle's conclusion, rightly drawn from the premises. As who should say, If you Ephesians were indeed dead in trespasses and sins; if indeed you were by nature the children of wrath, even as others, then you deserve no more than others. Again; if God hath chosen you, if God hath justified and saved you by his Christ, and left others as good as you by nature to perish in their sins, then the true cause of your blessed condition is, the free grace of God. But just thus it is; therefore by grace ye are saved; therefore all the good

which you enjoy more than others, it is of mere good will: "By grace ye are saved."

The method that I shall choose to discourse upon these words, shall be this: I will propound certain questions upon the words, and direct particular answers to them; in which answers I hope I shall answer also, somewhat at least, the expectation of the godly and conscientious reader, and so shall draw towards a conclusion.

The questions are—

I. What is it to be saved?

II. What is it to be saved by grace?

III. Who are they that are saved by grace?

IV. How it appears that they that are saved, are saved by grace?

V. What might be the reasons which prevailed with God to save us by grace, rather than by any other means?

Now the reason why I propound these five questions upon the words, it is, because the words themselves admit them: the first three are grounded upon the several phrases in the text, and the two last are to make way for demonstration of the whole.

QUEST. I.—WHAT IS IT TO BE SAVED?

This question supposeth, that there is such a thing as damnation due to man for sin. For to save, supposeth the person to be saved to be at present in a sad condition; saving, to him that is not lost, signifies nothing, neither is it anything itself. "To save," "to redeem," "to deliver," are, in the general terms, equivalent, and they do all of them suppose us to be in a state of thralldom and misery: therefore this word "saved," in the sense that the Apostle here doth use it, is a word of great worth; forasmuch as the miseries from which we are saved are the miseries of all most dreadful.

The miseries from which they that shall be saved shall by their salvation be delivered, are dreadful; they are no less than sin, the curse of God, and the flames of hell for ever. What more abominable than sin? What more insupportable than the dreadful wrath of an angry God? And what more fearful than the bottomless pit of hell? I say, what more fearful than to be tormented there for ever with the devil and his angels? Now to save, according to my text, is to deliver the sinner from these, with all things else that attend them.

And although sinners may think that it is no hard matter to answer this question, yet I must tell you there is no man that can feelingly know what it is to be saved, that knoweth not experimentally something of the dread of these three things; as is evident, because all others do even by their practice count it a thing of no great concern, when yet it is, of all other, of the highest concern among men: "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" (Matt. xvi. 26.)

But I say, if this word "saved" concludeth our deliverance from sin, how can he tell what it is to be saved that hath not in his conscience groaned under the burden of sin? Yea, it is impossible else that he should ever cry out with all his heart, "Men and brethren, what shall we do?" that is, do to be saved. (Acts ii. 37.) The man that hath no sores or aches, cannot know the virtue of the salve; I mean, not know it from his own experience, and therefore cannot prize, nor have that esteem of it, as he that hath received cure thereby. Clap a plaister to a well place, and that maketh not its virtue to appear, neither can he to whose flesh it is so applied, by that application understand its worth. Sinners, you I mean that are not wounded with guilt, and oppressed with the burden of sin, you cannot, I say it again, you cannot know, in this senseless condition of yours, what it is to be saved.

Again; this word "saved," as I said, concludeth deliverance from the wrath of God; how then can he tell what it is to be saved that hath not felt the burden of the wrath of God? He—he that is astonished with, and that trembleth at the wrath of God—he knows best what it is to be saved. (Acts xvi. 29.)

Further; this word "saved," it concludeth deliverance from death and hell. How then can he tell what it is to be saved, that never was sensible of the sorrows of the one, nor distressed with the pains of the other? The Psalmist says, "The sorrows of death compassed me, and the pains of hell gat hold upon me, and I found trouble and sorrow. Then called I upon the name of the Lord," (mark, then, "then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul," then, in my distress. When he knew what it is to be saved, then he called, because, I say, then he knew what it was to be saved. (Ps. xviii. 4, 5; cxvi. 3, 4.) I say, this is the man, and this only, that knows what it is to be saved. And this is evident, as it is manifest by the little regard that the rest have to saving, or the little dread they have of damnation. Where is he that seeks and groans for salvation? I say, where is he that hath taken his flight for salvation, because of the dread of the wrath to come? "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. iii. 7.) Alas! do not the most set light by salvation? As for sin, how do they love it, embrace it, please themselves with it, hide it still within their mouth, and keep it close under their tongue! Besides, for the wrath of God, they feel it not; they fly not from it; and for hell, it is become a doubt to many if there be any, and a mock to those whose doubt is resolved by atheism.

But to come to the question, What is it to be saved? To be saved, may either respect salvation in the whole of it, or salvation in the parts of it, or both: I think this text respecteth both, to wit, salvation completing, and salvation completed; for "to save" is a work of many steps, or, to be as

plain as possible, "to save" is a work that hath its beginning before the world began, and shall not be completed before it is ended.

First, then; we may be said to be saved in the purpose of God before the world began. The Apostle saith, that he "saved us, and called us with an holy calling; not according to our works, but according to his own purpose, and grace, which was given us in Christ before the world began." (2 Tim. i. 9.) This is the beginning of salvation, and according to this beginning all things concur and fall out in conclusion: "He hath saved us according to his eternal purpose which he purposed in Christ Jesus." God in thus saving may be said to save us by determining to make those means effectual for the blessed completing of our salvation; and hence we are said to be "chosen in Christ to salvation;" and again, that he hath in that choice given us that grace that shall complete our salvation. Yea, the text is very full; "he hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." (Eph. i. 3.)

Second. As we may be said to be saved in the purpose of God before the foundation of the world, so we may be said to be saved before we are converted, or called to Christ. And hence "saved" is put before "called." "He hath saved us, and called us;" he saith not, he hath called us and saved us, but he puts saving before calling. So, again, we are said to be "preserved in Christ, and called;" he saith not, called and preserved. (Jude 1.) And therefore God saith again, "I will pardon them whom I reserve," that is, as Paul expounds it, "those whom I have elected and kept." (Jer. i. 20. Rom. xi. 4, 5.) And this part of salvation is accomplished through the forbearance of God. God heareth with his own elect, for Christ's sake, all the time of their unregeneracy, until the time comes which he hath appointed for their conversion. The sin that we stood guilty of before conversion, had the judgment due to them been executed upon us, we had not now been in the world to partake of a heavenly calling. But the judgment due to them hath been by the patience of God prevented, and we saved all the time of our ungodly and unconverted state from that death and those many hells that for our sins we deserved at the hands of God.

And here lies the reason, that long life is granted to the elect before conversion, and that all the sins they commit, and all the judgments they deserve, cannot drive them out of the world before conversion. Manasseh, you know, was a great sinner, and for the trespass which he committed he was driven from his own land, and carried to Babylon; but kill him they could not, though his sins had deserved death ten thousand times; but what was the reason? Why, he was not yet called; God had chosen him in Christ, and laid up in him a stock of grace, which must be given

to Manasseh before he dies. Therefore Manasseh must be convinced, converted, and saved. That legion of devils that was in the possessed, (Mark v.) with all the sins which he had committed in the time of his unregeneracy, could not take away his life before his conversion. How many times was that poor creature, as we may easily conjecture, assaulted for his life by the devils that were in him, yet could they not kill him, yea, though his dwelling was near the sea-side, and the devils had power to drive him too, yet could they not drive him further than the mountains that were by the sea-side! Yea, they could help him often to break his chains and fetters, and could also make him as mad as a bedlam; they could also prevail with him to separate from men, and cut himself with stones, but kill him they could not; drown him they could not; he was saved to be called; he was, notwithstanding all this, preserved in Christ, and called. As it is said of the young lad in the gospel (Mark ix. 22), he was by the devil cast off into the fire, and off into the water, to destroy him, but it could not be; even so hath he served others, but they must be saved to be called. How many deaths have some been delivered from, and saved out of before conversion! Some have fallen into rivers, some into wells, some into the sea, some into the hands of men: yea, they have been justly arraigned, and condemned, as the thief upon the cross, but must not die before they have been converted. They were preserved in Christ, and called.

Called Christian, how many times have thy sins laid thee upon a sick bed? and to thine and others' thinking, at the very mouth of the grave? yet God said concerning thee, Let him live, for he is not yet converted. Behold, therefore, that the elect are saved before they are called: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins," (Eph. ii. 4.) hath preserved us in Christ, and called us.

Now this saving of us arises from six causes: 1. God hath chosen us unto salvation, and therefore will not frustrate his own purposes. (1 Thess. v. 9.) 2. God hath given us to Christ; and his gift, as well as his calling, is without repentance. (Rom. xi. 29.) 3. Christ hath purchased us with his blood. (Rom. v. 8.) 4. They are by God counted in Christ before they are converted. (Eph. i. 3, 4.) 5. They are ordained before conversion to eternal life; yea, to be called, to be justified, to be glorified, and therefore all this must come upon them. (Rom. viii. 29, 30.) 6. For all this he hath also appointed them their portion and measure of grace, and that before the world began; therefore that they may partake of all these privileges, they are saved and called; preserved in Christ, and called.

Third. To be saved, is to be brought to, and helped to lay hold on Jesus Christ by faith; and this is called saving by grace through faith: "For

by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." (Eph. ii. 8.)

1. They must be brought unto Christ, yea, drawn unto him: "For no man," saith Christ, "can come unto me, except the Father which hath sent me draw him." (John vi. 44.) Men, even the elect, have too many infirmities to come to Christ without help from heaven; inviting will not do. As they called them, so they went from them, therefore he drew them with cords. (Hos. xi. 2, 4.)

2. As they must be brought to, so they must be helped to lay hold on Christ by faith: for as coming to Christ, so faith is not in our own power, therefore we are said to be raised up with him, "through the faith of the operation of God." And again, we are said to believe "according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." (Col. ii. 12. Eph. i. 19, 20.) Now we are said to be saved by faith, because by faith we lay hold of, venture upon, and put on Jesus Christ for life. For life, I say, because God having made him the Saviour, hath given him life to communicate to sinners, and the life that he communicates to them, is the merit of his flesh and blood, which whoso eateth and drinketh by faith, hath eternal life, because that flesh and blood hath merit in it sufficient to obtain the favour of God. Yea, it hath done so from that day it was offered through the Eternal Spirit a sacrifice of a sweet-smelling savour to him; wherefore God imputeth the righteousness of Christ to him that believeth in him, by which righteousness he is personally justified, and saved from that just judgment of the law that was due unto him. (John v. 26; vi. 53—58. Eph. iv. 32; v. 2. Rom. iv. 23—25.)

"Saved by faith." For although salvation begetteth in God's purpose, and comes to us through Christ's righteousness, yet is not faith exempted from having a hand in saving of us? Not that it meriteth aught, but is given by God to those which he saveth, that thereby they may embrace and put on that Christ, by whose righteousness they must be saved. Wherefore this faith is that which here distinguisheth them that shall be saved from them that shall be damned. Hence it is said, "He that believeth not shall be damned;" and hence again it is, that the believers are called "the children, the heirs, and the blessed with faithful Abraham;" that the promise by faith in Jesus Christ might be given to them that believe. (Gal. iii. 6. Rom. iv. 13.)

And here let Christians warily distinguish betwixt the meritorious and the instrumental cause of their justification. Christ, with what he hath done and suffered, is the meritorious cause of their justification: therefore he is said to be "made to us of God, wisdom and righteousness;" and we are said to be "justified by his blood, and saved from wrath through him," (1 Cor. i. 30. Rom. v. 9, 10;) for it was his life and blood that were the price of our redemption: "Redeemed," says St. Peter,

"not with corruptible things, as silver and gold," alluding to the redemption of money under the law, "but with the precious blood of Christ." Thou art, therefore, as I have said, to make Christ Jesus the object of thy faith for justification; for by his righteousness thy sins must be covered from the sight of the justice of the law: "Believe on the Lord Jesus Christ, and thou shalt be saved;" "for he shall save his people from their sins." (Acts xvi. 31. Matt. i. 21.)

Fourth. To be saved is to be preserved in the faith to the end: "He that shall endure to the end, the same shall be saved," (Matt. xxiv. 13;) not that perseverance is an accident in Christianity, or a thing performed by human industry: "They that are saved, are kept by the power of God, through faith, unto salvation." (1 Pet. i. 3—6.)

But perseverance is absolutely necessary to the complete saving of the soul, because he that falleth short of the state that they that are saved are possessed of, as saved, cannot arrive to that saved state. He that goeth to sea, with a purpose to arrive at Spain, cannot arrive there if he be drowned by the way. Wherefore perseverance is absolutely necessary to the saving of the soul, and therefore it is included in the complete saving of us: "Israel shall be saved in the Lord, with an everlasting salvation; they shall not be ashamed nor confounded, world without end." (Isa. xlv. 17.) Perseverance is here made absolutely necessary to the complete saving of the soul.

But, as I said, this part of salvation dependeth not upon human power, but upon him "that hath begun a good work in us." (Phil. i. 6.) This part, therefore, of our salvation is great, and calleth for no less than the power of God for our help to perform it; as will be easily granted by all those that consider.

1. That all the power, and policy, malice, and rage of the devils, and hell itself, are against us. Any man that understandeth this, will conclude, that to be saved is no small thing. The devil is called a god, a prince, a roaring lion; it is said, that he hath death and the power of it, &c. But what can a poor creature, whose habitation is in flesh, do against a god, a prince, a roaring lion, and the power of death itself? Our perseverance therefore lieth in the power of God; "the gates of hell shall not prevail against it."

2. All the world is against him that shall be saved. But what is one poor creature to all the world? especially if you consider, that with the world is terror, fear, power, majesty, laws, gaols, gibbets, hangings, burnings, drownings, starvings, banishments, and a thousand kinds of death. (1 John v. 4, 5. John xvi. 33.)

3. Add to this, that all the corruptions that dwell in our flesh are against us, and that not only in their nature and being, but they lust against us, and war against us, to bring us into captivity to the law of sin and death. (Gal. v. 17. 1 Pet. ii. 11. Rom. vii. 23.)

4. All the delusions in the world are against them that shall be saved, many of which are so cunningly woven, so plausibly handled, so rarely polished with Scripture and reason, that it is ten thousand wonders that the elect are not swallowed up with them; and swallowed up they would be were they not elect, and was not God himself engaged, either by power to keep them from falling, or by grace to pardon if they fall, and to lift them up again. (Matt. xxiv. 24. Eph. iv. 14. Rom. iii. 12.)

5. Every fall of the saved is against the salvation of his soul; but a Christian once fallen riseth not, but as helped by Omnipotent power: "O Israel, thou art fallen by thine iniquity, but in me is thy help," says God. (Hos. xiii. 9; xiv. 1. Ps. xxxvii. 23.) Christians, were you awake, here would be matter of wonder to you, to see a man assaulted with all the power of hell, and yet to come off a conqueror. Is it not a wonder to see a poor creature, who in himself is weaker than the moth, (Job iv. 19.) to stand against and overcome devils, all the world, all his lusts and corruptions? Or if he fall, is it no wonder to see him, when devils and guilt are upon him, to rise again, stand upon his feet again, walk with God again, and persevere after all this in the faith and holiness of the gospel? He that knows himself, wonders; he that knows temptation, wonders; he that knows what falls and guilt mean, wonders; indeed perseverance is a wonderful thing, and is managed by the power of God; for he only "is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy." (Jude xxiv.) Those of the children of Israel that went from Egypt, and entered the land of Canaan, how came they thither? Why, the text says, that "as an eagle spreadeth abroad her wings, so the Lord alone did lead them." And again, he bore them and carried them all the days of old. (Deut. xxxii. 11, 12. Isa. lxiii. 9.) David also tells us, that mercy and goodness should follow him all the days of his life, and so he should dwell in the house of the Lord for ever. (Ps. xxiii. 6.)

Fifth. To be saved calls for more than all this. He that is saved must, when this world can hold him no longer, have a safe conduct to heaven; for that is the place where they that are saved must to the full enjoy their salvation. This heaven is called the end of our faith, because it is that which faith looks at; as Peter says, "Receiving the end of your faith, even the salvation of your souls." And again, "But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul." (1 Pet. i. 9. Heb. x. 39.) For, as I said, heaven is the place for the saved to enjoy their salvation in, with that perfect gladness that is not attainable here. Here we are saved by faith and hope of glory, but there we that are saved, shall enjoy the end of our faith and hope, even the salvation of our souls. There is "Mount Zion, the heavenly Jerusalem, the general assembly

and church of the first-born:" there is the "innumerable company of angels, and the spirits of just men made perfect:" there is "God the Judge of all, and Jesus the Mediator of the new covenant." There shall our soul have as much of heaven as it is capable of enjoying, and that without intermission. Wherefore, when we come there, we shall be saved indeed. But now for a poor creature to be brought hither, this is the life of the point. But how shall I come hither? There are heights and depths to hinder. (Rom. viii. 39.)

Suppose the poor Christian is now upon a sick-bed, beset with a thousand fears, and ten thousand at the end of that; sick-bed fears! and they are sometimes dreadful ones; fears that are begotten by the review of the sin perhaps of forty years' profession; fears that are begotten by dreadful and fearful suggestions of the devil, the sight of death, and the grave, and it may be of hell itself; fears that are begotten by the withdrawing and silence of God and Christ, and by, it may be, the appearance of the devil himself. Some of these made David cry, "O spare me a little, that I may recover strength, before I go hence and be no more." (Ps. xxxix. 13.) "The sorrows of death," said he, "compassed me, the pains of hell gat hold upon me, and I found trouble and sorrow." (Ps. cxvi. 3.) These things, in another place, he calls the bands that the godly have in their death, and the plagues that others are not aware of. "They are not in trouble as other men, neither are they plagued like other men." (Ps. lxxiii. 9.) But now, out of all these the Lord will save his people; not one sin, nor fear, nor devil shall hinder; nor the grave nor hell disappoint thee. But how must this be? Why, thou must have a safe-conduct to heaven. What conduct? A conduct of angels: "Are they not all ministering spirits, sent forth to minister for them that shall be heirs of salvation?" (Heb. i. 14.)

These angels, therefore, are not to fail them that are the saved; but must, as commissioned of God, come down from heaven to do this office for them. They must come, I say, and take the care and charge of our soul, to conduct it safely into Abraham's bosom. It is not our meanness in the world, nor our weakness of faith, that shall hinder this; nor shall the loathsomeness of our diseases make these delicate spirits shy of taking this charge upon them. Lazarus the beggar found this a truth: a beggar so despised of the rich glutton, that he was not suffered to come within his gate; a beggar full of sores and noisome putrefaction; yet behold, when he dies, the angels come from heaven to fetch him thither: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." (Luke xvi. 22.)

True, sick-bed temptations are oftentimes the most violent, because then the devil plays his last game with us; he is never to assault us more: besides, perhaps God suffereth it thus to be, that the entering into heaven may be the sweeter, and ring of

this salvation the louder. Oh, it is a blessed thing for God to be our God and our guide even unto death, and then for his angels to conduct us safely to glory! This is saving indeed. And he shall save Israel out of all his troubles; out of sick-bed troubles as well as others. (Ps. xxv. 22; xxxiv. 6; xlvi. 14.)

Sixth. To be saved, to be perfectly saved, calls for more than all this. The godly are not perfectly saved when their soul is possessed of heaven. True, their spirit is made perfect, and hath as much of heaven as at present it can hold; but man, consisting of body and soul, cannot be said to be perfectly saved, so long as but part of him is in the heavens. His body is the price of the blood of Christ, as well as his spirit; his body is the temple of God, and a member of the body, and of the flesh, and of the bones of Christ; he cannot then be completely saved, until the time of the resurrection of the dead. (1 Cor. vi. 13—19. Eph. v. 30.) Wherefore, when Christ shall come the second time, then will he save the body from all those things that at present make it incapable of the heavens: "For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change" this "our vile body, that it may be fashioned like unto his glorious body." (Phil. iii. 20, 21.) Oh, what a great deal of good God hath put into this little word "saved!" We shall not see all the good that God hath put into this word "saved," until the Lord Jesus comes to raise the dead: "It doth not yet appear what we shall be," (1 John iii. 2;) but till it appears what we shall be, we cannot see the bottom of this word saved. True, we have the earnest of what we shall be; we have the Spirit of God, which is the earnest of our inheritance, until the redemption of the purchased possession. (Eph. i. 14.) The possession is our body; it is called "a purchased possession," because it is the price of blood. Now, the redemption of this purchased possession is the raising of it out of the grave, which raising is called the redemption of our body. (Rom. viii. 23.) And when this vile body is made like unto his glorious body, and this body and soul together possessed of the heavens, then shall we be every way saved.

There are three things from which this body must be saved: 1. There is that sinful filth and vileness that yet dwells in it, under which we groan earnestly all our days. (2 Cor. v. 1—3.) 2. There is mortality, that subjecteth us to age, sickness, aches, pains, diseases, and death. 3. And there is the grave and death itself, for death is the last enemy that is to be destroyed: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. xv. 54.) So then, when this comes to pass, then we shall be saved; then will salvation in all the parts of it meet together in our glory; then we shall be every way

saved—saved in God's decree, saved in Christ's undertakings, saved by faith, saved in perseverance, saved in soul, and in body and soul together in the heavens, saved perfectly, everlastingly, gloriously.

Before I conclude my answer to the first question, I would discourse a little of the state of our body and soul in heaven, when we shall enjoy this blessed state of salvation.

First. Of the soul; it will then be filled, in all the faculties of it, with as much bliss and glory as ever it can hold. 1. The understanding shall then be perfect in knowledge. "Now we know but in part;" we know God, Christ, heaven, and glory, but in part; "but when that which is perfect is come, then that which is in part shall be done away." (1 Cor. xiii. 10.) Then shall we have perfect and everlasting visions of God, and that blessed one his Son Jesus Christ, a good thought of whom doth sometimes so fill us, while in this world, that it causeth joy unspeakable, and full of glory. 2. Then shall our will and affections be ever in a burning flame of love to God and his Son Jesus Christ. Our love here hath ups and downs; but there it shall be always perfect with that perfection which is not possible in this world to be enjoyed. 3. Then will our conscience have that peace and joy that neither tongue, nor pen, of men or angels can express. 4. Then will our memory be so enlarged to retain all things that happened to us in this world, so that with unspeakable aptness we shall call to mind all God's providences, all Satan's malice, all our own weaknesses, all the rage of men, and how God made all work together for his glory and our good, to the everlasting ravishing of our hearts.

Second. For our body; it shall be raised in power, in incorruption, a spiritual body, and glorious. (1 Cor. xv. 44.) The glory of which is set forth by several things. 1. It is compared to the brightness of the firmament, and to the shining of the stars for ever and ever. (Dan. xii. 3. 1 Cor. xv. 41, 42.) 2. It is compared to the shining of the sun: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. xiii. 43.) 3. Their state is then to be equally glorious with angels: "But they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal to the angels." (Luke xx. 35.) 4. It is said, that then this our vile body shall be like the glorious body of Jesus Christ. (Phil. iii. 20, 21. 1 John iii. 2, 3.) 5. And now, when body and soul are thus united, who can imagine what glory they both possess? They will now be both in capacity, without jarring, to serve the Lord with shouting, thanksgivings, and with a crown of everlasting joy upon their head. In this world there cannot be that harmony and oneness of body and soul as there will be in heaven. Here the body some-

times sins against the soul, and the soul again vexes and perplexes the body with dreadful apprehensions of the wrath and judgment of God. While we be in this world, the body oft hangs this way, and the soul the quite contrary; but there, in heaven, they shall have that perfect union as never to jar more. But now the glory of the body shall so suit with the glory of the soul, and both so perfectly suit with the heavenly state, that it passeth words and thoughts.

Third. Shall I now speak of the place that this saved body and soul shall dwell in? Why, 1. It is a city. (Heb. xi. 16. Eph. ii. 19.) 2. It is called heaven. (Heb. x. 34.) 3. It is called God's house. (John xiv. 1—3.) 4. It is called a kingdom. (Luke xii. 32.) 5. It is called glory. (Col. iii. 4. Heb. ii. 10.) 6. It is called Paradise. (Rev. ii. 7.) 7. It is called everlasting habitations. (Luke xvi. 9.)

Fourth. Shall I speak of their company? Why, 1. They shall stand and live in the presence of the glorious God, the Judge of all. (Heb. xii. 23.) 2. They shall be with the Lamb, the Lord Jesus. 3. They shall be with an innumerable company of holy angels. (Heb. xii. 22.) 4. They shall be with Abraham, Isaac, and Jacob, and all the prophets in the kingdom of heaven. (Luke xiii. 28.)

Fifth. Shall I speak of their heavenly raiment? 1. It is salvation; they shall be clothed with the garment of salvation. (Ps. cxxxii. 16; cxlix. 4. Isa. lxi. 10.) 2. This raiment is called white raiment, signifying their clean and innocent state in heaven: "And they," says Christ, "shall walk with me in white, for they are worthy." (Isa. lvii. 2. Rev. iii. 4; xix. 8.) 3. It is called glory: "When he shall appear, we shall appear with him in glory." (Col. iii. 4.) 4. They shall also have crowns of righteousness, everlasting joy and glory. (Isa. xxxv. 10. 2 Tim. iv. 8. 1 Pet. v. 4.)

Sixth. Shall I speak of their continuance in this condition? 1. It is for ever and ever. "And they shall see his face, and his name shall be in their foreheads, and they shall reign for ever and ever." (Rev. xxii. 4, 5.) 2. It is everlasting. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." (John vi. 40, 47.) 3. It is life eternal. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life." (John x. 27, 28.) 4. It is world without end. "But Israel shall be saved in the Lord with an everlasting salvation, they shall not be shamed nor confounded, world without end." (Eph. iii. 20, 21.)

O sinner! What sayest thou? How dost thou like being saved? Doth not thy mouth water? doth not thy heart twitter at being saved? Why, come then, "the Spirit and the bride say, Come, and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take of the water of life freely." (Rev. xxii. 17.)

QUEST. II.—WHAT IS IT TO BE SAVED BY GRACE?

Now I come to the second question, to wit, What is it to be saved by grace? for so are the words of the text, "By grace ye are saved." But, First, I must touch a little upon the word "grace," and show you how diversely it is taken. 1. Sometimes it is taken for the good-will and favour of men. (Esth. ii. 17. Ruth ii. 2. 1 Sam. i. 18. 2 Sam. xvi. 4.) 2. Sometimes it is taken for those sweet ornaments that a life according to the word of God putteth about the neck. (Prov. i. 9; iii. 22.) 3. Sometimes it is taken for the charity of the saints, as 2 Cor. ix. 6—8. 4. But "grace" in the text is taken for God's good-will, the good-will of him that dwelt in the bush, and is expressed variously:

(1.) Sometimes it is called, his good pleasure. (2.) Sometimes, the good pleasure of his will, which is all one with the riches of his grace. (Eph. i. 7.) (3.) Sometimes it is expressed by goodness, pity, love, mercy, kindness, and the like. (Rom. ii. 4. Isa. lxiii. 9. Tit. iii. 4, 5.) (4.) Yea, he styles himself, "The Lord, the Lord God, merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." (Exod. xxxiv. 6, 7.)

Second. As the word "grace" signifieth all these, so it intimates to us, that all these are free acts of God, free love, free mercy, free kindness; hence we have other hints in the word about the nature of grace, as, 1. It is an act of God's will, which must needs be free; an act of his own will, of the good pleasure of his will; by each of these expressions is intimated, that grace is a free act of God's goodness towards the sons of men. 2. Therefore it is expressly said, "being justified freely by his grace." (Rom. iii. 24.) 3. "And when they had nothing to pay, he frankly forgave them both." (Luke vii. 42.) 4. And again, "Not for your sakes do I this, saith the Lord God, be it known unto you." (Ezek. xxxvi. 32. Deut. ix. 5.) 5. And therefore grace, and the deservings of the creature, are set in flat opposition one to another: "And if it be by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more grace; otherwise work is no more work." (Rom. xi. 6.)

The word "grace" therefore being understood, doth most properly set forth the true cause of man's happiness with God, not but that those expressions, love, mercy, goodness, pity, kindness, &c., and the like, have their proper place in our happiness also. Had not God loved us, grace had not acted freely in our salvation; had not God been merciful, good, pitiful, kind, he would have turned away from us, when he saw us in our blood. (Ezek. xvi.)

So then, when he saith, "By grace ye are saved," it is all one as if he had said, By the good-will, free mercy, and loving-kindness of God, ye

are saved; as the words conjoined with the text do also further manifest: "But God," saith Paul, "who is rich in mercy, for his great love where-with he loved us, even when we were dead in sin, hath quickened us together with Christ; by grace ye are saved."

Third. The words thus understood admit of these few conclusions. 1. That God, in saving of the sinner, hath no respect to the sinner's goodness; hence it is said, he is frankly forgiven, and freely justified. (Luke vii. 42. Rom. iii. 24.) 2. That God doth this to whom, and when he pleases, because it is an act of his own good pleasure. (Gal. i. 15, 16.) 3. This is the cause why great sinners are saved; for God pardoneth "according to the riches of his grace." (Eph. i. 7.) 4. This is the true cause that some sinners are so amazed and confounded at the apprehension of their own salvation; his grace is unsearchable, and by unsearchable grace God oft puzzles and confounds our reason. (Ezek. xvi. 62, 63. Acts ix. 6.) 5. This is the cause that sinners are so often recovered from their backslidings, healed of their wounds that they get by their falls, and helped again to rejoice in God's mercy. Why, he will be gracious to whom he will be gracious, and he will have compassion on whom he will have compassion. (Rom. ix. 15.)

Fourth. But I must not here conclude this point. We are here discoursing of the grace of God, and that by it we are saved; saved, I say, by the grace of God.

Now, God is set forth in the word unto us under a double consideration. 1. He is set forth in his own eternal power and Godhead; and as thus set forth, we are to conceive of him by his attributes of power, justice, goodness, holiness, everlastingness, &c. 2. But, then, we have him set forth in the word of truth as consisting of Father, Son, and Spirit; and although this second consideration containeth in it the nature of the Godhead, yet the first doth not demonstrate the persons in the Godhead. We are saved by the grace of God, that is, by the grace of the Father, who is God; by the grace of the Son, who is God; and by the grace of the Spirit, who is God.

Now, since we are said to be "saved by grace," and that the grace of God; and since also we find in the word, that in the Godhead there are Father, Son, and Holy Ghost, we must conclude, that it is by the grace of the Father, Son, and Spirit, that we are saved; wherefore grace is attributed to the Father, Son, and Holy Ghost, distinctly. 1. Grace is attributed to the Father, as these scriptures testify. Rom. vii. 25. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Philem. 3. 2. Grace also is attributed to the Son, and I first manifest it by all those texts above mentioned, as also by these that follow. 2 Cor. viii. 9; xiii. 14. Gal. vi. 18. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18. Philem. 25.

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Rev. xxii. 21. 3. It is also attributed to the Holy Ghost. (Zech. xii. 10. Heb. x. 29.) Now he is here called the Spirit of grace, because he is the author of grace as the Father and the Son.

So then it remaineth that I show you, First. How we are saved by the grace of the Father. Second. How we are saved by the grace of the Son. And, Third. How we are saved by the grace of the Spirit.

Of the Father's Grace.

First. How we are saved by the grace of the Father. Now this will I open unto you thus.

1. The Father by his grace hath bound up them that shall go to heaven in an eternal decree of election; and here indeed, as was showed at first, is the beginning of our salvation. (2 Tim. i. 9.) And election is reckoned not the Son's act, but the Father's: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." (Eph. i. 4.) Now this election is counted an act of grace; so then, at this present time also, there is a remnant according to the election of grace. (Rom. xi. 5.)

2. The Father's grace ordaineth, and giveth the Son to undertake for us our redemption: "The Father sent his Son to be the Saviour of the world, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; that in the ages to come he might show the exceeding riches of his grace in his kindness to us-ward through Christ Jesus." (1 John iv. 14. Eph. i. 7. John iii. 16; vi. 32, 33; xii. 49.)

3. The Father's grace giveth us to Christ to be justified by his righteousness, washed in his blood, and saved by his life. This Christ mentioneth, and tells us, it is his Father's will that they should be safe-coming at the last day, and that he had kept them all the days of his life, and they shall never perish. (John vi. 37—39; xvii. 2, 12.)

4. The Father's grace giveth the kingdom of heaven to those that he hath given to Jesus Christ: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." (Luke xii. 32.)

5. The Father's grace provideth, and layeth up in Christ for those that he hath chosen, a sufficiency of all spiritual blessings, to be communicated to them at their need, for their preservation in the faith, and faithful perseverance through this life; "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. i. 9. Eph. i. 3, 4.)

6. The Father's grace saveth us by the blessed and effectual call that he giveth us to the fellowship of his Son Jesus Christ. (1 Cor. i. 9. Gal. i. 15.)

7. The Father's grace saveth us by multiplying pardons to us for Christ's sake, day by day: "In

whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." (Eph. i. 7.)

8. The Father's grace saveth us, by exercising patience and forbearance towards us all the time of our ungeneracy. (Rom. iii. 24.)

9. The Father's grace saveth us, by holding of us fast in his hand, and by keeping of us from all the power of the enemy. "My Father," saith Christ, "that gave them me, is greater than all; and no man can pull them out of my Father's hand." (John x. 29.)

10. What shall I say? The Father's grace saveth us, by accepting of our persons and services, by lifting up the light of his countenance upon us, by manifesting of his love unto us, and by sending of his angels to fetch us to himself, when we have finished our pilgrimage in this world.

Of the Grace of the Son.

Second. I come now to speak of the grace of the Son; for as the Father putteth forth his grace in the saving of the sinner, so doth the Son put forth his: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." (2 Cor. viii. 9.)

Here you see also, that the grace of our Lord Jesus Christ is brought in as a partner with the grace of his Father, in the salvation of our souls. Now this is the grace of our Lord Jesus Christ; "he was rich, but for our sakes he became poor, that we through his poverty might be made rich."

To inquire, then, into this grace, this condescending grace of Christ, and that by searching out how rich Jesus Christ was, and then how poor he made himself, that we through his poverty might have the riches of salvation.

First. How rich was Jesus Christ?

To which I answer, 1. Generally. 2. Particularly.

1. Generally. He was rich as the Father: "All things that the Father hath," saith he, "are mine." Jesus Christ he is the Lord of all, God over all, blessed for ever. "He thought it no robbery to be equal with God," being naturally and eternally God, as the Father, (John x. 30; xvi. 15. Acts x. 36. Phil. ii. 6. Rom. ix. 4, 5;) but of his Godhead he could not strip himself.

2. Particularly. Jesus Christ had glory with the Father, yea, a manifold glory with him, which he stripped himself of.

(1.) He had the glory of dominion; he was Lord of all the creatures, they were under him upon a double account: first, as he was their Creator, (Col. i. 16;) secondly, as he was made the heir of God, (Heb. i. 2.)

(2.) Therefore the glory of worship, reverence, and fear, from all creatures, was due unto him; the worship, obedience, subjection, and service of angels, were due unto him; the fear, honour, and

glory of kings, and princes, and judges of the earth, were due unto him; the obedience of the sun, moon, stars, clouds, and all vapours, was due unto him; all dragons, deeps, fire, hail, snow, mountains and hills, beasts, cattle, creeping things, and flying fowls, the service of them all, and their worship, were due unto him. (Ps. cxlviii.)

(3.) The glory of the heavens themselves was due unto him; in a word, heaven and earth were his.

(4.) But above all, the glory of communion with his Father was his; I say, the glory of that unspeakable communion that he had with the Father before his incarnation, which alone was worth ten thousand worlds, that was ever his.

(5.) But, again; As Jesus Christ was possessed with this, so, besides, he was Lord of life: this glory also was Jesus Christ's: in him was life, therefore he is called the Prince of it: because it was in him originally as in the Father. (Acts iii. 15.) He gave to all life and breath; and all things, angels, men, beasts, they had all their life from him.

(6.) Again; As he was Lord of glory, and Prince of life, so he was also Prince of peace, (Isa. ix. 6,) and by him was maintained that harmony and goodly order which were among things in heaven, and things on earth.

Take things briefly in these few particulars: 1. The heavens were his, and he made them. 2. Angels were his, and he made them. 3. The earth was his, and he made it. 4. Man was his, and he made him.

Now this heaven he forsook for our sakes; "He came into the world to save sinners." (1 Tim. i. 15.)

He was made lower than the angels for the suffering of death. (Heb. ii. 9.) When he was born, he made himself, as he saith, a worm, or one of no reputation; he became the reproach and byword of the people, he was born in a stable, laid in a manger, earned his bread with his labour, being by trade a carpenter. (Ps. xxii. 6. Phil. ii. 7. Mark vi. 3.) When he betook himself to his ministry, he lived upon the charity of the people. When other men went to their own houses, Jesus went to the Mount of Olives. Hark what himself saith for the clearing of this: "Foxes have holes, and birds of the air have nests, but the Son of man hath not whereon to lay his head." (Luke viii. 2, 3. John vii. 35; viii. 1. Luke ix. 58.) He denied himself of this world's good.

Again; As he was Prince of life, so he for our sakes laid down that also; for so stood the matter, that he or we must die; but the grace that was in his heart wrought with him to lay down his life: "He gave his life a ransom for many." "He laid down his life that we might have life." "He gave his flesh and blood for the life of the world." "He laid down his life for his sheep."

Again; He was a Prince of peace, but he forsook his peace also. 1. He laid aside peace

with the world, and chose upon that account to be a man of sorrows, and acquainted with grief, and therefore was persecuted from his cradle to his cross, by kings, rulers, &c. 2. He laid aside his peace with his Father, and made himself the object of his Father's curse, inasmuch that the Lord smote, struck, and afflicted him: and in conclusion hid his face from him, as he expressed with great crying, at the hour of his death.

But perhaps some may say, What need was there that Jesus Christ should do all this? could not the grace of the Father save us without this condescension of the Son?

Ans. As there is grace, so there is justice in God: and man having sinned, God concluded to save him in a way of righteousness; therefore it was absolutely necessary that Jesus Christ should put himself into our very condition, sin only excepted. 1. Now by sin we had lost the glory of God; therefore Jesus Christ lays aside the glory that he had with the Father. (Rom. iii. 23. John xvii. 5.) 2. Man by sin had shut himself out of an earthly paradise; and Jesus Christ will leave his heavenly paradise to save him. (Gen. iii. 24. 1 Tim. i. 15. John vi. 38.) 3. Man by sin had made himself lighter than vanity; and this Lord God, Jesus Christ, made himself lower than the angels to redeem him. (Isa. xl. 17. Heb. ii. 7.) 4. Man by sin lost his right to the creatures; and Jesus Christ will deny himself of a whole world to save him. (Luke ix. 58.) 5. Man by sin had made himself subject to death; but Jesus Christ will lose his life to save him. (Rom. vi. 23.) 6. Man by sin had procured to himself the curse of God; but Jesus Christ will bear that curse in his own body to save him. (Gal. iii. 13.) 7. Man by sin had lost peace with God; but this would Jesus Christ lose also, to the end man might be saved. 8. Man should have been mocked of God; therefore Christ was mocked of men. 9. Man should have been scourged in hell; but to hinder that Jesus was scourged on earth. 10. Man should have been crowned with ignominy and shame; but to prevent that Jesus was crowned with thorns. 11. Man should have been pierced with the spear of God's wrath; but to prevent that, Jesus was pierced both by God and men. 12. Man should have been rejected of God and angels; but to prevent that, Jesus was forsaken of God, and denied, hated, and rejected of men. (Isa. xlviii. 22. Matt. xxvii. 46. Prov. i. 24—26. Ps. ix. 17; xi. 6; xxii. 7. Matt. xxvii. 26, 39. Dan. xii. 2. John xix. 2—5, 37. Numb. xxiv. 8. Zech. xii. 10.)

I might thus enlarge, and that by authority from this text, "He became poor, that we through his poverty might be made rich." All the riches he stripped himself of, it was for our sakes; all the sorrows he underwent, it was for our sakes; to the least circumstance of the sufferings of Christ, there was a necessity that so it should be, all was for our sakes: "For our sakes he became poor, that ye through his poverty might be made rich."

And you see the argument that prevailed with Christ to do this great service for man, the grace that was in his heart; as also the prophet saith, "In his love and in his pity he redeemed them;" according to this in the Corinthians, "You know the grace of our Lord Christ:" both which agree with the text, "By grace ye are saved."

I say, this was the grace of the Son, and the exercise thereof; the Father therefore shows his grace one way, and the Son his another. It was not the Father, but the Son, that left his heaven for sinners: it was not the Father, but the Son, that spilt his blood for sinners. The Father indeed gave the Son, and blessed be the Father for that; and the Son gave his life and blood for us, and blessed be the Son for that.

But methinks we should not yet have done with this grace of the Son. Thou Son of the Blessed, what grace was manifest in thy condescension! Grace brought thee down from heaven, grace stripped thee of thy glory, grace made thee poor and despicable, grace made thee bear such burdens of sin, such burdens of sorrow, such burdens of God's curse, as are unspeakable. O Son of God! grace was in all thy tears, grace came bubbling out of thy side with thy blood, grace came forth with every word of thy sweet mouth. (Ps. xlv. 2. Luke iv. 22.) Grace came out where the whip smote thee, where the thorns pricked thee, where the nails and spear pierced thee. O blessed Son of God! here is grace indeed! unsearchable riches of grace! unthought-of riches of grace! grace to make angels wonder, grace to make sinners happy, grace to astonish devils! And what will become of them that trample under foot this Son of God?

Of the Grace of the Spirit.

Third. I come now to speak of the grace of the Spirit; for he also saveth us by his grace.

The Spirit, I told you, is God, as the Father and the Son, and is therefore also the author of grace, yea, and it is also absolutely necessary that he put forth his grace also, or else no flesh can be saved. The Spirit of God hath his hand in saving of us many ways; for they that go to heaven, as they must be beholden to the Father and the Son, so also to the Spirit of God. The Father chooseth us, giveth us to Christ, and heaven to us, and the like. The Son fulfils the law for us, takes the curse of the law from us, bears in his own body our sorrows, and sets us justified in the sight of God. The Father's grace is showed in heaven and earth; the Son's grace is showed on the earth, and on the cross; and the Spirit's grace must be showed in our souls and bodies, before we come to heaven.

Quest. But some may say, Wherein doth the saving grace of the Spirit appear?

Ans. In many things. In taking possession of us for his own; in his making of us his house and habitation, (1 Cor. iii. 16; vi. 19. Eph. ii. 21, 22;) so that though the Father and the Son have both gloriously put forth gracious acts in order to our

salvation, yet the Spirit is the first that makes seizure of us. Christ, therefore, when he went away, said not, that he would send the Father, but the Spirit, and that he should be in us for ever: "If I depart," said Christ, "I will send him, the Spirit of truth, the Comforter." (John xiv. 16; xvi. 7, 13.)

The Holy Spirit coming into us, and dwelling in us, worketh out many salvations for us now, and each of them in order also to our being saved for ever.

1. He saveth us from our darkness, by illuminating of us; hence he is called "the Spirit of revelation," because he openeth the blind eyes, and so consequently delivereth us from that darkness, which else would drown us in the deeps of hell. (Eph. i. 17.)

2. He it is that convinceth us of the evil of our unbelief, and that shows us the necessity of our believing in Christ; without the conviction of this we should perish. (John xvi. 9.)

3. This is that finger of God, by which the devil is made to give place unto grace, by whose power else we should be carried headlong to hell. (Luke xi. 20—22.)

4. This is he that worketh faith in our hearts, without which neither the grace of the Father, nor the grace of the Son, can save us; "For he that believeth not shall be damned." (Rom. xv. 13. Mark xvi. 16.)

5. This is he by whom we are born again; and he that is not so born can neither see nor inherit the kingdom of heaven. (John iii. 3—7.)

6. This is he that setteth up his kingdom in the heart, and by that means keepeth out the devil after he is cast out; which kingdom of the Spirit, whoever wanteth, they lie liable to a worse possession of the devil than ever. (Matt. xii. 43. Luke xi. 24, 25.)

7. By this Spirit we come to see the beauty of Christ, without a sight of which we should never desire him, but should certainly live in the neglect of him, and perish. (John xvi. 14. 1 Cor. ii. 9—13. Isa. liii. 1, 2.)

8. By this Spirit we are helped to praise God acceptably; but without it, it is impossible to be heard unto salvation. (Rom. viii. 26. Eph. vi. 18. 1 Cor. xiv. 15.)

9. By this blessed Spirit the love of God is shed abroad in our hearts, and our hearts are directed into the love of God. (Rom. v. 5. 2 Thess. ii. 13.)

10. By this blessed Spirit we are led from the ways of the flesh into the ways of life; and by it our mortal body, as well as our immortal soul, is quickened in the service of God. (Gal. v. 18, 25. Rom. viii. 11.)

11. By this good Spirit we keep that good thing, even the seed of God, that at the first by the word of God was infused into us, and without which we are liable to the worst damnation. (1 John iii. 9. 1 Pet. i. 23. 2 Tim. i. 14.)

12. By this good Spirit we have help and light against all the wisdom and cunning of the world,

which putteth forth itself in its most cursed sophistications, to overthrow the simplicity that is in Christ. (Matt. x. 19, 20. Mark xiii. 11. Luke xii. 11, 12.)

13. By this good Spirit our graces are maintained in life and vigour; as faith, hope, love, a spirit of prayer and every grace. (2 Cor. iv. 13. Rom. xv. 13. 2 Tim. i. 7. Eph. vi. 18. Tit. iii. 5.)

14. By this good Spirit we are sealed to the day of redemption. (Eph. i. 14.)

15. And by this good Spirit we are made to wait with patience until the redemption of the purchased possession comes. (Gal. v. 5.)

Now all these things are so necessary to our salvation, that I know not which of them can be wanting; neither can any of them be by any means attained but by this blessed Spirit.

And thus have I, in a few words, showed you the grace of the Spirit, and how it putteth forth itself towards the saving of the soul. And verily, Sirs, it is necessary that you know these things distinctly; to wit, the grace of the Father, the grace of the Son, and the grace of the Holy Ghost; for it is not the grace of one, but of all these three, that saveth him that shall be saved indeed.

The Father's grace saveth no man without the grace of the Son; neither doth the Father and the Son save any without the grace of the Spirit; for as the Father loves, the Son must die, and the Spirit must sanctify, or no soul must be saved.

Some think that the love of the Father, without the blood of the Son, will save them, but they are deceived; for "without shedding of blood is no remission." (Heb. ix. 22.)

Some think that the love of the Father, and blood of the Son, will do, without the holiness of the Spirit of God, but they are deceived also; for "if any man have not the Spirit of Christ, he is none of his." And again, "Without holiness no man shall see the Lord." (Rom. viii. 9. Heb. xii. 14.)

There is a third sort, that think the holiness of the Spirit is sufficient of itself; but they, if they had it, are deceived also; for it must be the grace of the Father, the grace of the Son, and the grace of the Spirit jointly, that must save them.

But yet, as these three do put forth grace jointly and truly in the salvation of a sinner, so they put it forth, as I also have showed you before, after a diverse manner. The Father designs us for heaven, the Son redeems from sin and death, and the Spirit makes us meet for heaven, not by electing, that is the work of the Father; not by dying, that is the work of the Son, but by his revealing Christ, and applying Christ to our souls, by shedding the love of God abroad in our hearts by sanctifying of our souls, and taking possession of us as an earnest of our possession of heaven.

QUEST. III.—WHO ARE THEY THAT ARE TO BE SAVED BY GRACE?

I come now to the third particular, namely, to

show you who they are that are to be saved by grace.

First. Not the self-righteous; not they that have no need of the Physician: "The whole have no need of the Physician," said Christ: "I come not to call the righteous, but sinners to repentance." (Mark ii. 17.) And again, "He hath filled the hungry with good things, but sends the rich empty away." (Luke i. 53.) Now when I say, not the self-righteous, nor the rich, I mean not that they are utterly excluded; for St. Paul was such a one: but he saveth not such, without he first awaken them to see they have need to be saved by grace.

Second. The grace of God saveth, not him that hath sinned the unpardonable sin. There is nothing left for him but a certain fearful looking for of judgment, which shall devour the adversaries. (Heb. x. 26, 27.)

Third. The sinner that persevereth in final impenitency and unbelief shall be damned. (Luke xiii. 3, 5. Rom. ii. 2—5. Mark xvi. 15, 16.)

Fourth. That sinner whose mind the god of this world hath blinded, that the glorious light of the gospel of Christ, who is the image of God, can never shine into him, is lost, and must be damned. (2 Cor. iv. 3, 4.)

Fifth. The sinner that maketh religion his cloak for wickedness, he is a hypocrite, and continuing so, must certainly be damned. (Ps. cxv. 5. Isa. xxxiii. 14. Matt. xxiv. 50, 51.)

Sixth. In a word, every sinner that persevereth in his wickedness, shall not inherit the kingdom of heaven: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." (1 Cor. vi. 9—12. Eph. v. 5, 6.)

Quest. But what kind of sinners shall then be saved?

Ans. Those of all these kinds that the Spirit of God shall bring the Father by Jesus Christ. These, I say, and none but these, can be saved; because else the sinners might be saved without the Father, or without the Son, or without the Spirit.

Now, in all that I have said, I have not in the least suggested that any sinner is rejected, because his sins, in the nature of them, are great. Christ Jesus came into the world to save the chief of sinners. It is not therefore the greatness of, but the continuance in sins, that indeed damneth the sinner; but I always exclude him that hath sinned against the Holy Ghost. That it is not the greatness of sin that excludeth the sinner, is evident,

1. From the words before the text, which do give an account of what kind of sinners were here saved by grace; as namely, they that were dead

in trespasses and sins, those that walked in these sins, "according to the course of this world, even according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." (Eph. ii. 2, 3.)

2. It is evident also from the many sinners that we find to be saved, by the revealed will of God; for in the word we have mention made of the salvation of great sinners, where their names and their sins stand recorded for our encouragement. As, (1.) You read of Manasseh, who was an idolater, a witch, a persecutor; yea, a rebel against the word of God, sent unto him by the prophets; and yet this man was saved. (2 Chron. xxxiii. 2—13. 2 Kings xxi. 16.) (2.) You read of Mary Magdalene, in whom was seven devils. Her condition was dreadful; yet she was saved. (Luke viii. 2.) (3.) You read of the man that had a legion of devils in him. Oh, how dreadful was his condition! and yet by grace he was saved. (Mark v. 1—10.) (4.) You read of them that murdered the Lord Jesus, and how they were converted and saved. (Acts ii. 23.) (5.) You read of the exorcists in Acts xix. 13; how they closed with Christ, and were saved by grace. (6.) You read of Saul the persecutor, and how he was saved by grace. (Acts ix. 15.)

Obj. But, thou sayest, I am a backslider.

Ans. (1.) So was Noah, and yet he found grace in the eyes of the Lord. (Gen ix. 21, 22.) (2.) So was Lot, and yet God saved him by grace. (Gen. xix. 35. 2 Pet. ii. 7—9.) (3.) So was David, yet by grace he was forgiven his iniquities. (2 Sam. xii. 7—13.) (4.) So was Solomon, and a great one too; yet by grace his soul was saved. (Ps. lxxxix. 28—34.) (5.) So was Peter, and that a dreadful one; yet by grace he was saved. (Matt. xxvi. 69—74. Mark xvi. 7. Acts xv. 7—11.) (6.) Besides, for further encouragement, read Jeremiah iii.; xxxiii. 25, 26; li. 5. Ezek. xxxvi. 25. Hos. xiv. 1—4; and stay thyself, and wonder at the riches of the grace of God.

Quest. But how should we find out what sinners shall be saved? All, it seems, shall not; besides, for aught can be gathered by what you have said, there is as bad saved as damned, set him that hath sinned the unpardonable sin aside.

Ans. True; there are as bad saved as damned. But to this question, (1.) They that are effectually called are saved. (2.) They that believe on the Son of God shall be saved. (3.) They that are sanctified and preserved in Christ, shall be saved. (4.) They that take up the cross daily, and follow Christ, shall be saved.

Take a catalogue of them thus:

1. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Mark xvi. 16. Acts xvi. 31.)
2. "Confess with thy mouth the Lord Jesus, and

believe in thine heart that God hath raised him from the dead, and thou shalt be saved." (Rom. x. 9.) 3. "Be justified by the blood of Christ, and thou shalt be saved." (Rom. v. 9.) 4. "Be reconciled to God by the death of his Son, and thou shalt be saved by his life." (Rom. v. 10.) 5. "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved." (Acts ii. 21.)

See some other scriptures :

"He shall save the humble person." (Job xxii. 29.) "Thou shalt save the afflicted people." (Ps. xviii. 27.) "He shall save the children of the needy." (Ps. lxxii. 4.) "He shall save the souls of the needy." (Ps. lxxii. 13.) "O thou, my God, save thy servant that trusteth in thee." (Ps. lxxxvi. 2.) "He will fulfil the desire of them that fear him : he will hear their cry, and will save them." (Ps. cxlv. 19.)

But, sinner, if thou wouldst indeed be saved, beware of these four things :

1. Beware of delaying repentance. Delays are dangerous and damnable : they are dangerous because they harden the heart ; they are damnable because their tendency is to make thee outstand the time of grace. (Ps. xcv. 7. Heb. iii.—xii.)

2. Beware of resting in the word of the kingdom, without the spirit and power of the kingdom of the gospel ; for the gospel coming in word only, saves nobody ; for the kingdom of God, or the gospel, where it comes to salvation, is not in word, but in power. (1 Thess. i. 4—6. 1 Cor. iv. 19.)

3. Take heed of living in a profession a life that is provoking to God ; for that is the way to make him cast thee away in his anger.

4. Take heed that thy inside and outside be alike, and both conformable to the word of his grace ; labour to be like the living creatures which thou mayest read of in the book of the prophet Ezekiel, whose appearance and themselves were one. (Ezek. x. 22.)

In all this, I have advertised you not to be content without the power and Spirit of God in your hearts, for without him you partake of none of the grace of the Father or Son, but will certainly miss of the salvation of the soul.

QUEST. IV.—HOW IT APPEARS, THAT THEY THAT ARE SAVED, ARE SAVED BY GRACE ?

This fourth question requireth that some demonstration be given of the truth of this doctrine ; to wit, that they that are saved are saved by grace.

What hath been said before hath given some demonstration of the truth ; wherefore first repeating, in a few words, the sum of what hath been said already, I shall come to further proof. 1. That this is true, the Scriptures testify, because God chose them to salvation before they had done good. (Rom. ix. 11.) 2. Christ was ordained to be their Saviour before the foundation of the world. (Eph. i. 4. 1 Pet. i. 19—21.) 3. All things that concur and go to our salvation, were also in

the same laid up in Christ, to be communicated in the dispensation of the fulness of times to them that shall be saved. (Eph. i. 3, 4. 2 Tim. i. 9. Eph. i. 10 ; iii. 8—11. Rom. viii. 30.)

Again ; as their salvation was contrived by God, so, as was said, this salvation was undertaken by one of the three ; to wit, the Son of the Father. (John i. 29. Isa. xlvi. 16.)

Had there been a contrivance in heaven about the salvation of sinners on earth, yet if the result of that contrivance had been, that we should be saved by our own good deeds, it would not have been proper for an apostle or an angel to say, "By grace ye are saved." But now, when a council is held in eternity about the salvation of sinners in time, and when the result of that council shall be, that the Father, the Son, and the Holy Ghost will themselves accomplish the work of this salvation, this is grace, this is naturally grace, grace that is rich and free. Yea, this is unthought-of grace. I will say it again, this is unthought-of grace ; for who could have thought that a Saviour had been in the bosom of the Father, or that the Father would have given him to be the Saviour of men, since he refused to give him to be the Saviour of angels. (Heb. ii. 16, 17.)

Again ; could it have been thought that the Father would have sent his Son to be the Saviour, we should in reason have thought also that he would never have taken the work wholly upon himself, especially that fearful, dreadful, soul-astonishing, and amazing part thereof ! Who could once have imagined that the Lord Jesus would have made himself so poor as to stand before God in the nauseous rags of our sins, and subject himself to the curse and death that were due to our sin ? but thus he did to save us by grace.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i. 3—7.)

Again ; if we consider the terms and conditions upon which this salvation is made over to them that are saved, it will further appear we are saved by grace.

1. The things that immediately concern our justification and salvation, they are offered, yea, given to us freely, and we are commanded to receive them by faith. Sinner, hold up thy lap. God so loved the world, that he giveth his Son, that he giveth his righteousness, that he giveth his Spirit, and the kingdom of heaven. (John iii. 16. Rom. v. 17. 2 Cor. i. 21, 22. Luke xii. 32.)

2. He also giveth repentance, he giveth faith, he giveth everlasting consolation, and good hope through grace. (Acts v. 30, 31. Phil. i. 29. 2 Thess. ii. 16.)

3. He giveth pardon, he giveth more grace, to keep us from sinking into hell, than we have sin to sink us in thither. (Acts v. 31. Prov. iii. 34. James iv. 6. 1 Pet. v. 5.)

4. He hath made all these things over to us in a covenant of grace. We call it a covenant of grace, because it is in opposition to the covenant of works, and because it is established to us in the doing of Christ, founded in his blood, stablished upon the best promises made to him, and to us by him: "For all the promises in him are yea, and in him amen, to the glory of God by us." (2 Cor. i. 20.)

But to pass these, and to come to some other demonstrations for the clearing of this.

First, Let us a little consider,

What man is, upon whom the Father, the Son, and the Spirit, bestows this grace.

By nature he is an enemy to God, an enemy in his mind: "The carnal mind is enmity to God; for it is not subject to the law of God, neither indeed can be." (Col. i. 21. Rom. viii. 7.)

So that the state of man was this: he was not only over-persuaded on a sudden to sin against God, but he drank this sin like water, into his very nature, mingled it with every faculty of his soul, and member of his body; by the means of which he became alienated from God, and an enemy to him in his very heart; and wilt thou, O Lord, as the Scripture hath it, "and dost thou open thine eyes upon such an one?" (Job xiv. 3;) yea, open thy heart, and take this man, not into judgment, but into mercy with thee?

Further; man; by his sin, had not only given himself to be a captive-slave to the devil; but continuing in his sin, he made head against his God, struck up a covenant with death, and made an agreement with hell; but for God to open his eyes upon such an one, and to take hold of him by riches of grace, this is amazing. (Isa. xxviii. 16—18.)

See where God found the Jew when he came to look upon him to save him: "As for thy nativity," says God, "in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all; none eye pitied thee, to do any of these things to thee, to have compassion on thee; but thou wast cast into the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thy blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. Now, when I passed by thee, and looked upon thee, behold thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with

thee, saith the Lord God, and thou becamest mine." Sinner, see further into 'the chapter, Ezek. xvi. All this is the grace of God: every word in this text smells of grace.

But before I pass this, let us a little take notice of—

The carriage of God to man, and again of man to God in his conversion.

First. Of God's carriage to man. He comes to him while he is in his sins, in his blood; he comes to him now, not in the heat and fire of his jealousy, but in the cool of the day, in unspeakable gentleness, mercy, pity, and bowels of love; not in clothing himself with vengeance, but in a way of entreaty, and meekly beseecheth the sinner to be reconciled unto him. (2 Cor. v. 19, 20.)

It is expected among men that he which giveth the offence should be the first in seeking peace; but, sinner, betwixt God and man it is not so; not that we loved God, not that we chose God; but God was in Christ, reconciling the world unto himself, not imputing their trespasses to them. God is the first that seeketh peace; and, as I said, in a way of entreaty, he bids his ministers pray you in Christ's stead; "as if God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." O sinner, wilt thou not open? Behold, God the Father, and his Son Jesus Christ, stand both at the door of thy heart, beseeching thee for favour from thee, that thou wilt be reconciled to them, with promise, if thou wilt comply, to forgive thee all thy sins. Oh grace! oh amazing grace! To see a prince entreat a beggar to receive an alms, would be a strange sight; to see a king entreat the traitor to accept of mercy, would be a stranger sight than that; but to see God entreat a sinner, to hear Christ say, "I stand at the door and knock," with a heart full, and a heaven full of grace to bestow upon him that opens; this is such a sight as dazzles the eyes of angels. What sayest thou now, sinner. Is not this God rich in mercy? hath not this God great love for sinners? Nay, further, that thou mayest not have any ground to doubt that all this is but complementing, thou hast also here declared that God hath made his Christ "to be sin for us, who knew no sin; that we might be made the righteousness of God in him." If God would have stuck at any thing, he would have stuck at the death of his Son, but "he delivered him up for us" freely; "how shall he not then with him freely give us all things?" (Rom. viii. 32.)

But this is not all. God doth not only beseech thee to be reconciled to him; but further, for thy encouragement, he hath pronounced in thy hearing exceeding great and precious promises, and hath confirmed them by an oath, that by two immutable things in which it is not possible that God should lie, we might have a strong consolation who have fled for a refuge to lay hold on the hope set before us. (Heb. vi. 18, 19. Isa. i. 18; lv. 6, 7. Jer. li. 6.)

Second. Let us come now to the carriage of these sinners to God, and that from the first day he beginneth to deal with their souls, even to the time that they are to be taken up into heaven. And,

1. To begin with God's ordinary dealing with sinners; when at first he ministereth conviction to them by his word, how strangely do they behave themselves! They love not to have their consciences touched; they like not to ponder upon what they have been, what they are, or what is like to become of them hereafter; such thoughts they count unmanly, hurtful, disadvantageous; therefore "they refused to hearken, they pulled away the shoulder, they stopped their ears, that they should not hear." (Zech. vii. 11.) And now they are for anything rather than the word: an alehouse, a whorehouse, a playhouse, sports, pleasures, sleep, the world, and what not, so they may stave off the power of the word of God.

2. If God now comes up closer to them, and begins to fasten conviction upon the conscience, though such conviction be the first step to faith and repentance, yea, and to life eternal, yet what shifts will they have to forget them, and wear them off! Yea, although they now begin to see that they must either turn or burn, yet oftentimes, even then, they will study to waver a present conversion: they object, they are too young to turn yet; seven years hence is time enough, when they are old, or come upon a sick bed. Oh, what an enemy is man to his own salvation! I am persuaded that God hath visited some of you often with his word, even twice, and thrice, and you have thrown water as fast as he hath by the word cast fire upon your conscience. Christian, what had become of thee, if God had taken thy denial for an answer, and said, Then will I carry the word of salvation to another, and he will hear it? Sinner, turn, says God. Lord, I cannot tend it, says the sinner. Turn or burn, says God. I will venture that, says the sinner. Turn and be saved, says God. I cannot leave my pleasures, says the sinner; sweet sins, sweet pleasures, sweet delights, says the sinner. But what grace is it in God thus to parley with the sinner! Oh, the patience of God to a poor sinner! What if God should now say, Then get thee to thy sins, get thee to thy delights, get thee to thy pleasures; take them for thy portion, they shall be all thy heaven, all thy happiness, and all thy portion?

3. But God comes again, and shows the sinner the necessity of turning now; now, or not at all; yea, and giveth the sinner this conviction so strongly, that he cannot put it off. But behold the sinner has one spark of enmity still. If he must needs turn now, he will either turn from one sin to another, from great ones to little ones, from many to few, or from all to one, and there stop. But perhaps convictions will not thus leave him. Why, then, he will turn from profaneness to the law of Moses, and will dwell as long as God will

let him upon his own seeming goodness. And now observe him: he is a great stickler for legal performance; now he will be a good neighbour, he will pay every man his own, will leave off his swearing, the alehouse, his sports, and carnal delights; he will read, pray, talk of Scripture, and be a very busy one in religion, such as it is; now he will please God, and make him amends for all the wrong he hath done him, and will feed him with chapters, and prayers, and promises, and vows, and a great many more such dainty dishes as these; persuading himself that now he must needs be fair for heaven, and thinks besides, that he serveth God as well as any man in England can; but all this while he is as ignorant of Christ as the stool he sits on, and no nearer heaven than was the blind Pharisee, only he has got in a cleaner way to hell than the rest of his neighbours are: "There is a generation that are pure in their own eyes, and yet are not purged from their filthiness." (Prov. xxx. 12.)

Might not God now cut off this sinner, and cast him out of his sight; might he not leave him here to his own choice, to be deluded by, and to fall in his own righteousness, because he trusteth to it, and commits iniquity? (Ezek. xxxiii. 13.) But grace, preventing grace, preserves him. It is true, this turn of the sinner, as I said, is a turning short of Christ. But,

4. God in this way of the sinner will mercifully follow him, and show him the shortness of his performances, the emptiness of his duties, and the uncleanness of his righteousness. (Isa. xxviii. 20; lxi. 6.) This I speak of the sinner, the salvation of whose soul is graciously intended and contrived of God; for he shall by gospel-light be wearied out of all; he shall be made to see the vanity of all, and that the personal righteousness of Jesus Christ, and that only, is it which of God is ordained to save the sinner from the due reward of his sins. But behold, the sinner now, at the sight and sense of his own nothingness, falleth into a kind of despair; for although he hath it in him to presume of salvation, through the delusiveness of his own good opinion of himself, yet he hath it not in himself to have a good opinion of the grace of God, in the righteousness of Christ. Wherefore he concludeth, that if salvation be alone of the grace of God through the righteousness of Christ, and that all of a man's own is utterly rejected, as to the justification of his person with God, then he is cast away. Now, the reason of this sinking of heart is the sight that God hath given him, a sight of the uncleanness of his best performance; the former sight of his immoralities did somewhat distress him, and make him betake himself to his own good deeds to ease his conscience; wherefore this was his prop, his stay; but behold, now God hath taken this from under him, and now he falls; wherefore his best doth also now forsake him, and flies away like the morning dew, or a bird, or as the chaff that is driven with the whirl-

wind, and the smoke out of a chimney. (Hos. ix. 11; xiii. 3.)

Besides; this revelation of the emptiness of his own righteousness brings also with it a further discovery of the naughtiness of his heart, in its hypocrisies, pride, unbelief, hardness of heart, deadness, and backwardness to all gospel and new-covenant obedience; which sight of himself lies like millstones upon his shoulders, and sinks him yet further into doubts and fears of damnation. For, bid him now receive Christ, he answers, He cannot, he dares not. Ask him why he cannot, he will answer, he has no faith nor hope in his heart. Tell him that grace is offered him freely; he says, But I have no heart to receive it. Besides, he finds not, as he thinks, any gracious disposition in his soul, and therefore concludes he doth not belong to God's mercy, nor hath an interest in the blood of Christ, and therefore dares not presume to believe; wherefore, as I said, he sinks in his heart, he dies in his thoughts, he doubts, he despairs, and concludes he shall never be saved.

5. But behold, the God of all grace leaveth him not in his distress, but comes up now to him closer than ever; he sends the Spirit of adoption, the blessed Comforter, to him, to tell him "God is love," and therefore not willing to reject the broken in heart; bids him cry, and pray for an evidence of mercy to his soul, and says, "Peradventure you may be hid in the day of the Lord's anger." At this the sinner takes some encouragement, yet he can get no more than that which will hang upon a mere probability, which by the next doubt that ariseth in the heart is blown quite away, and the soul left again in his first plight, or worse: where he lamentably bewails his miserable state, and is tormented with a thousand fears of perishing; for he hears not a word from heaven, perhaps for several weeks together: wherefore unbelief begins to get the mastery of him, and takes off the very edge and spirit of prayer, and inclination to hear the word any longer; yea, the devil also claps in with these thoughts, saying, that all your prayers, and hearing, and reading, and godly company, which you frequent, will rise up in judgment against you at last; therefore better it is, if you must be damned, to choose as easy a place in hell as you can. The soul at this, being quite discouraged, thinks to do as it had been taught, and with dying thoughts it begins to faint when it goeth to prayer, or to hear the word; but behold, when all hope seems to be quite gone, and the soul concludes, I die, I perish, in comes on a sudden the Spirit of God again, with some good word of God, which the soul never thought of before; which word of God commands a calm in the soul, makes unbelief give place, encourageth to hope and wait upon God again; perhaps it gives some little sight of Christ to the soul, and of his blessed undertaking for sinners. But behold, so soon as the power of things does again begin to wear off the heart, the sinner gives place to unbelief, questions God's

mercy, and fears damning again; he also entertains hard thoughts of God and Christ, and thinks former encouragements were fancies, delusions, or mere thinkso's. And why doth not God now cast the sinner to hell, for his thus abusing his mercy and grace? Oh no! "He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion;" wherefore "goodness and mercy shall follow him all the days of his life, that he may dwell in the house of the Lord for ever." (Ps. xxiii. 6.)

6. God therefore, after all these provocations, comes by his Spirit to the soul again, and brings sealing grace and pardon to the conscience, testifying to it, that its sins are forgiven, and that freely, for the sake of the blood of Christ. And now has the sinner such a sight of the grace of God in Christ, as kindly breaks his heart with joy and comfort; now the soul knows what it is to eat promises; it also knows what it is to eat and drink the flesh and blood of Jesus Christ by faith; now it is driven by the power of his grace to its knees, to thank God for forgiveness of sins, and for hopes of an inheritance amongst them that are sanctified by faith which is in Christ; now it hath a calm and sunshine; now "he washeth his steps with butter, and the rock pours him out the rivers of oil." (Job xxix. 6.)

7. But after this, perhaps the soul grows cold again; it also forgets the grace received, and waxeth carnal; begins again to itch after the world, loseth the life and savour of heavenly things, grieves the Spirit of God, woefully backslides, casteth off closet-duties; quite, or else retains only the formality of them; is a reproach to religion, grieves the heart of them that are awake and tender of God's name, &c. But what will God do now? Will he take this advantage to destroy the sinner? No. Will he let him alone in his apostasy? No. Will he leave him to recover himself by the strength of his now languishing graces? No. What then? Why, he will seek this man out till he finds him, and brings him home to himself again: "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out, as a shepherd seeketh out his flock, in the day that he is among the sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered. I will seek that which was lost, and bring again that which was driven away; I will bind that which was broken, and will strengthen that which was sick." (Ezek. xxxiv. 11, 16.)

Thus he dealt with the man that went down from Jerusalem to Jericho, and fell among thieves: and thus he dealt with the prodigal you read of also. (Luke x. 30—35; xv. 20.)

Of God's ordinary way of fetching the backslider home, I will not now discourse, namely, whether he always breaketh his bones for his sins, as he broke David's: or whether he will all the days of their life, for this, leave them under guilt

and darkness; or whether he will kill them now, that they may not be damned in the day of judgment, as he dealt with them at Corinth. (1 Cor. xi. 30—32.) He is wise, and can tell how to embitter backsliding to them he loveth. He can break their bones, and save them; he can lay them in the lowest pit in darkness, in the deep, and save them; he can slay them as to this life, and save them. And herein again appears wonderful grace, that "Israel is not forsaken, nor Judah of his God, though their land be filled with sin against the Holy One of Israel." (Jer. li. 5.)

8. But suppose God deals not either of these ways with the backslider, but shines upon him again, and seals up to him the remission of his sins a second time, saying, "I will heal their backslidings, and love them freely;" what will the soul do now? Surely it will walk humbly now, and holly all its days; it will never backslide again, will it? It may happen it will not; it may happen it will; it is just as his God keeps him; for although his sins are of himself, his standing is of God; I say, his standing, while he stands, and his recovery, if he falls, are both of God. Wherefore, if God leaves him a little, the next gap he finds, away he's gone again. "My people," says God, "are bent to backsliding from me." How many times did David backslide; yea, Jehoshaphat and Peter! (2 Sam. xi. xxiv. 2 Chron. xix. 1—3; xx. 1—5. Matt. xxvi. 69—71. Gal. ii. 11—13.) As also in the 3rd of Jeremiah it is said, "But thou hast played the harlot with many lovers, yet return unto me, saith the Lord." (ver. 1.) Here is grace! So many times as the soul backslides, so many times God brings him again—I mean, the soul that must be saved by grace; he renews his pardons, and multiplies them: "Lo, all these things worketh God oftentimes with man." (Job xxxiii. 29.)

9. But see yet more grace. I will speak here of heart-wanderings, and of daily miscarriages; I mean, of those common infirmities that are incident to the best of saints, and that attend them in their best performances; not that I intend, for I cannot mention them particularly, that would be a task impossible; but such there are, worldly thoughts, unclean thoughts, too low thoughts of God, of Christ, of the Spirit, words, ways, and ordinances of God, by which a Christian transgresses many times; may I not say, sometimes many hundred times a-day? yea, for aught I know, there are some saints, and them not long lived neither, that must receive, before they enter into life, millions of pardons from God for these: and every pardon is an act of grace, through the redemption that is in Christ's blood. Seventy times seven times a-day we sometimes sin against our brother; but how many times in that day do we sin against God? "Lord, who can understand his errors? Cleanse thou me from my secret sins," said David. And again, "If thou, Lord, shouldst mark iniquity, O Lord, who should

stand? But there is forgiveness with thee, that thou mayest be feared." (Matt. xviii. 21, 22. Ps. xix. 12; cxxx. 3, 4.)

But to mention some of them: Sometimes they question the very being of God, or foolishly ask how he came to be at first; sometimes they question the truth of his word, and suspect the harmony thereof, because their blind hearts and dull heads cannot reconcile it; yea, all fundamental truths lie open sometimes to the censure of their unbeliefs and atheism; as, namely, whether there be such an one as Christ? such a thing as the day of judgment? or whether there will be a heaven or hell hereafter? And God pardons all these by his grace. When they believe these things, even then they sin by not having such reverent, high, and holy thoughts of them as they ought; they sin also by having too good thoughts of themselves, of sin, and the world; sometimes, let me say, often, they wink too much at known sin, they bewail not, as they should, the infirmities of the flesh; the itching inclinations which they find in their hearts after vanity go too often from them unrepented of; I do not say but they repent them in the general. But all these things, oh, how often doth God forgive through the riches of his grace!

They sin by not walking answerably to mercies received; yea, they come short in their thanks to God for them, even then when they most heartily acknowledge how unworthy they are of them; also, how little of the strength of them is spent to his praise, who freely poureth them into their bosoms! but from all these sins are they saved by grace. They sin in the most exact and spiritual performance of duties; they pray not, they hear not, they read not, they give not alms, they come not to the Lord's table, or other holy appointments of God, but in and with much coldness, deadness, wanderings of heart, ignorance, misapprehensions, &c. They forget God while they pray unto him; they forget Christ while they are at his table; they forget his word even while they are a reading of it.

How often do they make promises to God, and afterwards break them! Yea, or if they keep promise in show, how much doth their heart even grudge the performing of them! How do they shrink at the cross! and how unwilling are they to lose that little they have for God, though all they have was given them to glorify him withal! All these things, and a thousand times as many more, dwell in the flesh of man; and they may as soon go away from themselves, as from these corruptions; yea, they may sooner cut the flesh from their bones, than these notions of sin from their flesh. These will be with them in every duty; I mean, some or other of them; yea, as often as they look, or think, or hear, or speak. These are with them, especially when the man intends good in so doing: "When I would do good," says Paul, "evil is present with me." And God himself

complains, that "every imagination of the thought of the heart of man is only evil, and that continually." (Rom. vii. 21. Gen. vi. 5.)

By these things, therefore, we continually defile ourselves, and every one of our performances; I mean, in the judgment of the law; even mixing iniquity with those things which we hallow unto the Lord: "For from within, out of the heart, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceits, lasciviousness, an evil eye, blasphemy, foolishness; all these things come from within, and they defile the man." (Mark vii. 21—23.) Now, what can deliver the soul from these but grace? "By grace ye are saved."

QUEST. V.—WHAT MIGHT BE THE REASON MOVED GOD TO ORDAIN AND CHOOSE TO SAVE THOSE THAT HE SAVETH BY HIS GRACE, RATHER THAN BY ANY OTHER MEANS?

I come now to answer the fifth question; namely, to show why God saveth those that he saveth by grace, rather than by any other means.

First. God saveth us by grace, because since sin is in the world he can save us no other way; sin and transgression cannot be removed but by the grace of God through Christ; sin is the transgression of the law of God, who is perfectly just. Infinite justice cannot be satisfied with the recompense that man can make; for if it could, Christ Jesus himself needed not to have died. Besides, man having sinned, and defiled himself thereby, all his acts are the acts of a defiled man; nay, further, the best of his performances are also defiled by his hands; these performances, therefore, cannot be a recompense for sin. Besides, to affirm that God saveth defiled man for the sake of his defiled duties, for so I say is every work of his hand, (Hag. ii. 14.) what is it but to say, God accepteth of one sinful act as a recompense and satisfaction for another? But God, even of old, hath declared how he abominates imperfect sacrifices; therefore we can by no means be saved from sin but by grace. (Rom. iii. 24.)

Second. To assert that we may be saved any other way than by the grace of God, what is it but to object against the wisdom and prudence of God, wherein he aboundeth towards them whom he hath saved by grace? (Eph. i. 5—8.) His wisdom and prudence found out no other way; therefore he chooseth to save us by grace.

Third. We must be saved by grace, because else it follows that God is mutable in his decrees; for so hath he determined before the foundation of the world; therefore he saveth us not, nor chooseth to save us by any other way than by grace. (Eph. i. 3, 4; iii. 8—11. Rom. ix. 23.)

Fourth. If a man should be saved any other way than by grace, God would be disappointed in his design to cut off boasting from his creature; but God's design to cut off boasting from his creature cannot be frustrated or disappointed; therefore he

will save man by no other means than by grace; he, I say, hath designed that no flesh should glory in his presence, and therefore he refuseth their works: "Not of works, lest any man should boast." Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. (Eph. ii. 8, 9. Rom. iii. 27.)

Fifth. God hath ordained, that we should be saved by grace, that he might have the praise and glory of our salvation: "That we should be to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. i. 6.) Now, God will not lose his praise, and his glory he will not give to another; therefore God doth not choose to save sinners but by his grace.

Sixth. God hath ordained, and doth choose to save us by grace, because were there another way apparent, yet this is the way that is safest, and best secureth the soul. "Therefore it is of faith, that it might be by grace; to the end the promise," (the promise of eternal inheritance, Heb. ix. 14—16.) "might be sure to all the seed." (Rom. iv. 16.) No other way could have been sure. This is evident in Adam, the Jews, and, I will add, the fallen angels, who being turned over to another way than grace, you see in short time what became of them.

To be saved by grace, supposeth that God hath taken the salvation of our souls into his own hand; and to be sure it is safer in God's hand than ours. Hence it is called, the salvation of the Lord, the salvation of God, and salvation, and that of God.

When our salvation is in God's hand, himself is engaged to accomplish it for us. 1. Here is the mercy of God engaged for us. (Rom. ix. 15.) 2. Here is the wisdom of God engaged for us. (Eph. i. 7, 8.) 3. Here is the power of God engaged for us. (1 Pet. i. 3—5.) 4. Here is the justice of God engaged for us. (Rom. iii. 24, 25.) 5. Here is the holiness of God engaged for us. (Ps. lxxxix. 30—35.) 6. Here is the care of God engaged for us; and his watchful eye is always over us for our good. (1 Pet. v. 7. Isa. xxvii. 1—3.)

What shall I say? Grace can take us into favour with God, and that when we are in our blood. (Ezek. xvi. 7, 8.) Grace can make children of us, though by nature we have been enemies to God. (Rom. ix. 25, 26.) Grace can make them God's people, which were not God's people. (1 Pet. ii. 9, 10.) Grace will not trust our own salvation in our own hands: "He putteth no trust in his saints." (Job xv. 15.) Grace can pardon our ungodliness, justify us with Christ's righteousness; it can put the Spirit of Jesus Christ within us; it can help us up when we are down; it can heal us when we are wounded; it can multiply pardons, as we through frailty multiply transgressions.

What shall I say? Grace and mercy are everlasting. They are built up for ever. They are the delight of God. They rejoice against judgment. And therefore it is the most safe and secure way of salvation; and therefore hath God

chosen to save us by his grace and mercy rather than any other way. (Isa. xliii. 25. Rom. iii. 24, 25. Isa. xlv. 2, 4. Ps. xxxvii. 23. Luke x. 33, 34. Isa. lv. 7, 8. Ps. cxxxvi. ; lxxxix. 2. Mal. iii. 18. James ii. 13.)

Seventh. We must be saved by the grace of God, or else God will not have his will; they that are saved are "predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace." (Eph. i. 5, 6.)

1. But if it be his will that men should be saved by grace, then to think of another way is against the will of God. Hence they that seek to establish their own righteousness, are such as are accounted to stand out in defiance against, and that do not submit to the righteousness of God, that is, to the righteousness that he hath willed to be that through which alone we are saved by grace.

2. If it be his will that men should be saved through grace, then it is his will that men should be saved by faith in that Christ, who is the contrivance of grace; therefore they that have sought to be justified another way, have come short of, and perished, notwithstanding that salvation that is provided of God for men by grace. (Rom. ix. 31—33.)

3. God is not willing that faith should be made void, and the promise of none effect; therefore they of the righteousness of the law are excluded: "For if the inheritance be of the law, then it is no more of promise, but God gave it to Abraham by promise." (Rom. iv. 14. Gal. iii. 18.)

4. God is not willing that men should be saved by their own natural abilities; but all the works of the law which men do to be saved by, they are the works of men's natural abilities, and are therefore called the works of the flesh. (Rom. iv. 1. Gal. iii. 1—3. Phil. iii. 3.) But God is not willing that men should be saved by these, therefore no way but by his grace.

Eighth. We must be saved by grace, or else the main pillars and foundations of salvation are not only shaken but overthrown, to wit, election, the new covenant, Christ, and the glory of God; but these must not be overthrown; therefore we must be saved by grace.

1. Election, which layeth hold of men by the grace of God, God hath purposed that that shall stand: "the election of God standeth sure," (Rom. ix. 11. 2 Tim. ii. 19;) therefore men must be saved by virtue of the election of grace.

2. The covenant of grace, that must stand: "Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed," as this is, by the death of the testator, (Heb. ix. 16, 17,) "no man disannulleth, or addeth therunto;" therefore man must be saved by virtue of a covenant of grace.

3. Christ, who is the gift of the grace of God to the world, he must stand, because he is a sure foundation, "the same yesterday, to-day, and for

ever," (Isa. xxviii. 16. Heb. xiii. 8;) therefore men must be saved by grace, through the redemption that is in Christ.

4. God's glory, that also must stand, to wit, the glory of his grace, for that he will not give to another; therefore men must so be saved from the wrath to come, that in their salvation praise may redound to the glory of his grace.

Ninth. There can be but one will, the master in our salvation; but that shall never be the will of man, but of God; therefore man must be saved by grace. (John i. 13. Rom. ix. 16.)

Tenth. There can be but one righteousness that shall save a sinner; but that shall never be the righteousness of men, but of Christ—therefore men must be saved by grace—that imputeth this righteousness to whom he will.

Eleventh. There can be but one covenant by which men must be saved; but that shall never be the covenant of the law, for the weakness and unprofitableness thereof; therefore men must be saved by the covenant of grace, by which God will be merciful to our unrighteousnesses, and our sins and iniquities he will remember no more. (Heb. viii. 6—13.)

POSTSCRIPT.

A few words by way of use, and so I shall conclude.

First Use. Is the salvation of the sinner by the grace of God? Then here you see the reason why God hath not respect to the personal virtues of men in the bringing of them to glory. Did I say personal virtues? how can they have any to Godward, that are enemies to him in their minds by wicked works? Indeed, men one to another seem to be, some better, some worse, by nature; but to God they are all alike, dead in trespasses and sins.

We will, therefore, state it again; Are men saved by grace? Then here you may see the reason why conversion runs at that rate among the sons of men, that none are converted for their good deeds nor rejected for their bad, but even so many of both, and only so many, are brought home to God, as grace is pleased to bring home to him.

1. None are received for their good deeds, for then they would not be saved by grace, but by works. Works and grace, as I have showed, are in this matter opposite each to other; if he be saved by works, then not by grace; if by grace, then not by works. (Rom. xi.) That none are received of God for their good deeds, is evident, not only because he declares his abhorrence of the supposition of such a thing, but hath also rejected the persons that have at any time attempted to present themselves to God in their own good deeds for justification. This I have showed you before.

2. Men are not rejected for their bad deeds. This is evident by Manassch, by the murderers of our Lord Jesus Christ, by the men that you read of in the 19th of the Acts; with many others,

whose sins were of as deep a die as the sins of the worst of men. (2 Chron. xxxiii. 2. Acts ii. 23.)

Grace respecteth, in the salvation of a sinner, chiefly the purpose of God; wherefore those that it findeth under that purpose, those it justifies freely through the redemption that is in Jesus Christ. At Saul's conversion, Ananias of Damascus brought in a most dreadful charge against him to the Lord Jesus Christ, saying, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath the authority from the chief priests to bind all that call upon thy name." But what said the Lord unto him? "Go thy ways, for he is a chosen vessel unto me." (Acts ix. 13—15.) This man's cruelty and outrage must not hinder his conversion; because he was a chosen vessel. Men's good deeds are no argument with God to convert them; men's bad deeds are no argument with him to reject them; I mean, them that come to Christ by the drawings of the Father; besides, Christ also saith, "I will in no wise cast" such "out." (John vi. 37.)

Second. Is the salvation of the sinner by the grace of God? Then here you see the reason why some sinners that were wonderfully averse to conversion by nature are yet made to stoop to the God of their salvation. Grace takes them to do, because grace has designed them to this very thing. Hence some of the Gentiles were taken from among the rest; God granted them repentance unto life, because he had taken them from among the rest, both by election and calling, for his name. (Acts xi. 18; xv. 14.) These men, that were not a people, are thus become the people of God; these men, that were not beloved for their works, were yet beloved by the grace of God: "I will call them my people, which were not my people, and her beloved, which was not beloved." But their minds are averse. But are they the people on whom God doth magnify the riches of his grace? Why, then, they shall be in the day of his power made willing, and be able to believe through grace. (Ps. cx. 3. Acts xviii. 27.) But doth the guilt and burden of sin so keep them down that they can by no means lift up themselves? Why, God will, by the exceeding greatness of that power by which he raised Christ from the dead, work in their souls also by the Spirit of grace, to cause them to believe and to walk in his ways. (Eph. i. 18—20.)

St. Paul tells us in that epistle of his to the Corinthians, that it was by grace he was what he was: "By the grace of God I am what I am," says he; "and his grace which was bestowed upon me was not in vain." (1 Cor. xv. 10.) This man kept always in his mind a warm remembrance of what he was formerly by nature, and also how he had added to his vileness by practice; yea, moreover, he truly concluded in his own soul, that had not God, by unspeakable grace, put a stop to his wicked proceedings, he had perished in his wickedness. Hence he lays his call and conversion at the door of the

grace of God: "When it pleased God," says he, "who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." (Gal. i. 15, 16.) And hence it is again that he saith, "He obtained grace and apostleship;" grace to convert his soul, and the gifts and authority of an apostle to preach the gospel of the grace of God.

This blessed man ascribes all to the grace of God. 1. His call he ascribes to the grace of God. 2. His apostleship he ascribes to the grace of God. 3. And all his labour in that charge he also ascribes to the grace of God.

This grace of God, it was that which saved from the beginning. 1. Noah found grace in the eyes of the Lord; and was therefore converted, and preserved from the flood. (Gen. vi. 8.) 2. Abraham found grace in the sight of the Lord; and therefore he was called out of his country. (Gen. xii. 1, 2.) 3. Moses found grace in the eyes of the Lord; and therefore he must not be blotted out of God's book. (Exod. xxxiii. 12, 17.)

Neither may it be imagined that these men were, before grace laid hold on them, better than other men; for then they would not have been saved by grace; grace should not have had the dominion and glory of their salvation. But, as St. Paul says of himself, and of those that were saved by grace in his day, "What, are we better than they? No, in no wise; for we have proved before that both Jews and Gentiles are all under sin." (Rom. iii. 9.) So it may be said of these blessed ones; for indeed this conclusion is general, and reacheth all the children of men, Christ Jesus alone only excepted. But,

Third. Is the salvation of the sinner by the grace of God? Then here you may see the reason why one backslider is recovered, and another left to perish in his backsliding. There was grace for Lot, but none for his wife; therefore she was left in her transgression, but Lot was saved notwithstanding. There was grace for Jacob, but none for Esau; therefore Esau was left in his backsliding, but Jacob found mercy notwithstanding. There was grace for David, but none for Saul; therefore David obtained mercy, and Saul perished in his backsliding. There was grace for Peter, but none for Judas; therefore Judas is left to perish in his backsliding, and Peter is saved from his sin. That text stands good to none but those that are elect by grace: "Sin shall not have dominion over you; for you are not under the law, but under grace." (Rom. vi. 14.)

It will be said, "Repentance was found in one, but not in the other. Well, but who granted and gave the one repentance? The Lord turned and looked upon Peter; he did not turn and look upon Judas; yea, the Lord told Peter before he fell, that he should follow him to the kingdom of heaven; but told him, that he should deny him first; but withal told him also, he should not let his heart be troubled, that is, utterly dejected, for he would go

and prepare a place for him, and come again and receive him to himself. (John xiii. 36—38; xiv. 1—3.) That is a blessed word of God, "The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." (Ps. xxxvii. 23, 24.)

Second Use. My second use shall be to them that are dejected in their souls at the sight and sense of their sins.

First. Are they that are saved, saved by grace? Then they that would have their guilty consciences quieted, they must study the doctrine of grace.

It is Satan's great design, either to keep the sinner senseless of his sins; or, if God makes him sensible of them, then to hide and keep from his thoughts the sweet doctrine of the grace of God, by which alone the conscience getteth health and cure; "For everlasting consolation and good hope is given through grace." (1 Thess. ii. 16.) How then shall the conscience of the burdened sinner be rightly quieted, if he perceiveth not the grace of God?

Study, therefore, this doctrine of the grace of God. Suppose thou hast a disease upon thee, which is not to be cured but by such or such medicines, the first step to thy cure is to know the medicines. I am sure this is true as to the case in hand. The first step to the cure of a wounded conscience, is for thee to know the grace of God, especially the grace of God as to justification from the curse in his sight.

A man under a wounded conscience naturally leaneth to the works of the law, and thinks God must be pacified by something that he should do, whereas the word says, "I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." (Matt. ix. 13.)

Wherefore thou must study the grace of God. "It is a good thing," saith the Apostle, "that the heart be established with grace;" thereby insinuating, that there is no establishment in the soul that is right, but by the knowledge of the grace of God. (Heb. xiii. 9.)

I said, that when a man is wounded in his conscience, he naturally leaneth to the works of the law; wherefore thou must therefore be so much the more heedful to study the grace of God; yea, so to study it as rightly, not only in notion, but in thy practices, to distinguish it from the law: "The law was given by Moses, but grace and truth came by Jesus Christ." (John i. 17.) Study it, I say, so as to distinguish it, and that not only from the law, but from all those things that men blasphemously call this grace of God.

There are many things which men call the grace of God, that are not.

1. The light and knowledge that are in every man. 2. The natural willingness that is in man to be saved. 3. That power that is in man by nature to do something, as he thinketh, towards his own salvation.

I name these three; there are also many other which some will have entitled the grace of God; but do thou remember, that the grace of God is his good-will and great love to sinners in his Son Jesus Christ; "by the which" good-will "they are sanctified through the offering up of the body of Jesus Christ, once for all." (Heb. x. 10.)

Again; when thou hast smelt out this grace of God, and canst distinguish it from that which is not, then labour to strengthen thy soul with the blessed knowledge of it: "Thou therefore, my son," said Paul, "be strong in the grace that is in Christ Jesus." (2 Tim. ii. 1.) Fortify thy judgment and understanding; but especially labour to get down all into thy conscience, that that may be purged from dead works, to serve the living God.

Second. And to enforce this use upon thee yet further; consider, a man gets yet more advantage by the knowledge of and by growing strong in this grace of God.

1. It ministereth to him matter of joy; for he that knows this grace aright, he knows God is at peace with him, because he believeth in Jesus Christ, who by grace tasted death for every man: "by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. v. 2.) And indeed what joy or what rejoicing is like rejoicing here? To rejoice in hope of the glory of God, it is to rejoice in hope to enjoy him for ever, with that eternal glory that is in him.

2. As it manifesteth matter of joy and rejoicing, so it causeth much fruitfulness in all holiness and godliness. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Tit. ii. 11, 12.) Yea, it so naturally tendeth this way, that it can no sooner appear to the soul, but it causeth this blessed fruit in the heart and life: "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures; living in malice and envy, hateful, and hating one another. But after that the love and kindness of God our Saviour appeared." What then? Why then, "he that believeth, being justified by his grace, and expecting to be an heir according to the hope of eternal life, is careful to maintain good works." (Tit. iii. 3—8.) See also that in St. Paul's epistle to the Colossians: "We give thanks," says he, "to God, and the Father of our Lord Jesus Christ, praying always for you since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven; whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is also in all the world, and bringeth forth fruit, as it does also in you, since the day you heard it, and knew the grace of God in truth." (Col. i. 3—6.)

3. The knowledge of, and strength that comes

by the grace of God, is a sovereign antidote against all, and all manner of delusions that are, or may come into the world. Wherefore St. Peter, exhorting the believers to take heed that they were not carried away with the errors of the wicked, as to fall from their own steadfastness, adds, as their only help, this exhortation: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. iii. 18.)

(1.) Suppose it should be urged, that man's own righteousness saveth the sinner; why then we have this at hand: God "hath saved us, and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ," &c. (2 Tim. i. 9.)

(2.) Suppose it should be urged, that by the doctrine of free grace we must not understand God's extending free forgiveness as far as we have, or do sin. The answer is, "But where sin abounded, grace hath much more abounded; that as sin hath reigned unto death, so grace might reign through righteousness," through the justice of God being satisfied by his Son, "unto eternal life." (Rom. v. 20, 21.)

(3.) Suppose it should be urged, that this is a doctrine tending to looseness and lasciviousness; the answer is ready: "What shall we say then? God forbid. How shall we, that are dead to sin, live any longer therein?" for the doctrine of free grace believed is the most sin-killing doctrine in the world. (Rom. vi. 1, 2.)

(4.) Suppose men should attempt to burthen the church of God with unnecessary ceremonies, and impose them, even as the false apostles urged circumcision of old, saying, Unless you do these things ye cannot be saved. Why the answer is ready: "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we, were able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be saved, even as they." (Acts xv. 1, 10, 11.) But not to enlarge.

Third. This doctrine, "By grace ye are saved," it is the only remedy against despairing thoughts at the apprehension of our own unworthiness: as,

(1.) Thou criest out, O cursed man that I am, my sins will sink me into hell!

Ans. Hold, man, there is a God in heaven that is the God of all grace. (1 Pet. v. 10.) Yet thou art not the man of all sin; if God be the God of all grace, then if all the sins of the world were thine, yet the God of all grace can pardon, or else it should seem that sin is stronger in a man penitent, to damn, than the grace of God can be to save.

(2.) But my sins are of the worst sort; blasphemy, adultery, covetousness, murder, &c.

Ans. "All manner of sins and blasphemy shall be forgiven unto men, wherewith soever they shall blaspheme." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him

return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." (Matt. xii. 31. Mark iii. 28. Isa. ly. 7, 8.)

(3.) But I have a stout and rebellious heart, a heart that is far from good.

Ans. "Hearken to me," saith God, "ye stout-hearted, that are far from righteousness; I bring near my righteousness;" that is, the righteousness of Christ, by which stout-hearted sinners are justified, though ungodly. (Isa. xlvi. 12, 13. Phil. iii. 7, 8. Rom. iv. 5.)

(4.) But I have a heart as hard as any stone.

Ans. "A new heart also will I give you," says God, "and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (Ezek. xxxvi. 26.)

(5.) But I am as blind as a beetle, I cannot understand any thing of the gospel.

Ans. "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." (Isa. xlii. 16.)

(6.) But my heart will not be affected with the sufferings and blood of Christ.

Ans. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication: and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." (Zech. xii. 10.)

(7.) But though I see what is like to become of me if I find not Christ, yet my spirit, while I am thus, will be running after vanity, foolishness, uncleanness, wickedness.

Ans. "Then will I sprinkle clean water upon you, and you shall be clean from all filthiness, and from all your idols will I cleanse you." (Ezek. xxxvi. 25.)

(8.) But I cannot believe in Christ.

Ans. But God hath promised to make thee believe; "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." And again, "There shall be a root of Jesse, and he shall rise to reign over the Gentiles, and in him shall the Gentiles trust." (Zeph. iii. 12. Rom. xv. 12.)

(9.) But I cannot pray to God for mercy.

Ans. But God hath graciously promised a spirit of prayer: "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. They shall call on my name, and I will hear them. I will say, It is my people, and they shall say, The Lord is my God." (Zech. viii. 22; xii. 10; xiii. 9.)

(10.) But I cannot repent.

Ans. "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree; Him hath

God exalted with his right hand to be a prince and a Saviour, to give repentance to Israel, and the forgiveness of sins." (Acts v. 30, 31.)

Thus might I enlarge, for the Holy Bible is full of this exceeding grace of God. Oh these words, "I will" and "you shall!" they are the language of a gracious God; they are promises by which our God has engaged himself to do that for poor sinners, which would else be left undone for ever.

Third Use. Are they that are saved, saved by grace? Then let Christians labour to advance God's grace. I. In heart. II. In life.

I. *In heart,* and that in this manner.

First, Believe in God's mercy, through Jesus Christ, and so advance the grace of God; I mean, venture heartily, venture confidently, for there is a sufficiency in the grace of God. Abraham magnified the grace of God, when he considered not his own body now dead, neither yet the barrenness of Sarah's womb; when he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. (Rom. iv. 19.)

Second, Advance it by heightening of it in thy thoughts: have always good and great thoughts of the grace of God; narrow and slender thoughts of it are a great disparagement to it. And to help thee in this matter, consider, 1. This grace is compared to a sea: "And thou wilt cast all our sins into the depth of the sea." (Micah vii. 19.) Now a sea can never be filled up by casting into it. 2. This grace is compared to a fountain, to an open fountain: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Now a fountain can never be drawn dry. (Zech. xii. 1.) 3. The Psalmist cries out concerning the grace and mercy of God, "It endureth for ever;" he says so twenty-six times in one psalm. Surely he saw a great deal in it, surely he was taken a great deal with it. (Ps. cxxxvi.) 4. St. Paul says, "The God of all grace can do more than we can ask or think." (Eph. iii. 20.) 5. Therefore, as God's word says, so thou shouldst conclude of the grace of God.

Third, Come boldly to the throne of grace by hearty prayer, for this is the way also to magnify the grace of God. This is the Apostle's exhortation: "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv. 16.)

See here a little, and wonder.

We have been all this while discoursing of the grace of God, and now we are come to his throne; as Job says, even to his seat; and behold, that is a throne of grace. Oh, when a God of grace is upon a throne of grace, and a poor sinner stands by, and begs for grace, and that in the name of a gracious Christ, in and by the help of the Spirit of grace, can it be otherwise, but such a sinner must obtain mercy and grace to help in time of need?

But not to forget the exhortation, "Come boldly." Indeed, we are apt to forget this exhortation; we think, being we are such abominable sinners, we should not presume to come boldly to the throne of grace; but yet so we are bidden to do; and to break a commandment here is as bad as to break it in another place.

You may ask me, What is it to come boldly?

Ans. (1.) It is to come confidently: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x. 22.)

2. To come boldly, it is to come frequently: "At morning, at noon, and at night, will I pray." We use to count them bold beggars that come often to our door.

3. To come boldly, it is to ask for great things when we come. That is the bold beggar, that will not only ask, but also choose the thing that he asketh.

4. To come boldly, it is to ask for others as well as for ourselves: "Praying always with all prayer and supplication in the Spirit for all saints." (Eph. vi. 18.)

5. To come boldly, it is to come and take no nay. Thus Jacob came to the throne of grace: "I will not let thee go except thou bless me." (Gen. xxxii. 26.)

6. To come boldly it is to plead God's promises with him, both in a way of justice and mercy, and to take it for granted God will give us, because he hath said it, whatever we ask in the name of his Son.

Fourth, Labour to advance God's grace in thy heart, by often admiring, praising, and blessing God in secret for it. God expects it: "He that offereth praise, glorifies me," says he. "By Jesus Christ therefore let us offer the sacrifice of praise to God continually: that is, the fruit of our lips, giving thanks to his name." (Ps. l. 23. Heb. xiii. 15.)

II. But again; as we should advance this grace in our hearts, so we should do it *in our life*. We should in our conversation adorn the doctrine of God our Saviour in all things. It is a great word of the Apostle: "Only let your conversation be as becomes the gospel of Christ, which is the gospel of the grace of God." (Phil. i. 27.) God expecteth that there should in our whole life be a blessed tang of the gospel; or that in our life among men there should be preached to them the grace of the gospel of God.

The gospel shows us, that God did wonderfully stoop and condescend for our good; and to do accordingly, it is to stoop and condescend to others.

The gospel shows us, that there was abundance of pity, love, bowels, and compassion in God towards us; and accordingly we should be full of bowels, pity, love, and compassion to others.

The gospel shows us, that in God there is a great deal of willingness to do good to others.

The gospel shows us, that God acteth towards us, according to his truth and faithfulness; and so should we be in all our actions one to another.

By the gospel, God declares that he forgiveth us ten thousand talents, and we ought likewise to forgive our brother the hundred pence.

And now, before I conclude this use, let me give you a few heart-endearing considerations to this so good and so happy a work.

1. Consider, God hath saved thee by his grace. Christian, God hath saved thee, thou hast escaped the lion's mouth, thou art delivered from wrath to come; advance the grace that saves thee in thy heart and life.

2. Consider, God left millions in their sins that day he saved thee by his grace. He left millions out, and pitched upon thee. It may be hundreds also, yea thousands were, in the day of thy conversion, lying before him under the preaching of the word, as thou wert, yet he took thee. Considerations of this nature affected David much, and God would have them affect thee to the advancing of his grace in thy life and conversation. (Ps. lxxviii. 67—72. Deut. vii. 7.)

3. Consider, perhaps the most part of those that God refused that day that he called thee by his grace, were, as to conversation, far better than ever thou wert. I was a blasphemer, I was a persecutor, I was an injurious person, but I obtained mercy! Oh, this should affect thy heart; this should engage thy heart to study to advance this grace of God! (1 Tim. i. 14, 15.)

4. Perhaps in the day of thy conversion thou wast more unruly than many. Like a bullock unaccustomed to the yoke, hardly tamed, thou wast brought home by strong hands; thou wouldst not drive; the Lord Jesus must take thee up, lay thee upon his shoulder, and carry thee home to his Father's house. This should engage thy heart to study to advance in the grace of God. (Luke xv. 1—6.)

5. It may be, many did take even offence at God in his converting and saving of thee by his grace, even as the elder son was offended with his father for killing the fatted calf for his brother, and yet that did not hinder the grace of God, nor make God abate his love to thy soul. This should make thee study to advance the grace of God in thy heart and life. (Luke xv. 21—32.)

6. Consider, again, that God hath allowed thee but a little time for this good work, even the few days that thou hast now to live. I mean, for this good work among sinful men; and then thou shalt go to receive that wages that grace also will give thee for thy work to thy eternal joy.

7. Let this also have some place upon thy heart: every man shows subjection to the god that he serveth; yea, though that god be none other but the devil and his lusts. And wilt not thou, O man, saved of the Lord! be much more subject

to the Father of spirits, and live? . Alas! they are pursuing their own damnation, yet they sport it, and dance all the way they go. They serve that god with cheerfulness and delight, who at last will plunge them into the everlasting gulf of death, and torment them in the fiery flames of hell. But thy God is the God of salvation, and to God thy Lord belong the issues from death. Wilt not thou serve him with joyfulness in the enjoyment of all good things, even him by whom thou art to be made blessed for ever?

Obj. This is that which kills me: honour God I cannot; my heart is so wretched, so spiritless, and desperately wicked, I cannot.

Ans. What dost thou mean by cannot? 1. If thou meanest thou hast no strength to do it, thou hast said an untruth; for "stronger is he that is in us, than he that is in the world." (John iv. 4.) 2. If thou meanest thou hast no will, then thou art out also; for every Christian, in his right mind, is a willing man, and the day of God's power hath made him so. (Ps. cx. 3.) 3. If thou meanest that thou wantest wisdom, that is thine own fault: "If any man lack wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not." (James i. 5.)

Obj. I cannot do things as I would.

Ans. No more could the best of the saints of old: "To will is present with me," said Paul, "but how to perform that which is good I find not." And again, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." (Rom. vii. 18. Gal. v. 17.)

And here, indeed, lieth a great discovery of this truth, "Ye are saved by grace;" for the children of God, whilst here, notwithstanding their conversion to God, and salvation by Christ through grace, are so infirm and weak, by reason of a body of death that yet remaineth in them, that should even the sin that is in the best of their performances be laid to their charge, according to the tenor of a covenant of works, they would find it impossible ever to get into glory. But why do I talk thus? It is impossible that those that are saved by grace should have their infirmities laid to their charge as afore, "for they are not under the law;" they are included by the grace of God in the death and blood of the Son of God, "who ever liveth to make intercession for them at the right hand of God?" whose intercession is so prevalent with the Father, as to take away the iniquity of our holy things from his sight, and to present us holy, and unreprouvable, and unblameable in his sight. To Him, by Christ Jesus, through the help of the blessed Spirit of grace, be given praise, and thanks, and glory, and dominion, by all his saints, now and for ever. Amen.

PREFATORY REMARKS

ON

CHRISTIAN BEHAVIOUR.

HAD Bunyan been untried by persecution, or had enjoyed without interruption the fruits of his early popularity, the untrained energy of his mind would have probably resulted in a vague fanaticism. Happily for him, adversity was looking out at the time for promising pupils, and he found admission into her school. There the dreaming, heart-stricken penitent became a patient thinker—a hard, stern reasoner. He undertook the study of divine truth in its applications as well as in itself. The result is seen in such treatises as the following.

There is something in the very expression “Christian behaviour” which ought to excite our interest. Conduct, in one respect, is to the Christian what polish is to the diamond. The preciousness of the crystal is well known to the lapidary, however rough he leaves it; but while left in its roughness it has no value to the common observer ignorant of its nature. The believer has qualities which render him dear to God, whatever his outward condition. To render him of worth among his fellow men, his graces must reflect the light of heaven.

It is very natural and reasonable for the world to express surprise, not unmingled with indignation, when Christians mount to a very lofty scale, as far as faith is concerned, and descend precipitately from the height when called upon to act. But just as the decision is—and often very severe in particular instances—the entire malignity of the case is not known to the world, nor is likely to be. As far as human judgment is concerned, the guilt consists solely in saying one thing and doing another. But, seen in its ordinary character, inconsistency is one of the least offensive of the elements in the compound of a Christian's sin. The world is ignorant of what has been done inwardly for the soul of that man whose actions oppose his creed. Its common sense is offended at a contradiction between what the ear hears and the eye sees; but even common sense would shudder, not with disgust simply, but with horror, could it witness the conduct of a soul when, owning the presence of the Divine Spirit in it, its course is only obedient to earthliness and sensuality. Here is rebellion against the highest and noblest influence that can act upon its faculties; a resistance, as base as it is audacious, to the truth and the love of God. The unusual hypocrisy, which gives the world some intimation of the fact, would never inspire such hate did it not hint at a kind of iniquity deeper than that which meets the eye. Could we actually discover what is passing in the heart of a man who knows God and his word, and still walks in the way of sin, each particular instance, as it came to view, would excite fresh abhorrence; and the culprit looked at by himself, and apart from the crowd, would be regarded as a felon and a blot on humanity.

The world is not likely to obtain this clear understanding of what is absolutely involved in the guilt of Christians. They are viewed in the mass, and by those who share their offences. The inconsistency must be of a startling and unusual character to meet with its due share of reproof. But the bare suggestion of the truth of the case ought to impress the individual believer with a solemn dread of contradicting his faith by his life. Christian behaviour is viewed in the world only on that side which is next it. It is seen by God on both sides; but more especially awful for its strength and splendour is the light which falls upon our deeds as they are turned towards heaven.

Life and conduct have exactly the same measurement. Every moment of conscious existence has its full complement of action. Man is unceasingly doing or thinking, the latter often having no less practical importance than the former. When a humble and earnest believer, therefore, begins to test his conduct by the rule of his faith, he speedily discovers that not only is he bound to observe the weightier matters of the law, but that he ought to employ the most circumspect caution in regulating the habits of both his mind and temper. The inconsistency from which he is warned by the common dictates of conscience, and his general reverence for the gospel, has broad features of deformity. These he instinctively feels are not likely to be transferred to his own character. But if he remain satisfied with only such an agreement between his religion and his life as may protect him from a visible hypocrisy, he will infallibly become a hypocrite, though never regarded as such.

The profession of Christianity is just as much a declaration of belief in the highest form of holiness,

as it is of faith in divine mysteries and doctrine ; and conformity to the one in life and character answers to acceptance of the other in the heart. Thus, though to deny an article in the creed would seem the far more offensive opposition to divine truth, to perpetrate an act, or even indulge a thought which contradicts the moral law of God, is as malignant a resistance to our covenant with him as to question and reject the creed.

There may even be an attempted hypocrisy with respect to God as well as to the world. This is rendered possible by the indulgence of a notion that God will judge only as the world judges ; that is, only in cases of great enormity, or with many exceptions to the sentence of condemnation. Thus equivalents for duty are invented ; appearances are invested with a fictitious value ; signs are employed which it is never intended to follow with realities. Amid these promises the mind voluntarily deceives itself into the hope that God is satisfied. A vague feeling of holiness is indulged. The religion of sentiment gives a species of gracefulness to looks and words ; and somewhat of actual devotion would exist were it not, after all, impossible really to deceive the conscience ; and did not the truth so force itself upon the understanding as to convict the man who pretends to trust in such things, of hypocrisy towards God.

The remedy for these deceits, whether practised against the world, against God, or against ourselves, is obvious as soon as it is earnestly desired. Christian behaviour, the course and conduct, that is, of life, according to the rule of the gospel, is conformity to Christ. This is an utterly impossible attainment, but through the ever pervading and active influence of his own Spirit. Where that is, there is "the minding," the temper of the great exemplar. In every case, it is out of the prevailing dispositions of the heart that our conduct takes its rise. Habit, indeed, is very powerful ; but habit itself rests upon the basis of motives secretly acting upon the springs of our moral and spiritual character.

A Christian life would present appalling difficulties, might not the several instances of duty be referred to one grand and comprehensive principle. The sensitive scrupulous conscience would faint under the burden, had it to inquire perpetually what obligations were involved in this or that class of social relations ; or how each particular thought might be made to suit exactly the prescribed lesson of the hour. Happily for us, the highest principle of duty is that which, when obeyed, is the perfection of freedom. Love is the fulfilling of the law ; and, "where the Spirit of the Lord is, there is liberty."

But notwithstanding this, it is prudent, even for the most experienced Christian, to survey, from time to time, the various particulars which make up the sum of duty and obedience to God. If he content himself too long with looking inwardly, he may involuntarily become a hypocrite ; and enjoy a flattering sense of his perfections and his progress, while his practical inconsistencies are visible to every eye but his own. Thus treatises on Christian conduct, catalogues of virtues and vices, the warnings of example, even the bitter satires of worldly judges, are not without their use, if seasonably employed to correct an undue tendency to repose. When the mind is hourly renewed by divine grace, the comparison of its state with the requirements of the sternest outward rule may increase its urgency in prayer, but will not disturb its peace.

H. S.

CHRISTIAN BEHAVIOUR:

BEING

THE FRUITS OF TRUE CHRISTIANITY.

TEACHING HUSBANDS, WIVES, PARENTS, CHILDREN, MASTERS, SERVANTS, ETC. HOW TO WALK SO AS TO PLEASE GOD.

WITH A WORD OF DIRECTION TO ALL BACKSLIDERS.

THE EPISTLE TO THE READER.

COURTEOUS READER,—Having formerly writ some small matter, touching the doctrine of faith, as justification by grace through the faith of Christ's blood, &c., I do here, as the second to that doctrine, present thee with a few lines touching good works, that I might, as at first I showed thee the good and glory of the one, so now show thee the beauty and excellency of the other: for though we are justified (Rom. iii. 24, &c.) freely by grace through Christ before God; yet we are justified before men (James ii. 18) by our works. Nay, a life of holiness flowing from faith in us that are saved by grace, it doth justify that grace before the world, that justifies us before God. (2 Cor. vi. 1, 3; ix. 12, 13. 1 Pet. ii. 11, 12.)

I have not here, only in general, treated of this doctrine of good works, but particularly, after some discourse about works flowing from faith, and what makes it truly and gospelly good, I discourse of them as we stand under our several relations in this world among men.

As, first, the duty of the master of a family; of the husband to his wife, and of hers to him; of the duty of parents to their children, and of children to their parents; of masters also to their servants, and of the servant again to his master; with a brief touch upon good neighbourhood; and a discovery of covetousness, pride, and uncleanness, which are great obstructions to a truly gospel conversation.

I know there are many that have treated of good works in large and learned discourses; but I doubt all have not so gospelised their discourses as becomes them, and as the doctrine of the grace of God calleth for.

However, I thought it my duty to add this discourse to all that are past; and that for these reasons:—

1. To take away those aspersions that the adversaries cast upon our doctrine, as also in the days of Paul, (Rom. iii. 8.) that because we preach justification without the works of the law, therefore they pretend we plead for looseness of life, whose damnation is just.

2. Because, though there be much discourse about works in general, yet a particular discourse of them, as before is touched, is too much neglected; and by this means every one too much left at uncertainties, as from them, of their several works

under their particular relations; which I think is one reason of that disorder in families and places where God's people live, to their shame, and the dishonour of God.

3. Because these few books that do particularly treat thus of good works are, I think, now so scarce, or so big, that but few have them; and few buy them, if they may be had, especially our new converts, for whose sakes principally this short discourse is intended; and, indeed, this is one reason of my brevity, that the price might neither be burdensome, nor the reading long and tedious. Multitude of words drown the memory; and an exhortation in few words may yet be so full, that the reader may find that in one side of a sheet which some are forced to hunt for in a whole quire, &c. The Lord teach us this wisdom.

4. I have written this book to show that I bear a fellow-testimony and witness, with all that know God, of the operation that grace hath, and will have, in the heart that hath savingly received it.

Lastly, I have thus written, because it is amiable and pleasant to God when Christians keep their rank, relation, and station, doing all as becometh their quality and calling. When Christians stand every one in their places, and do the work of their relations, then they are like the flowers in the garden, that stand and grow where the gardener hath planted them, and then they shall both honour the garden in which they are planted, and the gardener that hath so disposed of them. From the hyssop in the wall, to the cedar in Lebanon, their fruit is their glory. And seeing the stock into which we are planted is the fruitfullest stock, the sap conveyed thereout the fruitfullest sap, and the dresser of our souls the wisest husbandman, (John xv. 1;) how contrary to nature, to example, and expectation, should we be, if we should not be rich in good works?

Wherefore take heed of being painted fire, wherein is no warmth; and painted flowers, which retain no smell; and of being painted trees, whereon is no fruit; "Whoso boasteth himself of a false gift, is like clouds and wind without rain." (Prov. xxv. 14.) Farewell.

The Lord be with thy spirit, that thou mayest profit for time to come.

J. BUNYAN.

CHRISTIAN BEHAVIOUR.

Tr. iii. 7, 8.

"That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

I SHALL NOT at this time discourse of every particular at large included in these words; but shall briefly fall upon those things that I judge most necessary for the people of God. Neither shall I need to make any great preamble to the words for their explication; they themselves being plain, and without that ambiguity that calleth for such a thing; the general scope being this, That they which have believed in God should be careful to maintain good works.

But yet, to prosecute what I intend with what clearness I may, I shall in a word or two make way for what is to be the main of this book.

"This is a faithful saying." This; which? Why, that which goeth before, namely, "That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying; and these things I will that thou affirm constantly."

Why so?

Why, "That they which have believed in God might be careful to maintain good works." The meaning is, that the way to provoke others to good works, is, constantly, in the evidence and demonstration of the Spirit, to show them the certainty of their being by grace made heirs of eternal life.

From this scripture, therefore, I do gather these things observable.

I. That good works do flow from faith. Yea,

II. That every one that believeth should be careful that their works be good.

III. That every believer should not only be careful that their works be good, and for the present do them, but should also be careful to maintain them; that is, they should carefully study to keep in a constant course of good works.

IV. And lastly, That the best way to provoke both ourselves and others to this work; it is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves: "This is a faithful saying; and these things I will," saith Paul, "that thou affirm constantly, that they who have believed in God might be careful to maintain good works."

I. I begin with the first: That good works do flow from faith. This is evident divers ways.

First. From the impossibility of their flowing from any other thing; they must either flow from faith, or not at all: "For whatsoever is not of faith, is sin." (Rom. xiv. 23.) And again, "Without faith it is impossible to please him." (Heb. xi. 6.) Every man by nature, before faith, is an evil and

a corrupt tree; and a corrupt tree cannot bring forth good fruit: "Do men gather grapes of thorns, or figs of thistles?" (Matt. vii. 16, 17.) Now a man is made good by faith, and by that bringeth forth the fruits that are acceptable to God. (Heb. ix. 4. Col. i. 4—6.)

Wherefore sinners, before faith, are compared to the wilderness, whose fruits are briars and thorns; and whose hearts are the habitation of dragons, that is, of devils. (Isa. xxxv. 6, 7. Heb. vi. 7, 8.)

And hence again it is, that they are said to be Godless, Christless, spiritless, faithless, hopeless; without the covenant of grace, without strength; enemies in their minds by wicked works, and possessed by the spirit of wickedness, as a castle by a conqueror. (Eph. ii. 12. Jude 19. 2 Thess. iii. 2 Col. i. 21. Luke xi. 21.)

Now, these things being thus, it is impossible that all the men under heaven, that are unconverted, should be able to bring forth one work rightly good; even as impossible, as for all the briars and thorns under heaven to bring forth one cluster of grapes, or one bunch of figs; for indeed they want the qualification. A thorn bringeth not forth figs, because it wanteth the nature of the fig-tree; and so doth the bramble the nature of the vine. Good works must come from a good heart.

Now, this the unbeliever wanteth, because he wanteth faith; for it is that which purifieth the heart. (Luke vi. 45. Acts xv. 9.) Good works must come from love to the Lord Jesus; but this the unbeliever wanteth also, because he wanteth faith; for faith "worketh by love," and by that means doth good. (Gal. v. 6.)

And hence again it is, that though the carnal man doth never so much which he calleth good, yet it is rejected, slighted, and turned as dirt in his face again; his prayers are abominable, his ploughing is sin, and all his righteousness as menstruous rags. (Prov. xv. 8; xxi. 4. Isa. lxiv. 6.) Thus you see that without faith there are no good works.

Now then, to show you that they flow from faith. And that,

For that faith is a principle of life, by which a Christian lives, (Gal. ii. 19, 20;) a principle of motion, by which it walks towards heaven in the way of holiness. (Rom. iv. 12. 2 Cor. v. 7.) It is also a principle of strength, by which the soul opposeth its lust, the devil, and this world, and overcomes them: "This is the victory, even our faith." (1 John v. 4, 5.) Faith, in the heart of a Christian, is like the salt that was thrown into the corrupt fountain, that made the naughty waters good, and the barren land fruitful. (2 Kings ii. 19—22.) Faith, when it is wrought in the heart, is like leaven hid in the meal, (Matt. xiii. 33.) or like perfume that lighteth upon stinking leather, turning the smell of the leather into the savour of

the perfume; it being then planted in the heart, and having its natural inclination to holiness. Hence it is that there followeth an alteration of the life and conversation, and so bringeth forth fruit accordingly: "A good man out of the good treasure of his heart bringeth forth good fruit," (Luke vi. 45), which treasure, I say, is this faith. (James ii. 5. 1 Pet. i. 7.) And therefore it is that faith is called "the faith according to godliness," and "the most holy faith." (Tit. i. 1. Jude 20.)

Second. Good works must needs flow from faith, or no way; because that alone carrieth in it an argument sufficiently prevalent to win upon our natures, to make them comply with holiness.

Faith showeth us that God loveth us, that he forgiveth us our sins, that he accounteth us for his children, having freely justified us through the blood of his Son. (Rom. iii. 24, 25; iv. Heb. xi. 13. 1 Pet. i. 8.)

Faith receiveth the promise, embraceth it, and comforteth the soul unspeakably with it.

Faith is so great an artist in arguing and reasoning with the soul, that it will bring over the hardest heart that it hath to deal with. It will bring to my remembrance at once, both my vileness against God, and his goodness towards me; it will show me, that though I deserve not to breathe in the air, yet that God will have me an heir of glory.

Now, there is no argument greater than this. This will make a man run through ten thousand difficulties, to answer God—though he never can—for the grace he hath bestowed on him.

Further, faith will show me how distinguishingly this love of God hath set itself upon me; it will show me, that though Esau was Jacob's brother, yet he loved Jacob. (Mal. i. 2.) That though there were thousands more besides me that were as good as me, yet I must be the man that must be chosen.

Now this, I say, is a marvellous argument, and unspeakably prevaileth with the sinner, as saith the Apostle: "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live," that is, by faith, "should not henceforth live unto themselves, but to him that died for them, and rose again." (2 Cor. v. 14.) "Love," saith the wise man, "is strong as death; many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would be utterly contemned." (Sol. Song viii. 6.)

Oh! when the broken, dying, condemned soul can but see by faith the love of a tender-hearted Saviour, and also see what he underwent to deliver it from under that death, guilt, and hell that now it feels and fears, which also it knoweth it hath most justly and highly deserved, then "bless the Lord, O my soul;" and "What shall I render unto the Lord for all his benefits?" (Ps. ciii. 1, 2; cxvi. 12.)

Thus is faith a prevailing argument to the sinner, whereby he is fetched off from what he was, and

constrained to bend and yield to what before he neither would nor could. (1 Cor. ii. 14. Rom. viii. 7.)

And hence it is that gospel obedience is called the obedience of faith, as well as obedience to the faith. (Rom. xvi. 26.) For it must be by the faith of Christ in my heart, that I submit to the word of faith in the Bible, otherwise all is to no profit: as, saith the Apostle, "The word preached did not profit them, it not being mixed with faith in them that heard it." (Heb. iv. 2.) For faith alone can see the reality of what the gospel saith; and so I say, argue over the heart to the embracing of it.

Third. Faith is such a grace as will represent to the soul all things in their proper colours. It doth not, as do unbelief and ignorance, show us all things out of order, putting darkness for light, and bitter for sweet, but will set everything in its proper place before our eyes; God and Christ shall be with it the chiefest good, the most lovely and amiable; a heavenly life shall be of greater esteem, and more desirable than all the treasures of Egypt! Righteousness and sanctification will be the thing after which it will most vehemently press; because it seeth not only death and damnation, as the fruits of sin, but sin also in itself, distinct from the punishment belonging to it, a detestable, horrible, and odious thing. (Heb. xi. 25—27. Phil. iii. 7—12. Rom. xii. 9.)

By faith we see this world hath no abiding in it for us, nor no satisfaction if it were otherwise. (Heb. xi. 15, 16; xiii. 14. 1 Cor. vii. 29—31.) And hence it is that the people of God have groaned to be gone from hence into a state that is both sinless and temptationless; and hence it is, again, that they have run through so many trials, afflictions, and adversities, even because of that love to holiness of life that faith being in their hearts did prompt them to, by showing them the worth and durability of that which was good, and the irksomeness and evil of all things else. (2 Cor. v. 1—8. Heb. xi. 33—39.)

Fourth. Faith layeth hold of that which is able to help the soul to bring forth good works; it layeth hold of, and engageth the strength of Christ, and by that overcometh that which oppresseth; "I can do all things through Christ that strengtheneth me." (Phil. iv. 13.)

In a word, a life of holiness and godliness in this world doth so inseparably follow a principle of faith, that it is both monstrous and ridiculous to suppose the contrary. What, shall not he that hath life have motion! (Gal. ii. 20.)

He that hath by faith received the spirit of holiness, shall not he be holy? (Gal. iii. 2;) and he that is called to glory and virtue, shall not he add to his faith virtue? (2 Pet. i. 4, 5.) We are by faith made good trees, and shall not we bring forth good fruit? (Luke vi. 43.) They that believe are created in Christ Jesus unto good works; and God hath, before the world was, ordained that we should walk in them; and shall both our second

creation, and God's fore-ordination be made frustrate? (Eph. i. 4; ii. 10.) Besides, the children of faith are the children of light, and of the day. (1 Thess. v. 5.) Lights upon a hill, and candles on a candlestick, and shall not they shine? They are the salt of the earth, shall not they be seasoning? (Matt. v. 13—16.)

The believer is the alone man by whom God showeth to the world the power of his grace, the operation of his people's faith, &c. The unbelievers read indeed of the power of grace, of the faith, hope, love, joy, peace, and sanctification of the heart of the Christian, but they feel nothing of that sin-killing operation that is in these things; these are to them as a story of Rome or Spain. Wherefore, to show them in others what they find not in themselves, God worketh faith, hope, love, &c. in a generation that shall serve him; and by them they shall see what they cannot find in themselves; and by this means they shall be convinced that though sin and the pleasures of this life be sweet to them, yet there is a people otherwise minded, even such a people that do indeed see the glory of that which others read of, and from that sight take pleasure in those things which they are most averse unto. To this, I say, are Christians called; herein is God glorified; hereby are sinners convinced, and by this is the world condemned. (1 Thess. iv. 7. 1 Pet. ii. 12; iii. 1. Heb. xi. 7.)

Obj. But if faith doth so naturally cause good works, what then is the reason that God's people find it so hard a matter to be faithful in good works?

I answer, 1. God's people are fruitful in good works according to the proportion of their faith; if they be slender in good works, it is because they are weak in faith. Little faith is like small candles, or weak fire, which though they shine and have heat, yet but dim shining and small heat, when compared with bigger candles and greater fire. The reason why Sardis had some in it whose works were not perfect before God, it was, because they did not hold fast, by faith, the word that they have formerly heard and received. (Rev. iii. 1—3.)

2. There may be a great mistake in our judging of our own fruitfulness. The soul that indeed is candid and right at heart, is taught by grace to judge itself, though fruitful, yet barren upon two accounts. (1.) When it compareth its life to the mercy bestowed upon it; for when a soul doth indeed consider the greatness and riches of the mercy bestowed upon it, then it must needs cry out, "O wretched man that I am," (Rom. vii. 24;) for it seeth itself wonderfully to fall short of a conversation becoming one who hath received so great a benefit. (2.) It may also judge itself barren; because it falleth so far short of that it would attain unto; "it cannot do the thing that it would." (Gal. v. 17.)

3. The heart of a Christian is naturally very barren; upon which, though the seed of grace, that is the fruitfulness of all seeds, be sown, yet

the heart is naturally subject to bring forth weeds. (Matt. xv. 19.) Now, to have a good crop from such ground, doth argue the fruitfulness of the seed. Wherefore I conclude upon these three things. (1.) That the seed of faith is a very fruitful seed, in that it will be fruitful in so barren a soil. (2.) That faith is not beholden to the heart, but the heart to it, for all its fruitfulness. (3.) That therefore the way to be a more fruitful Christian, it is to be stronger in believing.

II. Now for the second thing, to wit, That every one that believeth should be careful that their works be good. This followeth from what went just before, to wit, That the heart of a Christian is a heart subject to bring forth weeds.

There is flesh as well as spirit in the best of saints: and as the spirit of grace will be always putting forth something that is good, so the flesh will be putting forth continually that which is evil. "For the flesh lusteth against the Spirit, and the Spirit against the flesh." (Gal. v. 17.)

Now this considered, is the cause why you find so often in the Scriptures so many items and cautions to the Christians to look to their lives and conversations. As, "Keep thy heart with all diligence." (Prov. iv. 23.) "Watch ye, stand fast in the faith; quit you like men, be strong." (1 Cor. xvi. 13.) "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." (Gal. vi. 7, 8.)

All works are not good that seem to be so. It is one thing for a man's ways to be right in his own eye, and another for them to be right in God's. Often that which is in high estimation with men, is abomination in the sight of God. (Prov. xxx. 12. Luke xvi. 15.)

Seeing corruption is not yet out of our natures, there is a proneness in us to build upon the right foundation, wood, hay, and stubble, instead of gold and silver, and precious stones. (1 Cor. iii. 11—15.) How was both David the king, Nathan the prophet, and Uzza the priest deceived, touching good works! (1 Chron. xvii. 1—4; xiii. 9—11.) Peter also, in both his defending his Master in the garden, and in dissuading of him from his sufferings, though both out of love and affection to his Master, was deceived touching good works. (Matt. xvi. 22, 23. John xviii. 10, 11.) Many have miscarried both as to doctrine, worship, and the prosecution of each.

First. For doctrine. Christ tells the Jews, that they taught for the doctrines of God, the doctrines and traditions of men. (Matt. xv. 9. Mark vii. 7.) As also, saith the Apostle, they teach "things they ought not, for filthy lucre's sake." (Tit. i. 11.)

Second. Also touching worship, we find how frequently men have mistaken, both for time, place, and matter, with which they worshipped.

1. For time. It hath been that which man hath

devised, not which God hath commanded. (1 Kings xii. 32.) They "change the ordinances," saith Isaiah. (Isa. xxiv. 5.) They change God's "judgments into wickedness," saith Ezekiel. (Ezek. v. 6.)

2. For place. When they should have worshipped at Jerusalem, they worshipped at Bethel, at Gilgal and Dan, in gardens, under poplars and elms. (1 Kings xii. 26—30. Hos. iv. 13—15. Isa. lxxv. 2—5.)

3. For the matter with which they worshipped. Instead of bringing according to the commandment, they brought the lame, the torn, and the sick; they would sanctify themselves in gardens, with swine's flesh and mice, when they should have done it at Jerusalem with bullocks and lambs. (Isa. lxvi. 17.)

Third. Again; touching men's prosecuting their zeal for their worship, &c. that they do think right, how hot hath it been, though with no reason at all! Nebuchadnezzar will have his fiery furnace, and Darius his lions' den for Nonconformists. (Dan. iii. 6; vi. 7, &c.) Again; they have persecuted men even to strange cities; have laid traps and snares in every corner, to entrap and to entangle their words; and if they could at any time but kill the persons that dissented from them, they would think they did God good service. (Acts xxvi. 11. Luke xi. 53, 54. John xix. 1, 2.) But what need we look so far from home, were it not that I would seal my sayings with truth? We need look no further to affirm this position, than to the Papists and their companions. How many have they in all ages hanged, burned, starved, drowned, racked, dismembered, and murdered, both openly and in secret? and all under a pretence of God, his worship, and good works. Thus you see how wise men and fools, saints and sinners, Christians and heathens, have erred in the business of good works; wherefore every one should be careful to see that their works be good.

Now, then, to prevent, if God will, miscarriage in this matter, I shall propound unto you what it is for a work to be rightly good. First. A good work must have the word for its authority. Second. It must, as afore was said, flow from faith. Third. It must be both rightly timed and rightly placed. Fourth. It must be done willingly, cheerfully, &c.

First. It must have the word for its authority. Zeal without knowledge is like a mettled horse without eyes, or like a sword in a madman's hand; and there is no knowledge where there is not the word: for if they reject the word of the Lord, and act not by that, "what wisdom is in them?" saith the prophet. (Jer. viii. 9. Isa. viii. 20.) Wherefore see thou have the word for what thou dost.

Second. As there must be the word for the authorising of what thou dost, so there must be faith, from which it must flow, as I showed you before: "for whatsoever is not of faith, is sin;" and "without faith it is impossible to please God." Now, I say, without the word there is no faith, (Rom.

x. 17;) as without faith there is no good, let men's pretences be what they will.

Third. As it must have these two aforementioned, so also it must have, 1. Right time; and, 2. Right place.

1. It must be rightly timed. Every work is not to be done at the same time; every time not being convenient for such a work; "There is a time for all things, and every thing is beautiful in its time." (Ecc. iii. 11.) There is a time to pray, a time to hear, a time to read, a time to confer, a time to meditate, a time to do, and a time to suffer. Now, to be hearing when we should be preaching and doing, that is, yielding active obedience to that under which we ought to suffer, is not good. Christ was very wary, that both his doings and sufferings were rightly timed. (John ii. 3, 4; xiii. 1, 2.) And herein we ought to follow his steps. To be at plough in the field, when I should be hearing the word, is not good; and to be talking abroad, when I should be instructing my family at home, is as bad: "Whoso keepeth the commandment, shall feel no evil thing: and a wise man's heart discerneth both time and judgment." (Ecc. viii. 5.) Good things mistimed, are fruitless, unprofitable, and vain.

2. As things must have their right time, so they must be rightly placed; for the misplacing of any work is as bad as the mistiming of it. When I say things, if good, must be rightly placed, I mean, we should not give to any work more than the word of God alloweth it, neither should we give it less. Mint, anise, and cummin, are not so weighty matters as faith and the love of God; as in Matt. xxiii. 23. For a pastor to be exercising the office of a deacon, instead of the office of a pastor, it is misplacing of works. (Acts vi. 2.) For Martha to be making outward provision for Christ, when she should have sat at his feet to hear his word, was the misplacing a work; and for her sister to have done it at her request, though the thing in itself was good, had been her sin also. (Luke x. 39—42.)

Now, to prevent the misplacing of good works,

(1.) They misplace them that set them in the room of Christ. (Rom. x. 1—3.)

(2.) They also misplace them that make them copartners with him. (Rom. ix. 31, 32. Acts xv. 1.)

This is setting up our post by God's posts, and man's righteousness by the righteousness of Christ. (Ezek. xliii. 7, 8.) These are said to be teachers of the law, not knowing what they say, nor whereof they affirm. (1 Tim. i. 7.)

(3.) They also misplace works, who ascribe to a work of less moment that honour that belongs to a work more noble. And such are, (a.) Those who count the ceremonial part of an ordinance as good as the doctrine and signification of it. (b.) Such who account the dictates and impulses of a mere natural conscience as good, as high, and divine, as the leadings and movings of the Spirit of Christ. (c.) Those also who count it enough to do some-

thing of what God hath commanded, and that something, possibly the least, instead of all, and the things more necessary and weighty. (d) They also much misplace them, who count things indifferent as high as those that are absolutely necessary in the worship of God. (e) But the grosser, who place men's traditions above them. (f) And they greatest of all, who put bitter for sweet, and darkness for light. All these things we must shun and avoid, as things absolutely obstructive to good works.

Wherefore touching good works: obedience is better than sacrifice; that is, to do things according to the word of God, is better than to do them according to my fancy and conceit. (1 Sam. xv. 22.) "Wherefore, let all things be done decently, and in order." (1 Cor. xiv. 40.)

Fourth. Again; as good works should be ordered and qualified, as before is touched, so they should be done from the heart, willingly, cheerfully, with simplicity and charity, according to what a man hath. (1 John v. 3. 2 Cor. ix. 7. Rom. xii. 8. Col. iii. 12. 1 Cor. x. 24; viii. 12.)

Further; there are three things that a man should have in his eye in every work he doth. 1. The honour of God. (1 Cor. vi. 20.) 2. The edification of his neighbour. (1 Cor. xiv. 26.) 3. The expediency or in expediency of what I am to do, (1 Cor. vi. 12.) And always observe it, that the honour of God is wrapped up in the edification of thy neighbour; and the edification of thy neighbour, in the expediency of what thou dost.

Again; if thou wouldst walk to the edification of thy neighbour, and so to God's honour, in the midst of thy observers, beware,

1. That thou in thy words and carriage dost so demean thyself, that Christ in his precious benefits may be with clearness spoken forth by thee; and take heed, that thou dost not enter into doubtful points with them that are weak. (Rom. xv. 1.) But deal chiefly, lovingly, and wisely with their consciences about those matters that tend to their establishment in the faith of their justification, and deliverance from death and hell: "Comfort the feeble-minded, confirm the weak." (1 Thess. v. 14.)

2. If thou be stronger than thy brother, take heed that thou do not that before him that may offend his weak conscience; I mean, things that in themselves may be lawful. "All that is lawful is not expedient; all that is lawful edifieth not." (1 Cor. vi. 12.) Wherefore here is thy wisdom and love, that thou in some things deny thyself for thy brother's sake, (1 Cor. viii. 13;) "I will not eat meat while the world standeth," saith Paul, "lest I make my brother to offend." "Wherefore have this faith to thyself before God." (Rom. xiv. 22.) But if thou walk otherwise, know thou walkest not charitably, and so not to edification, and so not to Christ's honour; but dost sin against Christ, and wound thy weak brother, for whom Christ died. (Rom. xiv. 15. 1 Cor. viii. 12.)

But, I say, all this while keep thy eye upon the

word; take heed of going contrary to that under any pretence whatever; for without the word there is nothing to God's glory, nor thy brother's edification. Wherefore, "walk wisely in a perfect way." (Ps. ci. 2, 3.)

Having thus, in few words, showed you what are works rightly good, I beseech you, in the name of the Lord Jesus Christ, that you put yourselves into a conscientious performance of them, that you may, while you live here, be vessels of honour, and fit for the Master's use, and prepared to every good work. (1 Tim. vi. 18.) Study to approve things that are excellent, "that you may be sincere, and without offence, until the day of Christ." (Phil. i. 10.) Covet communion with God; "covet earnestly the best gifts." (1 Cor. xii. 31.) Ah! we that are redeemed from among men, (Rev. xiv. 4.) and that rejoice in hope of the glory of God, (Rom. v. 2;) we that look, I say, for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, (Tit. ii. 13.) "what manner of persons should we be in all holy conversation and godliness?" (2 Pet. iii. 11.)

To conclude; for your further edification, take a plain rehearsal of your several general duties and works, to which God engageth you in his word, according to your places, callings, and relations in this world.

TOUCHING THE MASTER OF A FAMILY.

If thou have under thee a family, then thou art to consider the several relations thou standest under; and art to know, that thou in each of them hast a work to do for God, and that he expecteth thy faithful deportment under every one of them. As,

First, then, in general: He that is the master of a family, he hath, as under that relation, a work to do for God; to wit, The right governing of his own family. And his work is twofold. First. Touching the spiritual state thereof. Second. Touching the outward.

First. As touching the spiritual state of his family, he ought to be very diligent and circumspect, doing his utmost endeavour, both to increase faith where it is begun, and to begin it where it is not. Wherefore, to this end, he ought diligently and frequently to lay before his household such things of God, out of his word, as are suitable for each particular. And let no man question his rule in the word of God for such a practice; for if the thing itself were but of good report, and a thing tending to civil honesty, it is within the compass and bounds even of nature itself, and ought to be done; much more things of a higher nature. Besides, the Apostle exhorts us to, "Whatsoever things are honest, whatsoever things are just, pure, lovely, and of good report, to think of them," that is, to be mindful to do them. (Phil. iv. 8.) But to be conversant in this godly exercise in our family is very worthy of praise, and doth much become all Christians. This is one of the

things for which God so highly commended his servant Abraham, and that with which his heart was so much affected: "I know Abraham," saith God, (I know him to be a good man in very deed,) "for he will command his children, and his household after him, and they shall keep the way of the Lord." (Gen. xviii. 19.) This was a thing also which good Joshua designed should be his practice as long as he had a breathing time in this world: "As for me," saith he, "I and my household, we will serve the Lord." (Josh. xxiv. 15.)

Further; we find also in the New Testament, that they are looked upon as Christians of an inferior rank that have not a due regard to this duty; yea, so inferior as not fit to be chosen to any office in the church of God. A pastor must be one that ruleth well his own house, having his children in subjection with all gravity. For if a man knoweth not how to rule his own house, how shall he take care of the church of God? "The deacon also," saith he, "must be the husband of one wife, ruling their children, and their own house well." (1 Tim. iii.) Mark a little; the Apostle seems to lay down thus much, that a man that governs his family well, hath one qualification belonging to a pastor or deacon in the house of God, (for he that knoweth not how to rule his own house, how shall he take care of the church of God?) which thing considered, it giveth us light into the work of the master of a family, touching the governing of his house.

1. First, then, a pastor must be sound and uncorrupt in his doctrine; and indeed so must the master of a family. (Tit. i. 9. Eph. vi. 4.)

2. A pastor should be apt to teach, to reprove, and to exhort; and so should the master of a family. (1 Tim. iii. 2. Deut. vi. 7.)

3. A pastor must himself be exemplary in faith and holiness; and so also should the master of a family. (1 Tim. iii. 2—4; iv. 12.) "I," saith David, "will behave myself in a perfect way; I will walk in," or before, "my house with a perfect heart." (Ps. ci. 2.)

4. The pastor is for getting the church together; and when they are so come together, then to pray among them, and to preach unto them. This is also commendable in christian masters of families.

Obj. But my family is ungodly and unruly, touching all that is good. What shall I do?

Ans. I answer, 1. Though this be true, yet thou must rule them, and not they thee! Thou art set over them of God, and thou art to use the authority which God hath given thee, both to rebuke their vice, and to show them the evil of their rebelling against the Lord. This did Eli, though not enough; and thus did David. (1 Sam. ii. 24, 25. 1 Chron. xxviii. 9.) Also, thou must tell them how sad thy state was when thou wast in their condition, and so labour to recover them out of the snare of the devil. (Mark v. 19.)

2. Thou oughtest also to labour to draw them forth to God's public worship, if peradventure God

may convert their souls. Saith Jacob to his household, and to all that were about him, "Let us arise and go up to Bethel, and I will make there an altar to God, that answered me in the day of my distress." (Gen. xxxv. 3.) Hannah would carry Samuel to Shiloh, that he might abide with God for ever. (1 Sam. i. 22.) Indeed a soul rightly touched will labour to draw, not only their families, but a whole city after Jesus Christ. (John iv. 28.)

3. If they are obstinate, and will not go forth with thee, then do thou get godly and sound men to thy house, and there let the word of God be preached, when thou hast, as Cornelius, gathered thy family and friends together. (Acts x.)

You know that the gaoler, Lydia, Crispus, Gaius, Stephanus, and others, had not only themselves, but their families, made gracious by the word preached, and that some of them, if not all, by the word preached in their houses. (Acts xvi. 14—34; xviii. 7, 8. 1 Cor. i. 16.) And this, for aught I know, might be one reason among many why the apostles taught in their day not only publicly, but from house to house; I say, that they might, if possible, bring in those in some family which yet remained unconverted, and in their sins, (Acts x. 24; xx. 20, 21;) for some, you know, how usual it was in the day of Christ to invite him to their houses, if they had any afflicted, that either would not or could not come unto him. (Luke vii. 2, 3; viii. 41.) If this be the way with those that have outward diseases in their families, how much more, then, where there are souls that have need of Christ, to save them from death and eternal damnation!

4. Take heed that thou dost not neglect family duties among them thyself; as reading the word and prayer; if thou hast one in thy family that is gracious, take encouragement; nay, if thou art alone, yet know that thou hast both liberty to go to God through Christ, and also art at that time in a capacity of having the universal church join with thee for the whole number of those that shall be saved.

5. Take heed that thou suffer not any ungodly, profane, or heretical books or discourse in thy house—"Evil communications corrupt good manners." (1 Cor. xv. 33.)—I mean, such profane or heretical books, &c., as either tend to provoke to looseness of life, or such as do oppose the fundamentals of the gospel. I know that Christians must be allowed their liberty as to things indifferent; but for those things that strike either at faith or holiness, they ought to be abandoned by all Christians, and especially by the pastors of churches, and masters of families; which practice was figured out by Jacob's commanding his house, and all that was with him, to put away the strange gods from among them, and to change their garments. (Gen. xxxv. 2.) All those in the Acts set a good example for this, who took their curious books and burned them before all men, though they were worth fifty thousand pieces of silver.

(Acts xix. 18, 19.) The neglect of this fourth particular hath occasioned ruin in many families, both among children and servants. It is easier for vain talkers, and their deceivable works, to subvert whole households, than many are aware of. Thus much touching the spiritual state of thy household. And now to its outward.

Second. Touching the outward state of thy family, thou art to consider these three things.

1. That it lieth upon thee to care for them, that they have a convenient livelihood: "If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. v. 8. But mark, when the word saith, "thou art to provide for thy house," it giveth thee no licence to distracting carefulness; neither doth it allow thee to strive to grasp the world in thy heart or coffers, nor to take care for years or days to come, but so to provide for them, that they may have food and raiment; and if either they or thou be not content with that, you launch out beyond the rule of God. (1 Tim. vi. 8. Matt. vi. 34.) This is to labour, that you may have wherewith to "maintain good works for necessary uses." (Tit. iii. 14.) And never object, that unless you reach farther, it will never do; for that is but unbelief. The word saith, "That God feedeth the ravens, careth for sparrows, and clotheth the grass;" in which three, to feed, clothe, and care for, is as much as heart can wish. (Luke xii. 6—28.)

2. Therefore though thou shouldst provide for thy family, yet let all thy labour be mixed with moderation; "Let your moderation be known unto all men." (Phil. iv. 5.) Take heed of driving so hard after this world, as to hinder thyself and family from those duties towards God which thou art by grace obliged to; as private prayer, reading the Scriptures, and christian conference. It is a base thing for men so to spend themselves and families after this world, as that they disengage their heart to God's worship.

Christians, "The time is short: It remaineth, then, that they that have wives be as those that have none; and they that weep, as though they wept not; and they that rejoice, as those that rejoiced not; and they that use this world, as not abusing it; for the fashion of this world passeth away." (1 Cor. vii. 29—31.) Many Christians live and do in this world as if religion were but a by-business, and this world the one thing necessary; when, indeed, all the things of this world are but things by the bye; and religion only the one thing needful. (Luke x. 40—42.)

3. If thou wouldst be such a master of a family as becomes thee, thou must see that there be that christian harmony among those under thee, as becomes that house where one ruleth that feareth God.

(1.) Thou must look that thy children and servants be under subjection to the word of God; for though it is of God only to rule the heart, yet

he expecteth that thou shouldst rule their outward man; which if thou dost not, he may in a short time cut off [every male of] all thy stock. (1 Sam. iii. 11—14.) See, therefore, that thou keep them temperate in all things, in apparel, in language, that they be not gluttons, nor drunkards; not suffering either thy children vainly to domineer over thy servants, nor they, again, to carry themselves foolishly towards each other.

(2.) Learn to distinguish between that injury that in thy family is done to thee, and that which is done to God; and though thou oughtest to be very zealous for the Lord, and to bear nothing that is open transgression to him, yet here will be thy wisdom, to pass by personal injuries, and to bury them in oblivion: "Love covereth a multitude of sins." Be not like those that will rage and stare like madmen when they are injured, and yet either laugh, or at least not soberly rebuke and warn, when God is dishonoured.

"Rule thy own house well, having thy children, with others in thy family, in subjection, with all gravity." (1 Tim. iii. 4.) Solomon was so excellent sometimes this way, that he made the eyes of his beholders to dazzle. (2 Chron. ix. 3, 4.)

But to break off from this general, and to come to particulars.

First. Hast thou a wife? Thou must consider how thou oughtest to behave thyself under that relation: and to do this aright, thou must consider the condition of thy wife, whether she be one that indeed believeth or not.

If she believeth, then,

1. Thou art engaged to bless God for her: "For her price is far above rubies, and she is the gift of God unto thee, and is for thy adorning and glory." (Prov. xii. 4; xxxi. 10. 1 Cor. xi. 7.) "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

2. Thou oughtest to love her under a double consideration:—(1.) As she is thy flesh and thy bone: "For never man yet hated his own flesh." (Eph. v. 29.) (2.) As she is together with thee an heir of the grace of life. (1 Pet. iii. 7.) This, I say, should engage thee to love her with christian love; to love her, as believing you both are dearly beloved of God and the Lord Jesus Christ, and as those that must be together with him in eternal happiness.

3. Thou oughtest so to carry thyself to and before her, as doth Christ to and before his church; as saith the Apostle: "So ought men to love their wives, even as Christ loved the church, and gave himself for it." (Eph. v. 25.) When husbands behave themselves like husbands indeed, then will they be not only husbands, but such an ordinance of God to the wife as will preach to her the carriage of Christ to his spouse. There is a sweet scent wrapped up in the relations of husbands and wives (Eph. iv. 32) that believe; the wife, I say, signifying the church, and the husband the head and saviour thereof. (Eph. v. 23.) "For the

husband is the head of the wife, even as Christ is the head of the church," and he is the Saviour of the body.

This is one of God's chief ends in instituting marriage, that Christ and his church, under a figure, might be wherever there is a couple that believe through grace. Wherefore that husband that carrieth it indiscreetly towards his wife, he doth not only behave himself contrary to the rule, but also maketh his wife lose the benefit of such an ordinance, and crosseth the mystery of his relation. Therefore, I say, "So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." (Eph. v. 28, 29.) Christ laid out his life for his church, covereth her infirmities, communicates to her his wisdom, protecteth her, and helpeth her in her employments in this world; and so ought men to do for their wives. Solomon and Pharaoh's daughter had the art of thus doing, as you may see in the book of Canticles. Wherefore bear with their weaknesses, help their infirmities, and honour them as the weaker vessels, and as being of a frailer constitution. (1 Pet. iii. 7.)

In a word, be such a husband to thy believing wife, that she may say, God hath not only given me a husband, but such a husband as preacheth to me every day the carriage of Christ to his church.

Second. If thy wife be unbelieving or carnal, then thou hast also a duty lying before thee, which thou art engaged to perform under a double engagement: 1. For that she lieth liable every moment to eternal damnation. 2. That she is thy wife that is in this evil case.

Oh! how little sense of the worth of souls is there in the hearts of some husbands; as is manifest by their unchristian carriage to and before their wives!

Now, to qualify thee for a carriage suitable.

1. Labour seriously after a sense of her miserable state, that thy bowels may yearn towards her soul.

2. Beware that she take no occasion from any unseemly carriage of thine, to proceed in evil. And here thou hast need to double thy diligence, for she lieth in thy bosom, and therefore is capable of espying the least miscarriage in thee.

3. If she behave herself unseemly and unruly, as she is subject to do, being Christless and graceless, then labour thou to overcome her evil with thy goodness, her frowardness with thy patience and meekness. It is a shame for thee, who hast another principle, to do as she.

4. Take fit opportunities to convince her. Observe her disposition, and when she is most likely to hear, then speak to her very heart.

5. When thou speakest, speak to purpose. It is no matter for many words, provided they be pertinent. Job in a few words answers his wife,

and takes her off from her foolish talking: "Thou speakest," saith he, "like one of the foolish women; shall we receive good at the hand of God, and shall we not receive evil?" (Job ii. 10.)

6. Let all be done without rancour, or the least appearance of anger: "With meekness instruct those that oppose themselves, if peradventure they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. ii. 25, 26.) "And how knowest thou, O man, but thou mayest save thy wife?" (1 Cor. vii. 16.)

TOUCHING PARENTS.

If thou art a parent, a father, or a mother, then thou art to consider thy calling under this relation.

Thy children have souls, and they must be begotten of God as well as of thee, or they perish. And know also, that unless thou be very circumspect in thy behaviour to and before them, they may perish through thee; the thoughts of which should provoke thee both to *instruct* and also to *correct* them.

First. *To instruct them* as the Scripture saith, and to "bring them up in the nurture and admonition of the Lord;" and to do this diligently, "when thou sittest in thy house, when thou liest down, and when thou risest up." (Eph. vi. 4. Deut. vi. 7.)

Now to do this to purpose:

1. Do it in terms and words easy to be understood: affect not high expressions, they will drown your children. Thus God spake to his children, and Paul to his. (Hos. xii. 10. 1 Cor. iii. 2.)

2. Take heed of filling their heads with whimsies and unprofitable notions, for this will sooner learn them to be malapert and proud, than sober and humble. Open therefore to them the state of man by nature; discourse with them of sin, of death, and hell; of a crucified Saviour, and the promise of life through faith. "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. xxii. 6.)

3. There must be much gentleness and patience in all thy instructions, lest they be discouraged. (Col. iii. 21.) And,

4. Labour to convince them, by a conversation answerable, that the things of which thou instructest them are not fables, but realities; yea, and realities so far above what can be here enjoyed, that all things, were they a thousand times better than they are, are not worthy to be compared with the glory and worthiness of these things.

Isaac was so holy before his children, that when Jacob remembered God, he remembered that he was the fear of his father Isaac. (Gen. xxxi. 53.)

Ah! when children can think of their parents, and bless God for that instruction and good they have received from them, this is not only profitable for children, but honourable and comfortable to parents: "The father of the righteous

shall greatly rejoice; and he that begetteth a wise child shall have joy of him." (Prov. xxiii. 24, 25.)

Second. *Touching Correction.* 1. See if fair words will win them from evil. This is God's way with his children.

2. Let those words you speak to them in your reproof be both sober, few, and pertinent, adding always some suitable sentence of the Scripture therewith; as, if they lie, then such as Rev. xxi. 8, 27. If they refuse to hear the word, such as 2 Chron. xxv. 14—16.

3. Look to them, that they be not companions with those that are rude and ungodly, showing with soberness a continual dislike of their naughtiness; often crying out to them, as God did of old unto his, "Oh! do not this abominable thing that I hate." (Jer. xlv. 4.)

4. Let all this be mixed with such love, pity, and compunction of spirit, that if possible they may be convinced you dislike not their persons, but their sins. This is God's way.

5. Be often endeavouring to fasten on their consciences the day of their death, and judgment to come. Thus God deals with his.

6. If thou art driven to the rod, then strike advisedly in cool blood, and soberly show them, (1.) their fault; (2.) how much it is against thy heart thus to deal with them; (3.) and that what thou dost, thou dost in conscience to God and love to their souls; (4.) and tell them, that if fair means would have done, none of this severity should have been. This, I have proved it, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with his, it is the most likely to accomplish its end.

7. Follow all this with prayer to God for them, and leave the issue to him: "Folly is bound up in the heart of a child, but the rod of correction will fetch it out." (Prov. xxii. 15.)

Lastly. Observe these cautions:

1. Take heed that the misdeeds for which thou correctest thy children be not learned them by thee. Many children learn that wickedness of their parents for which they beat and chastise them.

2. Take heed thou smile not upon them, to encourage them in small faults, lest that thy carriage to them be an encouragement to them to commit greater.

3. Take heed thou use not unsavoury and unseemly words in thy chastising of them, as railing, miscalling, and the like. This is devilish.

4. Take heed thou do not use them to many chiding words and threatenings, mixed with lightness and laughter: this will harden. Speak not much, nor often, but pertinent to them with all gravity.

OF MASTERS TO SERVANTS.

Masters also have a work to do as they stand related to their servants. And,

First. If possibly they can, to get them that fear God: "He that worketh deceit," said David, "shall not dwell within my house; and he that telleth lies shall not tarry in my sight." (Ps. ci. 7.)

Second. But if none at the present but unbelievers can be got to do thy labour, then.

1. Know that it is thy duty so to behave thyself to thy servant, that thy service may not only be for thy good, but for the good of thy servant, and that both in body and soul. Wherefore deal with him, as to admonition, as with thy children; give him the same bread of God thou givest to them; and who knows but that if thou with spiritual delicacies bringest up thy servant, but he may become thy spiritual son in the end. (Prov. xxix. 21.)

2. Take heed thou do not turn thy servants into slaves, by overcharging them in thy work, through thy greediness. To make men serve with rigour, is more like to Israel's enemies than Christian masters." (Exod. i. 14.)

3. Take heed thou carry not thyself to thy servant as he of whom it is said, "He is such a man of Belial, that his servants could not speak to him." (1 Sam. xxv. 14—17.)

And the Apostle bids you forbear to threaten them, "because you also have a Master in heaven." (Eph. vi. 9.) As who should say, Your servants cannot be guilty of so many miscarriages against you, as you are guilty of against Christ; wherefore do with and to your servants as you would have your Master do with you.

4. Take heed that thou neither circumvent him at his coming to thy service, nor at his going out.

Servants, at their going into service, may be beguiled in two ways.

(1.) By their masters lying unto them, saying, their work is so small and so easy, when it is, indeed, if not too burdensome, yet far beyond what at first was said of it. This is beguiling of them.

(2.) The other way is, when masters greedily seek to wire-draw their servants to such wages as indeed is too little and inconsiderable for such work and labour. Both these the Apostle opposeth, where he saith, "Masters, give to your servants that which is just," just labour, and just wages, "knowing that you also have a Master in heaven." (Col. iv. 1.)

As servants may be circumvented at their coming into their labour, so also they may be at their going out: which is done by masters that either change their wages, like heathenish Laban, (Gen. xxxi. 7,) or by keeping it back, like those against whom God will be a swift witness. (Mal. iii. 5.)

5. Take heed that thou make not a gain of thy place, because thou art gracious, or livest conveniently for the means of grace.

Servants that are truly godly, they care not how cheap they serve their masters, provided they may get into godly families, or where they may be

convenient for the word. But now, if a master or mistress should take this opportunity to make a prey of their servants, this is abominable; this is making a gain of godliness, and merchandise of the things of God, (1 Tim. vi. 5,) and of the soul of thy brother.

I have heard some poor servants say, that in some carnal families they have had more liberty to God's things, and more fairness of dealing, than among professors. But this stinketh: and as Jacob said concerning the cruelty of his two sons, so may I say of such masters, they make religion stink before the inhabitants of the land. (Gen. xxxiv. 30.)

In a word, learn of the Lord Jesus to carry yourselves well to your servants, that your servants also may learn something of the kindness of Christ by your deportment to them. Servants are goers as well as comers; take heed that thou give them no occasion to scandal the gospel when they are gone, for what they observed thee unrighteously to do when they were with thee. Then masters carry it rightly toward their servants, when they labour both in word and life to convince them, that the things of God are the one thing necessary. That which servants are commanded to do touching their fear, their singleness of heart, their doing what they do as to the Lord, and not to men; the master is commanded to do the same things unto them. (Eph. vi. 6—9.)

THE DUTY OF WIVES.

But passing the master of the family, I shall speak a word or two to those that are under him.

And, first, to the wife. The wife is bound by the law to her husband, so long as her husband liveth. (Rom. vii. 2.) Wherefore she also hath her work and place in the family, as well as the rest.

Now there are these things considerable in the carriage of a wife towards her husband, which she ought conscientiously to observe.

First. That she look upon him as her head and lord. The head of the woman is the man. And so Sarah called Abraham lord.

Second. She should therefore be subject to him, as is fit in the Lord. The Apostle saith, that "the wife should submit herself to her husband, as to the Lord." (1 Pet. iii. 1. Col. iii. 18. Eph. v. 22.) I told you before, that if the husband doth walk towards his wife as becomes him, he will therein be such an ordinance of God to her, besides the relation of a husband, that shall preach to her the carriage of Christ to his church. And now I say also, that the wife, if she walk with her husband as becomes her, she shall preach the obedience of the church to her husband. Therefore as the church is subject to Christ, so let the wives be to their own husbands in everything. Now for thy performing of this work, thou must first shun these evils.

1. The evil of a wandering and a gossiping

spirit; this is evil in the church, and is evil also in a wife, who is the figure of a church. Christ loveth to have his spouse keep at home; that is, to be with him in the faith and practice of his things, not ranging, and meddling with the things of Satan; no more should wives be given to wander and gossip abroad. You know that Prov. vii. 11 saith, "She is loud and stubborn, her feet abide not in her house." Wives should be about their own husbands' business at home; as the Apostle saith, "Let them be discreet, chaste, keepers at home, good, obedient to their own husbands." And why? Because otherwise the word of God will be blasphemed. (Tit. ii. 5.)

2. Take heed of an idle, talking, or brangling tongue. This also is odious, either in maids or wives, to be like parrots, not bridling their tongue; whereas the wife should know, as I said before, that her husband is her lord, and is over her, as Christ is over the church. Do you think it is seemly for the church to parrot it against her husband? Is she not to be silent before him, and to look to his laws rather than her own fictions? Why so, saith the Apostle, ought the wife to carry it towards her husband. Let the woman, saith Paul, learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man; but to be in silence. It is an unseemly thing to see a woman so much as once in all her lifetime to offer to over-top her husband; she ought in everything to be in subjection to him, and to do all she doth, as having her warrant, licence, and authority from him. And indeed here is her glory, even to be under him, as the church is under Christ; "Now she openeth her mouth in wisdom, and in her tongue is the law of kindness." (Prov. xxxi. 26.)

3. Take heed of affecting immodest apparel, or a wanton gait; this will be evil both abroad and at home; abroad, it will not only give ill example, but also tend to tempt to lust and lasciviousness; and at home it will give an offence to a godly husband, and be cankering to ungodly children, &c. Wherefore, as saith the Apostle, Let women's apparel be modest, as becometh women professing godliness with good works, (1 Tim. ii. 9, 10.) "not with broidered hair, or gold, or pearls, or costly array." And as it is said again, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." (1 Pet. iii. 3—5.)

But yet, do not think that by the subjection I have here mentioned that I do intend women should be their husbands' slaves. Women are their husbands' yoke-fellows, their flesh and their bones; and he is not a man that hateth his own

flesh, or that is bitter against it. (Eph. v. 29.) Wherefore, let every man love his wife as himself; and the wife see that she reverence her husband. (Eph. v. 33.) The wife is master next her husband, and is to rule all in his absence; yea, in his presence she is to guide the house, to bring up the children, provided she do it as the adversary have no occasion to speak reproachfully. (1 Tim. v. 10, 13.) "Who can find a virtuous woman? For her price is far above rubies? A gracious woman retaineth honour," and guideth her affairs with discretion. (Prov. xxxi. 10; xi. 16; xii. 4.)

Obj. But my husband is an unbeliever; what shall I do?

Ans. If so, then what I have said before lieth upon thee with an engagement so much the stronger. For, 1. Thy husband being in this condition, he will be watchful to take thy slips and infirmities, to throw them as dirt in the face of God and thy Saviour. 2. He will be apt to make the worst of every one of thy words, carriages, and gestures. 3. And all this doth tend to the possessing his heart with more hardness, prejudice, and opposition to his own salvation. Wherefore, as Peter saith, "ye wives, be in subjection to your own husbands; that if any obey not the word, they may also without the word be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear." (1 Pet. iii. 1, 2.) Thy husband's salvation or damnation lieth much in thy deportment and behaviour before him; wherefore, if there be in thee any fear of God, or love to thy husband, seek, by a carriage full of meekness, modesty, and holiness, and a humble behaviour before him, to win him to the love of his own salvation; and by thus doing, how knowest thou, O woman, but thou shalt save thy husband?

Obj. But my husband is not only an unbeliever, but one very froward, peevish, and testy, yea, so froward, &c. that I know not how to speak to him, or behave myself before him.

Ans. Indeed there are some wives in great slavery by reason of their ungodly husbands; and as such should be pitied and prayed for; so they should be so much the more watchful and circumspect in all their ways.

1. Therefore be thou very faithful to him in all things of this life.

2. Bear with patience his unruly and unconverted behaviour; thou art alive, he is dead; thou art principled with grace, he with sin. Now then, seeing grace is stronger than sin, and virtue than vice; be not overcome with his vileness, but overcome that with thy virtues. (Rom. xii. 21.) It is a shame for those that are gracious, to be as lavishing in their words, &c. as those that are graceless: "They that are slow to wrath are of great understanding; but they that are hasty in spirit, exalt folly." (Prov. xiv. 29.)

3. Thy wisdom, therefore, if at any time thou hast a desire to speak to thy husband for his con-

viction, concerning any thing, either good or evil, it is to observe convenient times and seasons. There is "a time to keep silence, and a time to speak." (Eccles. iii. 7.)

Now for the right timing thy intentions,

(1.) Consider his disposition; and take him when he is farthest off of those filthy passions that are thy afflictions. Abigail would not speak a word to her churlish husband till his wine was gone from him, and he in a sober temper. (1 Sam. xxv. 36, 37.) The want of this observation is the cause why so much is spoken, and so little effected.

(2.) Take him at those times when he hath his heart taken with thee, and when he showeth tokens of love and delight in thee. Thus did Esther with the king her husband, and prevailed. (Esth. v. 3, 6; vii. 1, 2.)

(3.) Observe when convictions seize his conscience, and then follow them with sound and grave sayings of the Scriptures. Somewhat like to this dealt Manoah's wife with her husband. (Judg. xiii. 22, 23.) Yet then, (a) Let thy words be few. (b) And none of them savouring of a lording it over him; but speak thou still as to thy head and lord, by way of entreaty and beseeching. (c) And that in such a spirit of sympathy, and bowels of affection after his good, that the manner of thy speech and behaviour in speaking may be to him an argument that thou speakest in love, as being sensible of his misery, and inflamed in thy soul with desire after his conversion. (d) And follow thy words and behaviour with prayers to God for his soul. (e) Still keeping thyself in a holy, chaste, and modest behaviour before him.

Obj. But my husband is a sot, a fool, and one that hath not wit enough to follow his outward employment in the world.

Ans. 1. Though all this be true, yet thou must know he is thy head, thy lord, and thy husband.

2. Therefore thou must take heed of desiring to usurp authority over him. He was not made for thee; that is, for thee to have dominion over him, but to be thy husband, and to rule over thee. (1 Tim. ii. 12. 1 Cor. xi. 3, 8.)

3. Wherefore, though in truth thou mayest have more discretion than he, yet thou oughtest to know that thou, with all that is thine, art to be used as under thy husband; even "every thing." (Eph. v. 24.)

Take heed, therefore, that what thou dost goes not in thy name, but his; not to thy exaltation, but his; carrying all things so, by thy dexterity and prudence, that not one of thy husband's weaknesses be discovered to others by thee: "A virtuous woman is a crown to her husband; but she that causeth shame, is as rottenness to his bones." For then, as the wise man saith, "she will do him good, and not evil, all the days of her life." (Prov. xii. 4; xxxi. 12.)

4. Therefore act, and do still, as being under the power and authority of thy husband.

Now touching thy carriage to thy children and

servants. Thou art a parent, and a mistress, and so thou oughtest to demean thyself. And besides, seeing the believing woman is a figure of the church, she ought, as the church, to nourish and instruct her children and servants as the church, that she may answer in that particular also. And truly, the wife being always at home, she hath great advantage that way; wherefore do it, and the Lord prosper your proceeding.

OF CHILDREN TO PARENTS.

There lieth also a duty upon children to their parents, which they are bound both by the law of God and nature conscientiously to observe; "Children, obey your parents in the Lord, for this is right." And again, "Children, obey your parents in all things; for this is well-pleasing to the Lord." (Eph. vi. 1. Col. iii. 20.)

There are these general things in which children should show forth that honour that is due to their parents from them.

First. They should always count them better than themselves. I observe a vile spirit among some children, and that is, they are apt to look over their parents, and to have slighting and scornful thoughts of them. This is worse than heathenish: such an one hath got just the heart of a dog or a beast, that will bite those that begot them, and her that brought them forth.

Obj. But my father, &c. is now poor, and I am rich, and it will be a disparagement, or at least a hindrance to me, to show that respect to him as otherwise I might.

Ans. I tell thee thou arguest like an atheist and a beast, and standest in this full flat against the Son of God. (Mark vii. 9—13.) Must a gift, and a little of the glory of the butterfly, make thee that thou shalt not do for, and honour to, thy father and mother? "A wise son maketh a glad father, but a foolish son despiseth his mother." (Prov. xv. 20.) Though thy parents be never so low, and thou thyself never so high, yet he is thy father, and she thy mother, and they must be in thy eye in great esteem: "The eye that mocketh at his father, and that despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. xxx. 17.)

2. Thou oughtest to show thy honour to thy parents, by a willingness to help them with such necessities and accommodations which they need. "If any have nephews or children, let them learn to show pity at home, and to requite their parents," saith Paul, "for that is good and acceptable before God." (1 Tim. v. 4.) And this rule Joseph observed to his poor father, though he himself was next the king in Egypt. (Gen. xlvii. 12; xli. 39—44.)

But mark, let them "requite their parents." There are three things for which, as long as thou livest, thou wilt be a debtor to thy parents.

1. For thy being in this world. They are they

from whom, immediately under God, thou didst receive it.

2. For their care to preserve thee when thou wast helpless, and couldst neither care for nor regard thyself.

3. For the pains they have taken with thee to bring thee up. Until thou hast children of thy own, thou wilt not be sensible of the pains, watchings, fears, sorrow, and affliction, that they have gone under to bring thee up; and when thou knowest it, thou wilt not easily yield, that thou hast recompensed them for thy favour to thee. How often have they sustained thy hunger, clothed thy nakedness! What care have they taken that thou mightest have wherewith to live and do well when they were dead and gone! They possibly have spared it from their own belly and back for thee, and have also impoverished themselves, that thou mightest live like a man. All these things ought duly, and like a man, to be considered by thee; and care ought to be taken on thy part to requite them. The Scripture saith so, reason saith so, and there be none but dogs and beasts that deny it. It is the duty of parents to lay up for their children; and the duty of children to requite their parents.

Third. Therefore show, by all humble and son-like carriage, that thou dost to this day, with thy heart, remember the love of thy parents. Thus much for obedience to parents in general.

Again; if thy parents be godly, and thou wicked, as thou art, if thou hast not a second work or birth from God upon thee, then thou art to consider, that thou art more strongly engaged to respect and honour thy parents, not now only as a father in the flesh, but as godly parents; thy father and mother are now made of God thy teachers and instructors in the way of righteousness. Wherefore, to allude to that of Solomon, "My son, hearken to the law of thy father, and forsake not the law of thy mother; bind them continually upon thy heart, and tie them about thy neck." (Prov. vi. 20, 21.) Now, to provoke thee hereto, consider—

1. That this hath been the practice always of those that are and have been obedient children; yea, of Christ himself to Joseph and Mary, though he himself was God blessed for ever. (Luke ii. 51.)

2. Thou hast also the severe judgments of God upon those that have been disobedient, to awe thee. As, (1.) Ishmael, for but mocking at one good carriage of his father and mother, was both thrust out of his father's inheritance, and the kingdom of heaven, and that with God's approbation. (Gen. xxi. 9—14. Gal. iv. 30.) (2.) Hoplni and Phinehas, for refusing the good counsel of their father, provoked the great God to be their enemy: "They hearkened not to the voice of their father, because the Lord would slay them." (1 Sam. ii. 23—25.) (3.) Absalom was hanged, as I may say, by God himself, for rebelling against his father. (2 Sam. xviii. 9.) Besides, little dost thou

know how heart-aching a consideration it is to thy parents, when they do but suppose thou mayest be damned. How many prayers, sighs, and tears, are there wrung from their hearts upon this account. Every miscarriage of thine goeth to thine heart, for fear God should take an occasion thereof to shut thee up in hardness for ever. How did Abraham groan for Ishmael! "Oh," saith he to God, "that Ishmael might live before thee!" (Gen. xvii. 18.) How was Isaac and Rebecca grieved for the miscarriage of Esau! (Gen. xxvi. 34, 35.) And how bitterly did David mourn for his son, who died in his wickedness! (2 Sam. xviii. 32, 33.)

Lastly. And can any imagine, but that all these carryings of thy godly parents will be to thee the increase of thy torments in hell, if thou die in thy sins notwithstanding?

Again; if thy parents, and thou also, be godly, how happy a thing is this! How shouldst thou rejoice, that the same faith should dwell both in thy parents and thee! Thy conversion, possibly, is the fruit of thy parents' groans and prayers for thy soul; and they cannot choose but rejoice. Do thou rejoice with them? It is true in the salvation of a natural son, which is mentioned in the parable: "This my son was dead, and is alive again; was lost, and is found: and they began to be merry." (Luke xv. 24.) Let therefore the consideration of this, that thy parents have grace, as well as thee, engage thy heart so much the more to honour, reverence, and obey them.

Thou art better able now to consider the pains and care that thy friends have been at, both for thy body and soul; wherefore strive to requite them. Thou hast strength to answer in some measure the command; wherefore do not neglect it. It is a double sin in a gracious son not to remember the commandment, yea, the first commandment with promise. (Eph. vi. 1, 2.) Take heed of giving thy sweet parents one snappish word, or one unseemly carriage. Love them because they are thy parents, because they are godly, and because thou must be in glory with them.

Again; if thou be godly, and thy parents wicked, as often it sadly falls out, then,

1. Let thy bowels yearn towards them; it is thy parents that are going to hell.

2. As I said before to the wife, touching her unbelieving husband, so now I say to thee: Take heed of a parroting tongue; speak to them wisely, meekly, and humbly; do for them faithfully without repining; and bear, with all childlike modesty, their reproaches, their railing, and evil speaking. Watch fit opportunities to lay their condition before them. Oh, how happy a thing would it be if God should use a child to beget his father to the faith! Then indeed might the father say, With the fruit of my own bowels hath God converted my soul. The Lord, if it is his will, convert our

poor parents, that they, with us, may be the children of God.

CONCERNING SERVANTS.

Servants also, they have a work to do for God, in their place and station among men.

The Apostles assert masters under a threefold consideration. First. The believing master. Second. The unbelieving master. Third. The froward master. For all which servants are furnished with counsel and advice in the word, for the demeaning of themselves under each of them.

But before I speak in particular to any of these, I will in general show you the duty of servants.

1. Thou art to look upon thyself as thou art, that is, as a servant, not a child, nor a wife; thou art inferior to these; wherefore count thyself under them, and be content with that station: "For three things the earth is disquieted, and for four which it cannot bear: one is a servant when he reigneth." (Prov. xxx. 21, 22.) It is out of thy place, either to talk or do as one that reigneth.

2. Consider, that thou being a servant, what is under thy hand is not thy own, but thy master's. Now, because it is not thy own thou oughtest not to dispose of it; but because it is thy master's thou oughtest to be faithful. Thus it was with Joseph. (Gen. xxxix. 8, 9.) But if thou do otherwise, know that thou shalt receive of God for the wrong that thou dost; and there is with God no respect of persons. (Col. iii. 25.) Wherefore,

3. Touching thy work and employment, thou art to do it as unto the Lord, and not for man; and indeed then servants do their business as becomes them, when they do all in obedience to the Lord, as knowing that the place in which they now are, it is the place where Christ hath put them, and in which he expecteth they should be faithful. "Servants," saith Paul, "be obedient to them that are your masters, with fear and trembling, in singleness of heart as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart." (Eph. vi. 5, 6.)

Observe a little the word of God to servants. 1. Servants must be obedient; yet, 2. Not with that obedience that will serve man only. Servants must have their eye on the Lord, in the work they do for their masters. 3. That their work in this service is the will and ordinance of God. From which I conclude, that thy work in thy place and station, as thou art a servant, is as really God's ordinance, and as acceptable to him, in its kind, as is preaching, or any other work, for God; and that thou art as sure to receive a reward for thy labour, as he that hangs or is burnt for the gospel. Wherefore, saith the Apostle to servants, "whatsoever ye do, do it heartily, as to the Lord, and not to men, knowing that of the Lord ye shall receive the reward of inheritance; for ye serve the Lord Christ." (Col. iii. 23, 24.)

And now touching the three sorts of masters mentioned before.

First. For the believing master. Saith Paul, "They that have believing masters, let them not despise them because they are brethren; but rather do them service because they are faithful and beloved, and partakers," with the servants, "of the heavenly benefit." (1 Tim. vi. 2.) Servants, if they have not a care of their hearts, will be so much in the consideration of the relation that is betwixt their masters and they, as brethren, that they will forget the relation that is between them as masters and servants. Now, though they ought to remember the one, yet let them take heed of forgetting the other. Know thy place as a servant; while thou considerest that thy master and thee are brethren, do thy work for him faithfully and humbly, and with meekness, because he is a master faithful and beloved, and partaker of the heavenly benefit: "If any man teach otherwise," saith the Apostle Paul, "and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, but dotting about questions, and strife of words; whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." (1 Tim. vi. 3—5.)

Second. For the unbelieving masters, for of them Paul speaks in the first verse of the 6th of Timothy: "Let as many servants," saith he, "as be under the yoke, count their own masters worthy of all honour, that the word of God and his doctrine be not blasphemed." Servants living with unbelieving masters are greatly engaged to be both watchful, faithful, and trusty. Engaged, I say, 1. From the consideration of the condition of their master; for he being unbelieving, will have an evil eye upon thee, and upon thy doings, and so much the more because thou professest; as in the case of Saul and David. (1 Sam. xviii. 8, 9, &c.) 2. Thou art engaged because of the profession thou makest of the word of God; for by thy profession thou dost lay both God and his word before thy master, and he hath no other wit but to blaspheme them, if thou behave thyself unworthily. Wherefore Paul bids Titus, "exhort servants to be obedient to their own masters, and to please them well in all things, not answering again," not giving parroting answers, or such as are cross or provoking, "not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things." (Tit. ii. 9, 10.) That servant, who in an unbeliever's family doth his work before God, as God's ordinance, he shall adorn the doctrine of God, if not save his master by so doing; but if he doth otherwise, he shall both stumble the unbeliever, dishonour God, offend the faithful, and bring guilt upon his own soul.

Third. For the froward master, though I distinguish him from the unbeliever, yet it is not because he may not be such, but because every unbeliever doth not properly go under that name.

Now with this froward and peevish fellow, thou art to serve as faithfully for the time thou standest bound, as with the most pleasant and rational master in the world: "Servants," saith Peter, "be subject to your masters, with all fear, not only to the good and gentle, but also to the froward." (1 Pet. ii. 18.) And if thy peevish master will still be froward, either out of spite to thy religion, or because he is without reason concerning thy labour, thou to the utmost of thy power labouring faithfully, God then reckoneth thee a sufferer for well-doing, as truly as if thou wert called upon the stage of this world before men for the matters of thy faith. Wherefore Peter adds this encouragement to servants, to the exhortation he gave them before: "This is thankworthy," saith he, "if a man for conscience toward God endureth grief, suffering wrongfully; for what glory is it, if when ye be buffeted for your faults, ye take it patiently? But if when you do well, and suffer for it, you take it patiently, this is acceptable with God." (1 Pet. ii. 19, 20.) Wherefore be comforted concerning thy condition, with considering that God looks upon thee, as on Jacob in the family of Laban; and will right all thy wrongs, and recompense thee for thy faithful, wise, and godly behaviour, before, and in the service of thy froward master. Wherefore, be patient, I say, and abound in faithfulness in thy place and calling, till God make a way for thy escape from this place; and when thou mayest be made free, use it rather.

OF NEIGHBOURS EACH TO OTHER.

Having thus in few words showed you what is duty under your several relations, I shall now at last speak, in a word or two, touching good neighbourhood, and then draw towards a conclusion. Touching neighbourhood, there are these things to be considered and practised, if thou wilt be found in the practical part of good neighbourhood.

First. Thou must be of a good and sound conversation in thy own family, place and station, showing to all the power that the gospel and the things of another world hath in thy heart: "That ye may be blameless, and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. ii. 15, 16.)

Second. As persons must be of good behaviour at home, that will be good neighbours, so they must be full of courtesy and charity to them that have need about them. (Luke x. 36, 37.) Right good neighbourhood is, for men readily to communicate, as of their spirituals, so of their temporalities, as food, raiment, and help to those that have need; to be giving to the poor as thou seest them go by thee, or to inquire after their condition, and according to thy capacity to send unto them. (Job xxxi. 15—17, &c.)

Third. Thou must be always humble and meek among them, as also grave and gracious; not light and frothy, but by thy words and carriage minis-

tering grace to the hearers. (Eph. iv. 29.) Thus also Job honoured God among his neighbours. (Job xxix. 6—12.)

Fourth. Thy wisdom will be rightly to dis-coun-tenance sin, and to reprove thy neighbour for the same, (Lev. xix. 17.) denying thyself in some things, for the preventing an injury to thy neighbour, that thou mayest please him for his edification. (Rom. xv. 2.)

Fifth. If thou wouldst be a good neighbour, take heed of thy tongue upon two accounts.

1. That thou with it give no offensive language to thy neighbour, to the provoking of him to anger. Bear much, put up wrongs, and say little: "It is an honour for a man to cease from strife: but every fool will be meddling." (Prov. xx. 3.) And again, "He loveth transgression that loveth strife." (Prov. xvii. 19.)

2. And as thou shouldst take heed that thou be not the original of contention and anger, so also take heed that thou be not an instrument to beget it between parties, by tale-bearing and a gossiping spirit: "He that passeth by and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." (Prov. xxvi. 17—21.) I do observe two things very odious in many professors; the one is a headstrong and stiffnecked spirit, that will have its own way; and the other is, a great deal of tattling and talk about religion, and but a very little, if any thing, of those christian deeds that carry in them the cross of a Christian in the doing thereof and profit to my neighbour.

(1.) When I say a headstrong and stiffnecked spirit, I mean, they are for pleasing themselves and their own fancies, in things of no weight, though they so doing be as the very slaughter-knife to the weak conscience of a brother or neighbour. Now this is base. A Christian, in all such things as intrench not the matters of faith and worship, should be full of self-denial, and seek to please others rather than themselves: "Giving none offence to the Jew, nor to the Greek, nor to the church of God; not seeking their own profit, but the profit of many, that they may be saved." (1 Cor. x. 32, 33.)

(2.) And the second is as bad, to wit, when professors are great prattlers, and talkers, and disputers, but do little of any thing that bespeaketh love to the poor, or self-denial in outward things. Some people think religion is made up of words; a very wide mistake. Words without deeds is but a half-faced religion: "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep thyself unspotted from the world." (James i. 27.) Again; "If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled," which are very fine words, "yet if you give them

not those things that are necessary to the body, what doth it profit?" (James ii. 15, 16.)

Now, then, before I go any farther, I will here take an occasion to touch a little upon those sins that are so rife in many professors in this day; and they are, *covetousness, pride, and uncleanness*. I would speak a word to them in this place, the rather because they are they which spoil both christian brotherhood and civil neighbourhood, in too great a measure.

First. For *COVETOUSNESS*.

1. Covetousness; it is all one with desire; he that desires, covets, whether the thing he desires be evil or good. Wherefore that which is called "coveting" in Exod. xx. 17, is called "desire" in Deut. v. 21. As the Apostle also saith, "I had not known lust except the law had said, Thou shalt not covet," (Rom. vii. 7.) That is, I had not known lust to be a sin, unless the law had forbid it. Wherefore, though lawful desires are good, (1 Cor. xii. 31), and to be commended, yet covetousness, as commonly understood, is to be fled from, and abhorred, as of the devil.

2. Covetousness, or evil desire, it is the first mover, and giveth to every sin its call, as I may say, both to move and act. As was said before, the Apostle had not known sin except the law had said, Thou shalt not desire, or covet; for where there is no desire to sin, there appears no sin.

3. Therefore covetousness carrieth in it every sin (we speak of sins against the second table), even as a serpent carrieth her young ones in her belly. This the Scripture affirms, where it saith, "Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's." (Exod. xx. 17.) Covetousness will meddle with any thing.

Now, there are in my mind at present these eight notes of covetousness, which hinder good works, and a christian conversation among men, wherever they are harboured.

(1.) When men, to whom God hath given a comfortable livelihood, are yet not content therewith. This is against the Apostle, where he saith, "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee." (Heb. xiii. 5.)

(2.) It is covetousness in the seller, that puts him to say of his traffic, it is better than it is, that he may heighten the price of it; and covetousness in the buyer, that prompts him to say worse of a thing than he thinks in his conscience it is, and that for an abatement of a reasonable price. This is that which the Apostle forbids under the name of "defraud," (1 Cor. vi. 8;) and that which Solomon condemns.

(3.) It is through covetousness that men think much of that which goeth beside their own mouth, though possibly it goeth to those that have more

need than themselves, and also that better deserve it than they.

(4.) It argueth covetousness, when men will deprive themselves, and those under them, of the privileges of the gospel, for more of this world, and is condemned by Christ.

(5.) It argueth covetousness, when men that have it can go by, or hear of the poor, and shut up their bowels and compassions from them. (1 John iii. 17.)

(6.) Also when men are convinced it is their duty to communicate to such and such that have need, yet they defer it, and if not quite forget it, yet linger away the time, as being loth to distribute to the necessities of those in want. This is forbidden by the Holy Ghost: "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." Now, it is due from thee to the poor, by the command of God, if they want, and thou hast it; "Say not then to thy neighbour, Go, and come again to-morrow, and I will give, when thou hast it by thee." (Prov. iii. 27, 28.)

(7.) It argueth a greedy mind also, when, after men have cast in their minds what to give, they then from that will be pinching and clipping, and taking away; whereas the Holy Ghost saith, "Every one, as he purposeth in his heart, so let him give, not grudgingly, not of necessity; for God loveth a cheerful giver." (2 Cor. ix. 7.)

(8.) Lastly, It argueth a filthy greedy heart also, when a man, after he hath done any good, then in his heart to repent, and secretly wish that he had not so done, or at least, that he had not done so much: this is to be weary of well-doing; (I speak now of communicating;) and carrieth in it two evils. First, It spoileth the work done; and, secondly, it, if entertained, spoileth the heart for doing any more so. "The vile person shall be no more called liberal, nor the churl said to be bountiful;" for, "the liberal deviseth liberal things, and by liberal things he shall stand." (Isa. xxxii. 5, 8.)

Now then, to dissuade all from this poisonous sin, observe, that above all sins in the New Testament this is called idolatry. (Eph. v. 5. Col. iii. 5.) And therefore God's people should be so far from being taken with it, that they should be much afraid of the naming of it one among another, lest it should, as adulterous thoughts, infect the heart by the talking of it. (Eph. v. 3.)

Quest. But why is covetousness called idolatry?

Ans. 1. Because it engageth the very heart of man in it to mind earthly things; it gets our love, which should be set on God; and sets it upon poor empty creatures; it puts our affections out of heaven, where they should be, and sets them on earth, where they should not be. (Ezek. xxxiii. 31. Phil. iii. 18, 19. Col. iii. 1—3.) Thus it changeth the object on which the heart should be set, and setteth it on that on which it should not. It makes a man forsake God, "the fountain of

living water," and causeth him to hew to himself "cisterns, broken cisterns, which can hold no water." (Jer. ii. 11—13.) For,

2. It rejecteth the care, government, and providence of God towards us, and causeth us to make of our care and industry a god, to whom, instead of God, we fly continually, both for the keeping what we have and for getting more. (This was Israel's idolatry of old, and the original of all her idolatrous practices, (Hos. ii. 5:)) "For their mother hath played the harlot," that is, committed idolatry: "she that conceiveth them, hath done shamefully; for she said, I will go after my lovers, that gave me my bread and my water, my wool and my flax, my oil and my drink."

3. It disalloweth of God's way of disposing his creatures, and would have them ordered and disposed of otherwise than to his heavenly wisdom seemeth meet; and hence ariseth all discontents about God's dealing with us. Covetousness never yet said, It is the Lord, let him do what he pleaseth; but is ever objecting, like a god, against everything that goeth against it; and it is that which, like a god, draweth away the heart and soul from the true God, and his Son Jesus Christ. "And he went away sorrowful: for he had great possessions." (Matt. xix. 16—22.) Now, then, that which engageth the heart, that rejecteth the providence of God, and that is for ordering and disposing of things contrary to God, and for breaking with God upon these terms, is idolatry; and all these do covetousness. "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." (Ps. x. 3.) Now the way to remedy this disease, is, to learn the lesson which Paul had got by heart; to wit, "In whatsoever state you are, therewith to be content." (Phil. iv. 11.)

Second. I come, in the second place, to speak a word of PRIDE, and loftiness of heart and life.

1. Pride, in general, it is that which causeth a man to think of man and his things above what is written. (1 Cor. iv. 6.)

2. It hath its seat in the heart among these enormities, fornications, adulteries, lasciviousness, murders, deceit, &c. (Mark vii. 21—23), and showeth itself in these following particulars.

(1.) When you slight this or that person, though gracious; that is, look over them, and shun them for their poverty in this world, and choose rather to have converse with others, that possibly are less gracious, because of their greatness in this world. This the Apostle James writes against, (James ii. 1—3,) under the name of partiality; "for indeed the fruits of a puffed-up heart is to deal in this manner with Christians." (1 Cor. iv. 6.) Now this branch of pride floweth from ignorance of the vanity of the creature, and of the worth of a gracious heart: wherefore get more of the knowledge of these two, and this sprig will be nipped in the head, and you will learn to condescend to men of low degree. (Rom. xii. 16.)

(2.) It argues pride of heart, when men will not deny themselves in things that they may, for the good and profit of their neighbours. And it argueth now, that pride has got so much up into self-love and self-pleasing, that they little care who they grieve or offend, so they may have their way. (Obad. 12—15.)

(3.) It argueth pride of heart, when sober reproofs for sin, and unbecoming carriages, will not down with thee, but that rather thou snuffest, and givest way to thy spirit to be peevish, and to retain prejudice against those that thus reprove thee. Saith the prophet, "Hear ye, and give ear; be not proud, for the Lord hath spoken;" that is, hear the reproofs of God for your sins, and break them off by repentance. "But if you will not hear, my soul shall weep in secret for your pride," &c. (Jer. xiii. 15—17.) So also in Hosea, "They will not frame their doing to turn unto their God; for the spirit of whoredom is in the midst of them; they have not known the Lord; and the pride of Israel doth testify to his face," &c. (Hos. v. 4, 5.) This argueth great senselessness of God, and a heart greatly out of frame.

(4.) It argueth pride also, when a reproof or admonition will not down as well from the poorest saint as from the greatest doctor; and it argueth a glory in men, (1 Cor. iii. 21,) and that they would that their faith should stand in their wisdom, and not in the power of God; that is, of naked truth. (1 Cor. ii. 5.)

(5.) It argueth pride of heart, when a man that hath this or that in his heart to do in reference to God, but yet will slight a sober asking counsel and direction of God in this matter: "The wicked, through the pride of his countenance, will not seek after God," saith David. (Ps. x. 4.)

(6.) It argueth pride of heart, when persons are tickled with thoughts of their own praise; that secretly lust after it; that think of themselves and others above what is written; which those do, who do not acknowledge that man in his best estate is altogether vanity: but such kind of people have forgot the exhortation, "Be not high-minded, but fear." (Rom. xi. 10.) And also, that there is a knowledge that puffeth up, and edifieth neither themselves nor others. Wherefore, to such the Apostle saith, "Be not desirous of vain-glory," but in lowliness of mind "let each esteem others better than themselves." (Phil. ii. 3. Gal. v. 26.)

Pride also there is in outward carriage, behaviour, and gesture, which is odious for Christians to be tainted with; and this pride is discovered by mincing words, a made carriage, and an affecting the toys and baubles that Satan, and every light-headed fool bringeth into the world. As God speaketh of the daughters of Zion, they "walk with stretched-out necks, wanton eyes, mincing as they go, and making a tinkling with their feet." (Isa. iii. 16.) A very unhandsome carriage for people that profess godliness, and that use to come before God to confess their sins, and to bemoan

themselves for what they have done. How can a sense of thy own baseness, of the vileness of thy heart, and of the holiness of God, stand with such a carriage? Dost thou see the vileness of thy heart, the fruit of sin? and art thou afflicted with that disagreement that is between God and thy heart, that layest the reins on the neck of thy lusts, and lettest them run whither they will? "Be not deceived, pride ariseth from ignorance of these things." (1 Tim. vi. 3, 4.) A sense of my vileness, of what I have deserved, and of what continually in my heart opposeth God, cannot stand with a foolish, light, and wanton carriage; thou wilt then see there are other things to mind than to imitate the butterfly. Alas, all these kind of things are but a painting the devil, and setting a carnal gloss upon a castle of his! Thou art but making gay the spider. Is thy heart ever the sounder for thy fine gait, thy mincing words, and thy lofty looks? nay, doth not this argue that thy heart is a rotten, cankered, and besotted heart? Oh! that God would but let thee see a little of thy own inside, as thou hast others to behold thy outside: thou painted sepulchre, thou whitened wall, will these things be found virtues in the day of God? or, is this the way that thou takest to mortify sin? "An high look, a proud heart, and the plunging of the wicked, is sin." (Prov. xxi. 4.) Pride is the ringleader of the seven abominations that the wise man nameth, (Prov. vi. 16, 17;) and is that above all that causeth to fall into the condemnation of the devil. (1 Tim. iii. 6.)

Third. Now I come, in the last place, to touch a word or two of ADULTERY, or UNCLEANNES; and then to draw towards a conclusion.

Adultery, it hath its place in the heart, among the rest of those filthinesses I mentioned before, (Mark vii. 21, 22;) of which sin I observe two things.

1. That almost in every place where the Apostle layeth down a catalogue of wickednesses, he layeth down adultery, fornication, and uncleanness in the front; as that in Mark vii. 21. Rom. i. 29. 1 Cor. vi. 9. Gal. v. 19. Eph. v. 3. 1 Thess. iv. 3—5. Heb. xii. 16. James ii. 11. 1 Pet. ii. 11. 2 Pet. ii. 10. From this I gather that the sin of uncleanness is a very predominant and master sin, easy to overtake the sinner, as being one of the first that is ready to offer itself on all occasions to break the law of God.

2. I observe that this sin is committed unawares to many, even so soon as a man hath but looked upon a woman: "I say unto you," saith Christ, "that whosoever looketh on a woman to lust or desire after her, he hath already committed adultery with her in his heart." (Matt. v. 28.) This sin of uncleanness, I say, is a very taking sin; it is natural above all sins to mankind; as it is most natural, so it wants not tempting occasions, having objects for to look on in every corner: wherefore there is need of a double and treble watchfulness in the soul against it. It is better here to make a

covenant with our eyes, like Job, (Job xxxi. 1,) than to let them wander to God's dishonour, and our own discomfort.

There are these three things which discover a man or woman too much inclining to the uncleanness of their own hearts.

(1.) The first is a wanton eye, or an eye that doth secretly affect itself with such objects as are tickling of the heart with the thoughts of immodesty and uncleanness. Isaiah calls this a wanton eye; and Peter, an eye full of adultery, that cannot cease from sin. (2 Pet. ii. 14. Isa. iii. 16.) This is that also which Christ calleth an evil eye, and John, the lust of the flesh, and of the eyes, and doth defile those who are not very watchful over their own hearts. (Mark vii. 22. 1 John ii. 16.) This wanton eye is that which the most holy saints should take heed of, because it is apt to seize upon them also. When Paul bids Timothy beseech the young women to walk as becomes the gospel, he bids him do it with all purity. As, who should say, Take heed that while thou instructest them to holiness, thou thyself be not corrupted with the lust of thy eye. (1 Tim. v. 1, 2.) Oh, how many souls in the day of God will curse the day that ever they gave way to a wanton eye!

(2.) The second thing that discovereth one much inclining to the lusts of uncleanness, it is wanton and immodest talk; such as that brazen-faced whore in the 7th of the Proverbs had, or such as they in Peter, who allured, "through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in error." (2 Pet. ii. 18.) "Out of the abundance of the heart the mouth speaketh;" wherefore if we be saints, let us take heed, as of our eye, so of our tongue, and let not the lust of uncleanness, or of adultery, be once named among us, "named among us as becometh saints." (Eph. v. 3.) Mark. "Let it not be once named." This implies, that the lusts of uncleanness are devilishly taking, they will both take the heart with eyes and tongue: "Let it not be once named among you," &c.

(3.) Another thing that bespeaks a man or woman inclining to wantonness and uncleanness, it is an adorning themselves in light and wanton apparel. The attire of an harlot is too frequently in our day the attire of professors; a vile thing, and argueth much wantonness and vileness of affections. If those that give way to a wanton eye, wanton words, and immodest apparel, be not whores, &c., in their hearts, I know not what to say. Doth a wanton eye argue shamefacedness? doth wanton talk argue chastity? and doth immodest apparel, with stretched-out necks, naked breasts, a made speech, and mincing gaits, &c., argue mortification of lusts? If any say, that these things argue pride as well as carnal lusts; well, but why are they proud? Is it not to trick up the body? And why do they with pride trick up the body, if it be not to provoke both themselves and others to lusts? God knoweth their

hearts without their outsides; and we know their hearts by their outsides.

My friends, I am here treating of good works, and persuading you to fly those things that are hindrances to them; wherefore bear with my plainness when I speak against sin. I would strike it through with every word, because else it would strike us through with many sorrows. I do not treat of good works as if the doing of them would save us, for we are justified by his grace, according to the hope of eternal life; yet our sins and evil works will lay us obnoxious to the judgments both of God and man. He that walketh not uprightly, according to the truth of the gospel, is like to have his peace assaulted often, both by the devil, the law, death, and hell; yea, and is like to have God hide his face from him also, for the iniquity of his covetousness. (Isa. lvii. 17.)

How can he that carrieth himself basely in the sight of men, think he yet well behaveth himself in the sight of God? and if so dim a light as is in man can justly count thee a transgressor, how shall thy sins be hid from him whose eyelids try the children of men?

It is true, faith without works justifies us before God; yet that faith that is alone will be found to leave us sinners in the sight both of God and man. (Rom. iii. 28; iv. 5. James ii. 18.) And though thou addest nothing to that which saveth thee by what thou canst do, yet thy righteousness may profit the son of man; as also saith the text; but if thou shalt be so careless as to say, What care I for being righteous to profit others? I tell thee, that the love of God is not in thee. (Job xxxv. 8. 1 John iii. 17. 1 Cor. xiii. 1—3.) Walk, therefore, in God's ways, and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear of all these statutes, and say, "This great nation is a wise and understanding people." (Deut. iv. 6.)

III. Every believer should not only take heed that his works be good, and so for the present do them, but should carefully study to maintain them; that is, to keep in a continual exercise of them.

It is an easier matter to begin to do good, than it is to continue therein; and the reason is, there is not so much of a Christian's cross in the beginning of a work, as there is in a continual, hearty, conscientious practice thereof. Therefore Christians have need, as to be pressed to do good, so to continue the work. Man, by nature, is rather a hearer than a doer; Athenian-like, continually listening after some new thing; seeing many things, but observing nothing. (Acts xvii. 20. Isa. xlii. 20.) It is observable, that after Christ had divided his hearers into four parts, he condemned three of them for fruitless hearers. (Luke viii. 5—8.) Oh, it is hard continuing believing, continuing loving, continuing resisting all that opposeth; we are subject to be weary of well-doing! (Gal. vi. 9.) To pluck out right eyes, to cut off right hands and feet, is no pleasant thing to

flesh and blood; and yet none but these shall have the promise of life; because none but these will be found to have the effectual work of God's grace in their souls: "If ye continue in my word, then are you my disciples" *indeed*. (Matt. xviii. 8, 9; xxiv. 13. John viii. 31.) And hence it is that you find so many "*ifs*" in the Scripture about men's happiness; as, "*if* you be sons, then heirs;" and "*if* you continue in the faith;" and "*if* we hold the beginning of our confidence steadfast to the end." (Rom. viii. 17. Col. i. 23. Heb. iii. 14.) Not that their continuing in the way of God is the cause of the work being right; but the work being right causeth the continuance therein. As John saith in another place, "They went out from us, because they were not of us; for had they been of us," (no doubt, saith he,) "they would have continued with us." (1 John ii. 19.) But I say, where the work of God indeed is savingly begun, even there is flesh, corruption, and the body of death to oppose it. Therefore should Christians take heed, and look that against these opposites they maintain a continual course of good works among men.

Besides, as there is that in our own bowels that opposeth goodness, so there is the tempter, the wicked one, both to animate these lusts, and to join with them in every assault against every appearance of God in our souls. And hence it is that he is called the devil, the enemy, the destroyer, and him that seeks continually to devour us. (1 Pet. v. 8.) I need say no more but this. He that will walk like a Christian indeed, as he shall find it is requisite that he continue in good works, so his continuing therein will be opposed; if therefore he will continue therein, he must make it his business to study how to oppose those that oppose such a life, that he may continue therein.

IV. Now then to help in this, here fitly comes in the last observation, to wit, That the best way both to provoke ourselves and others to good works, it is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves. "This is a faithful saying, and these things I will that thou affirm constantly, that those which have believed in God might be careful to maintain good works." (Tit. iii. 8.)

I told you before, that good works must flow from faith: and now I tell you, that the best way to be fruitful in them is to be much in the exercise of the doctrine of justification by grace; and they both agree; for as faith animates to good works, so the doctrine of grace animates faith. Wherefore, the way to be rich in good works it is to be rich in faith; and the way to be rich in faith, is to be conscientiously affirming the doctrine of grace to others, and believing it ourselves.

First. To be constantly affirming it to others. Thus Paul tells Timothy, that if he put the brethren in mind of the truths of the gospel, he himself should not only be a good minister of Christ, but should be nourished up in the words of

faith and of good doctrine. (1 Tim. iv. 6.) It is the ordinance of God, that Christians should be often asserting the things of God each to others; and that by their so doing they should edify one another. (Heb. x. 24, 25.)

The doctrine of the gospel is like the dew and the small rain that distilleth upon the tender grass, wherewith it doth flourish, and is kept green. (Deut. xxxii. 2.) Christians are like the several flowers in a garden, that have upon each of them the dew of heaven, which being shaken with the wind, they let fall their dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another; for Christians to commune savourly of God's matters one with another, it is as if they opened to each other's nostrils boxes of perfume. Saith Paul to the church at Rome, "I long to see you, that I may impart unto you some spiritual gift, to the end you may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me." (Rom. i. 11, 12.) Christians should be often affirming the doctrine of grace, and justification by it, one to another.

Second. As they should be thus doing, so they should live in the power of it themselves; they should by faith suck and drink in this doctrine, as the good ground receiveth the rain; which being done, forthwith there is proclaimed good works. Paul to the Colossians saith thus, "We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in the Lord Jesus, and love to all the saints; for the hope which is laid up in heaven for you, whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is also in all the world, and bringeth forth fruit, as it doth also in you." But how long ago? Why "since the day ye heard it," saith he, "and knew the grace of God in truth." (Col. i. 3—6.)

Apples and flowers are not made by the gardener; but are an effect of the planting and watering. Plant in the sinner good doctrine, and let it be watered with the word of grace; and as the effect of that, there are the fruits of holiness, and the end everlasting life. (Rom. vi. 22.) Good doctrine is the doctrine of the gospel, which showeth to men that God clotheth them with the righteousness of his Son freely, and maketh him with all his benefits over to them; by which free gift the sinner is made righteous before God; and because he is so, therefore there is infused a principle of grace into the heart, whereby it is both quickened, and bringing forth fruit. (Rom. iii. 21—26. 1 Cor. i. 30. 2 Cor. v. 21. John i. 16.)

Now then, seeing good works do flow from faith, and seeing faith is nourished by an affirming of the doctrine of the gospel, &c., take here these few considerations from the doctrine of the gospel, for the support of thy faith, that thou mayest be indeed fruitful and rich in good works.

1. The whole Bible was given for this very end,

that thou shouldst both believe this doctrine, and live in the comfort and sweetness of it: "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. xv. 4.)

2. That therefore every promise in the Bible is thine, to strengthen, quicken, and encourage thy heart in believing.

3. Consider that there is nothing that thou dost can so please God as believing: "The Lord takes pleasure in them that fear him, in them that hope in his mercy." (Ps. cxlvii. 2.) They please him, because they embrace his righteousness, &c.

4. Consider, that all the withdrawals of God from thee are not for the weakening, but for the trial of thy faith; and also, that whatever he suffers Satan or thy own heart to do, it is not to weaken faith.

5. Consider, that believing is that which will keep in thy view the things of heaven and glory; and that at which the devil will be discouraged, sin weakened, and thy heart quickened and sweetened. (Heb. xi. 27. James iv. 7. 1 Pet. v. 9. Eph. vi. 16. Rom. xv. 13.)

Lastly. By believing, the love of God is kept with warmth upon the heart, and that this will provoke thee continually to bless God for Christ, for grace, for faith, hope, and all those things, either in God or thee, that doth accompany salvation. (2 Cor. ii. 14. Ps. ciii. 1—3.)

Third. The doctrine of the forgiveness of sins received by faith, will make notable work in the heart of a sinner, to bring forth good works.

But forasmuch as there is a body of death and sin in every one that hath the grace of God in this world; and because this body of death will be ever opposing that which is good, as the Apostle saith, (Rom. vii. 21,) therefore take these few particulars further, for the suppressing that which will hinder a fruitful life.

1. Keep a continual watch over the wretchedness of thy own heart, not to be discouraged at the sight of thy vileness, but to prevent its wickedness; for that will labour either to hinder thee from doing good works, or else will hinder thee in the doing thereof; for evil is present with thee for both these purposes. Take heed, then, that thou do not listen to that at any time, but deny, though with much struggling, the workings of sin to the contrary.

2. Let this be continually before thy heart, that God's eye is upon thee, and seeth every secret turning of thy heart, either to or from him: "All things are naked and bare before the eyes of him with whom we have to do." (Heb. iv. 13.)

3. If thou deny to do that good which thou oughtest with what thy God hath given thee, then consider, that though he love thy soul, yet he can chastise; first, Thy inward man with such troubles, that thy life shall be restless and comfortless; secondly, And can also so blow upon thy outward man, that all thou gettest shall be put in a bag

with holes. (Ps. lxxxix. 31—33. Hag. i. 6.) And set the case he should license but one thief among thy substance, or one spark of fire among thy barns, how quickly might that be spent ill, and against thy will, which thou shouldst have spent to God's glory, and with thy will? And I tell thee further, that if thou want a heart to do good when thou hast about thee, thou mayest want comfort in such things thyself from others, when thine is taken from thee. (Judg. i. 6, 7.)

4. Consider, that a life full of good works is the only way on thy part to answer the mercy of God extended to thee. God hath had mercy on thee, and hath saved thee from all thy distresses; God hath not stuck to give thee his Son, his Spirit, and the kingdom of heaven. Saith Paul, "I beseech you therefore by the mercies of God, that you present your bodies a living sacrifice to God, holy, acceptable, which is your reasonable service." (Rom. xii. 1. See Matt. xviii. 32, 33.)

5. Consider, that this is the way to convince all men that the power of God's things hath taken hold of thy heart—I speak to them that hold the head; and say what thou wilt, if thy faith be not accompanied with a holy life, thou shalt be judged a withered branch, a wording professor, salt without savour, and as lifeless as a sounding brass and a tinkling cymbal. (John xv. Matt. xiii. 1 Cor. xiii. 1, 2.) For, say they, show us your faith by your works, for we cannot see your hearts. (James ii. 18.) But I say, on the contrary, if thou walk as becomes thee who art saved by grace, then thou wilt witness in every man's conscience that thou art a good tree; now thou leavest guilt on the heart of the wicked, (1 Sam. xxiv. 16, 17;) now thou takest off occasion from them that desire occasion; and now thou art clear from the blood of all men. (2 Cor. xi. 12. Acts xx. 26, 31—35.) This is the man also that provoketh others to good works. The ear that heareth such a man shall bless him; and the eye that seeth him shall bear witness to him: "Surely," saith David, "he shall never be moved. The righteous shall be had in everlasting remembrance." (Heb. x. 24. Job xxix. 11. Ps. cxii. 6.)

6. Again. The heart that is fullest of good works hath in it at least room for Satan's temptations. And this is the meaning of Peter, where he saith, "Be sober, be vigilant;" that is, be busy-ing thyself in faith and holiness, "for the devil, your adversary, goeth about like a roaring lion, seeking whom he may devour." (1 Pet. v. 8.) "He that walketh uprightly, walketh safely; and they that add to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, brotherly kindness; and to these charity;" and that abounds therein, he shall neither be barren nor unfruitful; he shall never fall; "but so an entrance shall be ministered to him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. i. 5—10. Prov. x. 9.)

7. The man who is fullest of good works, he is fittest to live, and fittest to die: "I am now," at any time, "ready to be offered up," saith fruitful Paul. (2 Tim. iv. 6.) Whereas he that is barren, he is neither fit to live, nor fit to die; to die, he himself is convinced he is not fit; and to live, God himself saith, he is not fit: "Cut him down, why doth he cumber the ground?" (Luke xiii. 7.)

Lastly. Consider, to provoke thee to good works, thou shalt have of God when thou comest to glory a reward for everything thou dost for him on earth. Little do the people of God consider how richly God will reward what, from a right principle and to a right end, is done for him here; not a bit of bread to the poor, not a draught of water to the meanest of them that belong to Christ, or the loss of a hair of your head, shall in that day go without its reward. (Luke xiv. 13, 14. Matt. x. 42.)

"For this light affliction," and so all other pieces of self-denial, "which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) I tell thee, Christian, be but rich in good works, and thou shalt have more than salvation; thy salvation thou hast freely by grace through Christ, without works, (Eph. ii. 8—10;) but now being justified and saved, and as the fruits hereof, renewed by the Holy Ghost; after this, I say, thou shalt be rewarded for every work that proves good; for God is not unrighteous to forget your work and labour of love, which you have showed to his name, in that you have ministered to his saints, and do minister. (Heb. vi. 10. 1 Cor. iii. 14.) Moses counted the reward that he was to have, for a short suffering with the people of God, of greater worth than the treasures of Egypt, the smiles of the king, or the honour of his kingdom. (Heb. xi. 25—27.) In a word, let the disappointments that do and shall most surely befall the fruitless professors, provoke thee to look with all diligence to thy standing. For,

1. Such an one is but deceived and disappointed touching the work of grace he supposeth to be in his heart; he thinks he is a Christian, and hath grace, as faith, hope, and the like, in his soul, yet no fruits of these things manifest themselves in him; indeed his tongue is tipped with a talk and tattle of religion. Poor man, poor empty man! Faith without works is dead; thy hope shall be as the giving up the ghost; thy gifts with which thy soul is possessed, are but such as are common to reprobates; thou art therefore disappointed; God reputes thee still but wicked, though thou comest and goest to the place of the Holy. (James ii. 19, 20. Job xi. 20. 1 Cor. xiii. 1—3.)

2. Therefore all thy joy and comfort must needs fall short of saving comfort, and so leave thee in the snags notwithstanding; thy joy is the joy of the Pharisees, (John v. 35,) and thy gladness as that of Herod, (Mark vi. 20;) and the longest time it can last, it is but a scripture-moment, (Job xx. 5.) Alas! in all thy gladness and content with thy religion, thou art but like the boy that plays with

brass instead of gold, and with counters instead of that which will go for current coin. Thus, "if a man think himself to be something when he is nothing, he deceiveth," or disappoints "himself." (Gal. vi. 3.)

3. This is not all; but look thou certainly for an eternal disappointment in the day of God; for it must be, thy lamp will out at the first sound the trump of God shall make in thine ears; thou canst not hold up at the appearance of the Son of God in his glory: his very looks will be to thy profession as a strong wind is to a blinking candle, and thou shalt be left only to smoke.

Oh, the alteration that will befall a foolish virgin! She thought she was happy, and that she should have received happiness with those that were right at the heart; but behold the contrary; her lamp is going out, she is now to seek for saving grace, when the time of grace is over! Her heaven she thought of is proved a hell, and her god is proved a devil! God hath cast her out of his presence, and claps the door upon her. She pleads her profession, and the like, and she hath for her answer repulses from heaven. "So are the paths of all that forget God; and the hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be the spider's web; though he lean upon his house, it shall not stand; he shall hold it fast, but it shall not endure." (Matt. xxv. 1—10. Luke xiii. 25, 26. Job viii. 13—15.)

Take heed, therefore; thy soul, heaven, and eternity, lie at stake; yea, they turn either to thee or from thee upon the hinge of thy faith. If it be right, all is thine; if wrong, then all is lost, however thy hopes and expectations are to the contrary: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love. Let no man therefore deceive you with vain words, for because of these things cometh the wrath of God upon the children of unbelief. For the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth briars and thorns is rejected, and is nigh unto cursing, whose end is to be burned." (Gal. v. 6. Eph. v. 3—6. Heb. vi. 7, 8.)

Obj. But what shall I do, who am so cold, slothful, and heartless, that I cannot find any heart to do any work for God in this world? Indeed, time was when his dew rested all night upon my branches, and when I could with desire, with earnest desire, be doing and working for God; but, alas! now it is otherwise.

Ans. If this be true, thy case is sad, thou art to be pitied; the Lord pity thee! And for thy recovery out of this condition I would give thee no other counsel than was given to Ephesus when she had lost her first love.

1. "Remember," saith Christ, "from whence thou art fallen, and repent, and do thy first works," &c. (Rev. ii. 5.)

Mark: Thy first work is to enter into a serious

considering and remembrance from whence thou art fallen. Remember that thou hast left thy God, the stay of thy soul, and him without whom there is no stay, comfort, or strength, for thee either to do or suffer any thing in this world. "Without me," saith he, "you can do nothing." (John xv. 5.) A sad condition; the remembrance of this, for certain, is the first step to the recovering a backsliding heart; for the right remembrance of this doth bring to mind what loss that soul hath sustained that is in this condition, how it hath lost its former visits, smiles, and consolations of God, when thy conscience was suppled with the blood of thy Saviour; when every step thou tookest was, as it were, in honey and butter; and when thy heart could meditate terror with comfort. (Job xxix. 2—6. Isa. xxxiii. 14—19.) Instead of which, thou feelest darkness, hardness of heart, and the thoughts of God are terrible to thee. (Psa. lxxvii. 3.) Now God never visits thee; or if he doth it is but as a wayfaring man, that tarrieth but for a night.

This also brings to mind how the case is altered with thee, touching thy confidence in God for thy future happiness; how uncertain thou now art of thy hopes for heaven; how much this life doth hang in doubt before thee. (Deut. xxviii. 65, 66.)

2. "Remember therefore from whence thou art fallen, and repent." These are words well put together; for a solid considering of what I have lost in my declining will provoke in my heart a sorrow, and godly heaviness, whereby I shall be forced to bemoan my condition, and say, "I will go and return to my first husband, for then it was better with me than now." (Hos. ii. 7.)

And believe it, the reason of God's standing off from giving thee comfortable communion with himself, it is, that thou mightest first see the difference between sticking close to God, and forsaking of him; and next, that thou mightest indeed acknowledge thy offence, and seek his face. (Hos. v. 15.) He taketh no pleasure in thy forlorn condition; he had rather thou shouldst have him in thy bosom, only he will have it in his own way: "He looketh down upon men, and if any say, I have sinned, and perverted that which is right, and it profiteth me not; then he will deliver his soul from going down into the pit, and his life shall see the light." (Job xxxiii. 27, 28.)

3. "Remember from whence thou art fallen, and repent, and do thy first works." As there should be a remembering and a repenting, so there should be a hearty doing our first works; a believing as before, a laying hold of the things of heaven and glory, as at the first; "for now is God turned to thee, as before." (Zech. i. 16.) And though thou mayest, through the loss of thy locks, with Samson, be weak at the first, yet in short time thy hair will grow again; that is, thy former experience will in short space be as long, large, and strong, as in the former times. Indeed, at the first thou wilt find all the wheels of thy soul

rusty, and all the strings of thine heart out of tune; as also when thou first beginnest to stir, the dust and filth of thy heart will, like smoke, trouble thee from that clear beholding the grace of thy God, and his love to thy soul; but yet wait, and go on, and though thou findest thyself as unable to do any thing as thou formerly couldst, yet, I say, "up, and be doing, and the Lord will be with thee; for he hath not despised the day of thy small things." (1 Chron. xxii. 16. Zech. iv. 10.)

I know thou wilt be afflicted with a thousand temptations to drive thee to despair, that thy faith may be faint, &c. But against all them set thou the word of God, the promise of grace, the blood of Christ, and the examples of God's goodness to the backsliders, that are for thy encouragement recorded in the Scriptures of truth; and remember, that turning to God after backsliding is the greatest piece of service thou canst do for him, and the greatest honour thou canst bring to the blood of Christ; and know further, that God, to show his willing reception of so unworthy a creature, saith, there shall be joy in heaven at thy conversion to him again. (Luke xv. 7, 10.)

To conclude. If thou yet, notwithstanding what hath been said, dost remain a backslider:

1. Then remember that thou must die; and remember also, that when the terrors of God, of death, and a backslidden heart, meet together, there will be sad work in that soul; this is the man that hangeth tilting over the mouth of hell, while death is cutting the thread of his life.

2. Remember, that though God doth sometimes, yea, often, receive backsliders, yet it is not always so. Some draw back into perdition; for, because they have flung up God, and would none of him, he in justice flings up them and their souls for ever. (Prov. i. 24—28.)

I have observed, that sometimes God, as it were in revenge for injury done him, doth snatch away souls in the very nick of their backsliding, as he served Lot's wife, when he turned her into a pillar of salt, even while she was looking over her shoulder to Sodom, (Gen. xix. 26;) an example that every backslider should remember with astonishment. (Luke xvii. 32.)

Thus have I, in few words, written to you, before I die, a word to provoke you to faith and holiness, because I desire that you may have the life that is laid up for all them that believe in the Lord Jesus, and love one another, when I am deceased. Though there I shall rest from my labours and be in Paradise, as through grace I comfortably believe, yet it is not there, but here, I must do you good. Wherefore, not knowing the shortness of my life, nor the hindrance that hereafter I may have of serving my God and you, I have taken this opportunity to present these few lines unto you for your edification.

Consider what hath been said; and the Lord give you understanding in all things.

FAREWELL.

PREFATORY REMARKS

ON

COME, AND WELCOME.

THE welcome of a friendly voice is sweet in itself; but its sweetness may be wonderfully increased, both to the ear and heart, by the circumstances under which it is uttered. In a season of pleasure and prosperity, the welcome to others as happy as ourselves, will deepen the feeling of joy. The call, when we are full of health and strength, to share with friends in some prosperous enterprise, is heard with animating delight; and nothing gives greater zest to any present success, than the discovery that our triumph renders us more than ever welcome to the circle of our acquaintance.

All this is well, and in proper accordance with the laws of natural sympathy. But the slowest imagination is prompt to suggest cases, in which "Come, and welcome," has an incomparably larger meaning to the heart. Care and suffering have a tendency to make us doubtful of friendship. The keener our feelings, the more apt we are to suspect the willingness of others to hear our complaints, Our eyes are more open than ever to their looks; and even the absence of a smile, where if allowed it might have been misinterpreted, confirms our doubts.

Such is the result, to many minds, of unexpected reverses in life. But there are distresses which weigh men down by their continual pressure, dispiriting and disheartening them at the same time; taking from them, that is, all courage of soul and all hopefulness of affection. The commonest vexations and disappointments of worldly existence have this effect; and they produce the further consequence of rendering a "Come, and welcome," the most unexpected thing that could occur.

Thus viewed in the light which human experience furnishes, there is nothing either more beautiful or more surprising than the compassion of Jesus to the weary and heavy laden. His words "Come unto me," are fitted to penetrate the deepest recesses of our hearts, and ought to meet an echo there no less expressive of admiration than of thankfulness. Why do they not? is a reasonable question in the case of most men. How is it that a "Come, and welcome," from this greatest benefactor, this truest friend to the human race, obtains commonly so little attention? The answer will be found in the minds of some men, in the hearts of others; that is, in many instances, it is want of knowledge or the obstinacy of doubt or disbelief, which renders the ear deaf to the gracious invitation; while, in as many more, opposing passions are the great obstacle to every thought of its acceptance. Certain it is, that if men were thoroughly acquainted with Jesus, and did not cherish dispositions which are at war with his Spirit, they would as readily embrace his offers of help and consolation as the poorest beggar would accept a preferred alms.

To those, therefore, who rejoicingly acknowledge Him, no duty can seem greater than that of removing such hindrances to the general reception of his word. Distress prevails in a thousand different forms. The voice of sorrow is heard throughout the world. There is no man who, at one time or other of his life, has not been called a sufferer. No man, under the present conditions of existence, can escape from burdens which will bow him, if they do not crush him, to the earth. If the words then, "Come unto me," accompanied with a promise of help, reach our ears, what can be more reasonable than an instant inquiry, "Whose voice is that?" and if the voice be recognised as divine, what more reasonable than an immediate surrender of ourselves, with all our burdens and perplexities, to the call?

It is in finding the right answer to the question suggested, that the main difficulty of our trial consists. If a patient and humble wisdom be exercised, the inquiry will end in an assurance that the voice heard is the voice of the Son of God. It is not without inquiry, or without patience and wisdom, that such an assurance is gained; and hence the general want of that consolation and help which might be had with Jesus. So long as the call is regarded as short of divine, the urgency of grief, the dull, deafening clamour of earthly care, will compel us to neglect it. Sorrow will strive to lay hold of any support which seems within its reach: but it cares for nothing which lies apparently beyond it. Thus the name, the character, the power of Jesus, must all be familiarized to the mind, and seen in the light given by heaven, before his gracious invitation and welcome can be estimated at their proper worth.

So inestimable is the comfort, so substantial and positive is the aid, which will assuredly follow the acceptance of the call, that no effort of thought, no perseverance in prayer, can be too great for the blessing desired, if that blessing be faith in the word of Jesus. No sooner is He recognised as endowed with all the attributes of will and power to become our deliverer, than the question naturally arises, "What intimation has he given us of any special interest in our particular distresses?" In reply, there are the words written, and so written, that we must do violence to their plain intention if we excluded any case (and why our own?) from their application. Let but the study of the New Testament, its meditative, prayerful study, have brought Jesus close to the apprehension of the mind, and dissipated the clouds of a vague unbelief, and the words which he has spoken in the way of welcome to us, will exceed in power of encouragement all that were ever uttered by the greatest of men to the most desolate and degraded.

But reason, and multiplied convictions of the truth, may not overcome the opposing passions or dulness of the heart. That may still lie dormant even though it knows that the Lord has spoken, or, balancing the weight of its griefs and cares against the conditions on which the proffered help is offered, its wretched and unholy tempers may long, and perhaps finally, prevent its obeying the heavenly invitation. There is something so terrible in this choice of the alternative, that whether it be our own case or that of others, means should be taken to change it, even at the expense of the heart's present breaking. Broken it will be by the world eventually; and so broken as never to be healed again; but whatever it may suffer as the consequence of accepting the call of Jesus, not only will the wound be healed, but the pain will be followed by unspeakable content.

In affecting, startling contrast with the difficulties which men create in their minds or hearts to the acceptance of mercy, is the largeness and universality of the offer. Strange and awful as it may seem, there are many who would gladly avail themselves of an apology for their conduct by discovering some limit, or exception to the invitation. It would lessen the glaring unreasonableness of their treatment of so gracious a proof of the divine benignity, could they make it appear that, as it reaches not their case, or refers to it only vaguely, they are at liberty to disregard it. That repentance must be exercised—that sin must be abjured, creates no exception of this kind. It is implied in the offer made by any benefactor, whether earthly or heavenly, of relief to the suffering, that they must renounce the objects or practices which brought the misery. This is readily understood. The invitation, therefore, is universal. To every man in trouble and affliction, Jesus says, "Come to me." It may be that the distress is worldly, and originates from without. Still, the weariness and wretchedness of the suffering heart gives a title to some place, low though it be, in the presence of the all-powerful friend. Sorrow, in all its varieties, will assuredly be represented in that presence, and numerous represented, when men take the safest way to abridge the amount of human griefs.

But, bitter as is the cup of woe which even the world can mix, there is an agony which the world can neither create nor understand. It is that which intervenes between the conviction of sin, and the knowledge of Christ. He will reject no humble, supplicating mourner, whatever has brought him to the mercy-seat; but to those who approach it in the spirit of a genuine repentance, his "Welcome!" will sound as addressed to expected guests.

H. S.

COME AND WELCOME TO JESUS CHRIST;

OR,

A PLAIN AND PROFITABLE DISCOURSE ON JOHN VI. 37.

SHOWING THE CAUSE, TRUTH, AND MANNER OF THE COMING OF A SINNER TO JESUS CHRIST; WITH HIS HAPPY RECEPTION, AND BLESSED ENTERTAINMENT.

“*And they shall come which were ready to perish.*”—Isa. xxvii. 13.

JOHN VI. 37.

“All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.”

A LITTLE before, in this chapter, you may read that the Lord Jesus walked on the sea to go to Capernaum, having sent his disciples before in a ship, but the wind was contrary; by which means the ship was hindered in her passage. Now, about the fourth watch of the night, Jesus came walking on the sea, and overtook them; at the sight of whom they were afraid.

Note. When providences are black and terrible to God's people, the Lord Jesus shows himself to them in a wonderful manner; the which sometimes they can as little bear, as they can the things that were before terrible to them. They were afraid of the wind and the water; they were also afraid of their Lord and Saviour, when he appeared to them in that state.

But he said, “Be not afraid, it is I.”

Note. That the end of the appearing of the Lord Jesus unto his people, though the manner of his appearance be never so terrible, is to allay their fears and perplexities.

Then they received him into the ship, and immediately the ship was at land whither it went.

Note. When Christ is absent from his people, they go on but slowly, and with great difficulty; but when he joineth himself unto them, oh! how fast they steer their course! how soon are they at their journey's end!

The people now among whom he last preached, when they saw that both Jesus was gone and his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him, they wondering asked, “Rabbi, when camest thou hither?” But the Lord Jesus, slighting their compliment, answered, “Verily, verily, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.”

Note. A people may follow Christ far for base ends, as these went after him beyond sea for loaves. A man's belly will carry him a great way in religion; yea, a man's belly will make him venture far for Christ.

Note again. They are not feigning compliments, but gracious intentions, that crown the work in the

eye of Christ; or thus, it is not the toil and business of professors, but their love to him, that makes him approve of them.

Note again. When men shall look for friendly entertainment at Christ's hand, if their hearts be rotten, even then will they meet with a check and rebuke. “Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.”

Yet observe again. He doth not refuse to give, even to these, good counsel. He bids them labour for the meat that endureth to eternal life. Oh, how willing would Jesus Christ have even those professors that come to him with pretences only, come to him sincerely, that they may be saved!

The text, you will find, is, after much more discourse, with and about this people; and it is uttered by the Lord Jesus, as the conclusion of the whole, and intimateth, that since they were professors in pretence only, and therefore such as his soul could not delight in, as such, that he would content himself with a remnant that his Father had bestowed upon him. As who should say, “I am not like to be honoured in your salvation; but the Father hath bestowed upon me a people, and they shall come to me in truth, and in them will I be satisfied.” The text therefore may be called *Christ's repose*; in the fulfilling whereof he resteth himself content, after much labour and many sermons spent, as it were, in vain. As he saith by the prophet, “I have laboured in vain, I have spent my strength for nought, and in vain.” (Isa. xlix. 4.)

But as there he saith, “My judgment is with the Lord, and my work with my God;” so in the text he saith, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” By these words, therefore, the Lord Jesus comforteth himself under the consideration of the dissimulation of some of his followers. He also thus betook himself to rest under the consideration of the little effect that his ministry had in Capernaum, Corazin, and Bethsaida: “I thank thee, O Father,” said he, “Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so, Father, for it seemed good in thy sight.” (Matt. xi. 25. Luke x. 21.)

The text, in the general, consists of two parts, and hath special respect to the Father and the Son; as also to their joint management of the salvation of the people. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." The first part of the text, as is evident, respecteth the Father and his gift; the other part, the Son and his reception of that gift.

FIRST. For the gift of the Father there is this to be considered, to wit, the gift itself; and that is the gift of certain persons to the Son. The Father giveth, and that gift shall come: "And him that cometh." The gift then is of persons; the Father giveth persons to Jesus Christ.

SECOND. Next you have the Son's reception of this gift, and that showeth itself in these particulars: 1. In his hearty acknowledgment of it to be a gift; "The Father giveth me." 2. In his taking notice, after a solemn manner, of *all* and every part of the gift: "All that the Father giveth me." 3. In his resolution to bring them to himself: "All that the Father giveth me, shall come to me." 4. And in his determining, that not any thing shall make him dislike them in their coming: "And him that cometh to me, I will in no wise cast out."

These things might be spoken to at large, as they are in this method presented to view; but I shall choose to speak to the words, I. *By way of explication.* II. *By way of observation.*

I. By way of explication, *All that the Father giveth me.* This word "all," is often used in Scripture, and is to be taken more largely, or more strictly, even as the truth or argument, for the sake of which it is made use of, will bear. Wherefore that we may the better understand the mind of Christ in the use of it here, we must consider that it is limited and restrained only to those that shall be saved, to wit, to those that shall come to Christ; even to those whom he will "in no wise cast out." Thus also the words, "all Israel," are sometimes to be taken, though sometimes they are taken for the whole family of Jacob. "And so all Israel shall be saved." (Rom. xi. 26.) By "all Israel," here, he intendeth not all of Israel, in the largest sense; "for they are not all Israel which are of Israel;" "neither because they are of the seed of Abraham, are they all children; but in Isaac shall thy seed be called;" that is, "they who are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." (Rom. ix. 6—8.)

This word "all," therefore, must be limited and enlarged, as the truth and argument for the sake of which it is used will bear; else we shall abuse scriptures, and readers, and ourselves and all. "And I, if I be lifted up from the earth," said Christ, "will draw *all* men after me." (John xii. 32.) Can any one imagine that by "all," in this place, he should mean all and every individual man in the world, and not rather that all that is con-

sonant to the scope of the place? And if, by being "lifted up from the earth," he means, as he should seem, his being taken up into heaven; and if, by "drawing all men after him," he meant a drawing them into the place of glory; then must he mean by "all men," those, and only those, that shall in truth be eternally saved from the wrath to come: "For God hath concluded them *all* in unbelief, that he might have mercy upon *all*." (Rom. xi. 32.) Here again you have all and all, two alls; but yet a greater disparity between the all made mention of in the first place, and that all made mention of in the second. Those intended in this text are the Jews, even all of them, by the first all that you find in the words. The second all doth also intend the same people: but yet only so many of them as God will have mercy upon. "He hath concluded them *all* in unbelief, that he might have mercy upon *all*." The all also in the text is likewise to be limited and restrained to the saved, and to them only. But again:

The word "giveth," or "hath given," must be restrained, after the same manner, to the same limited number. "All that the Father giveth me." Not all that are given, if you take the gift of the Father to the Son in the largest sense; for in that sense there are many given to him that shall never come unto him; yea, many are given unto him that he will "cast out." I shall therefore first show you the truth of this, and then in what sense the gift in the text must be taken.

FIRST. That all that are given to Christ, if you take the gift of the Father to him in the largest sense, cannot be intended in the text, is evident.

1. Because then, all the men, yea, all the things in the world, must be saved. "All things," said he, "are delivered unto me by the Father." (Matt. xi. 27.) This, I think, no rational man in the world will conclude: therefore, the gift intended in the text must be restrained to some, to a gift that is given by way of speciality by the Father to the Son.

2. It must not be taken for *all* that in any sense are given by the Father to him, because the Father hath given some, yea, many to him, to be dashed in pieces by him. "Ask of me," said the Father to him, "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But what must be done with them? must he save them all? No. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. ii.) This method he useth not with them that he saveth by his grace, but with those that himself and saints shall rule over in justice and severity, (Rev. ii. 26, 27;) yet, as you see, "they are given to him." Therefore the gift intended in the text must be restrained to some, to a gift that is given by way of speciality by the Father to the Son.

In Psalm xviii. he saith plainly, that some are

given to him that he might destroy them : " Thou hast given me the necks of mine enemies, that I might destroy them that hate me." (ver. 40.) These therefore cannot be of the number of those that are said to be given in the text; for those, even all of them, shall come to him, and " he will in no wise cast them out."

3. Some are given to Christ, that he by them might bring about some of his high and deep designs in the world. Thus Judas was given to Christ, to wit, that by him, even as was determined before, he might bring about his death, and so the salvation of his elect by his blood. Yea, and Judas must so manage this business, as that he must lose himself for ever in bringing it to pass. Therefore the Lord Jesus, even in his losing of Judas, applies himself to the judgment of his Father, if he had not in that thing done that which was right, even in suffering of Judas so to bring about his Master's death, as that he might by so doing bring about his own eternal damnation also. " Those," said he, " that thou gavest me I have kept, and none of them is lost but the son of perdition, that the Scriptures might be fulfilled," (John xvii. 12.) Let us then grant that Judas was given to Christ, but not as others are given to him, nor as those made mention of in the text; for then he should not have failed to have been so received by Christ, and kept to eternal life. Indeed he was given to Christ; but he was given to him to lose him, in the way that I have mentioned before; he was given to Christ, that he by him might bring about his own death, as was before determined; and that in the overthrow of him that did it. Yea, he must bring about his own death, as was before determined, and that in the overthrow of him that did it. Yea, he must bring about his dying for us in the loss of the instrument that betrayed him, that he might even fulfil the Scripture in his destruction, as well as in the salvation of the rest. " And none of them is lost, but the son of perdition, that the Scripture might be fulfilled."

Second. The gift, therefore, in the text must not be taken in the largest sense, but even as the words will bear, to wit, for such a gift as he accepteth, and promiseth to be an effectual means of eternal salvation to. " All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Mark! They shall come that are in special given to me; and they shall by no means be rejected. For this is the substance of the text.

Those, therefore, intended as the gift in the text, are those that are given by covenant to the Son; those that in other places are called " the elect," " the chosen," " the sheep," and " the children of the promise," &c.

These be they that the Father hath given to Christ to keep them; those that Christ hath promised eternal life unto; those to whom he hath given his word, and that he will have with him in his kingdom to behold his glory.

" This is the will of the Father that hath sent me, that of all that he hath given me I should lose nothing, but should raise it up again at the last day. And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand. My Father that gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." " As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Thine they were, and thou gavest them me, and they have kept thy word. I pray for them; I pray not for the world, but for those that thou hast given me, for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." " Keep through thine own name those whom thou hast given me, that they may be one as we are." " Father, I will that those whom thou hast given me may be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." (John vi. 39; x. 28; xvii. 1, 6, 9, 10, 24.)

All these sentences are of the same import with the text; and the "alls" and the "manies," "those," "they," &c. in these several sayings of Christ, are the same with "all the given" in the text: "All that the Father giveth."

So that, as I said before, the word "all," as also other words, must not be taken in such sort as our foolish fancies or groundless opinions will prompt us to, but do admit of an enlargement or a restriction, according to the true meaning and intent of the text. We must therefore diligently consult the meaning of the text, by comparing it with other the sayings of God; so shall we be better able to find out the mind of the Lord, in the world which he has given us to know it by.

"All that the Father giveth." By this word "Father," Christ describeth the person giving; by which we may learn several useful things:

1. That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the salvation of his people. True, his acts, as to our salvation, are diverse from those of the Son; he was not capable of doing that, or those things for us, as did the Son; he died not, he spilt not blood for our redemption, as the Son; but yet he hath a hand, a great hand in our salvation too. As Christ saith, "The Father himself loveth you," and his love is manifest in choosing of us, in giving of us to his Son; yea, and in giving his Son also to be a ransom for us. Hence he is called, "The Father of mercies, and the God of all comfort." For here even the Father hath himself found out, and made way for his grace to come to us through the sides, and the heart-blood of his well-beloved Son. (Col. i. 12—14.) The Father therefore is to be remembered and adored as one having a chief hand in the salvation of sinners. "We ought to give thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in

light;" for "the Father sent the Son to be the Saviour of the world." (John iv. 14. Col. i. 12.) As also we see in the text, the "Father giveth" the sinner to Christ to save him.

2. Christ Jesus the Lord, by this word "Father," would familiarise this giver to us. Naturally the name of God is dreadful to us, especially when he is discovered to us by those names that declare his justice, holiness, power, and glory; but now this word "Father" is a familiar word; it frighteth not the sinner, but rather inclineth his heart to love, and be pleased with the remembrance of him. Hence Christ also, when he would have us to pray with godly boldness, puts this word "Father" into our mouths, saying, "When ye pray, say, Our Father which art in heaven," concluding thereby, that by the familiarity that by such a word is intimated, the children of God may take more boldness to pray for, and ask great things. I myself have often found, that when I can say but this word "Father," it doth me more good than when I call him by any other Scripture name. It is worth your noting, that to call God by his relative title was rare among the saints in Old Testament times. Seldom do you find him called by this name; no, sometimes not in three or four books; but now, in New Testament times, he is called by no name so often as this, both by the Lord Jesus himself, and by the apostles afterwards. Indeed the Lord Jesus was he that first made this name common among the saints, and that taught them, both in their discourses, their prayers, and in their writings, so much to use it, it being more pleasing to, and discovering more plainly our interest in God, than any other expression; for by this one name we are made to understand that all our mercies are the offspring of God, and that we also that are called are his children by adoption.

"All that the Father *giveth*."—This word "giveth" is out of Christ's ordinary dialect, and seemeth to intimate, at the first sound, as if the Father's gift to the Son was not an act that is past, but one that is present and continuing; when indeed this gift was bestowed upon Christ when the covenant, the eternal covenant, was made between them before all worlds. Wherefore, in those other places, when this gift is mentioned, it is still spoken of as an act that is past: As "All that he hath *given* me; to as many as thou hast *given* me; thou *gavest* them me; and those which thou hast *given* me." Therefore of necessity this must be the first and chief sense of the text; I mean of this word "giveth," otherwise the doctrine of election, and of the eternal covenant which was made between the Father and the Son (in which covenant this gift of the Father is most certainly comprised), will be shaken, or at leastwise questionable by erroneous and wicked men: for they may say, that the Father gave not all those to Christ that shall be saved, before the world was made; for that this act of giving is an act of continuation.

But again, this word "giveth" is not to be rejected; for it hath its proper use, and may signify to us,

1. That though the act of giving among men doth admit of the time past, or the time to come, and is to be spoken of with reference to such time, yet with God it is not so. Things past, or things to come, are always present with God, and with his Son Jesus Christ: "He calleth things that are not," that is, to us, "as though they were." (Rom. iv. 17.) And again, "Known unto God are all his works from the foundation of the world." (Acts xv. 18.) All things to God are present, and so the gift of the Father to the Son, although to us, as is manifest by the word, it is an act that is past.

2. Christ may express himself thus, to show that the Father hath not only given him this portion in the lump before the world was, but that those that he had so given he will give him again; that is, will bring them to him at the time of their conversion; for "the Father bringeth them to Christ." (John vi. 44.) As it is said, "She shall be brought unto the king in raiment of needlework;" that is, in the righteousness of Christ; for it is God imputeth that to those that are saved. (Ps. xlv. 14. 1 Cor. i.)

A man giveth his daughter to such a man, first in order to marriage, and this respects the time past, and he giveth her again at the day appointed in marriage. And in this last sense, perhaps, the text may have a meaning; that is, that all that the Father hath, before the world was, given to Jesus Christ, he giveth them again to him in the day of their espousals.

Things that are given among men, are oftentimes best at first, to wit, when they are new; and the reason is, because all earthly things wax old; but with Christ it is not so. This gift of the Father is not old and deformed, and unpleasant in his eyes; and therefore to him it is always new. When the Lord spake of giving the land of Canaan to the Israelites, he saith not, that he had given, or would give it to them, but thus: "The Lord thy God giveth thee this good land." (Deut. ix. 6.) Not but that he had given it to them while they were in the loins of their fathers, hundreds of years before. Yet he saith now he giveth it to them; as if they were now also in the very act of taking possession, when as yet they were on the other side Jordan. What then should be the meaning? Why, I take it to be this: that the land should be to them always as new—as new, as if they were taking possession thereof but now. And so is the gift of the Father mentioned in the text to the Son; it is always new, as if it were always new.

"All that the Father giveth *me*." In these words you find mention made of two persons, the Father and the Son: the Father giving, and the Son receiving or accepting of this gift. This, then, in the first place, clearly demonstrateth, that the Father and the Son, though they, with the Holy

Ghost, are one and the same eternal God, yet, as to their personality, are distinct. The Father is one, the Son is one, the Holy Spirit is one. But because there is in this text mention made but of two of the three, therefore a word about these two. The giver and receiver cannot be the same person in a proper sense, in the same act of giving and receiving. He that giveth, giveth not to himself, but to another; the Father giveth not to the Father, to wit, to himself, but to the Son; the Son receiveth not of the Son, to wit, of himself, but of the Father: so when the Father giveth commandment, he giveth it not to himself, but to another; as Christ saith, "He hath given me a commandment." (John xii. 49.) So again, "I am one that beareth witness of myself, and the Father that sent me beareth witness of me." (John viii. 18.)

Further; here is something implied that is not expressed, to wit, that the Father hath not given all men to Christ; that is, in that sense as it is intended in this text, though in a larger, as was said before, he hath given him every one of them; for then all should be saved. He hath therefore disposed of some another way: he gives some up to idolatry; he gives some up to uncleanness, to vile affections, and to a reprobate mind. Now these he disposeth of in his anger, for their destruction, (Acts vii. 42. Rom. i. 24, 26, 28;) that they may reap the fruit of their doings, and be filled with the reward of their own ways. But neither hath he thus disposed of all men; he hath even of mercy reserved some from these judgments, and those are they that he will pardon, as he saith, "For I will pardon them whom I reserve." (Jer. i. 20.) Now these he hath given to Jesus Christ by will, as a legacy and portion. Hence the Lord Jesus says, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John vi. 39.)

The Father, therefore, in giving of them to him to save them, must needs declare unto us these following things:

1. That he is able to answer this design of God, viz. to save them to the uttermost sin, the uttermost temptation, &c. (Heb. vii. 25.) Hence he is said to lay "help on one that is mighty," "mighty to save;" and hence it is, again, that God did even of old promise to send his people "a Saviour, a great one." (Ps. lxxxix. 19. Isa. lxxiii. 1.) To save is a great work, and calls for almightiness in the undertaker; hence he is called the "Mighty God, the wonderful Counsellor," &c. Sin is strong, Satan is also strong, death and the grave are strong, and so is the curse of the law; therefore it follows, that this Jesus must needs be by God the Father accounted almighty, in that he hath given his elect to him to save them, and deliver them from these, and that in despite of all their force and power.

And he gave us testimony of this his might, when he was employed in that part of our deliver-

ance that called for a declaration of it. He abolished death; he destroyed him that had the power of death; he was the destruction of the grave; he hath finished sin, and made an end of it, as to its damning effects upon the persons that the Father hath given him; he hath vanquished the curse of the law, nailed it to his cross, triumphed over them upon his cross, and made a show of these things openly. (2 Tim. i. 10. Heb. ii. 14, 15. Hos. xiii. 14. Dan. ix. 24. Gal. iii. 13. Col. ii. 14, 15.) Yea, and even now, as a sign of his triumph and conquest, he is alive from the dead, and hath the keys of hell and death in his own keeping. (Rev. i. 18.)

2. The Father's giving of them to him to save them, declares unto us that he is and will be faithful in his office of Mediator, and that therefore they shall be secured from the fruit and wages of their sins, which is eternal damnation, by his faithful execution of it. And indeed it is said, even by the Holy Ghost himself, that he "is faithful to him that appointed him;" that is, to this work of saving those that the Father hath given him for that purpose; as "Moses was faithful in all his house." Yea, and more faithful too, for Moses was faithful in God's house but as a servant; "but Christ as a Son, over his own house." (Heb. iii. 6.) And therefore this man is counted worthy of more glory than Moses, even upon this account, because more faithful than he, as well as because of the dignity of his person. Therefore in him, and in his truth and faithfulness, God rested well pleased, and hath put all the government of his people upon his shoulders, knowing that nothing shall be wanting in him that may in any way perfect this design. And of this he, to wit, the Son, hath already given a proof: for when the time was come that his blood was, by Divine justice, required for their redemption, washing, and cleansing, he as freely poured it out of his heart as if it had been water out of a vessel: not sticking to part with his own life, that the life which was laid up for his people in heaven might not fail to be bestowed upon them. And upon this account, as well as upon any other, it is that God calleth him the "righteous servant." (Isa. liii. 11.) For his righteousness could never have been complete if he had not been to the uttermost faithful to the work he undertook: it is also because he is faithful and true, that in righteousness he doth judge and make work for his people's deliverance. He will faithfully perform this trust reposed in him. The Father knows this, and hath therefore given his elect unto him.

3. The Father's giving of them to him to save them, declares that he is and will be gentle and patient towards them under all their provocations and miscarriages. It is not to be imagined, the trials and provocations that the Son of God hath all along had with these people that have been given to him to save; indeed he is said to be "a tried stone;" for he has been tried, not only by the devil, guilt of sin, death, and the curse of the

law, but also by his people's ignorance, unruliness, falls into sin, and declining to errors in life and doctrine. Were we but capable of seeing how this Lord Jesus has been tried even by his people, ever since there was one of them in the world, we should be amazed at his patience and gentle carriages to them. It is said, indeed, "The Lord is very pitiful, slow to anger, and of great mercy." And indeed, if he had not been so, he could never have endured their manners as he has done from Adam hitherto. Therefore is his pity and bowels towards his church preferred above the pity and bowels of a mother towards her child. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet I will not forget thee, saith the Lord." (Isa. xlix. 15.)

God did once give Moses, as Christ's servant, a handful of his people, to carry them in his bosom, and this Moses, as is said of him by the Holy Ghost, was the meekest man that was then to be found on the earth; yea, and he loved the people at a very great rate; yet neither would his meekness nor love hold out in this work; he failed and grew passionate, even to provoking his God to anger under this work. "And Moses said unto the Lord, Wherefore hast thou afflicted thy servant?" But what was the affliction? Why the Lord had said unto him, "Carry this people in thy bosom as a nursing father beareth his suckling child, unto the land that he sware unto their fathers." And how then? "Not I," says Moses, "I am not able to bear all this people, because it is too heavy for me. If thou deal thus with me, kill me, I pray thee, out of hand, and let me not see my wretchedness." (Numb. xi. 11—15.) God gave them to Moses that he might carry them in his bosom, that he might show gentleness and patience towards them under all the provocations wherewith they would provoke him from that time till he had brought them to their land; but he failed in the work; he could not exercise it, because he had not that sufficiency of patience towards them. But now it is said of the person speaking in the text, that "he shall gather his lambs with his arm, shall carry them in his bosom, and shall gently lead them that are with young," (Isa. xl. 10, 11;) intimating, that this was one of the qualifications that God looked for, and knew was in him, when he gave his elect to him to save them.

4. The Father giving of them to him to save them, declares that he hath a sufficiency of wisdom to wage with all those difficulties that would attend him in his bringing of his sons and daughters unto glory. (1 Cor. i. 30.) "He hath made him to us to be wisdom;" yea, he is called wisdom itself. And God saith, moreover, that "he shall deal prudently." (Isa. lii. 13.) And, indeed, he that shall take upon him to be the Saviour of the people had need be wise, because their adversaries are subtle above any. Here they are to encounter

with the serpent, who for his subtlety outwitted our father and mother, when their wisdom was at highest. (Gen. iii.) But if we talk of wisdom, our Jesus is wise, wiser than Solomon, wiser than all men, wiser than all angels; he is even the wisdom of God. "Christ is the wisdom of God." (1 Cor. i. 24.) And hence it is that he turneth sin, temptations, persecutions, falls, and all things, for good unto his people. (Rom. viii. 28.)

Now these things thus concluded on, do show us also the great and wonderful love of the Father, in that he should choose out one every way so well prepared for the work of man's salvation.

Herein indeed perceive we the love of God. Hiram gathered, that God loved Israel because he had given them such a king as Solomon, (2 Chron. ii. 11;) but how much more may we behold the love that God hath bestowed upon us, in that he hath given us to his Son, and also given his Son for us.

"All that the Father giveth me shall come."—In these last words there is closely inserted an answer unto the Father's end in giving of his elect to Jesus Christ. The Father's end was, that they might come to him, and be saved by him; and that, says the Son, shall be done; neither sin nor Satan, neither flesh nor world, neither wisdom nor folly, shall hinder their coming to me. "They shall come to me; and him that cometh to me I will in no wise cast out."

Here, therefore, the Lord Jesus positively determineth to put forth such a sufficiency of all grace as shall effectually perform this promise. "They shall come;" that is, he will cause them to come, by infusing of an effectual blessing into all the means that shall be used to that end. As was said to the evil spirit that was sent to persuade Ahab to go and fall at Ramoth-Gilead; Go: "Thou shalt persuade him and prevail also; go forth, and do so." (1 Kings xxii. 22.) So will Jesus Christ say to the means that shall be used for the bringing of those to him that the Father hath given him. I say, he will bless it effectually to this very end; it shall persuade them, and shall prevail also; else, as I said, the Father's end would be frustrate; for the Father's will is, that "of all that he hath given him, he should lose nothing, but should raise it up at the last day," (John vi. 39;) in order next unto himself, Christ the first-fruits, afterwards those that are his at his coming. (1 Cor. 15.) But this cannot be done if there should fail to be a work of grace effectually wrought, though but in any one of them. But this shall not fail to be wrought in them, even in all the Father hath given him to save. "All that the Father hath given me shall come unto me," &c.

But to speak more distinctly to the words, "They shall come," two things I would show you from these words: I. What it is to come to Christ. II. What force there is in this promise, to make them come to him.

I. I would show you what it is to come to Christ. This word "come" must be understood spiritually, not carnally; for many came to him carnally, or bodily, that had no saving advantage by him. Multitudes did thus come unto him in the days of his flesh, yea, innumerable companies. There is also at this day a formal customary coming to his ordinances and ways of worship, which availeth not any thing; but with them I shall not now meddle, for they are not intended in the text. The coming, then, intended in the text is to be understood of the coming of the mind to him, even the moving of the heart towards him; I say, the moving of the heart towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation.

This description of coming to Christ divideth itself into two heads. First. That coming to Christ is a moving of the mind towards him. Second. That it is a moving of the mind towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation.

First. To speak to the first, that it is a moving of the mind towards him. This is evident, because coming hither or thither, if it be voluntary, is by an act of the mind or will; so coming to Christ is through the inclining of the will. "Thy people shall be willing." (Ps. cx. 3.) This willingness of heart is it which sets the mind a-moving after, or towards him. The church expresseth this moving of her mind towards Christ, by the moving of her bowels. "My beloved put in his hand by the hole of the door, and my bowels were moved for him." (Sol. Song v. 4.) "My bowels;" the passions of my mind and affections; which passions of the affections are expressed by the yearning and sounding of the bowels, the yearning or passionate working of them, the sounding of them, or their making a noise for him. (Gen. xliii. 30. 1 Kings iii. 26. Isa. xvi. 11.)

This, then, is the coming to Christ, even a moving towards him with the mind. "And it shall come to pass, that every thing that liveth, which moveth whithersoever the water shall come, shall live." (Ezek. xlvii. 9.)

The water in this text is the grace of God in the doctrine of it. The living things are the children of men, to whom the grace of God, by the gospel, is preached. Now, saith he, every living thing which moveth whithersoever the water shall come, shall live. And see how this word "moveth" is expounded by Christ himself, in the book of the Revelations: "The Spirit and the bride say, Come; and let him that heareth say, Come. And let him that is athirst, come. And whosoever will," (that is, willing), "let him take the water of life freely." (Rev. xxii. 17.)

So that to move in thy mind and will after Christ, is to be coming to him. There are many poor souls that are coming to Christ, that yet cannot tell how to believe it, because they think that coming to him is some strange and wonderful

thing; and indeed so it is. But I mean, they overlook the inclination of their will, the moving of their mind, and the sounding of their bowels after him; and count these none of this strange and wonderful thing; when indeed it is a work of greatest wonder in this world, to see a man who was sometimes dead in sin, possessed of the devil, an enemy to Christ, and to all things spiritually good; I say, to see this man moving with his mind after the Lord Jesus Christ, is one of the highest wonders in the world.

Second. It is a moving of the mind towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation. Indeed, without this sense of a lost condition without him there will be no moving of the mind towards him. A moving of their mouth there may be: "With their mouth they show much love." (Ezek. xxxiii. 31.) Such a people as this will come as the true people cometh; that is, in show and outward appearance. And they will sit before God's ministers, as his people sit before them; and they will hear his words too, but they will not do them; that is, will not come inwardly with their minds: "For with their mouth they show much love," but their heart, or mind, "goeth after their covetousness." Now, all this is, because they want an effectual sense of the misery of their state by nature; for not till they have that, will they in their mind move after him. Therefore, thus it is said concerning the true comers, "At that day the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts of the land of Egypt, and shall worship the Lord in his holy mountain at Jerusalem." (Isa. xxvii. 13.) They are then, as you see, the outcasts, and those that are ready to perish, that indeed have their minds effectually moved to come to Jesus Christ. This sense of things was that which made the three thousand come, that made Saul come, that made the jailor come, and that indeed makes all others come, that come effectually. (Acts ii. 8, 18.)

Of the true coming to Christ, the four lepers were a famous semblance, of whom you read, 2 Kings vii. 3, &c. The famine in those days was sore in the land; there was no bread for the people; and as for that sustenance that was, which was asses' flesh and doves' dung, that was only in Samaria; and of these the lepers had no share, for they were thrust without the city. Well, now they sat in the gate of the city, and hunger was, as I may say, making his last meal of them; and being therefore half dead already, what do they think of doing? Why, first they display the dismal colours of death before each other's faces, and then resolve what to do, saying, "If we say we will go into the city, then the famine is in the city, and we shall die there; if we sit still here we die also. Now therefore come, let us fall into the host of the Syrians; if they save us alive, we shall live; if they kill us, we shall but die." Here now

was necessity at work, and this necessity drove them to go thither for life, whither else they would never have gone for it. Thus it is with them that in truth come to Jesus Christ. Death is before them; they see it, and feel it; he is feeding upon them, and will eat them quite up if they come not to Jesus Christ; and therefore they come, even of necessity, being forced thereto by that sense they have of their being utterly and everlastingly undone if they find not safety in him. These are they that will come. Indeed, these are they that are invited to come. "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." (Matt. xi. 28.)

Take two or three things to make this more plain; to wit, that coming to Christ floweth from a sound sense of the absolute need that a man hath of him, as afore.

1. "They shall come with weeping, and with supplication will I lead them; I will cause them to walk by rivers of waters in a plain way, wherein they shall not stumble." (Jer. xxxi. 9.) Mind it; they come with weeping and supplication; they come with prayers and tears. Now prayers and tears are the effects of a right sense of the need of mercy. Thus a senseless sinner cannot come; he cannot pray, he cannot cry, he cannot come sensible of what he sees not, nor feels. "In those days, and at that time, the children of Israel shall come; they and the children of Judah together, going and weeping; they shall seek the Lord their God; they shall ask their way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. i. 4. 5.)

2. This coming to Christ, it is called a running to him, as flying to him; a flying to him from wrath to come. By all which terms is set forth the sense of the man that comes; to wit, that he is affected with the sense of his sin, and the death due thereto; that he is sensible that the avenger of blood pursues him; and that therefore he is cut off, if he makes not speed to the Son of God for life. (Matt. iii. 7. Ps. cxliiii. 9.) Flying is the last work of a man in danger; all that are in danger do not fly; no, not all that see themselves in danger; flying is the last work of a man in danger; all that hear of danger will not fly. Men will consider if there be no other way of escape before they fly. Therefore, as I said, flying is the last thing. When all refuge fails, and a man is made to see that there is nothing left him but sin, death, and damnation, unless he flies to Christ for life, then he flies, and not till then.

3. That the true coming is from a sense of an absolute need of Jesus Christ to save, &c., is evident by the outcry that is made by them to come, even as they are coming to him; "Lord, save me, or I perish;" "Men and brethren, what shall we do?" "Sirs, what must I do to be saved?" and the like. (Matt. xiv. 30. Acts ii. 37; xvi. 30.) This language doth sufficiently

discover that the truly-coming souls are souls sensible of their need of salvation by Jesus Christ; and, moreover, that there is nothing else that can help them but Christ.

4. It is yet further evident by these few things that follow: It is said, that such are "pricked in their hearts," that is, with the sentence of death by the law; and the least prick in the heart kills a man. (Acts ii. 37.) Such are said, as I said before, to weep, to tremble, and to be astonished in themselves at the evident and unavoidable danger that attends them, unless they fly to Jesus Christ. (Acts ix. 16.)

5. Coming to Christ is attended with an honest and sincere forsaking of all for him. "If any man come unto me, and hateth not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke xiv. 26, 27.)

By these and the like expressions elsewhere, Christ describeth the true comer, or the man that indeed is coming to him; he is one that casteth all behind his back; he leaveth all, he forsaketh all, he hateth all things that would stand in his way to hinder his coming to Jesus Christ. There are a great many pretended comers to Jesus Christ in the world; and they are much like to the man you read of in Matt. xxi. 30, that said to his Father's bidding, "I go, Sir, and went not." I say, there are a great many such comers to Jesus Christ; they say, when Christ calls by his gospel, I come, Sir, but still they abide by their pleasures and carnal delights. They come not at all, only they give him a courtly compliment; but he takes notice of it, and will not let it pass for any more than a lie. He said, "I go, Sir, and went not," he dissembled and lied. Take heed of this, you that flatter yourselves with your own deceivings. Words will not do with Jesus Christ. Coming is coming; and nothing else will go for coming with him.

Before I speak to the other head, I shall answer some objections that usually lie in the way of those that in truth are coming to Jesus Christ.

Obj. 1. Though I cannot deny but my mind runs after Christ, and that too as being moved thereto from a sight and consideration of my lost condition, for I see without him I perish, yet I fear my ends are not right in coming to him.

Quest. Why, what is thine end in coming to Christ?

Ans. My end is, that I might have life, and be saved by Jesus Christ.

This is the objection; well, let me tell thee that to come to Christ for life, and to be saved, although at present thou hast no other end, is a lawful and good coming to Jesus Christ. This is evident, because Christ propoundeth life as the only argument to prevail with sinners to come to him, and so also blameth them because they come not to

him for life: "And ye will not come to me that ye might have life." (John v. 40.) Besides, there are many other scriptures whereby he allureth sinners to come to him, in which he propoundeth nothing to them but their safety. As, "He that believeth in him shall not perish." "He that believeth is passed from death to life." "He that believeth shall be saved." "He that believeth on him is not condemned." And believing and coming are all one. So that you see to come to Christ for life is a lawful coming, and good. In that he believeth, that he alone hath made atonement for sin. (Rom. ii.) And let me add over and above, that for a man to come to Christ for life, though he come to him for nothing else but life, it is to give much honour to him.

1. He honoureth the word of Christ, and consenteth to the truth of it; and that in these two general heads. (1.) He consenteth to the truth of all those sayings that testify, that sin is most abominable in itself, dishonourable to God, and damnable to the soul of man; for thus saith the man that cometh to Jesus Christ. (Jer. xlv. 4. Rom. ii. 23; vi. 23. 2 Thess. ii. 12.) (2.) In that he believeth, as the word hath said, that there is in the world's best things, righteousness and all, nothing but death and damnation; for so also says the man that comes to Jesus Christ for life. (Rom. vii. 24, 25; viii. 2, 3. 2 Cor. iii. 6—8.)

2. He honoureth Christ's person in that he believeth that there is life in him, and that he is able to save him from death, hell, the devil, and damnation; for unless a man believes this, he will not come to Christ for life. (Heb. vii. 24, 25.)

3. He honoureth him in that he believeth that he is authorized of the Father to give life to those that come to him for it. (John v. 11, 12; xvii. 1—3.)

4. He honoureth the priesthood of Jesus Christ, (1.) In that he believeth that Christ hath more power to save from sin by the sacrifice that he hath offered for it, than hath all law, devils, death, or sin to condemn. He that believes not this, will not come to Jesus Christ for life. (Acts xiii. 38. Heb. ii. 14, 15. Rev. i. 17, 18.) (2.) In that he believeth that Christ, according to his office, will be most faithful and merciful in the discharge of his office. This must be included in the faith of him that comes for life to Jesus Christ. (1 John ii. 1—3. Heb. ii. 17, 18.)

5. Further; He that cometh to Jesus Christ for life, taketh part with him against sin, and against the ragged and imperfect righteousness of the world; yea, and against false Christs, and damnable errors, that set themselves against the worthiness of his merits and sufficiency. This is evident, for that such a soul singlenth Christ out from them all, as the only one that can save.

6. Therefore as Noah, at God's command, thou preparast this ark for the saving of thyself, by which also thou condemnest the world, and art become heir of the righteousness which is by faith.

(Heb. xi. 7.) Wherefore, coming sinner, be content; he that cometh to Jesus Christ believeth too that he is willing to show mercy to, and have compassion upon him, though unworthy, that comes to him for life. And therefore thy soul lieth not only under a special invitation to come, but under a promise too of being accepted and forgiven. (Matt. xi. 28.)

All these particular parts and qualities of faith are in that soul that comes to Jesus Christ for life, as is evident to any indifferent judgment. For, will he that believeth not the testimony of Christ concerning the baseness of sin, and the insufficiency of the righteousness of the world, come to Christ for life? No. He that believeth not the testimony of the word comes not; he that believeth that there is life any where else, comes not; he that questions whether the Father hath given Christ power to forgive, comes not; he that thinketh that there is more in sin, in the law, in death, and the devil, to destroy, than there is in Christ to save, comes not; he also that questions his faithful management of his priesthood for the salvation of sinners, comes not.

Thou, then, that art indeed the coming sinner, believest all this. True, perhaps thou dost not believe with that full assurance, nor hast thou leisure to take notice of thy faith as to these distinct acts of it; but yet all this faith is in him coming to Christ for life. And the faith that thus worketh is the faith of the best and purest kind; because this man comes alone as a sinner, and as seeing that life is to be had only in Jesus Christ.

Before I conclude my answer to this objection, take into thy consideration these two things:

1. That the cities of refuge were erected for those that were dead in the law, and that yet would live by grace, even for those that were to fly thither for life from the avenger of blood that pursueth after them. And it is worth your noting, that those that were upon their flight thither, are in a peculiar manner called the people of God. "Cast ye up, cast ye up," saith God; "prepare ye the way; take up the stumbling-block out of the way of my people." (Isa. lvii. 14.) This is meant of preparing the way to the city of refuge, that the slayers might escape thither; which flying slayers are here, by way of speciality, called the people of God; even those of them that escaped thither for life.

2. Consider that of Ahab, when Benhadad sent to him for life, saying, "Thus saith thy servant Benhadad, I pray thee, let me live." Though Benhadad had sought the crown, kingdom, yea, and also the life of Ahab, yet how effectually doth Benhadad prevail with him! Is Benhadad yet alive? saith Ahab. He is my brother; yea, go ye, bring him to me. So he made him ride in his chariot. (1 Kings xx.)

Coming sinner, what thinkest thou? If Jesus Christ had as little goodness in him as Ahab, he might grant an humble Benhadad life; thou nei-

ther beggest of him his crown and dignity; life, eternal life will serve thy turn. How much more, then, shalt thou have it, since thou hast to deal with him who is goodness and mercy itself! yea, since thou art also called upon, yea, greatly encouraged by a promise of life to come unto him for life! Read also these scriptures, Numb. xxxv. 11, 14, 15. Josh. xx. 1—6. Heb. vi. 16—21.

Obj. 2. When I say, I only seek myself, I mean, I do not find that I do design God's glory in mine own salvation by Christ; and that makes me fear I do not come aright.

Ans. Where doth Christ Jesus require such a qualification of those that are coming to him for life? Come thou for life, and trouble not thy head with such objections against thyself, and let God and Christ alone to glorify themselves in the salvation of such a worm as thou art. The Father saith to the Son, "Thou art my servant, O Israel, in whom I will be glorified." God propoundeth life to sinners, as the argument to prevail with them to come to him for life; and Christ says plainly, "I am come that ye might have life." (John x. 10.) He hath no need of thy designs, though thou hast need of his. Eternal life, pardon of sin, and deliverance from wrath to come, Christ propounds to thee, and these be the things that thou hast need of: besides, God will be gracious and merciful to worthless, undeserving wretches. Come, then, as such an one, and lay no stumbling-blocks in the way to him, but come to him for life, and live. (John v. 34; x. 10; iii. 36. Matt. i. 21. Prov. viii. 35, 36. 1 Thess. i. 10. John xi. 25, 26.)

When the gaoler said, "Sirs, what must I do to be saved?" Paul did not so much as once ask him, What is your end in this question; do you design the glory of God in the salvation of your soul? He had more wit; he knew that such questions as these would have been but fools' baubles about (instead of a sufficient salve to) so weighty a question as this. Wherefore, since this poor wretch lacked salvation by Jesus Christ—I mean, to be saved from hell and death, which he knew now was due to him for the sins that he had committed—Paul bids him, like a poor condemned sinner as he was, to proceed still in this his way of self-seeking, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 30—32.) I know that afterwards thou wilt desire to glorify Christ by walking in the way of his precepts; but at present thou wastest life: the avenger of blood is behind thee, and the devil like a roaring lion is behind thee; well, come now, and obtain life from these; and when thou hast obtained some comfortable persuasion that thou art made partaker of life by Christ, then, and not till then, thou wilt say, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, and healeth all thy diseases; who redeemeth thy life

from destruction, and crowneth thee with loving-kindness and tender mercies." (Ps. ciii. 1—4.)

Obj. 3. But I cannot believe that I am come to Christ aright, because sometimes I am apt to question his very being and office to save.

Thus to do is horrible; but mayest thou not judge amiss in this matter?

How can I judge amiss, when I judge as I feel?

Poor soul! Thou mayest judge amiss for all that.

Why, saith the sinner, I think that these questionings come from my heart.

Ans. Let me answer. That which comes from thy heart comes from thy will and affections; from thy understanding, judgment, and conscience, for these must acquiesce in thy questioning, if thy questioning be with thy heart. And how sayest thou, for to name no more, dost thou with thy affection and conscience thus question?

Ans. No, my conscience trembles when such thoughts come into my mind; and my affections are otherwise inclined.

Then I conclude, that these things are either suddenly injected by the devil, or else are the fruits of that body of sin and death that yet dwells within thee, or perhaps from both together. If they come wholly from the devil, as they seem, because thy conscience and affections are against them; or if they come from that body of death that is in thee—and be not thou curious in inquiring from whether of them they come—the safest way is to lay enough at thy own door; nothing of this should hinder thy coming, nor make thee conclude thou comest not aright. And before I leave thee, let me a little query with thee about this matter.

1. Dost thou like these wicked blasphemies?
Ans. No, no, their presence and working kills me.

2. Dost thou mourn for them, pray against them, and hate thyself because of them? *Ans.* Yes, yes; but that which afflicts me is, I do not prevail against them.

3. Dost thou sincerely choose, mightest thou have thy choice, that thy heart might be affected and taken with the things that are best, most heavenly, and holy? *Ans.* With all, my heart, and death the next hour, if it were God's will, rather than thus to sin against him.

Well, then, thy not liking of them, thy mourning for them, thy praying against them, and thy loathing thyself because of them, with thy sincere choosing of those thoughts for thy delectation that are heavenly and holy, clearly declare, that these things are not countenanced either with thy will, affections, understanding, judgment, or conscience: and so, that thy heart is not in them, but that rather they come immediately from the devil, or arise from the body of death that is in thy flesh, of which thou oughtest thus to say, "Now, then, it is no more I that do it, but sin that dwelleth in me." (Rom. vii. 17.)

I will give thee a pertinent instance: In Deut. xxii. thou mayest read of a betrothed damsel, one betrothed to her beloved, one that had given him her heart and mouth, as thou hast given thyself to Christ; yet was she met with as she walked in the field by one that forced her, because he was stronger than she. Well, what judgment now doth God, the righteous judge, pass upon the damsel for this? "The man only that lay with her," saith God, "shall die. But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death. For, as when a man riseth against his neighbour, and slayeth him, even so is this matter; he found her in the field, and the betrothed damsel cried, and there was none to save her." (Deut. xxii. 25—27.)

Thou art this damsel; The man that forced thee with these blasphemous thoughts is the devil; and he lighteth upon thee in a fit place, even in the fields as thou art wandering after Jesus Christ; but thou criest out, and by thy cry did show that thou abhorrest such wicked lewdness. Well, the Judge of all the earth will do right; he will not lay the sin at thy door, but at his that offered the violence. And for thy comfort take this into consideration, that he came to heal them that were oppressed with the devil. (Acts x. 38.)

Obj. 4. But, saith another, I am so heartless, so slow, and, as I think, so indifferent in my coming, that, to speak truth, I know not whether my kind of coming ought to be called a coming to Christ.

Ans. You know that I told you at first, that coming to Christ is a moving of the heart and affections towards him.

But, saith the soul, my dulness and indifferency in all holy duties demonstrate my heartlessness in coming; and to come, and not with the heart, signifies nothing at all.

Ans. 1. The moving of the heart after Christ is not to be discerned, at all times, by thy sensible affectionate performance of duties, but rather by those secret groanings and complaints which thy soul makes to God against that sloth that attends thee in duties.

2. But grant it be even as thou sayest it is, that thou comest so slowly, &c., yet since Christ bids them come that come not at all, surely they may be accepted that come, though attended with those infirmities which thou at present groanest under. He saith, "And him that cometh;" he saith not, If they come sensible; so fast; but, "And him that cometh to me, I will in no wise cast out." He saith also in the 9th of Proverbs, "As for him that wanteth understanding," that is, an heart, for oftentimes the understanding is taken for the heart: "Come, eat of my bread, and drink of the wine that I have mingled."

3. Thou mayest be vehement in thy Spirit in coming to Jesus Christ, and yet be plagued with sensible sloth; so was the church, when she cried, "Draw me, we will run after thee;" and Paul when he said, "When I would do good, evil is present

with me." (Sol. Song xiv. Rom. vii. Gal. v. 19.) The works, strugglings, and oppositions of the flesh are more manifest than are the works of the Spirit in our hearts, and so are sooner felt than they. What then? Let us not be discouraged at the sight and feeling of our own infirmities, but run the faster to Jesus Christ for salvation.

4. Get thy heart warmed with the sweet promise of Christ's acceptance of the coming sinner, and that will make thee make more haste unto him. Discouraging thoughts, they are like unto cold weather, they benumb the senses, and make us go ungainly about our business; but the sweet and warm gleads of promise are like the comfortable beams of the sun, which enliven and refresh. You see how little the bee and the fly do play in the air in winter; why, the cold hinders them from doing it; but when the wind and sun are warm, who so busy as they?

5. But again; he that comes to Christ flies for his life. Now there is no man that flies for his life that thinks he speeds fast enough on his journey: no, could he, he would willingly take a mile at a step. Oh, my sloth and heartlessness! sayest thou. "Oh, that I had wings like a dove, for then would I flee away, and be at rest! I would hasten my escape from the windy storm and tempest." (Ps. lv. 6, 8.)

Poor coming soul, thou art like the man that would ride full gallop, whose horse will hardly trot! Now, the desire of his mind is not to be judged of by the slow pace of the dull jade he rides on, but by the hitching, and kicking and spurring, as he sits on his back. Thy flesh is like this dull jade; it will not gallop after Christ; it will be backward, though thy soul and heaven lie at stake. But be of good comfort; Christ judgeth not according to the fierceness of outward motion, (Mark x. 17,) but according to the sincerity of the heart and inward parts. (John i. 47. Ps. li. 6. Matt. xxvi. 41.)

6. Ziba, in appearance, came to David much faster than did Mephibosheth; but yet his heart was not so upright in him to David as was his. It is true, Mephibosheth had a check from David; for said he, "Why wentest not thou with me, Mephibosheth?" But when David came to remember that Mephibosheth was lame—for that was his plea, "Thy servant is lame," 2 Sam. xix.)—he was content, and concluded he would have come after him faster than he did; and Mephibosheth appealed to David, (who was in those days as an angel of God to know all things that are done in the earth,) if he did not believe that the reason of his backwardness lay in his lameness, and not in his mind. Why, poor coming sinner, thou canst not come to Christ with that outward swiftness of career as many others do; but doth the reason of thy backwardness lie in thy mind and will, or in the sluggishness of the flesh? Canst thou say sincerely, "The spirit truly is willing, but the flesh is weak?" (Matt. xxvi. 41.) Yea,

canst thou appeal to the Lord Jesus, who knoweth perfectly the very inmost thought of thy heart, that this is true? Then take this for thy comfort; he hath said, "I will assemble her that halteth; I will make her that halteth a remnant, and I will save her that halteth." (Mic. iv. 6. Zeph. iii. 19.) What canst thou have more from the sweet lips of the Son of God? But,

7. I read of some that are to follow Christ in chains; I say, to come after him in chains: "Thus saith the Lord, The labour of Egypt, and the merchandize of Ethiopia and the Sabeans, men of stature, shall come over unto thee, and they shall be thine. They shall come after thee: in chains shall they come over, and they shall fall down unto thee. They shall make supplication unto thee, saying, Surely there is none else to save." (Isa. xlv. 14.) Surely they that come after Christ in chains come to him in great difficulty, because their steps by the chains are straitened.

And what chains so heavy as those that discourage thee? Thy chain, which is made up of guilt and filth, is heavy; it is a wretched bond about thy neck, by which thy strength doth fail. (Lam. i. 14; iii. 18.) But come, though thou comest in chains; it is glory to Christ that a sinner comes after him in chains. The thinking of thy chains, though troublesome to thee, is not, nor can be obstruction to thy salvation; it is Christ's work and glory to save thee from thy chains, to enlarge thy steps, and set thee at liberty. The blind man, though called, surely could not come apace to Jesus Christ, but Christ could stand still and stay for him. True, "He rideth upon the wings of the wind;" but yet he is long-suffering, and his long-suffering is salvation to him that cometh to him. (Mark x. 49. 2 Pet. iii. 9.)

8. Hadst thou seen those that came to the Lord Jesus in the days of his flesh, how slowly, how hobblingly they came to him, by reason of their infirmities; and also how friendly, and kindly, and graciously he received them, and gave them the desire of their hearts, thou wouldst not, as thou dost, make such objections against thyself in thy coming to Jesus Christ.

Obj. 5. But, says another, I fear I come too late; I doubt I have stayed too long; I am afraid the door is shut.

Ans. Thou canst never come too late to Jesus Christ, if thou dost come. This is manifest by two instances.

1. By the man that came to him at the eleventh hour. This man was idle all the day long; he had a whole gospel-day to come in, and he played it all away save only the last hour thereof. But at last, at the eleventh hour, he came, and goes into the vineyard to work with the rest of the labourers, that had borne the burden and heat of the day. Well, but how was he received by the lord of the vineyard? Why, when pay-day came, he had even as much as the rest; yea, had his money first. True, the others murmured at him; but

what did the Lord Jesus answer them? "Is thine eye evil because mine is good? I will give unto this last even as unto thee." (Matt. xx. 14, 15.)

2. The other instance is, the thief upon the cross. He came late also, even as at an hour before his death; yea, he stayed from Jesus Christ as long as he had liberty to be a thief, and longer too; for could he have deluded the judge, and by lying words escaped his just condemnation, for aught I know, he had not come as yet to his Saviour; but being convicted, and condemned to die, yea, fastened to the cross, that he might die like a rogue, as he was in his life, behold the Lord Jesus, when this wicked one, even now, desireth mercy at his hands, tells him, and that without the least reflection upon him for his former misspent life, "To-day thou shalt be with me in paradise." (Luke xxiii. 43.) Let no man turn the grace of God into wantonness. My design is now to encourage the coming soul.

Obj. But is not the door of mercy shut against some before they die?

Ans. Yea; and God forbids that prayers should be made to him for them. (Jer. vi. 16. Jude 22.)

Quest. Then, why may not I doubt that I may be one of these?

Ans. By no means, if thou art coming to Jesus Christ; because, when God shuts the door upon men, he gives them no heart to come to Jesus Christ. "None come, but those to whom it is given of the Father." But thou comest, therefore it is given to thee of the Father. Be sure, therefore, if the Father hath given thee a heart to come to Jesus Christ, the gate of mercy yet stands open to thee; for it stands not with the wisdom of God to give strength to come to the birth, and yet to shut up the womb, (Isa. lxvi. 9;) to give grace to come to Jesus Christ, and yet shut up the door of his mercy upon thee. "Incline thine ear," saith he, "and come unto me. Hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. lv. 3.)

Obj. But it is said, that some knocked when the door was shut.

Ans. Yes; but the texts in which these knockers are mentioned are to be referred unto the day of judgment, and not to the coming of the sinner to Christ in this life. (See the texts, Matt. xxv. 11. Luke xiii. 24, 25.) These, therefore, concern thee nothing at all; thou art coming to Jesus Christ, thou art coming *now!* "Now is the accepted time; behold, now is the day of salvation." (2 Cor. vi. 2.) Now God is upon the mercy-seat; now Christ Jesus sits by, continually pleading the victory of his blood for sinners; and now, even as long as this world lasts, this word of the text shall still be free and fully fulfilled: "And him that cometh to me, I will in no wise cast out."

Sinner, the greater sinner thou art, the greater need of mercy thou hast, and the more will Christ be glorified thereby. Come, then, come and try.

Come, taste, and see how good the Lord is to an undeserving sinner!

Obj. 6. But, says another, I am fallen since I began to come to Christ, therefore I fear I did not come aright, and so, consequently, that Christ will not receive me.

Ans. Falls are dangerous, for they dishonour Christ, wound the conscience, and cause the enemies of God to speak reproachfully. But it is no good argument, I am fallen, therefore I was not coming aright to Jesus Christ. If David, and Solomon, and Peter, had thus objected against themselves, they had added to their griefs; and yet they had at least as much cause as thou. A man whose steps are ordered by the Lord, and whose goings the Lord delights in, may yet be overtaken with a temptation that may cause him to fall. (Ps. xxxvii. 23, 24.) Did not Aaron fall, yea, and Moses himself? What shall we say of Hezekiah and Jehosaphat? There are therefore falls and falls; falls pardonable, and falls unpardonable. Falls unpardonable are falls against light, from the faith, to the despising of, and trampling upon Jesus Christ and his blessed undertakings. (Heb. vi. 2—5; x. 28, 29.) Now, as for such, there remains no more sacrifice for sin. Indeed, they have no heart, no mind, no desire to come to Jesus Christ for life, therefore they must perish. Nay, says the Holy Ghost, "It is impossible that they should be renewed again unto repentance." Therefore these God hath no compassion for, neither ought we; but for other falls, though they be dreadful, and God will chastise his people for them, they do not prove thee a graceless man, one not come to Jesus Christ for life.

It is said of the child in the gospel, that "while he was yet a-coming, the devil threw him down, and tore him." (Luke ix. 42.) Dejected sinner, it is no wonder that thou hast caught a fall in coming to Jesus Christ. Is it not rather to be wondered at that thou hast not caught before this a thousand times a thousand falls? considering, 1. What fools we are by nature. 2. What wickednesses are in us. 3. What mighty powers the fallen angels, our implacable enemies, are. 4. Considering also how often the coming man is benighted in his journey, and also what stumbling-blocks do lie in his way. 5. Also his familiars, that were so before, now watch for his halting, and seek by what means they may to cause him to fall by the hand of their strong ones.

What then? Must we, because of these temptations, incline to fall? No. Must we not fear falls? Yes. "Let him that thinketh he standeth, take heed lest he fall." (1 Cor. x. 12.) Yet let him not utterly be cast down; "The Lord upholdeth all that fall, and raiseth up those that are bowed down." Make not light of falls! Yet, hast thou fallen? "Ye have," said Samuel, "done all this wickedness; yet turn not aside from following the Lord, but serve him with a perfect heart, and turn not aside, for the Lord will not forsake

his people;" and he counted the coming sinner one of them, "because it hath pleased the Lord to make you his people." (1 Sam. xii. 20—22.)

II. "Shall come to me." Now we come to show what force there is in this promise to make them come to him. "All that the Father giveth me, shall come to me." I will speak to this promise. First. In general. Second. In particular.

First. In general. This word "shall" is confined to these "all" that are given to Christ: "All that the Father giveth me, shall come to me." Hence I conclude,

1. That coming to Jesus Christ aright is an effect of their being, of God, given to Christ before. Mark, *They* shall come. Who? *Those* that are given. *They come*, then, because they were *given*: "Thine they were, and thou gavest them me." Now, this is indeed a singular comfort to them that are coming in truth to Christ, to think that the reason why they come is, because they were given of the Father before to him. Thus, then, may the coming soul reason with himself as he comes. Am I coming indeed to Jesus Christ? This coming of mine is not to be attributed to me or my goodness, but to the grace and gift of God to Christ. God gave first my person to him, and therefore hath now given me a heart to come.

2. This word, "shall come," maketh thy coming not only the fruit of the gift of the Father, but also of the purpose of the Son; for these words are a Divine purpose; they show us the heavenly determination of the Son. "The Father hath given them to me, and they shall," yea, they shall "come to me." Christ is as full in his resolution to save those given to him as is the Father in giving of them. Christ prizeth the gift of his Father; he will lose nothing of it; he is resolved to save it every whit by his blood, and to raise it up again at the last day; and thus he fulfils his Father's will, and accomplisheth his own desires. (John vi. 39.)

3. These words, "shall come," make thy coming to be also the effect of an absolute promise. Coming sinner, thou art concluded in a promise: thy coming is the fruit of the faithfulness of an absolute promise. It was this promise, by the virtue of which thou at first receivedst strength to come; and this is the promise, by the virtue of which thou shalt be effectually brought to him. It was said to Abraham, "At this time I will come, and Sarah shall have a son." This son was Isaac. Mark! "Sarah shall have a son;" there is the promise. And Sarah had a son; there was the fulfilling of the promise; and therefore was Isaac called the child of promise. (Gen. xvii. 19; xviii. 10. Rom. ix. 9.)

Sarah shall have a son. But how if Sarah be past age? Why, still the promise continues to say, Sarah shall have a son. But how if Sarah be barren? Why, still the promise says, Sarah shall have a son. But Abraham's body is now dead?

Why the promise is still the same, Sarah shall have a son. Thus you see what virtue there is in an absolute promise; it carrieth enough in its own bowels to accomplish the thing promised, whether there be means or no in us to effect it. Wherefore this promise in the text, being an absolute promise, by virtue of it, not by virtue of ourselves, or by our own inducements, do we come to Jesus Christ, for so are the words of the text, "All that the Father giveth me, shall come to me."

Therefore is every sincere comer to Jesus Christ called also a child of promise. "Now we, brethren, as Isaac was, are the children of the promise," (Gal. iv. 28;) that is, we are the children that God hath promised to Jesus Christ, and given to him; yea, the children that Jesus Christ hath promised shall come to him. "All that the Father giveth me shall come."

4. This word, "shall come," engageth Christ to communicate all manner of grace to those thus given him, to make them effectually come to him. "They shall come;" that is, not if they will, but if grace, all grace, if power, wisdom, a new heart, and the Holy Spirit, and all joining together, can make them come. I say, this word, "shall come," being absolute, hath no dependence upon our own will, or power, or goodness; but it engageth for us even God himself, Christ himself, the Spirit himself. When God had made the absolute promise to Abraham, that Sarah "should have a son," Abraham did not at all look at any qualifications in himself, because the promise looked at none; but as God had by the promise absolutely promised him a son, so he considered now not his own body now dead, nor yet the barrenness of Sarah's womb. "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what he had promised he was able to perform." (Rom. iv. 20, 21.) He had promised, and had promised absolutely, "Sarah shall have a son;" therefore Abraham looks that he, to wit, God, must fulfil the condition of it. Neither is this expectation of Abraham disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gives glory to God. The Father also hath given to Christ a certain number of souls for him to save; and he himself hath said, "They shall come to him." Let the church of God then live in a joyful expectation of the utmost accomplishment of this promise; for assuredly it shall be fulfilled, and not one thousandth part of a tittle thereof shall fail: "They *shall* come to me."

Second. And now, before I go any further, I will more particularly inquire into the nature of an absolute promise.

1. We call that an absolute promise that is made without any condition; or more fully thus: That is an absolute promise of God, or of Christ, which maketh over to this or that man any saving spiritual blessing, without a condition to be done on our part for the obtaining thereof. And this we

have in hand is such an one. Let the best Master of Arts on earth show me, if he can, any condition in this text depending upon any qualification in us, which is not by the same promise concluded, shall be by the Lord Jesus effected in us.

2. An absolute promise therefore is, as we say, without if or and; that is, it requireth nothing of us, that itself might be accomplished. It saith not, They shall, if they will; but, They shall: not, They shall, if they use the means; but, They shall. You may say, that a will, and the use of the means is supposed, though not expressed. But I answer, No, by no means; that is, as a condition of this promise. If they be at all included in the promise, they are included there as the fruit of the absolute promise, not as if it expected the qualification to arise from us. "Thy people shall be willing in the day of thy power." (Ps. cx. 3.) That is another absolute promise. But doth that promise suppose a willingness in us, as a condition of God's making us willing? They shall be willing, if they are willing; or, they shall be willing, if they will be willing. This is ridiculous; there is nothing of this supposed. The promise is absolute as to us; all that it engageth for its own accomplishment is, the mighty power of Christ, and his faithfulness to accomplish.

3. The difference therefore betwixt the absolute and conditional promise is this:

(1.) They differ in their terms. The absolute promises say, I will, and you shall: the other, I will, if you will; or, Do this, and thou shalt live. (Jer. xxxi. 31—33. Ezek. xxxvi. 24—34. Heb. viii. 7—13. Jer. iv. 1. Ezek. xviii. 30—32. Matt. xix. 21.) (2.) They differ in their way of communicating of good things to men; the absolute ones communicate things freely, only of grace; the other, if there be that qualification in us that the promise calls for, not else. (3.) The absolute promises therefore engage God, the other engage us; I mean God only, us only. (4.) Absolute promises must be fulfilled; conditional may, or may not be fulfilled. The absolute ones must be fulfilled, because of the faithfulness of God; the other may not, because of the unfaithfulness of men. (5.) Absolute promises have therefore a sufficiency in themselves to bring about their own fulfilling; the conditional have not so. The absolute promise is therefore a big-bellied promise, because it hath in itself a fulness of all desired things for us; and will, when the time of that promise is come, yield to us mortals that which will verily save us; yea, and make us capable of answering of the demands of the promise that is conditional.

4. Wherefore, though there be a real, yea, an eternal difference in these things, with others, betwixt the conditional and the absolute promise; yet again, in other respects, there is a blessed harmony betwixt them; as may be seen in these particulars: (1.) The conditional promise calls for repentance; the absolute promise gives it. (Acts v. 31.) (2.) The conditional promise calls for faith; the abso-

Inte promise gives it. (Zeph. iii. 12. Rom. xv. 12.) (3.) The conditional promise calls for a new heart; the absolute promise gives it. (Ezek. xxxvi. 27.) (4.) The conditional promise calleth for holy obedience; the absolute promise giveth it, or causeth it. (Ezek. xxxvi. 27.)

5. And as they harmoniously agree in this, so again the conditional promise blesseth the man who by the absolute promise is endued with its fruit. As, for instance: (1.) The absolute promise maketh men upright; and then the conditional follows, saying, "Blessed are the undefiled in the way, who walk in the way of the Lord." (Ps. cxix. 1.) 2. The absolute promise giveth to this man the fear of the Lord; and then the conditional followeth, saying, "Blessed is every one that feareth the Lord." (Ps. cxxviii. 1.) (3.) The absolute promise giveth faith, and then this conditional follows, saying, "Blessed is he that believeth." (Zeph. iii. 12. Luke i. 45.) (4.) The absolute promise brings free forgiveness of sins; and then says the conditional, "Blessed are they whose transgressions are forgiven, and whose sin is covered." (Rom. iv. 7.) (5.) The absolute promise says, that God's elect should hold out to the end; then the conditional follows with his blessings, "He that shall endure to the end, the same shall be saved." (1 Pet. i. 4—6. Matt. xxiv. 13.)

Thus do the promises gloriously serve one another and us, in this their harmonious agreement.

Now the promise under consideration is an absolute promise: "All that the Father giveth me shall come to me."

This promise therefore is, as is said, a big-bellied promise, and hath in itself all those things to bestow upon us that the conditional calleth for at our hands. They shall come! Shall they come? Yes, they shall come. But how, if they want those things, those graces, power, and heart, without which they cannot come? Why, *Shall-come* answereth all this, and all things else that may in this matter be objected. And here I will take the liberty to amplify things.

Obj. 1. But they are dead, dead in trespasses and sins, how shall they then come?

Ans. Why, *Shall-come* can raise them from this death: "The hour is coming, and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live." Thus therefore is this impediment by *Shall-come* removed out of the way. They shall heal, they shall live.

Obj. 2. But they are Satan's captives; he takes them captive at his will, and he is stronger than they: how then can they come?

Ans. Why, *Shall-come* hath also provided a help for this. Satan had bound that daughter of Abraham so, that she could by no means lift up herself; but yet *Shall-come* set her free both in body and soul. Christ will have them turned from the power of Satan to God. But what! Must it be, if they turn themselves, or do somewhat to

merit of him to turn them? No, he will do it freely, of his own goodwill. Alas! Man, whose soul is possessed by the devil, is turned whithersoever that governor listeth, is taken captive by him, notwithstanding its natural powers, at his will; but what will he do? Will he hold him when *Shall-come* puts forth itself; will he then let him, for coming to Jesus Christ? No, that cannot be! His power is but the power of a fallen angel, but *Shall-come* is the word of God: Therefore, *Shall-come* must be fulfilled; "and the gates of hell shall not prevail against him."

There were seven devils in Mary Magdalen, too many for her to get from under the power of: but when the time was come, that *Shall-come* was to be fulfilled upon her, they give place, fly from her, and she comes, indeed, to Jesus Christ, according as it is written: "All that the Father giveth me shall come to me."

The man that was possessed with a legion. (Mark v.) was too much by them captivated for him by human force to come; yea, had he had, to boot, all the men under heaven to help him, had he that said, He shall come, withheld his mighty power; but when this promise was to be fulfilled upon him, then he comes; nor could all their power hinder his coming. It was also this *Shall-come* that preserved him from death; when by these evil spirits he was hurled hither and thither; and it was by the virtue of *Shall-come* that at last he was set at liberty from them, and enabled indeed to come to Christ. "All that the Father giveth me shall come to me."

Obj. 3. They shall, you say; but how if they will not; and if so, then what can *Shall-come* do?

Ans. True, there are some men say, "We are lords; we will come no more under thee." (Jer. ii. 31.) But as God says in another case, if they are concerned in *Shall-come* to me, "They shall know whose words shall stand, mine or theirs." (Jer. xli. 28.) Here then is the case; we must now see who will be the liar; he that saith, I will not, or he that saith, He shall come to me. You shall come, says God; I will not come, saith the sinner. Now, as sure as he is concerned in this *Shall-come*, God will make that man eat his own words; for I will not, is the unadvised conclusion of a crazy-headed sinner; but *Shall-come* was spoken by him that is of power to perform his word, "Son, go work to-day in my vineyard," said the Father. But he answered, and said, I will not come. What now? will he be able to stand to his refusal? will he pursue his desperate denial? No, "he afterwards repented and went." But how came he by that repentance? Why, it was wrapped up for him in the absolute promise; and therefore, notwithstanding he said "I will not, he afterwards repented and went." By this parable Jesus Christ sets forth the obstinacy of the sinners of the world, as touching their coming to him; they will not come, though threatened; yea, though life be offered them upon condition of coming.

But now, when Shall-come, the absolute promise of God, comes to be fulfilled upon them, then they come; because by that promise a cure is provided against the rebellion of their will: "Thy people shall be willing in the day of thy power." (Ps. cx. 3.) Thy people; what people? Why, the people that the Father hath given thee. The obstinacy and plague that is in the will of that people shall be taken away; and they shall be made willing. Shall-come will make them willing to come to thee.

He that had seen Paul in the midst of his outrages against Christ, his gospel, and people, would hardly have thought that he would ever have been a follower of Jesus Christ, especially since he went not against his conscience in his persecuting of them. He thought verily that he ought to do what he did. But we may see what Shall-come can do, when it comes to be fulfilled upon the soul of a rebellious sinner; he was a chosen vessel, given by the Father to the Son; and now the time being come that Shall-come was to take him in hand, behold he is over-mastered, astonished, and, with trembling and reverence, in a moment becomes willing to be obedient to the heavenly call. (Acts ix.)

And were not they far gone that you read of, Acts ii., who had their hands and hearts in the murder of the Son of God; and to show their resolvedness never to repent of that horrid fact, said, "His blood be on us and our children?" But must their obstinacy rule? Must they be bound to their own ruin, by the rebellion of their stubborn wills? No, not those of these the Father gave to Christ; therefore, at the times appointed, Shall-come breaks in among them; the absolute promise takes them in hand; and then they come indeed crying out to Peter, and the rest of the apostles, "Men and brethren, what shall we do?" No stubbornness of men's will can stand when God hath absolutely said the contrary; Shall-come can make them come "as doves to their windows," that had afore resolved never to come to him.

The Lord spake unto Manasseh, and to his people, by the prophets, but would he hear? No, he would not. But shall Manasseh come off thus? No, he shall not. Therefore, he being also one of those whom the Father hath given to the Son, and so falling within the bounds and reach of Shall-come; at last Shall-come takes him in hand, and then he comes indeed. He comes bowing and bending; he humbles himself greatly, and made supplication to the Lord, and prayed unto him; and he was entreated of him, and had mercy upon him. (2 Chron. xxx. 10.)

The thief upon the cross, at first, did rail with his fellow upon Jesus Christ; but he was one that the Father had given to him, and therefore, Shall-come must handle him and his rebellious will. And behold, so soon as he is dealt withal by virtue of that absolute promise, how soon he buckleth, leaves his railing, falls to supplicating of the Son of God

for mercy; "Lord," said he, "remember me when thou comest into thy kingdom." (Matt. xxvii. 44. Luke xxiii. 40, 41.)

Obj. 4. They shall come, say you, but how if they be blind, and see not the way? For some are kept off from Christ, not only by the obstinacy of their will, but by the blindness of their mind. Now, if they be blind, how shall they come?

Ans. The question is not, Are they blind? But are they within the reach and power of Shall-come? If so, that Christ that said, they shall come, will lend them eyes, or a guide, or both, to bring them to himself. "Must is for the king." If they shall come, they shall come. No impediment shall hinder.

The Thessalonians' darkness did not hinder them from being the children of light; "I am come," saith Christ, "that they that see not might see." And if he saith, "See, ye blind that have eyes," who shall hinder it? (Eph. v. 8. John ix. 39. Isa. xxix. 18; xliii. 8.)

This promise therefore is, as I said, a big-bellied promise, having in the bowels of it all things that shall occur to the complete fulfilling of itself, "They shall come." But it is objected, that they are blind. Well, Shall-come is still the same, and continueth to say, "They shall come to me." Therefore he saith again, "I will bring the blind by a way that they know not, I will lead them in paths that they know not. I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them." (Isa. xlii. 16.)

Mark, I will bring them, though they be blind; I will bring them by a way they know not: I will, I will; and therefore "they shall come to me."

Obj. 5. But how, if they have exceeded many in sin, and so made themselves far more abominable? They are the ringleading sinners in the country, the town, or family.

Ans. What then? Shall that hinder the execution of Shall-come? It is not transgressions, nor sins, nor all their transgressions in all their sins, if they by the Father are given to Christ to save them, that shall hinder this promise, that it should not be fulfilled upon them, "In those days, and at that time," saith the Lord, "the iniquities of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." (Jer. i. 20.) Not that they had none, for they abounded in transgression, (2 Chron. xxxiii. 9. Ezek. xvi. 48,) but God would pardon, cover, hide, and put them away, by virtue of his absolute promise, by which they are given to Christ to save them. "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquity, whereby they have transgressed against me. And it shall be to me for a name of joy, a praise, and an honour before all the nations of the earth, which shall hear of all the good I do unto them; and they shall

fear and tremble for all the goodness and all the prosperity that I procure in it." (Jer. xxxiii. 8.)

Obj. 6. But how if they have not faith and repentance? How shall they come then?

Ans. Why, He that saith they shall come, shall he not make it good? If they shall come, they shall come; and he that hath said, they shall come, if faith and repentance be the way to come, as indeed they are, then faith and repentance shall be given to them; for Shall-come must be fulfilled on them.

1. Faith shall be given them: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. There shall be a root of Jesse, and he shall rise to reign over the Gentiles; and in him shall the Gentiles trust." (Zeph. iii. 12.)

2. They shall have repentance. He is exalted to give repentance. "They shall come weeping, and seeking the Lord their God." And again, "With weeping and supplication will I lead them." (Acts v. 31. Jer. xxxi. 9.)

I told you before, that an absolute promise hath all conditional ones in the belly of it, and also provision to answer all those qualifications that they propound to him that seeketh for their benefit. And it must be so; for if Shall-come be an absolute promise, as indeed it is, then it must be fulfilled upon every of those concerned therein. I say, it must be fulfilled, if God can by grace, and his absolute will, fulfil it. Besides, since coming and believing is all one, (according to John vi. 35,) "He that cometh to me *shall* never hunger, and he that believeth in me *shall* never thirst;" then when he saith they Shall-come, it is as much as to say, they shall believe, and consequently repent to the saving of the soul. So then the present want of faith and repentance cannot make this promise of God of none effect; because that this promise hath in it to give what others call for and expect. I will give them a heart, I will give them my Spirit, I will give them repentance, I will give them their faith.

Mark these words; "If any man be in Christ, he is a new creature." But how came he to be a new creature, since none can create but God? Why, God indeed doth make them "new creatures." "Behold," saith he, "I make all things new." And hence it follows even after he had said, they are "new creatures," "and all things are of God;" that is, all these new creatures stand in the several operations, and special workings of the Spirit of grace, who is God. (2 Cor. v. 17, 18.)

Obj. 7. But how shall they escape all those dangerous and damnable opinions that, like rocks and quicksands, are in the way in which they are going?

Ans. Indeed this age is an age of errors, if ever there was an age of errors in the world; but yet the gift of the Father, laid claim to by the Son in the text, must needs escape them, and in conclusion come to him. There are a company of Shall-

comes in the Bible that doth secure them; not but that they may be assaulted by them; yea, and also for the time entangled and detained by them from the Bishop of their souls; but these Shall-comes will break those chains and fetters, that those given to Christ are entangled in, and they shall come, because he hath said they shall come to him.

Indeed, errors are like that whore of whom you read in the Proverbs, that sitteth in her seat in the high places of the city, "to call the passengers who go right on their way." (Prov. ix. 13—16.) But the persons, as I said, that by the Father are given to the Son to save them, are, at one time or other, secured by "shall come to me."

And therefore of such it is said, God will guide them with his eye, with his counsels, by his Spirit, and that in the way of peace; by the springs of water, and into all truth, (Ps. xxxii. 8. lxxiii. 24. John xvi. 13. Luke i. 79. Isa. xlix. 10.) So then he that hath such a guide—and all that the Father giveth to Christ shall have it—he shall escape those dangers, he shall not err in the way; yea, though he be a fool, he shall not err therein, (Isa. xxxv. 8;) for of every such an one it is said, "Thine ears shall hear a word behind thee, saying, This is the way, walk in it, when ye turn to the right hand, and when ye turn to the left." (Isa. xxx. 21.)

There were thieves and robbers before Christ's coming, as there are also now; but, saith he, "The sheep did not hear them." And why did they not hear them, but because they were under the power of Shall-come, that absolute promise, that had that grace in itself to bestow upon them, as could make them able rightly to distinguish of voices, "My sheep hear my voice." But how came they to hear it? Why, to them it is given to know and to hear, and that distinguishingly. (John x. 8, 16; v. 25. Eph. v. 14.)

Further. The very plain sentence of the text makes provision against all these things; for, saith it, "All that the Father giveth me shall come to me;" that is, shall not be stopped, or be allured to take up any where short of me; nor shall they turn aside, to abide with any besides me.

"Shall come to me."—*To me.* By these words there is further insinuated, though not expressed, a double cause of their coming to him. First. There is in Christ a fulness of all-sufficiency of that, even of all that which is needful to make us happy. Second. Those that indeed come to him, do therefore come to him that they may receive it at his hand.

First. For the first of these, there is in Christ a fulness of all-sufficiency of all that, even of all that which is needful to make us happy. Hence it is said, "For it pleased the Father, that in him should all fulness dwell." And again, "Of his fulness have all we received, and grace for grace." (Col. i. 19. John i. 16.) It is also said of him, that his riches are unsearchable; "the unsearchable riches of

Christ." (Eph. iii. 8.) Hear what he saith of himself, "Riches and honour are with me, even durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause them that love me to inherit substance. And I will fill their treasures." (Prov. viii. 18—21.)

This in general: But, more particularly,

1. There is that light in Christ that is sufficient to lead them out of and from all that darkness, in the midst of which all others but that come to him stumble, and fall, and perish: "I am the light of the world," saith he, "he that followeth me, shall not abide in darkness, but shall have the light of life." (John viii. 12.) Man by nature is in darkness, and walketh in darkness, and knows not whither he goes, for darkness hath blinded his eyes; neither can anything but Jesus Christ lead men out of this darkness. Natural conscience cannot do it; the Ten Commandments, though in the heart of man, cannot do it. This prerogative belongs only to Jesus Christ.

2. There is life in Christ, that is to be found nowhere else, (John v. 40;) life, as a principle in the soul, by which it shall be acted and enabled to do that which through him is pleasing to God. "He that believeth in," or cometh to, "me," saith he, as the Scriptures have said, "out of his belly shall flow rivers of living water." (John vii. 38.) Without this life a man is dead, whether he be bad or whether he be good; that is, good in his own and other men's esteem. There is no true and eternal life but what is in the Me that speaketh in the text.

There is also life for those that come to him, to be had by faith in his flesh and blood. "He that eateth me, shall live by me." (John vi. 57.) And this is a life against that death that comes by the guilt of sin, and the curse of the law, under which all men are, and for ever must be, unless they eat Me, that speaks in the text. "Whoso findeth Me," saith he, "findeth life;" deliverance from the everlasting death and destruction that, without me, he shall be devoured by. (Prov. viii. 35.) Nothing is more desirable than life to him that hath in himself the sentence of condemnation; and here only is life to be found. This life, to wit, eternal life, this life is in his Son; that is, in him that saith in the text, "All that the Father hath given me, shall come to me." (1 John v. 10.)

3. The person speaking in the text is he alone by whom poor sinners have admittance to, and acceptance with the Father, because of the glory of his righteousness, by and in which he presenteth them amiable and spotless in his sight; neither is there any way besides him, so to come to the Father: "I am the way," says he, "the truth, and the life; no man cometh to the Father but by me." (John xiv. 6.) All other ways to God are dead and damnable; the destroying cherubim

stand with flaming sword, turning every way to keep all others away from his presence, (Gen. iii. 24;) I say, all others but them that come by him. "I am the door; by me," saith he, "if any man enter in, he shall be saved." (John x. 9.)

The person speaking in the text is he, and only he, that can give stable and everlasting peace; therefore saith he, "My peace I give unto you." My peace, which is a peace with God, peace of conscience, and that of an everlasting duration. My peace, peace that cannot be matched, "not as the world giveth, give I unto you;" for the world's peace is but carnal and transitory, but mine is divine and eternal. Hence it is called the peace of God, that passeth all understanding.

4. The person speaking in the text hath enough of all things truly spiritually good to satisfy the desires of every longing soul. "And Jesus stood, and cried, saying, If any man thirst, let him come to me and drink. And to him that is athirst, I will give of the fountain of the water of life freely." (John vii. 37. Rev. xxi. 6.)

5. With the person speaking in the text is power to perfect, and deliver those that come to him for safeguard. "All power," saith he, "in heaven and earth are given unto me." (Matt. xxviii. 18.)

Thus might I multiply instances in this nature in abundance. But,

Second. They that in truth do come to him, do therefore come to him that they may receive it at his hand. They come for light, they come for life, they come for reconciliation with God; they also come for peace, they come that their souls may be satisfied with spiritual good, and that they may be protected by him against all spiritual and eternal damnation; and he alone is able to give them all this, to the filling of their joy to the full, as they also find when they come to him. This is evident,

1. From the plain declaration of those that already are come to him. "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access with boldness into this grace, wherein we stand, and rejoice in hope of the glory of God." (Rom v. 1, 2.)

2. It is evident also, in that while they keep their eyes upon him they never desire to change him for another, or to add to themselves some other thing, together with him, to make up their spiritual joy. "God forbid," said Paul, "that I should glory, save in the cross of our Lord Jesus Christ. Yea, and I count all things but less for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him: not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. iii. 8, 9.)

5. It is evident also, by their earnest desires that others might be made partakers of their blessedness. "Brethren," said Paul, "my heart's desire and prayer to God for Israel is, that they might be saved;" that is, that way that he expected to be saved himself. As he saith also to the Galatians, "Brethren," saith he, "I beseech you, be as I am, for I am as ye are;" that is, I am a sinner, as ye are. Now, I beseech you, seek for life as I am seeking of it; as who should say, For there is a sufficiency in the Lord Jesus both for me and you.

4. It is evident also, by the triumph that such men make over all their enemies, both bodily and ghostly: "Now thanks be to God," saith Paul, "who causeth us always to triumph in Jesus Christ." And, "who shall separate us from the love of Christ our Lord?" and again, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." (2 Cor. ii. 14. Rom. viii. 35. 1 Cor. xv. 55, 56.)

5. It is evident also, for that they are made by the glory of that which they have found in him, to suffer and endure what the devil and hell itself hath or could invent, as a means to separate them from him. Again, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus." (Rom. viii. 35—39.)

"Shall come to me." Oh, the heart-attracting glory that is in Jesus Christ, when he is discovered, to draw those to him that are given to him of the Father! Therefore those that came of old, rendered this as the cause of their coming to him: "And we beheld the glory, as of the only begotten of the Father." (John i. 14.) And the reason why others come not, but perish in their sins, is for want of a sight of his glory: "If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the glorious light of the gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv. 3, 4.)

There is therefore heart-pulling glory in Jesus Christ, which when discovered draws the man to him; wherefore by "shall come to me," Christ may mean, when his glory is discovered, then they must come, then they shall come to me. Therefore, as the true comers come with weeping and relenting, as being sensible of their own vileness; so again it is said, that "The ransomed of the

Lord shall return, and come to Zion, with singing, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall fly away;" that is, at the sight of the glory of that grace that shows itself to them now in the face of our Lord Jesus Christ, and in the hopes that they now have of being with him in the heavenly tabernacles. Therefore it saith again, "With gladness and rejoicing shall they be brought; they shall then enter into the King's palace." (Isa. xxxv. 10; li. 11. Ps. xlv. 15.) There is therefore heart-attracting glory in the Lord Jesus Christ, which when discovered subjects the heart to the word, and makes us come to him.

It is said of Abraham, that when he dwelt in Mesopotamia, the God of glory appeared unto him, saying, "Get thee out of thy country." And what then? Why, away he went from his house and friends, and all the world could not stay him. "Now," as the Psalmist says, "who is the King of glory?" he answers, "The Lord, mighty in battle." And who was that, but he that spoiled principalities and powers, when he did hang upon the tree, triumphing over them thereon? And who was that but Jesus Christ, even the person speaking in the text? Therefore he said of Abraham, "He saw his day. Yea," saith he to the Jews, "your father Abraham rejoiced to see my day, and he saw it, and was glad." (Psa. xxiv. 8. Col. ii. 14, 15. James i. 1. John viii. 56.)

Indeed the carnal man says, at least in his heart, (Isa. liii. 1, 3,) "There is no form or comeliness in Christ;" and when we shall see him, "There is no beauty that we should desire him;" but he lies. This he speaks, as having never seen him. But they that stand in his house, and look upon him through the glass of his word, by the help of his Holy Spirit, they will tell you other things. "But we," say they, "all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory." (2 Cor. iii. 18.) They see glory in his person, glory in his undertakings, glory in the merit of his blood, and glory in the perfection of his righteousness; yea, heart-affecting, heart-sweetening, and heart-changing glory!

Indeed, his glory is veiled, and cannot be seen but as discovered by the Father. (Matt. xi. 27.) It is veiled with flesh, with meanness of descent from the flesh, and with that ignominy and shame that attended him in the flesh; but they that can, in God's light, see through these things, they shall see glory in him; yea, such glory as will draw and pull their hearts unto him.

Moses was the adopted son of Pharaoh's daughter; and, for aught I know, had been king at last, had he now conformed to the present vanities that were there at court; but he could not, he would not do it. Why? What was the matter? Why! he saw more in the worst of Christ (bear with the expression), than he saw in the best of all the treasures of the land of Egypt. He "refused

to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect to the recompense of reward." He forsook Egypt, not fearing the wrath of the king. But what emboldened him to do this? Why, "he endured;" for he had a sight of the person speaking in the text: "He endured, as seeing him who is invisible." But, I say, would a sight of Jesus have thus taken away Moses's heart from a crown, and a kingdom, &c., had he not by that sight seen more in him than was to be seen in them? (Heb. xi. 24—26.)

Therefore, when he saith, "shall come to me," he means, they shall have a discovery of the glory of the grace that is in him; and the beauty and glory of that is of such virtue, that it constraineth and forceth, with a blessed violence, the hearts of those that are given to him.

Moses, of whom we spake before, was no child when he was thus taken with the beauteous glory of his Lord. He was forty years old, and so consequently was able, being a man of that wisdom and opportunity as he was, to make the best judgment of the things, and of the goodness of them that was before him in the land of Egypt. But he, even he it was, that set that low esteem upon the glory of Egypt, as to count it not worth the meddling with, when he had a sight of this Lord Jesus Christ. This wicked world thinks, that the fancies of a heaven, and happiness hereafter, may serve well enough to take the heart of such as either have not the world's good things to delight in, or that are fools, and know not how to delight themselves therein. But let them know, again, that we have had men of all ranks and qualities, that have been taken with the glory of our Lord Jesus, and have left all to follow him; as Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon, and who not, that had either wit or grace, to savour heavenly things? Indeed, none can stand off from him, nor any longer hold out against him, to whom he reveals the glory of his grace.

"And him that cometh to me *I will in no wise cast out.*" By those words our Lord Jesus doth set forth, yet more amply, the great goodness of his nature towards the coming sinner. Before, he said, they shall come; and here he declareth, that with heart and affections he will receive them. But, by the way, let me speak one word or two to the seeming conditionality of this promise with which now I have to do. "And him that cometh to me, I will in no wise cast out." Where it is evident, may some say, that Christ's receiving us to mercy depends upon our coming, and so our salvation by Christ is conditional. If we come we shall be received; if not, we shall not; for that is fully intimated by the words. The promise of reception is only to him that cometh: "And him that

cometh." I answer, that the coming in these words mentioned, as a condition of being received to life, is that which is promised, yea, concluded to be effected in us by the promise going before. In those latter words, coming to Christ is implicitly required of us; and in the words before, that grace that can make us come is positively promised to us. "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out thence." We come to Christ, because it is said, "We shall come;" because it is given to us to come. So that the condition which is expressed by Christ in these latter words is absolutely promised in the words before. And indeed the coming here intended is nothing else but the effect of "shall come to me." "They shall come, and I will not cast them out."

"And him that cometh." He saith not, and him that *is come*, but him that *cometh*.

To speak to these words. First. In general. Secondly. More particularly.

First. In general. They suggest unto us these four things:—

1. That Jesus Christ doth build upon it, that since the Father gave his people to him, they shall be enabled to come unto him. "And him that cometh." As who should say, I know that since they are *given to me*, they shall be enabled to *come unto me*. He saith not, *If they come*, or *I suppose they will come*; but, "and him that cometh." By these words, therefore, he shows us, that he addresseth himself to the receiving of them whom the Father gave to him to save them; I say, he addresseth himself, or prepareth himself to receive them. By which, as I said, he concludeth or buildeth upon it, that they shall indeed *come* to him. He looketh that the Father should bring them into his bosom, and so stands ready to embrace them.

2. Christ also suggesteth by these words, that he very well knoweth who are given to him; not by their coming to him, but by their being given to him. "All that the Father giveth me, shall come to me: and him that cometh," &c. This *him* he knoweth to be one of them that the Father hath given him; and therefore he received him, even because the Father hath given *him* to him. (John x. 16.) "I know my sheep," saith he. Not only those that already have knowledge of him, but those, too, that yet are ignorant of him. "Other sheep have I," said he, "which are not of this fold;" not of the Jewish church, but those that lie in their sins, even the rude and barbarous Gentiles. Therefore, when Paul was afraid to stay at Corinth, from a supposition that some mischief might befall him there; "Be not afraid," said the Lord Jesus to him, "but speak, and hold not thy peace, for I have much people in this city." (John x. 16. Acts xviii. 9, 10.) The people that the Lord speaks of were not at this time accounted his by reason of a work of conversion that already had passed upon them, but by virtue of the gift of the Father; for he had given them

unto him. Therefore was Paul to stay here, to speak the word of the Lord to them, that by his speaking the Holy Ghost might effectually work over their souls, to the causing them to come to him, who was also ready with heart and soul to receive them.

3. Christ by these words also suggesteth, that no more *come* unto him than indeed are given him of the Father. For the *him* in this place, is one of the *all*, that by Christ was mentioned before; "All that the Father giveth me, shall come to me," and every *him* of that *all*, "I will in no wise cast out." This the apostle insinuateth, where he saith, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 11—13.)

Mark, as in the text, so here he speaketh of *all*; "until we all come." We all! All who? Doubtless, "all that the Father giveth to Christ." This is further insinuated, because he calleth this *all* the body of Christ; the measure of the stature of the fulness of Christ. By which he means the universal number given, to wit, the true elect church, which is said to be his body and fulness. (Eph. i. 11—13.)

4. Christ Jesus, by these words, further suggesteth that he is well content with this gift of the Father to him. "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out." I will heartily, willingly, and with great content of mind, receive him.

They show us also, that Christ's love in receiving is as large as his Father's love in giving, and no larger. Hence he thanks him for his gift; and also thanks him for hiding of him and his things from the rest of the wicked. (Matt. xi. 25. Luke x. 21.)

But, secondly, and more particularly. "And *him* that cometh." "And *him*." This word *him*; by it Christ looketh back to the gift of the Father; not only in the lump and whole of the gift, but to the every *him* of that lump. As who should say, I do not only accept of the gift of my Father in the general, but have a special regard to every of them in particular; and will secure not only some, or the greatest part, but every *him*, every dust. Not a hoof of all shall be lost, or left behind. And indeed, in this he consenteth to his Father's will, which is, that of all that he hath given him, he should lose nothing, (John vi. 39.)

"And *him*." Christ Jesus also, by his thus dividing the gift of his Father into *hims*, and by his speaking of them in the singular number, shows what a particular work should be wrought in each one, at the time appointed of the Father. "And it shall come to pass in that day," saith the prophet, "that the Lord shall beat off from the chan-

nel of the river to the stream of Egypt; and ye shall be gathered one by one, O ye children of Israel!" Here are the *hims*, one by one, to be gathered to him by the Father. (Isa. xxvii. 12.)

He shows also hereby, that no lineage, kindred, or relation can at all be profited by any outward or carnal union with the person that the Father hath given to Christ. It is only *him*, the given *him*, the coming *him*, that he intends absolutely to secure. Men make a great ado with the children of believers; and oh the children of believers! But if the child of the believer is not the *him* concerned in this absolute promise, it is not these men's great cry, nor yet what the parent or child can do, that can interest him in this promise of the Lord Christ, this absolute promise.

"And *him*." There are divers sorts of persons that the Father hath given to Jesus Christ; they are not all of one rank, of one quality; some are high, some are low; some are wise, some fools; some are more civil and complying with the law; some more profane, and averse to him and his gospel. Now, since those that are given to him are in some sense so diverse; and again, since he yet saith, "And him that cometh," &c., he by that doth give us to understand, that he is not, as men, for picking and choosing to take a best, and leave a worst, but he is for *him* that the Father hath given him, and that cometh to him. "He will not alter nor change it; a good for bad, or a bad for a good," (Lev. xxvii. 10;) but will take him as he is, and will save his soul.

There is many a sad wretch given by the Father to Jesus Christ; but not one of them all is despised or slighted by him. It is said of those that the Father hath given to Christ, that they have done worse than the heathen; that they were murderers, thieves, drunkards, unclean persons, and what not; but he has received them, washed them, and saved them. A fit emblem of this sort, is that wretched instance mentioned in the 16th of Ezekiel, that was cast out in a stinking condition, to the loathing of its person in the day that it was born; a creature in such a wretched condition, that no eye pitied, to do any of the things there mentioned unto it, or to have compassion upon it. No eye but his that speaketh in the text.

"And *him*." Let him be as red as blood, let him be as red as crimson. Some men are blood-red sinners, crimson-sinners, sinners of a double dye; dipped and dipped again, before they come to Jesus Christ. Art thou that readest these lines such an one? Speak out, man. Art thou such an one? and art thou now coming to Jesus Christ for the mercy of justification, that thou mightest be made white in his blood, and be covered with his righteousness? Fear not; forasmuch as this thy coming betokeneth that thou art of the number of them that the Father hath given to Christ; for he will in no wise cast thee out. "Come now," saith Christ, "and let us reason together; though your sins be as scarlet, they shall be as white as

snow; though they be as red as crimson, they shall be as wool." (Isa. i. 18.)

"And him." There was many a strange *him* came to Jesus Christ in the days of his flesh; but he received them all, without turning any away; speaking unto them "of the kingdom of God, and healing such as had need of healing." (Luke ix. 11; iv. 40.) These words, "and him," are therefore words to be wondered at; that not one of them, who, by virtue of the Father's gift, and drawing, are coming to Jesus Christ, I say, that not one of them, whatever they have been, whatever they have done, should be rejected, or set by, but admitted to a share in his saving grace. It is said in Luke, that the people "wondered at the gracious words that proceeded out of his mouth." (Luke iv. 22.) Now this is one of his gracious words; these words are like drops of honey, as it is said, Prov. xvi. 24: "Pleasant words are as an honey-comb, sweet to the soul, and health to the bones." These are gracious words indeed, even as full as a faithful and merciful high-priest could speak them. Luther saith, "When Christ speaketh, he hath a mouth as wide as heaven and earth;" that is, to speak fully to the encouragement of every sinful *him* that is coming to Jesus Christ. And that his word is certain, hear how himself confirms it: "Heaven and earth," saith he, "shall pass away; but my words shall not pass away." (Isa. li. 6. Matt. xxiv. 35.)

It is also confirmed by the testimony of the four evangelists, who gave faithful relation of his loving reception of all sorts of coming sinners, whether they were publicans, harlots, thieves, possessed of devils, bedlams, and what not. (Luke xix. 1—10, Matt. xxi. 31. Luke xv. 23—43. Mark xvi. 9; v. 1—9.)

This, then, shows us, 1. The greatness of the merits of Christ. 2. The willingness of his heart to impute them for life to the great, if coming sinners.

1. This shows us the greatness of the merits of Christ; for it must not be supposed that his words are bigger than his worthiness. He is strong to execute his word: He can do, as well as speak. "He can do exceeding abundantly more than we ask or think," even to the uttermost, and outside of his word. (Eph. iii. 20.) Now, then, since he concludeth any coming *him*, it must be concluded that he can save to the uttermost sin, any coming *him*.

Do you think, I say, that the Lord Jesus did not think before he spake? He speaks all in righteousness, and therefore by his word we are to judge how mighty he is to save. (Isa. lxiii. 1.) He speaketh in righteousness, in very faithfulness. When he began to build this blessed gospel-fabric; he first sat down and counted the cost; and knew he was able to finish it. What, Lord, *any him?* *any him* that cometh to thee? This is a Christ *worth* looking after, this is a Christ *worth* coming to.

This, then, should learn us diligently to consider the natural force of every word of God; and to

judge of Christ's ability to save, not by our sins or by our shallow apprehensions of his grace; but by his word, which is the true measure of grace. And if we do not judge thus, we shall dishonour his grace, lose the benefit of his word, and needlessly fright ourselves into many discouragements, through coming to Jesus Christ. *Him, any him* that cometh, hath sufficient from this word of Christ to feed himself with hopes of salvation. As thou art therefore coming, O thou coming sinner, judge thou whether Christ can save thee by the true sense of his words; judge, coming sinner, of the efficacy of his blood, of the perfection of his righteousness, and of the prevalency of his intercession by his word. "And him," saith he, "that cometh to me, I will in no wise cast out." "In no wise," that is, for no sin. Judge therefore by his word how able he is to save thee. It is said of God's sayings to the children of Israel, "There failed not aught of any good thing which the Lord hath spoken to the house of Israel; all came to pass." (Jos. xxi. 45.) Again, "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you; and not one thing hath failed thereof." (Jos. xxiii. 14.)

Coming sinner, what promise thou findest in the word of Christ, strain it whither thou canst, so thou dost not corrupt it, and his blood and merits will answer all. What the word saith, or any true consequence that is drawn therefrom, that we may boldly venture upon. As here in the text, he saith, "and *him* that cometh," indefinitely, without the least intimation of the rejection of any, though never so great, if he be a coming sinner. Take it then for granted, that thou, whoever thou art, if coming, art intended in these words; neither shall it injure Christ at all, if, as Benhadad's servants served Ahab, thou shalt catch him at his word. "Now," saith the text, "the man did diligently observe whether anything would come from him," to wit, any word of grace; "and did hastily catch it." And it happened that Ahab had called Benhadad his brother. The man replied therefore, "Thy brother, Benhadad!" catching him at his word. (1 Kings xx. 33.) Sinner, coming sinner, serve Jesus Christ thus, and he will take it kindly at thy hands. When he in his argument called the Canaanitish woman dog, she caught him at it, and said, "Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table." I say, she caught him thus in his words, and he took it kindly, saying, "O woman, great is thy faith! be it unto thee even as thou wilt." (Matt. xv. 28.) Catch him, coming sinner, catch him in his words; surely he will take it kindly, and will not be offended at thee.

2. The other thing that I told you is showed from these words, is this: The willingness of Christ's heart to impute his merits for life to the great, if coming sinner. "And him that cometh to me, I will in no wise cast out."

The awakened coming sinner doth not so easily question the power of Christ as his willingness to save him: "Lord, if thou wilt, thou canst," said one. (Mark i. 40.) He did not put the *if* upon his power, but upon his will. He concluded he could, but he was not as fully of persuasion that he would. But we have the same ground to believe he will as we have to believe he can: and indeed, ground for both, is the word of God. If he was not willing, why did he promise? Why did he say he would receive the coming sinner? Coming sinner, take notice of this, we use to plead practices with men, and why not with God likewise? I am sure we have no more ground for the one than the other; for we have to plead the promise of a faithful God. Jacob took him there: "Thou saidst," said he, "I will surely do thee good." (Gen. xxxii. 12.) For, from this promise he concluded, that it followed in reason, "He must be willing."

The text also gives some ground for us to draw the same conclusion. "And him that cometh to me, I will in no wise cast out." Here is his willingness asserted, as well as his power suggested. It is worth your observation, that Abraham's faith considered rather God's power than his willingness; that is, he drew his conclusion, "I shall have a child," from the power that was in God to fulfil the promise to him. For he concluded he was willing to give him one, else he would not have promised one. "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what he had promised he was able to perform." (Rom. iv. 20, 21.) But was not his faith exercised, or tried, about his willingness too? No, there was no show of reason for that, because he had promised it. Indeed had he not promised it, he might lawfully have doubted it; but since he had promised it, there was left no ground at all for doubting, because his willingness to give a son was demonstrated in his promising him a son. These words, therefore, are sufficient ground to encourage any coming sinner, that Christ is willing to his power to receive him; and since he hath power also to do what he will, there is no ground at all left to the coming sinner, any more to doubt; but to come in full hope of acceptance, and of being received unto grace and mercy. "And him that cometh." He saith not, And him that is come; but, "And him that cometh;" that is, and him whose heart begins to move after me, who is leaving all for my sake; *him* who is looking out, who is on his journey to me. We must therefore distinguish betwixt coming, and being come to Jesus Christ. He that is come to him, has attained of him more sensibly what he felt before he wanted, than he has that but yet is coming to him.

A man that is come to Christ, hath the advantage of him that is but coming to him: and that in seven things.

1. He that is come to Christ is nearer to him than he that is but coming to him; for he that is

but coming to him is yet, in some sense, at a distance from him; as it is said of the coming prodigal, "And while he was yet a great way off." (Luke xv. 20.) Now he that is nearer to him hath the best sight of him, and so is able to make the best judgment of his wonderful grace and beauty; as God saith, "Let them come near, and let them speak." And as the Apostle John saith, "And we have seen, and do testify, that God sent his Son to be the Saviour of the world." (Isa. xli. 1. 1 John iv. 14.) He that is not yet come, though he is coming, is not fit, not being indeed capable to make that judgment of the worth and glory of the grace of Christ as he is that is come to him, and hath seen and beheld it. Therefore, sinner, suspend thy judgment till thou art come nearer.

2. He that is come to Christ has the advantage of him that is but coming, in that he is eased of his burden; for he that is but coming is not eased of his burden. (Matt. xi. 28.) He that is come has cast his burden upon the Lord. By faith he hath seen himself released thereof; but he that is but coming, hath it yet, as to sense and feeling, upon his own shoulders. "Come unto me, all ye that labour and are heavy-laden," implies, that their burden, though they are coming, is yet upon them, and so will be till indeed they are come to him.

3. He that is come to Christ has the advantage of him that is but coming, in this also, namely, he hath drank of the sweet and soul-refreshing water of life; but he that is but coming hath not: "If any man thirst, let him come unto me and drink." (John vii. 37.)

Mark, He must come to him before he drinks: according to that of the prophet, "Oh! every one that thirsteth, come ye to the waters." He drinketh not as he cometh, but when he is come to the waters. (Isa. lv. 1.)

4. He that is come to Christ hath the advantage of him that as yet is but coming, and in this also, to wit, he is not terrified with the noise, and as I may call it, hue and cry, which the avenger of blood makes at the heels of him that yet is but coming to him. When the slayer was on his flight to the city of his refuge, he had the noise or fear of the avenger of blood at his heels; but when he was come to the city, and was entered thereinto, that noise ceased: Even so it is with him that is but coming to Jesus Christ: he heareth many a dreadful sound in his ear; sounds of death and damnation, which he that is come, is at present freed from. Therefore he saith, "Come, and I will give you rest." And so he saith again, "We that have believed, do enter into rest," as he said, &c. (Heb. iv.)

5. He, therefore, that is come to Christ is not so subject to those dejections, and castings down, by reason of the rage and assaults of the evil one, as is the man that is but coming to Jesus Christ, though he has temptations too. "And while he

was yet coming, the devil threw him down, and tore him." (Luke ix. 42.) For he has, though Satan still roareth upon him, those experimental comforts and refreshments, to wit, in his treasury, to present himself with, in times of temptation and conflict; which he that is but coming has not.

6. He that is come to Christ has the advantage of him that is but coming to him, in this also, to wit, he hath upon him the wedding-garment, &c.; but he that is coming has not. The prodigal, when coming home to his father, was clothed with nothing but rags, and was tormented with an empty belly; but when he was come, the best robe is brought out, also the gold ring, and the shoes, yea, they are put upon him, to his great rejoicing. The fattened calf was killed for him; the music was struck up to make him merry; and thus also the Father himself sang of him, "This my son was dead, and is alive again; was lost, and is found." (Luke xv. 18, 19.)

7. In a word, he that is come to Christ, his groans and tears, his doubts and fears, are turned into songs and praises; for that he hath now received the atonement, and the earnest of his inheritance; but he that is but yet a-coming, hath not those praises nor songs of deliverance with him; nor as he as yet received the atonement and earnest of his inheritance, which is the sealing testimony of the Holy Ghost, through the sprinkling of the blood of Christ upon his conscience; for he is not come. (Rom. v. 11. Eph. i. 13. Heb. xii. 22—24.)

"And him that *cometh*." There is further to be gathered from this word *cometh*, these following particulars.

1. That Jesus Christ hath his eye upon, and takes notice of, the first moving of the heart of a sinner after him. Coming sinner, thou canst not move with desires after Christ, but he sees the working of those desires in thy heart: "All my desires," said David, "are before thee, and my groanings are not hid from thee." (Ps. xxxviii. 9.) This he spake, as he was coming, after he had backslidden, to the Lord Jesus Christ. It is said of the prodigal, that while he was yet a great way off, his father saw him, had his eye upon him, and upon the going out of his heart after him. (Luke xv. 20.)

When Nathanael was come to Jesus Christ, the Lord said to them that stood before him. "Behold an Israelite indeed, in whom there is no guile." But Nathanael answered him, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." There, I suppose, Nathanael was pouring out of his soul to God for mercy, or that he would give him good understanding about the Messias to come; and Jesus saw all the workings of his honest heart at that time. (John i. 47, 48.)

Zaccheus also had some secret movings of heart, such as they were, towards Jesus Christ, when he ran before, and climbed up the tree to see him;

and the Lord Jesus Christ had his eye upon him. Therefore, when he was come to the place, he looked up to him, bids him come down; "For to-day," said he, "I must abide at thy house," to wit, in order to the further completing the work of grace in his soul. (Luke xix. 1—9.) Remember this, coming sinner.

2. As Jesus Christ hath his eye upon, so he hath his heart open to receive the coming sinner. This is verified by the text: "And him that cometh to me, I will in no wise cast out." This is also discovered by his preparing of the way, in his making of it easy as may be, to the coming sinner; which preparation is manifest by those blessed words, "I will in no wise cast out," of which more when we come to the place. And while "he was yet a great way off, his father saw him, and had compassion on him; and ran, and fell on his neck, and kissed him." (Luke xv. 20.) All these expressions do strongly prove, that the heart of Christ is open to receive the coming sinner.

3. As Jesus Christ has his eye upon, and his heart open to receive, so he hath resolved already that nothing shall alienate his heart from receiving the coming sinner. No sins of the coming sinner, nor the length of the time that he hath abode in them, shall by any means prevail with Jesus Christ to reject him. Coming sinner, thou art coming to a loving Lord Jesus.

4. These words therefore dropped from his blessed mouth on purpose that the coming sinner might take encouragement to continue on his journey, until he be come indeed to Jesus Christ. It was doubtless a great encouragement to blind Bartimeus, that Jesus Christ stood still and called him, when he was crying, "Jesus, thou Son of David, have mercy upon me;" therefore, it is said, he cast away his garment, "rose up, and came to Jesus." (Mark x. 46, &c.) Now, if a call to come hath such encouragement in it, what is a promise of receiving such, but an encouragement much more? And observe it, though he had a call to come, yet not having a promise, his faith was forced to work upon a mere consequence, saying, He calls me, and surely since he calls me, he will grant me my desire. Ah! but, coming sinner, thou hast no need to go so far about, as to draw, in this matter, consequences, because thou hast plain promises; "And him that cometh to me, I will in no wise cast out." Here is full, plain, yea, what encouragement one can desire; for, suppose thou wast admitted to make a promise thyself, and Christ should attest that he would fulfil it upon the sinner that cometh to him, couldst thou make a better promise? couldst thou invent a more full, free, or larger promise? a promise that looks at the first moving of the heart after Jesus Christ? a promise that declares, yea, that engageth Christ Jesus to open his heart to receive the coming sinner? yea, further, a promise that demonstrateth that the Lord Jesus is resolved freely to receive, and will

in no wise cast out, nor means to reject the soul of the coming sinner? For all this lieth fully in this promise, and doth naturally flow therefrom. Here thou needest not make use of far-fetched consequences, nor strain thy wits to force encouraging arguments from the text. Coming sinner, the words are plain: "And him that cometh to me, I will in no wise cast out."

"And him that cometh." There are two sorts of sinners that are coming to Jesus Christ. First. Him that hath never, while of late, at all began to come. Second. Him that came formerly, and after that went back; but hath since bethought himself, and is now coming again. Both these sorts of sinners are intended by the *him* in the text, as is evident: because both are now the coming sinners.

First. For the first of these: the sinner that hath never, while of late, began to come, his way is more easy; I do not say, more plain and open to come to Christ than is the other—those last not having the clod of a guilty conscience for the sin of backsliding hanging at their heels. But all the encouragement of the gospel, with what invitations are therein contained to coming sinners, are as free and as open to the one as to the other; so that they may with the same freedom and liberty, as from the word, both alike claim interest in the promise. "All things are ready"—all things for the coming backsliders, as well as for the others—"come to the wedding." "And let him that is athirst come." (Matt. xxii. 1—4. Rev. xxii. 17.)

Second. But having spoke to the first of these already, I shall here pass it by; and shall speak a word or two to him that is coming, after backsliding, to Jesus Christ for life. Thy way, O thou sinner of a double dye, thy way is open to come to Jesus Christ; I mean thee, whose heart, after long backsliding, doth think of turning to him again. Thy way, I say, is open to him, as is the way of the other sorts of comers; as appears by what follows:—

1. Because the text makes no exception against thee. It doth not say, And any *him* but a backslider; any *him* but him. The text doth not thus object, but indefinitely openeth wide its golden arms to every coming soul, without the least exception. Therefore thou mayest come. And take heed that thou shut not that door against thy soul by unbelief which God has opened by his grace.

2. Nay, the text is so far from excepting against thy coming, that it strongly suggesteth that thou art one of the souls intended, oh thou coming backslider; else what need that clause have been so inserted, "I will in no wise cast out?" As who should say, Though those that come now are such as have formerly backslidden, I will *in no wise* cast away the fornicator, the covetous, the railer, the drunkard, or other common sinners, nor yet the backslider neither.

3. That the backslider is intended, is evident,

(1.) For that he is sent to by name, "Go, tell

his disciples, and Peter." (Mark xvi. 7.) But Peter was a godly man. True, but he was also a backslider, yea, a desperate backslider. He had denied his Master once, twice, thrice, cursing and swearing that he knew him not. If this was not backsliding, if this was not a high and eminent backsliding, yea, a higher backsliding than thou art capable of, I have thought amiss.

Again, when David had backslidden, and had committed adultery and murder in his backsliding, he must be sent to by name. "And," saith the text, "the Lord sent Nathan to David." And he sent him to tell him, after he had brought him to unfeigned acknowledgment, "The Lord hath also put away, or forgiven thy sin." (2 Sam. xii. 1, 13.)

This man also was far gone. He took a man's wife, and killed her husband, and endeavoured to cover all with wicked dissimulation. He did this, I say, after God had exalted him, and showed him great favour; wherefore his transgression was heightened also by the prophet with mighty aggravations. Yet he was accepted, and that with gladness, at the first step he took in his returning to Christ; for the first step of the backslider's return is to say, sensibly and unfeignedly, "I have sinned." But he had no sooner said thus, but a pardon was produced, yea, thrust into his bosom: "And Nathan said unto David, The Lord hath also put away thy sin."

(2.) As the person of the backslider is mentioned by name, so also is his sin, that, if possible, thy objections against thy returning to Christ may be taken out of thy way; I say, thy sin also is mentioned by name, and mixed, as mentioned, with words of grace and favour: "I will heal thy backsliding, and love thee freely." (Hos. xiv. 4.) What sayest thou now, backslider?

(3.) Nay further, thou art not only mentioned by name, and thy sin by the nature of it; but thou thyself, who art a returning backslider, put, (a) Amongst God's Israel, "Return, O backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and will not keep anger for ever." (Jer. iii. 12.) (b) Thou art put among his children; among his children to whom he is married: "Turn, O backsliding children, for I am married unto you," (ver. 14.) (c) Yea, after all this, as if his heart was so full of grace for them that he was pressed until he had uttered it before them, he adds, "Return, ye backsliding children, and I will heal your backslidings," (ver. 22.) (d) Nay, further, the Lord hath considered, that the shame of thy sin hath stopped thy mouth, and made thee almost a prayerless man; and therefore he saith unto thee, "Take with you words, and turn unto the Lord, and say unto him, Take away all iniquity, and receive us graciously." See his grace, that himself should put words of encouragement into the heart of a backslider: as he saith in another place, "I taught Ephraim to go, taking

him by the arms." This is teaching him to go indeed; to hold him up by the arms, by the chin, as we say. (Hos. xiv. 2; xi. 3.)

From what has been said, I conclude, even as I said before, that the *him* in the text, and *him that cometh*, includeth both these sorts of sinners, and therefore both should freely come.

Quest. 1. But where doth Jesus Christ, in all the words of the New Testament, expressly speak to a returning backslider with words of grace and peace? for what you have urged as yet, from the New Testament, is nothing but consequences drawn from this text. Indeed it is a full text for carnal ignorant sinners that come, but to me, who am a backslider, it yieldeth but little relief.

Ans. How! but little encouragement from the text, when it is said, "I will in no wise cast out!" What more could have been said? What is here omitted that might have been inserted, to make the promise more full and free? Nay, take all the promises in the Bible, all the freest promises, with all the variety of expressions, of what nature or extent soever, and they can but amount to the expressions of this very promise, "I will in no wise cast out;" I will, for nothing, by no means, upon no account, however they have sinned, however they have backslidden, however they have provoked, cast out the coming sinner. But,

Quest. 2. Thou sayest, Where doth Jesus Christ in all the words of the New Testament, speak to a returning backslider with words of grace and peace, that is under the name of a backslider?

Ans. Where there is such plenty of examples in receiving backsliders, there is the less need for express words to that intent; one promise, as the text is, with those examples that are annexed, are instead of many promises. And besides, I reckon that the act of receiving is of as much, if not of more encouragement, than is a bare promise to receive; for receiving is as the promise and the fulfilling of it too: so that in the Old Testament thou hast the promise, and in the New the fulfilling of it; and that in divers examples.

(1.) In Peter. Peter denied his Master, once, twice, thrice, and that with an open oath; yet Christ receives him again without any the least hesitation or stick. Yea, he slips, stumbles, falls again, in downright dissimulation, and that to the hurt and fall of many others; but neither of this doth Christ make a bar to his salvation, but receives him again at his return, as if he knew nothing of the fault. (Gal. ii.)

2. The rest of his disciples, even all of them, did backslide and leave the Lord Jesus in his greatest straits: "Then all the disciples forsook him and fled." (Matt. xxvi. 56.) They returned, as he had foretold, every one to his own, and left him alone; but this also he passes over as a very light matter. Not that it was so indeed in itself, but the abundance of grace that was in him did lightly roll it away; for after his resurrection, when first he appeared unto them, he gives them

not the least check for their perfidious dealings with him, but salutes them with the words of grace, saying, "All hail! be not afraid; peace be to you. All power in heaven and earth is given unto me." True, he rebuked them for their unbelief, for the which also thou deservest the same; for it is unbelief that alone puts Christ^s and his benefits from us. (John xvi. 52. Matt. xxviii. 9—11. Luke xxiv. 39. Mark xvi. 14.)

3. The man that after a large profession lay with his father's wife, committed a high transgression, even such a one that at that day was not heard of, no, not among the Gentiles. Wherefore this was a desperate backsliding; yet, at his return, he was received, and accepted again to mercy. (1 Cor. v. 1, 2. 2 Cor. ii. 6—8.)

4. The thief that stole was bid to steal no more; not at all doubting, but that Christ was ready to forgive him this act of backsliding. (Eph. iv. 28.)

Now, all these are examples, particular instances of Christ's readiness to receive the backsliders to mercy; and, observe it, examples and proofs that he hath done so are to our believing hearts stronger encouragements than bare promises that so he will do. But again; the Lord Jesus hath added to these, for the encouragement of returning backsliders, to come to him. (1.) A call to come, and he will receive them. (Rev. ii. 1—5, 16, 20—22; iii. 1—3, 15—22.) Wherefore New Testament backsliders have encouragement to come. (2.) A declaration of readiness to receive them that come, as here in the text, and in many other places, is plain. Therefore, "set thee up way-marks, make thee those high heaps," of the golden grace of the gospel, "set thine heart towards the highway, even the way that thou wentest," when thou didst backslide; "turn again, O virgin of Israel, turn again to these thy cities." (Jer. xxxi. 21.)

"And him that cometh." He saith not, and him that talketh, that professeth, that maketh a show, a noise, or the like; but, him that *cometh*. Christ will take leave to judge who, among the many that make a noise, they be that indeed are coming to him. It is not him that saith he comes, nor him of whom others affirm that he comes, but him that Christ himself shall say doth come, that is concerned in this text. When the woman that had the bloody issue came to him for cure, there were others as well as she that made a great bustle about him, that touched, yea, thronged him. Ah, but Christ could distinguish this woman from them all, "And he looked round about upon them all, to see her that had done this thing." (Mark v. 25—32.) He was not concerned with the thronging or touching of the rest; for theirs were but accidental, or at best void of that which made her touch acceptable. Wherefore Christ must be judge who they be that in truth are coming to him: "Every man's ways are right in his own eyes, but the Lord weigheth the spirits." (Prov. xvi. 2.) It standeth, therefore, every one in hand to be cer-

tain of their coming to Jesus Christ; for as thy coming is, so shall thy salvation be. If thou comest indeed, thy salvation shall be indeed; but if thou comest but in outward appearance, so shall thy salvation be. But of coming, see before, as also afterwards, in the use and application.

"And him that cometh *to me*." These words "to me" are also well to be heeded; for by them, as he secureth those that come to him, so also he shows himself unconcerned with those that in their coming rest short, to turn aside to others: for you must know, that every one that comes, comes not to Jesus Christ; some that come, come to Moses, and to his law, and there take up for life; with these Christ is not concerned; with these his promise hath not to do. "Christ is become of none effect unto you; whoso of you are justified by the law, ye are fallen from grace." (Gal. v. 4.) Again, some that came, came no further than the gospel-ordinances, and there stay; they came not through them to Christ. With these neither is he concerned; nor will their "Lord, Lord," avail them anything in the great and dismal day. A man may come to, and also go from, the place and ordinances of worship, and yet not be remembered by Christ. "So I saw the wicked buried," said Solomon, "who had come and gone from the place of the Holy, and they were forgotten in the city where they had so done: this is also vanity." (Ecl. viii. 10.)

"To me." These words, therefore, are by Jesus Christ very warily put in, and serve for caution and encouragement; for caution, lest we take up in our coming anywhere short of Christ; and for encouragement to those that shall in their coming, come past all, till they come to Jesus Christ: "And him that cometh to me, I will in no wise cast out."

Reader, if thou lovest thy soul, take this caution kindly at the hands of Jesus Christ. Thou seest thy sickness, thy wound, thy necessity of salvation: well, go not to King Jereb, for he cannot heal thee, nor cure thee of thy wound. (Hos. v. 13.) Take the caution, I say, lest Christ, instead of being a Saviour unto thee, becomes a lion, a young lion to tear thee, and go away. (ch. v. 14.)

There is a coming, but not to the Most High; there is a coming, but not with the whole heart, but as it were feignedly; therefore take the caution kindly. (Jer. iii. 10. Hos. vii. 16.)

"And him that cometh *to me*." Christ, as a Saviour, will stand alone, because his own arm alone hath brought salvation unto him. He will not be joined with Moses, nor suffer John Baptist to be tabernacled by him. I say, they must vanish, for Christ will stand alone, (Luke ix. 28—36;) yea, God the Father will have it so; therefore they must be parted from him, and a voice from heaven must come to bid the disciples hear only the beloved Son. Christ will not suffer any law, ordinance, statute, or judgment to be partners with him in the salvation of the sinner. Nay, he saith

not, and him that cometh to my word; but, "And him that cometh to me." The words of Christ, even his most blessed and free promises, such as this in the text, are not the Saviour of the world; for that is Christ himself, Christ himself only. The promises, therefore, are but to encourage coming sinners to come to Jesus Christ, and not to rest in them short of salvation by him. "And him that cometh *to me*." The man, therefore, that comes aright casts all things behind his back, and looketh at, nor hath his expectations from aught but, the Son of God alone; as David said, "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation; he is my defence; I shall not be moved," (Ps. lxii. 5.) His eye is to Christ, his heart is to Christ, and his expectation is from him, from him only.

Therefore, the man that comes to Christ is one that hath had deep considerations of his own sins, slighting thoughts of his own righteousness, and high thoughts of the blood and righteousness of Jesus Christ; yea, he sees, as I have said, more virtue in the blood of Christ to save him than there is in all his sins to damn him. He therefore setteth Christ before his eyes; there is nothing in heaven or earth, he knows, that can save his soul and secure him from the wrath of God, but Christ; that is, nothing but his personal righteousness and blood.

"And him that cometh to me, I will *in no wise cast out*." "In no wise;" by these words there is *something expressed, and something implied*.

First. That which is *expressed* is Jesus Christ, his unchangeable resolution to save the coming sinner: I will in no wise reject him, or deny him the benefit of my death and righteousness. This word, therefore, is like that which he speaks of the everlasting damnation of the sinner in hell-fire; "He shall by no means depart thence;" that is, never, never come out again, no, not to all eternity. (Matt. v. 26; xxv. 46.) So that, as he that is condemned into hell-fire hath no ground of hope for his deliverance thence, so him that cometh to Christ hath no ground to fear he shall ever be cast in thither.

Thus saith the Lord, "If heaven above can be measured, or the foundation of the earth searched out beneath, I will also cast away all the seed of Israel, for all that they have done, saith the Lord." (Jer. xxxi. 37.) Thus saith the Lord, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob." But heaven cannot be measured, nor the foundations of the earth searched out beneath; his covenant is also with day and night, and he hath appointed the ordinances of heaven; therefore he will not cast away the seed of Jacob, who are the coming ones, but will certainly save them from the dreadful wrath to come. (Jer. xxxiii. 25, 26; I. 4, 5.) By this, therefore, it is manifest, that it was not

the greatness of sin, nor the long continuance in it, no, nor yet the backsliding, nor the pollution of thy nature, that can put a bar in against, or be an hindrance of the salvation of the coming sinner. For if indeed this could be, then would this solemn and absolute determination of the Lord Jesus, of itself, fall to the ground, and be made of none effect: "But his counsel shall stand, and he will do all his pleasure," that is, his pleasure in this; for his promise, as to this irreversible conclusion, ariseth of his pleasure; he will stand to it, and will fulfil it, because it is his pleasure. (Isa. xlv. 10, 11.)

Suppose that one man had the sins, or as many sins as a hundred, and another should have a hundred times as many as he; yet if they come, this word, "I will in no wise cast out," secures them both alike. Suppose a man hath a desire to be saved, and for that purpose is coming in truth to Jesus Christ, but he, by his debauched life, has damned many in hell; why the door of hope is by these words set as open for him, as it is for him that hath not the thousandth part of his transgressions: "And him that cometh to me, I will in no wise cast out." Suppose a man is coming to Christ to be saved, and hath nothing but sin and an ill-spent life to bring with him; why, let him come and welcome to Jesus Christ, "and he will in no wise cast him out." (Luke vii. 42.) Is not this love that passeth knowledge? Is not this love the wonderment of angels? And is not this love worthy of all acceptance at the hands and hearts of all coming sinners?

Second. That which is *implied* in the words is, 1. The coming souls have those that continually lie at Jesus Christ to cast them off. 2. The coming souls are afraid that those will prevail with Christ to cast them off. For these words are spoken to satisfy us, and to stay up our spirits against these two dangers: "I will in wise cast out."

1. For the first. Coming souls have those that continually lie at Jesus Christ to cast them off. And there are three things that thus bend themselves against the coming sinner.

(1.) There is the devil, the accuser of the brethren, that accuses them before God day and night, (Rev. xii. 10.) This prince of darkness is unwearied in this work; he doth it, as you see, day and night; that is, without ceasing; he continually puts in his caveat against thee, if so be he may prevail. How did he ply it against that good man Job, if possibly he might have obtained his destruction in hell-fire? He objected against him, that he served not God for nought, and tempted God to put forth his hand against him, urging, that if he did it, he would curse him to his face; and all this, as God witnesseth, "he did without a cause." (Job. i. 9—11; ii. 4, 5.) How did he ply it with Christ against Joshua the high-priest? "And he showed me Joshua," saith the prophet, "the high-priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him." (Zech. iii. 1.) "To resist him;"

that is, to prevail with the Lord Jesus Christ to resist him: objecting the uncleanness and unlawful marriage of his sons with the Gentiles; for that was the crime that Satan laid against them. (Ezra x. 18.) Yea, and for aught I know, Joshua also was guilty of the fact; but if not of that, of crimes no whit inferior; for he was clothed with filthy garments, as he stood before the angel; neither had he one word to say in vindication of himself, against all that this wicked one had to say against him. But notwithstanding that, he came off well; but he might for it thank a good Lord Jesus, because he did not resist him, but, contrariwise, took up his cause, pleaded against the devil, excusing his infirmity, and put justifying robes upon him before his adversary's face. "And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire? And he answered and spoke to those that stood before him, saying, take away the filthy garments from him; and to him he said, Behold I have caused thine iniquities to pass from thee, and will clothe thee with a change of raiment." (Zech. iii. 2—4.)

Again; how did Satan ply in against Peter, when he desired to have him, that he might sift him as wheat? that is, if possible sever all grace from his heart, and leave him nothing but flesh and filth, to the end that he might make the Lord Jesus loathe and abhor him. "Simon, Simon," said Christ, "Satan hath desired to have you, that he might sift you as wheat." But did he prevail against him? No: "But I have prayed for thee, that thy faith fail not." As who should say, Simon, Satan hath desired me that I would give thee up to him, and not only thee, but all the rest of thy brethren—for that the word, "you" imports—but I will not leave thee in his hand. I have prayed for thee, thy faith shall not fail; I will secure thee to the heavenly inheritance. (Luke xxii. 30—32.)

(2.) As Satan, so every sin of the coming sinner, comes in with a voice against him, if perhaps they may prevail with Christ to cast off the soul. When Israel was coming out of Egypt to Canaan, how many times had their sins thrown them out of the mercy of God, had not Moses, as-a-type of Christ, stood in the breach to turn away his wrath from them! (Ps. cvi. 23.) Our iniquities testify against us, and would certainly prevail against us, to our utter rejection and damnation, had we not an advocate with the Father, Jesus Christ the righteous. (1 John ii. 1, 2.)

The sins of the old world cried them down to hell; the sins of Sodom fetched upon them fire from heaven, which devoured them; the sins of the Egyptians cried them down to hell, because they came not to Jesus Christ for life. Coming sinner, thy sins are no whit less than any; nay, perhaps, they are as big as all theirs. Why is it, then, that thou livest when they are dead, and that thou hast a promise of pardon when they had not?

"Why, thou art coming to Jesus Christ," and therefore sin shall not be thy ruin.

(3.) As Satan and sin, so the law of Moses, as it is a perfect holy law, hath a voice against you before the face of God. "There is one that accuseth you, even Moses's law," (John v. 45.) Yea, it accuseth all men of transgression that have sinned against it; for as long as sin is sin, there will be a law to accuse for sin. But this accusation shall not prevail against the coming sinner; because it is Christ that died, and that ever lives, to make intercession for them that "come to God by him." (Rom. viii. Heb. vii. 25.)

These things, I say, do accuse us before Christ Jesus; yea, and also to our own faces, if perhaps they might prevail against us. But these words, "I will in no wise cast out," secureth the coming sinner from them all.

The coming sinner is not saved, because there is none that comes in against him; but because the Lord Jesus will not hear their accusations, will not cast out the coming sinner. When Shimei came down to meet King David, and to ask pardon for his rebellion, up starts Abishai, and puts in his caveat, saying, Shall not Shimei die for this? This is the case of him that comes to Christ: He hath this Abishai, and that Abishai, that presently steps in against him, saying, Shall not this rebel's sin destroy him in hell? Read further, "But David answered, What have I to do with you, ye sons of Zeruiah, that you should this day be adversaries to me? Shall there any man be put to death this day in Israel, for do not I know, that I am king this day over Israel?" (2 Sam. xix. 16—22.) That is Christ's answer by the text, to all that accuse the coming Shimeis. What have I to do with you that accuse the coming sinners to me? I count you adversaries, that are against my showing mercy to them. Do not I know, that I am exalted this day to be king of righteousness, and king of peace? "I will in no wise cast them out."

2. But again, these words do closely imply that the coming souls are afraid that these accusers will prevail against them, as is evident, because the text is spoken for their relief and succour. For that need not be, if they that are coming were not subject to fear, and despond upon this account. Alas, there is guilt, and the curse lies upon the conscience of the coming sinner! Besides, he is conscious to himself what a villain, what a wretch he hath been against God and Christ. Also he now knows, by woeful experience, how he hath been at Satan's beck, and at the motion of every lust. He hath now also new thoughts of the holiness and justice of God; also he feels, that he cannot forbear sinning against him: "For the motions of sin, which are by the law, did still work in his members, to bring forth fruit unto death." (Rom. vii. 5.) But none of this need discourage, since we have so good, so tender-hearted, and so faithful a Jesus to come to, who will rather overthrow heaven and earth, than

suffer a tittle of this text to fail: "And him that cometh to me, I will in no wise cast out."

Now, we have yet to inquire into two things that lie in the words, to which there hath yet been nothing said: As, I. What it is to cast out. II. How it appears that Christ hath power to save or cast out.

I. For the first of these, What it is to cast out. To this I will speak, First. Generally. Second. More particularly.

First. To cast out, is to slight, and despise, and contemn; and as it is said of Saul's shield, "it was vilely cast away;" that is, slighted and contemned. (2 Sam. i. 21.)

Thus it is with the sinners that come not to Jesus Christ: He slights, despises, and contemns them; that is, "casts them away."

2. Things cast away are reputed as menstruous cloths, and as the dirt of the streets. (Ps. xviii. 42; Matt. v. 13; xv. 17.) And thus it shall be with the men that come not to Jesus Christ, they shall be counted as menstruous, and as the dirt in the streets. (Isa. iii. 24.)

3. To be cast out, or off, it is to be abhorred; not to be pitied, but to be put to perpetual shame. (Ps. xlv. 9. lxxxix. 38. Amos i. 11.)

Second. But, more particularly, to come to the text. The casting out here mentioned is not limited to this or the other evil; therefore it must be extended to the most extreme and utmost misery. Or thus: He that cometh to Christ shall not want anything that may make him gospelly-happy in this world, or that which is to come; nor shall he want anything that cometh not, that may make him spiritually and eternally miserable. But, further, as it is to be generally taken, so it respecteth things that shall be hereafter.

For the things that are now, they are either, 1. More general; 2. Or more particular.

1. More general, thus:

(1.) It is "to be cast out" of the presence and favour of God. 1. Thus was Cain cast out: "Thou hast driven," or cast, "me out this day; from thy face," that is, from thy favour "shall I be hid." A dreadful complaint! But the effect of a more dreadful judgment! (Gen. iv. 14. Jer. xxiii. 39. 1 Chron. xxviii. 9.)

(2.) "To be cast out," is to be cast out of God's sight. God will look after them no more, care for them no more, nor will he watch over them any more for good. (2 Kings xvii. 20. Jer. vii. 15.) Now they that are so are left like blind men, to wander and fall into the pit of hell. This, therefore, is also a sad judgment! Therefore, here is the mercy of him that cometh to Christ. He shall not be left to wander at uncertainties. The Lord Jesus Christ will keep him, as a shepherd doth his sheep. (Ps. xxiii.) "Him that cometh to me, I will in no wise cast out."

(3.) "To be cast out," is to be denied a place in God's house, and to be left as fugitives and vagabonds, to pass a little time away in this miserable

life, and after that to go down to the dead. (Gal. iv. 30. Gen. iv. 13, 14; xxi. 10.) Therefore, here is the benefit of him that cometh to Christ. He shall not be denied a place in God's house—they shall not be left like vagabonds in the world—"Him that cometh to me, I will in no wise cast out." (See Prov. xiv. 26. Isa. lvi. 3—5. Eph. i. 19—22. 1 Cor. i. 3, 21—23.)

(4.) In a word, "To be cast out," is to be rejected as are the fallen angels; for their eternal damnation began at their being cast down from heaven to hell. So then, not to be cast out, is to have a place, a house and habitation there; and to have a share in the privileges of elect angels. These words, therefore, "I will not cast out," will prove great words one day to them that come to Jesus Christ. (2 Pet. ii. 4. John xx. 31. Luke xx. 35.)

2. And more particularly :

(1.) Christ hath everlasting life for him that cometh to him, and he shall never perish; "for he will in no wise cast him out;" but for the rest, they are rejected, "cast out," and must be damned. (John x. 27, 28.)

(2.) Christ hath everlasting righteousness to clothe them with that come to him, and they shall be covered with it as with a garment; but the rest shall be found in the filthy rags of their own stinking pollutions, and shall be wrapt up in them as in a winding-sheet, and so bear their shame before the Lord, and also before the angels. (Dan. ix. 27. Isa. lvii. 20. Rev. iii. 4—18; xv. xvi.)

(3.) Christ hath precious blood, that, like an open fountain, stands free for him to wash in, that comes to him for life; "And he will in no wise cast him out." But they that come not to him are rejected from a share therein, and are left to ireful vengeance for their sins. (Zech. xiii. 1. 1 Pet. i. 18, 19. John xiii. 8; iii. 36.)

(4.) Christ hath precious promises, and they shall have a share in them that come to him for life; "For he will in no wise cast them out." But they that come not can have no share in them, because they are true only in him; for in him, and only in him, all the promises are yea and amen. Wherefore they that come not to him are no whit the better for them. (Ps. l. 16. 2 Cor. i. 20, 21.)

(5.) Christ hath also fulness of grace in himself for them that come to him for life: "And he will in no wise cast them out." But those that come not unto him, are left in their graceless state; and as Christ leaves them, death, hell, and judgment, finds them. "He that findeth me," saith Christ, "findeth life, and shall obtain favour of the Lord. But he that sins against me, wrongeth his own soul. All that hate me, love death." (Prov. viii. 35, 36.)

(6.) Christ is an intercessor, and ever liveth to make intercession for them that come to God by him: "But their sorrows shall be multiplied, that hasten after another." or other gods, their sins and lusts. "Their drink-offerings will he not suffer,

nor take up their names into his lips." (Ps. xvi. 4. Heb. vii. 25.)

(7.) Christ hath wonderful love, bowels, and compassion for those that come to him: "For he will in no wise cast them out." But the rest will find him a lion rampant; he will one day tear them all to pieces. "Now consider this," saith he, "ye that forget God, lest I tear you in pieces, and there be none to deliver you." (Ps. l. 22.)

(8.) Christ is one by and for whose sake those that come to him, have their persons and performances accepted of the Father: "And he will in no wise cast them out." But the rest must fly to the rocks and mountains for shelter, but all in vain, to hide them from his face and wrath." (Rev. vi. 15—17.)

But again; these words, "cast out," have a special look to what will be hereafter, even at the day of judgment. For then, and not till then, will be the great *anathema* and *casting out* made manifest, even manifest by execution. Therefore, here to speak to this, and that under these two heads: As, First. Of the casting out itself. Second. Of the place into which they shall be cast, that shall then be cast out.

First. The casting out itself standeth in two things: 1. In a preparatory work. 2. In the manner of executing the act.

1. The preparatory work standeth in these three things.

(1.) It standeth in their separation, that have not come to him, from them that have at that day. Or thus; At the day of the great casting out, those that have not *now* come to him, shall be separated from them that have; for them that have, "he will not cast out." "When the Son of Man shall come in his glory, and all his holy angels with him, then he shall sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats." (Matt. xxv. 31, 32.) This dreadful separation, therefore, shall then be made betwixt them that *now* come to Christ, and them that come not. And good reason; for since they would not with us come to him, *now* they have time, why should they stand with us, when judgment is come.

(2.) They shall be placed before him according to their condition; they that have come to him in great dignity, even at his right hand, "for he will in no wise cast them out;" but the rest shall be set at his left hand, the place of disgrace and shame; for they did not come to him for life. Distinguished also shall they be by fit terms: these that come to him he calleth the sheep, but the rest are frowish goats; "And he shall separate them one from another, as the shepherd divideth the sheep from the goats: and the sheep will be set on the right hand," next heaven gate, for they came to him, "but the goats on the left;" to go from him into hell, because they are not of his sheep.

(3.) Then will Christ proceed to conviction of those that came not to him, and will say, "I was a stranger, and ye took me not in," or did not come unto me. Their excuse of themselves he will slight as dirt, and proceed to their final judgment.

2. Now when these wretched rejecters of Christ shall thus be set before him in their sins, and convicted, this is the preparatory work upon which follows the manner of executing the act which will be done.

(1.) In the presence of all the holy angels.

(2.) In the presence of all them that in their lifetime came to him, by saying unto them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," with the reason annexed to it: For you were cruel to me and mine, particularly discovered in these words: "For I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." (Matt. xxv. 41—43.)

Second. Now it remains that we speak of the place into which these shall be cast, which in the general you have heard already, to wit, the fire prepared for the devil and his angels. But, in particular, it is thus described:

1. It is called Tophet: "For Tophet is ordained of old, yea, for the king," the Lucifer, "it is prepared: he hath made it deep and large; the pile thereof is fire and much wood. The breath of the Lord like a stream of brimstone doth kindle it." (Isa. xxx. 32.)

2. It is called "Hell." "It is better for thee to enter into life, halt or lame, than having two feet to be cast into hell." (Mark ix. 45.)

3. It is called "the wine-press of the wrath of God." "And the angel thrust in his sickle into the earth, and gathered the vine of the earth," that is, them that did not come to Christ, "and cast them out into the great wine-press of the wrath of God." (Rev. xiv. 19.)

4. It is called "a lake of fire." "And whosoever was not found written in the book of life, was cast into the lake of fire." (Rev. xx. 15.)

5. It is called "a pit." "Thou hast said in thy heart, I will ascend to heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. Yet thou shalt be brought down to hell, to the sides of the pit." (Isa. xiv. 13—15.)

6. It is called "a bottomless pit, out of which the smoke and the locust came, and into which the great dragon was cast;" and it is called "bottomless," to show the endlessness of the fall that they will have into it, that come not in the acceptable time to Jesus Christ. (Rev. ix. 1, 2; xx. 3.)

7. It is called "outer darkness." "Bind him hand and foot, and cast him into outer darkness." "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." (Matt. xxii. 13; xxv. 30.)

8. It is called "a furnace of fire." "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and he shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth." And again, "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth." (Matt. xiii. 40—51.)

Lastly. It may not be amiss, if in the conclusion of this I show in few words to what the things that torment them in this state are compared. Indeed some of them have been occasionally mentioned already; as that they are compared,

(1.) To wood that burneth.

(2.) To fire.

(3.) To fire and brimstone. But,

(4.) It is compared to a worm, a gnawing worm, a never-dying gnawing worm. They are cast into hell, "where their worm dieth not." (Mark ix. 44.)

(5.) It is called "unquenchable fire." "He will gather his wheat into his garner; but will burn up the chaff with unquenchable fire." (Matt. iii. 12. Luke iii. 17.)

(6.) It is called "everlasting destruction." "The Lord Jesus shall descend from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. i. 7—9.)

(7.) It is called, "wrath without mixture," and is given them in the cup of his indignation. "If any man worship the beast, and his image, and receive the mark in his forehead, or in his hand, the same shall drink of the wrath of God, which is poured out without mixture, in the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb." (Rev. xiv. 9, 10.)

(8.) It is called "the second death." "And death and hell were cast into the lake of fire; this is the second death. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." (Rev. xx. 6, 14.)

(9.) It is called "eternal damnation." "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." Oh, these three words! *Everlasting punishment! Eternal damnation! And For ever and ever!* How will they gnaw and eat up all the expectation of the end of the misery of the cast-away sinners! "And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night," &c. (Rev. xiv. 11.)

Their behaviour in hell is set forth by four things as I know of: 1. By calling for help and relief in vain. 2. By weeping. 3. By wailing. 4. By gnashing of teeth.

II. And now we come to the second thing that is to be inquired into; namely, How it appears that Christ hath power to save, or to cast out. For by these words, "I will in no wise cast out," he declareth that he hath power to do both. Now, this inquiry admits us to search into two things; First. How it appears that he hath power to save. Second. How it appears that he hath power to cast out.

First. That he hath power to save, appears by that which follows:

1. To speak only of him as he is Mediator: he was authorized to this blessed work by his Father before the world began. Hence the Apostle saith, "He hath chosen us in him before the foundation of the world," (Eph. i. 4;) with all those things that effectually will produce our salvation. Read the same chapter with 2 Tim. i. 9.

2. He was promised to our first parents, that he should, in the fulness of time, bruise the serpent's head, and, as Paul expounds it, redeem them that were under the law. Hence, since that time he hath been reckoned as slain for our sins; by which means all the fathers under the first testament were secured from the wrath to come. Hence he is called, "The Lamb slain from the foundation of the world." (Rev. xiii. 8. Gen. iii. 15. Gal. iv. 4, 5.)

3. Moses gave testimony of him by the types and shadows, and bloody sacrifices that he commanded from the mouth of God to be in use to the support of his people's faith until the time of reformation, which was the time of this Jesus his death. (Heb. ix. x.)

4. At the time of his birth it was testified of him by the angel, that "he should save his people from their sins." (Matt. i. 21.)

5. It is testified of him in the days of his flesh, that he had power on earth to forgive sins. (Mark ii. 5—12.)

6. It is testified also of him by the Apostle Peter: that "God hath exalted him with his own right hand, to be a prince and a Saviour, to give repentance to Israel, and forgiveness of sins." (Acts v. 31.)

7. In a word, this is every where testified of him, both in the Old Testament and the New: and good reason that he should be acknowledged and trusted in as a Saviour.

(1.) He came down from heaven to be a Saviour. (John vi. 38—40.)

(2.) He was anointed when on earth to be a Saviour. (Luke iii. 22.)

3.) He did the works of a Saviour: as, 1. He fulfilled the law, and became the end of it for righteousness for them that believe in him. (Rom. x. 3, 4.) 2. He laid down his life as a Saviour; he gave his life as "a ransom for many." (Matt.

xx. 28. Mark x. 45. 1 Tim. ii. 6.) 3. He hath abolished death, destroyed the devil, put away sin, got the keys of hell and death, ascended into heaven; is there accepted of God, and bid sit at the right hand as a Saviour; and that because his sacrifice for sins pleased God. (2 Tim. i. 10, Heb. ii. 14, 15. Eph. iv. 7, 8. John xvi. 10. Acts v. 30, 31. Heb. x. 12, 13.)

(4.) God hath sent out and proclaimed him as a Saviour, and tells the world that we have redemption through his blood, that he will justify us if we believe in his blood, and that he can faithfully and justly do it. Yea, God doth beseech us to be reconciled to him by his Son; which could not be, if he were not anointed by him to this very end, and also if his works and undertakings were not accepted of him considered as a Saviour. (Rom. iii. 24, 25. 2 Cor. v. 18—21.)

(5.) God hath received already millions of souls into his paradise, because they have received this Jesus for a Saviour; and is resolved to cut them off, and to cast them out of his presence, that will not take him for a Saviour. (Heb. xii. 22—26.)

I intend brevity here; therefore a word to the second, and so conclude.

Second. How it appears that he hath power to cast out. This appears also by what follows:

1. The Father, for the service that he hath done him as a Saviour, hath made him Lord of all, even Lord of quick and dead. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. xiv. 9.)

2. The Father hath left it with him to quicken whom he will, to wit, with saving grace, and to cast out whom he will, for their rebellion against him. (John v. 21.)

3. The Father hath made him judge of quick and dead, hath committed all judgment unto the Son, and appointed that all should honour the Son, even as they honour the Father. (John v. 22, 23.)

4. God will judge the world by this man: the day is appointed for judgment, and he is appointed for judge. "He hath appointed a day in the which he will judge the world in righteousness, by that man." (Acts xvii. 31.) Therefore we must all appear before the judgment-seat of Christ, that every one may receive for the things done in the body, according to what they have done. If they have closed with him, heaven and salvation; if they have not, hell and damnation!

And for these reasons he must be judge:

(1.) Because of his humiliation, because of his Father's word he humbled himself, and he became obedient unto death, even the death of the cross: "Therefore God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow; both of things in heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is the Lord, to the glory of God the Father." This hath respect to

his being judge, and his sitting in judgment upon angels and men. (Phil. ii. 7.)

(2.) That all men might honour the Son, even as they honour the Father. "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father." (John v. 22, 23.)

(3.) Because of his righteous judgment, this work is fit for no creature; it is only fit for the Son of God. For he will reward every man according to his ways. (Rev. xxii. 12.)

(4.) Because he is the Son of man. He "hath given him authority to execute judgment also, because he is the Son of man." (John v. 27.)

II. Thus have I in brief passed through this text *by way of explication*. My next work is to speak to it *by way of observation*. But I shall be also as brief in that as the nature of the thing will admit.

"All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out." (John vi. 37.)

And now I come to some *Observations*, and a little briefly to speak to them, and then conclude the whole. The words thus explained afford us many, some of which are these:—

1. That God the Father, and Christ his Son, are two distinct persons in the Godhead. 2. That by them, not excluding the Holy Ghost, is contrived and determined the salvation of fallen mankind. 3. That this contrivance resolved itself into a covenant between these persons in the Godhead, which standeth in giving on the Father's part, and receiving on the Son's. "All that the Father giveth me," &c. 4. That every one that the Father hath given to Christ, according to the mind of God in the text, shall certainly come to him. 5. That coming to Jesus Christ is therefore not by the will, wisdom, or power of man; but by the gift, promise, and drawing of the Father: "All that the Father giveth me, shall come." 6. That Jesus Christ will be careful to receive, and will not in any wise reject those that come, or are coming to him: "And him that cometh to me, I will in no wise cast out."

There are, besides these, some other truths implied in the words. As,

7. They that are coming to Jesus Christ are oftentimes heartily afraid that he will not receive them. 8. Jesus Christ would not have them that in truth are coming to him once think that he will cast them out.

These observations lie all of them in the words, and are plentifully confirmed by the Scriptures of truth; but I shall not at this time speak to them all, but shall pass by the first, second, third, fourth, and sixth, partly because I design brevity, and partly because they are touched upon in the explanatory part of the text. I shall therefore begin with the fifth observation, and so make that the first in order in the following discourse.

I. First, then; Coming to Christ is not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father. This observation standeth of two parts. First. The coming to Christ is not by the will, wisdom, or power of man. Second. But by the gift, promise, and drawing of the Father.

That the text carrieth this truth in its bosom, you will find if you look into the explication of the first part thereof before; I shall therefore here follow the method propounded, viz. show,

First. That coming to Christ is not by the will, wisdom, or power of man. This is true, because the word doth positively say it is not.

1. It denieth it wholly to be by the will of man. "Not of blood, nor of the will of the flesh, nor of the will of man." And again, "It is not of him that willeth, nor of him that runneth." (John i. 13. Rom. ix. 16.)

2. It denieth it to be of the wisdom of man, as is manifest from these considerations:—

(1.) In the wisdom of God it pleased him that the world by wisdom should not know him. Now, if by their wisdom they cannot know him, it follows, by that wisdom they cannot come unto him; for coming to him is not before, but after some knowledge of him. (1 Cor. i. 21. Acts xiii. 27. Ps. ix. 10.)

(2.) The wisdom of man, in God's account, as to the knowledge of Christ, is reckoned foolishness. "Hath not God made foolish the wisdom of this world?" (1 Cor. i. 20.) And again, "The wisdom of this world is foolishness with God." (ch. ii. 14.) If God hath made foolish the wisdom of this world; and again, if the wisdom of this world is foolishness with him, then verily it is not likely that by that a sinner should become so prudent as to come to Jesus Christ, especially if you consider,

(3.) That the doctrine of a crucified Christ, and so of salvation by him, is the very thing that is counted foolishness to the wisdom of the world. Now, if the very doctrine of a crucified Christ be counted foolishness by the wisdom of this world, it cannot be that by that wisdom a man should be drawn out in his soul to come to him. (1 Cor. i. 18, 23; iii. 19.)

(4.) God counted the wisdom of this world one of his greatest enemies; therefore by that wisdom no man can come to Jesus Christ; for it is not likely that one of God's greatest enemies should draw a man to that which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the wisdom of this world one of his greatest enemies, is evident, 1. For that it casteth the greatest contempt upon his Son's undertaking, afore is proved, in that it counts his crucifixion foolishness; though that be one of the highest demonstrations of Divine wisdom. (Eph. i. 7, 8.) 2. Because God hath threatened to destroy it, and bring it to nought, and cause it to perish; which surely he would not do, was it not an enemy,

would it direct men to, and cause them to close with Jesus Christ. (See Isa. xxix. 14. 1 Cor. i. 19.) 3. He hath rejected it from helping in the ministry of his word, as a fruitless business, and a thing that comes to nought. (1 Cor. ii. 4, 6, 12, 13.) 4. Because it causeth to perish those that seek it and pursue it. (1 Cor. i. 18, 19.) 5. And God has proclaimed, that if any man will be wise in this world, he must be a fool in the wisdom of this world, and that is the way to be wise in the wisdom of God. "If any man will be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." (1 Cor. iii. 18—20.)

3. Coming to Christ is not by the power of man. This is evident, partly,

(1.) From that which goeth before. For man's power, in the putting forth of it, in this matter, is either stirred up by love, or sense of necessity; but the wisdom of this world neither gives man love to, or sense of a need of, Jesus Christ; therefore his power lieth still, as from that.

(2.) What power has he that is dead, as every natural man spiritually is, even dead in trespasses and sins? Dead, even as dead to God's New-Testament things, as he that is in his grave is dead to the things of this world. What power hath he, then, whereby to come to Jesus Christ? (John v. 25. Eph. ii. 1. Col. ii. 13.)

(3.) God forbids the mighty man's glorying in his strength; and says positively, "By strength shall no man prevail." And again, "Not by might, nor by power, but by my Spirit, saith the Lord." (Jer. ix. 23, 24. 1 Sam. ii. 9. Zech. iv. 6. 1 Cor. i. 27—31.)

(4.) Paul acknowledgeth that man, nay, converted man, of himself, hath not a sufficiency of power in himself to think a good thought; if not to do that which is least, (for to think is less than to come,) then no man by his own power can come to Jesus Christ. (2 Cor. ii. 5.)

(5.) Hence we are said to be made willing to come by the power of God; to be raised from a state of sin to a state of grace by the power of God; and to believe, that is, to come, through the exceeding working of his mighty power. (Ps. cx. 3. Col. ii. 12. Eph. i. 18, 20. Job xxiii. 14.) But this needed not, if either man had power or will to come, or so much as graciously to think of being willing to come, of themselves, to Jesus Christ.

Second. I should now come to the proof of the second part of the observation, but that is occasionally done already, in the explicatory part of the text, to which I refer the reader; for I shall here only give thee one or two more texts to the same purpose, and so come to the use and application.

1. It is expressly said, "No man can come unto me, except the Father which has sent me draw him." By this text there is not only insinuated, that in man is want of power, but of will, to come

to Jesus Christ: they must be drawn; they come not if they be not drawn. And observe, it is not man, no, nor all the angels of heaven, that can draw one sinner to Jesus Christ. "No man cometh to me, except the Father which hath sent me draw him." (John vi. 44.)

2. Again; "No man can come to me, except it were given him of my Father." (John vi. 65.) It is an heavenly gift that maketh man come to Jesus Christ.

3. Again; "It is written in the prophets, They shall be all taught of God; every one therefore that hath heard and learned of the Father cometh to me." (John vi. 45.)

I shall not enlarge, but shall make some use and application, and so come to the next observation.

First. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then they are to blame that cry up the will, wisdom, and power of man, as things sufficient to bring men to Christ.

There are some men who think they may not be contradicted when they plead for the will, wisdom, and power of man in reference to the things that are of the kingdom of Christ; but I will say to such a man, he never yet came to understand that himself is what the Scripture teacheth concerning him; neither did he ever know what coming to Christ is by the teaching, gift, and drawing of the Father. He is such a one that hath set up God's enemy in opposition to him, and that continueth in such acts of defiance; and what his end without a new birth will be the Scripture teacheth also. But we will pass this.

Second. Is it so? Is coming to Jesus Christ by the gift, promise, and drawing of the Father? Then let saints here learn to ascribe their coming to Christ to the gift, promise, and drawing of the Father. Christian man, bless God who hath given thee to Jesus Christ by promise; and again, bless God for that he hath drawn thee to him. And why is it thee? Why not another? Oh that the glory of electing love should rest upon thy head, and that the glory of the exceeding grace of God should take hold of thy heart, and bring thee to Jesus Christ!

Third. Is it so, that coming to Jesus Christ is by the Father, as aforesaid? Then this should teach us to set a high esteem upon them that are indeed coming to Jesus Christ; I say, a high esteem on them, for the sake of Him, by virtue of whose grace they are made to come to Jesus Christ.

We see that when men, by the help of human abilities, do arrive at the knowledge of, and bring to pass that which when done is a wonder to the world, how he that did it is esteemed and commended; yea, how are his wits, parts, industry, and unweariedness in all admired! and yet the man, as to this, is but of the world, and his work

the effect of natural ability; the things also attained by him end in vanity and vexation of spirit. Further; perhaps in the pursuit of these his achievements he sins against God, wastes his time vainly, and at long-run loses his soul by neglecting of better things; yet he is admired! But, I say, if this man's parts, labour, diligence, and the like, will bring him to such applause and esteem in the world, what esteem should we have of such an one that is by the gift, promise, and power of God, coming to Jesus Christ!

1. This is a man with whom God is, in whom God works and walks; a man whose motion is governed and steered by the mighty hand of God, and the effectual working of his power. Here's a man!

2. This man, by the power of God's might which worketh in him, is able to cast a whole world behind him, with all the lusts and pleasures of it; and to charge through all the difficulties that men and devils can set against him. Here's a man!

3. This man is travelling to Mount Zion, the heavenly Jerusalem, the city of the living God, and to an innumerable company of angels, and the spirits of just men made perfect, to God the judge of all, and to Jesus. Here's a man!

4. This man can look upon death with comfort, can laugh at destruction when it cometh, and longs to hear the sound of the last trump, and to see the Judge coming in the clouds of heaven. Here's a man indeed!

Let Christians, then, esteem each other as such. I know you do; but do it more and more. And that you may, consider these two or three things. (1.) These are the objects of Christ's esteem. (Matt. xii. 48; xv. 22—28. Luke vii. 9.) (2.) These are the objects of the esteem of angels. (Dan. ix. 12; x. 21, 22; xii. 3, 4. Heb. ii. 14.) (3.) These have been the objects of the esteem of heathens, when but convinced about them. (Dan. v. 10. Acts v. 15. 1 Cor. xiv. 24, 25.) "Let each of you then esteem each other better than themselves." (Phil. ii. 2.)

Fourth. Again; Is it so, that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, power, and drawing of the Father? Then this shows us how horribly ignorant of this such are who make the men that are coming to Christ the object of their contempt and rage. These are also unreasonable and wicked men, men in whom is no faith. (2 Thess. iii. 2.) Sinners, did you but know what a blessed thing it is to come to Jesus Christ, and that by the help and drawing of the Father they do indeed come to him, you would hang and burn in hell a thousand years before you would turn your spirits as you do against him that God is drawing to Jesus Christ, and also against the God that draws him.

But, faithless sinner, let us a little expostulate the matter. What hath this man done against thee that is coming to Jesus Christ? why dost

thou make him the object of thy scorn? Doth his coming to Jesus Christ offend thee? doth his pursuing of his own salvation offend thee? doth his forsaking of his sins and pleasures offend thee?

Poor coming man! "Thou sacrificest the abominations of the Egyptians before their eyes, and will they not stone thee?" (Exod. viii. 26.)

But, I say, why offended at this? Is he ever the worse for coming to Jesus Christ, or for loving and serving of Jesus Christ? Or is he ever the more a fool, for flying from that which will drown thee in hell-fire, and for seeking eternal life? Besides, pray, Sirs, consider it; this he doth not of himself, but by the drawing of the Father. Come, let me tell thee in thine ear, thou that wilt not come to him thyself, and him that would, thou hinderest:—

1. Thou shalt be judged for one that hath hated, maligned, and reproached Jesus Christ, to whom this poor sinner is coming.

2. Thou shalt be judged, too, for one that hath hated the Father, by whose powerful drawing the sinner doth come.

3. Thou shalt be taken and judged for one that has done despite to the Spirit of grace in him that is, by its help, coming to Jesus Christ. What savest thou now? Wilt thou stand by thy doings? Wilt thou continue to contemn and reproach the living God? Thinkest thou that thou shalt weather it out well enough at the day of judgment? "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee, saith the Lord?" (John xv. 18—25. Jude xv. 1 Thess. iv. 8. Ezek. xxii. 14.)

Fifth. Is it so, that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then this showeth us how it comes to pass, that weak means are so powerful as to bring men out of their sins, to a hearty pursuit after Jesus Christ. When God bid Moses speak to the people, he said, "I will speak with thee." (Exod. xviii. 19.) When God speaks, when God works, who can let it? None, none; then the work goes on. Elias threw his mantle upon the shoulders of Elisha; and what a wonderful work followed! When Jesus fell in with the crowing of a cock, what work was there! Oh, when God is in the means, then shall that means, be it never so weak and contemptible in itself, work wonders! (1 Kings xix. 19. Matt. xxvi. 74, 75. Mark xiv. 71, 72. Luke xxii. 60—62.) The world understood not, nor believed, that the walls of Jericho should fall at the sound of rams' horns; but when God will work the means must be effectual. A word weakly spoken, spoken with difficulty, in temptation, and in the midst of great contempt and scorn, works wonders, if the Lord thy God will say so too.

Sixth. Is it so? Doth no man come to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then here is room for Christians to stand and

wonder at the effectual working of God's providences, that he hath made use of as means to bring them to Jesus Christ. For although men are drawn to Christ by the power of the Father, yet that power putteth forth itself in the use of means; and these means are divers, sometimes this, sometimes that; for God is at liberty to work by which, and when, and how he will; but let the means be what they will, and as contemptible as may be, yet God that commanded the light to shine out of darkness, and that out of weakness can make strong, can, nay doth oftentimes, make use of very unlikely means to bring about the conversion and salvation of his people. Therefore, you that are come to Christ, and that by unlikely means, stay yourselves and wonder, and wondering, magnify almighty power, by the work of which the means hath been made effectual to bring you to Jesus Christ.

What was the providence that God made use of, as a means either more remote or more near, to bring thee to Jesus Christ? Was it the removing of thy habitation, the change of thy condition, the loss of relations, estate, or the like? Was it the casting of thine eye upon some good book, the hearing of thy neighbours talk of heavenly things, the beholding of God's judgments as executed upon others, or thine own deliverance from them, or thy being strangely cast under the ministry of some godly man? Oh, take notice of such providence or providences? They were sent and managed by mighty power to do thee good. God himself, I say, hath joined himself to this chariot; yea, and so blessed it, that it failed not to accomplish the thing for which he sent it.

God blesseth not to every one his providences in this manner. How many thousands are there in this world that pass every day under the same providences! but God is not in them, to do that work by them as he hath done for thy poor soul, by his effectually working with them. Oh, that Jesus Christ should meet thee in this providence, that dispensation, or the other ordinance! This is grace indeed! At this, therefore, it will be thy wisdom to admire, and for this to bless God.

Give me leave to give you a taste of some of those providences that have been effectual, through the management of God, to bring salvation to the souls of his people.

(1.) The first shall be that of the woman of Samaria. It must happen, that she must needs go out of the city to draw water (not before nor after, but) just when Jesus Christ her Saviour was come from far, and set to rest him, being weary, upon the well. What a blessed providence was this! Even a providence managed by the almighty wisdom, and almighty power, to the conversion and salvation of this poor creature. For by this providence was this poor creature and her Saviour brought together, that a blessed work might be fulfilled upon the woman, according to the purpose before determined by the Father. (John iv.)

2. What providence was it that there should be a tree in the way for Zaccheus to climb, thereby to give Jesus opportunity to call that chief of the publicans home to himself, even before he came down therefrom! (Luke ix.)

(3.) Was it not wonderful that the thief, which you read of in the gospel, should, by the providence of God, be cast into prison, to be condemned, even at that sessions that Christ himself was to die; nay, and that it should happen, too, that they must be hanged together, that the thief might be in hearing and observing of Jesus in his last words, that he might be converted by him before his death? (Luke xxiii.)

(4.) What a strange providence was it, and as strangely managed by God, that Onesimus, when he was run away from his master, should be taken, as I think, cast into that very prison where Paul lay bound for the word of the gospel; that he might there be by him converted, and then sent home again to his master Philemon! "Behold all things work together for good to them that love God; to them who are the called according to his purpose." (Rom. viii. 28.)

Nay, I have myself known some that have been made to go to hear the word preached against their wills; others have gone not to hear, but to see and to be seen; nay, to jeer and flout others, as also to catch and carp at things. Some also to feed their adulterous eyes with the sight of beautiful objects; and yet God hath made use of even these things, and even of the wicked and sinful proposals of sinners, to bring them under the grace that might save their souls.

Seventh. Doth not man come to Jesus Christ but by the drawing, &c. of the Father? Then let me here caution those poor sinners that are spectators of the change that God hath wrought in them that are coming to Jesus Christ, not to attribute this work and change to other things and causes.

There are some poor sinners in the world that plainly see a change, a mighty change, in their neighbours and relations that are coming to Jesus Christ. But, as I said, they being ignorant, and not knowing whence it comes, and whither it goes, "for so is every one that is born of the Spirit," (John iii. 8,) therefore they attribute this change to other causes: as, 1. Melancholy; 2. To sitting alone; 3. To overmuch reading; 4. To their going to too many sermons; 5. To too much studying, and musing on what they hear. Also, they conclude on the other side; 1. That it is for want of merry company. 2. For want of physic; and therefore they advise them to leave off reading, going to sermons, the company of sober people; and to be merry and go a gossiping, to busy themselves in the things of this world; not to sit musing alone, &c.

But come, poor ignorant sinner, let me deal with thee. It seems thou art turned counsellor for Satan: I tell thee, thou knowest not what thou

dost. Take heed of spending thy judgment after this manner; thou judgest foolishly, and sayest in this, to every one that passeth by, thou art a fool. What! count convictions for sin, mourning for sin, and repentance for sin, melancholy! This is like those that on the other side said, "These men are drunk with new wine," &c., or, as he that said Paul was mad. (Acts ii. 13; xxvi. 24.) Poor ignorant sinner! canst thou judge no better? What! is sitting alone, pensive under God's hand, reading the Scriptures, and hearing of sermons, &c., the way to be undone? The Lord open thine eyes, and make thee to see thine error! Thou hast set thyself against God, thou hast despised the operation of his hands, thou attemptest to murder souls. What! canst thou give no better counsel touching those whom God hath wounded, than to send them to the ordinances of hell for help? Thou biddest them be merry and lightsome; but dost thou not know, that "the heart of fools is in the house of laughter?" (Eccles. vii. 4.)

Thou biddest them shun the hearing of thundering preachers; but is it not "better to hear the rebuke of the wise, than for a man to hear the song of fools?" (Eccles. vii. 5.) Thou biddest them busy themselves in the things of this world; but dost thou not know that the Lord bids, "Seek first the kingdom of God, and the righteousness thereof?" (Matt. vi. 36.) Poor ignorant sinner! hear the counsel of God to such, and learn thyself to be wiser. "Is any afflicted? let him pray. Is any merry? let him sing psalms." "Blessed is he that heareth me;" and hear for time to come. "Save yourselves from this untoward generation." "Search the Scriptures." "Give attendance to reading." "It is better to go to the house of mourning." (James v. 13. Prov. viii. 32. Acts ii. 40. John v. 39. 1 Tim. iv. 13. Eccles. vii. 2, 3.)

And wilt thou judge him that doth thus? Art thou almost like Elymas the sorcerer, that sought to turn the deputy from the faith? Thou seekest to pervert the right ways of the Lord; take heed lest some heavy judgment overtake thee. (Acts xiii. 8—13.) What! teach men to quench convictions; take men off from a serious consideration of the evil of sin, of the terrors of the world to come, and how they shall escape the same? What! teach men to put God and his word out of their minds, by running to merry company, by running to the world, by gossiping? &c. This is as much as to bid them say to God, "Depart from us, for we desire not the knowledge of thy ways;" or "What is the Almighty, that we should serve him? or, What profit have we if we keep his ways?" Here is a devil in grain! What! bid man walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. ii. 2.)

Obj. But we do not know that such are coming to Jesus Christ; truly we wonder at them, and think they are fools.

Ans. Do you not know that they are coming to Jesus Christ? then they may be coming to him, for aught you know; and why will you be worse than the brute, to speak evil of the things you know not? What, are you made to be taken and destroyed? must ye utterly perish in your own corruptions? (2 Pet. ii. 12.) 2. Do you not know them? Let them alone then. If you cannot speak good of them, speak not bad. "Refrain from these men, and let them alone: for if this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." (Acts v. 38, 39.) 3. But why do you wonder at a work of conviction and conversion? Know you not that this is the judgment of God upon you, ye despisers, "to behold, and wonder, and perish?" (Acts xiii. 40, 41.) 4. But why wonder, and think they are fools? Is the way of the just an abomination to you? See that passage, and be ashamed, "He that is upright in the way is an abomination to the wicked." (Prov. xxix. 27.) 5. Your wondering at them argues that you are strangers to yourselves, to conviction for sin, and to hearty desires to be saved, as also coming to Jesus Christ.

Obj. But how shall we know that such men are coming to Jesus Christ?

Ans. Who can make them see that Christ has made blind? (John ii. 3, 9.) Nevertheless, because I endeavour thy conviction, conversion, and salvation, consider: 1. Do they cry out of sin, being burdened with it, as an exceeding bitter thing? 2. Do they fly from it, as from the face of a deadly serpent? 3. Do they cry out of the insufficiency of their own righteousness, as to justification in the sight of God? 4. Do they cry out after the Lord Jesus to save them? 5. Do they see more worth and merit in one drop of Christ's blood to save them, than in all the sins of the world to damn them? 6. Are they tender of sinning against Jesus Christ? 7. Is his name, person, and undertakings, more precious to them than is the glory of the world? 8. Is this world more dear unto them? 9. Is faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them? 10. Do they savour Christ in his word, and do they leave all the world for his sake? And are they willing, God helping them, to run hazards for his name, for the love they bear to him? 11. Are his saints precious to them? If these things be so, whether thou seest them or no, these men are coming to Jesus Christ. (Rom. vii. 9—14. Ps. xxxviii. 3—8. Heb. vi. 18—20. Isa. lxiv. 6. Phil. iii. 7, 8. Ps. liv. 1; cix. 26. Acts xvi. 30. Ps. li. 7, 8. 1 Pet. i. 18, 19. Rom. vii. 24. 2 Cor. v. 2. Acts v. 41. James ii. 7. Sol. Song v. 10—16. Ps. cxix. John xiii. 35. 1 John iv. 7; iii. 14. John xvi. 9. Rom. xiv. 23. Heb. xi. 6. Ps. xix. 10, 11. Jer. xv. 16.

Heb. xi. 24—27. Acts xx. 22—24; xxi. 13. Tit. iii. 15. 2 John i. Eph. iv. 16. Philem. 7. 1 Cor. xvi. 24.)

II. I come now to the second observation propounded to be spoken to, to wit, That they that are coming to Jesus Christ are oftentimes heartily afraid that Jesus Christ will not receive them.

I told you that this observation is implied in the text, and I gather it,

First. From the largeness and openness of the promise; "I will in no wise cast out." For had there not been a proneness in us to "fear casting out," Christ needed not to have, as it were, waylaid our fear, as he doth by this great and strange expression, "in no wise;" and "him that cometh to me, I will in no wise cast out." There needed not, as I may say, such a promise to be invented by the wisdom of Heaven, and worded at such a rate, as it were on purpose to dash in pieces at one blow all the objections of coming sinners, if they were not prone to admit of such objections, to the discouraging of their own souls. For this word, "in no wise," cutteth the throat of all objections; and it was dropped by the Lord Jesus for that very end; and to help the faith that is mixed with unbelief.

And it is, as it were, the sum of all promises; neither can any objection be made upon the unworthiness that thou findest in thee, that this promise will not assail.

But I am a great sinner, sayest thou.

"I will in no wise cast out," says Christ.

But I am an old sinner, sayest thou.

"I will in no wise cast out," says Christ.

But I am a hard-hearted sinner, sayest thou.

"I will in no wise cast out," says Christ.

But I am a backsliding sinner, sayest thou.

"I will in no wise cast out," says Christ.

But I have served Satan all my days, sayest thou.

"I will in no wise cast out," says Christ.

But I have sinned against light, sayest thou.

"I will in no wise cast out," says Christ.

But I have sinned against mercy, sayest thou.

"I will in no wise cast out," says Christ.

But I have no good thing to bring with me, sayest thou.

"I will in no wise cast out," says Christ.

Thus I might go on to the end of things, and show you, that still this promise was provided to answer all objections, and doth answer them. But I say, what need it be, if they that are coming to Jesus Christ are not sometimes, yea, oftentimes, heartily afraid, "that Jesus Christ will cast them out?"

Second. I will give you now two instances that seem to imply the truth of this observation.

In the 9th of Matthew, at the 2nd verse, you read of a man that was sick of the palsy; and he was coming to Jesus Christ, being borne upon a bed by his friends: he also was coming himself, and that upon another account than any of his friends were aware of; even for the pardon of his

sins, and the salvation of his soul. Now, so soon as ever he was come into the presence of Christ, Christ bids him "be of good cheer." It seems, then, his heart was fainting; but what was the cause of his fainting? Not his bodily infirmity, for the cure of which his friends did bring him to Christ; but the guilt and burden of his sins, for the pardon of which himself did come to him; therefore he proceeds, "Be of good cheer, thy sins be forgiven thee." I say, Christ saw him sinking in his mind, about how it would go with his most noble part; and therefore, first, he applies himself to him upon that account. For though his friends had faith enough as to the cure of the body, yet he himself had little enough as to the cure of his soul: therefore Christ takes him up as a man falling down, saying, "Son, be of good cheer, thy sins are forgiven thee!"

That about the prodigal seems pertinent also to this matter; "When he was come to himself, he said, How many hired servants of my father have bread enough and to spare, and I perish for hunger! I will arise, and go to my father." Heartily spoken; and how did he perform his promise? I think not so well as he promised to do; and my ground for my thoughts is, because his father, so soon as he was come to him, fell upon his neck, and kissed him; implying, methinks, as if the prodigal by this time was dejected in his mind; and therefore his father gives him the most sudden and familiar token of reconciliation. And kisses were of old time often used to remove doubts and fears. Thus Laban and Esau kiss Jacob; thus Joseph kissed his brethren; and thus also David kissed Absalom. (Gen. xxxi. 55; xxxiii. 1—4; xlviii. 9, 10. 2 Sam. xiv. 33.) It is true, as I said, at first setting out he spake heartily, as sometimes sinners also do in their beginning to come to Jesus Christ; but might not he, yea, in all probability he had, between the first step he took, and the last, by which he accomplished that journey, many a thought, both this way and that; as whether his father would receive him or no? As thus: I said, "I would go to my Father." But how, if when I come at him he should ask me, Where I have all this while been? What shall I say then? Also, if he ask me, What is become of the portion of goods that he gave me? What shall I say then? If he ask me, Who have been my companions? What shall I say then? If he also should ask me, What hath been my preferment in all the time of my absence from him? What shall I say then? Yea, and if he ask me, Why I came home no sooner? What shall I say then? Thus, I say, might he reason with himself; and being conscious to himself that he could give but a bad answer to any of these interrogatories, no marvel if he stood in need first of all of a kiss from his father's lips. For had he answered the first in truth, he must say, I have been a haunter of taverns and ale-houses; and as for my portion, I spent it in riotous living; my companions were whores and drabs;

as for my preferment, the highest was, that I became a hogherd; and as for my not coming home till now, could I have made shift to stay abroad any longer I had not been at thy feet for mercy now. I say, these things considered, and considering, again, how prone poor men are to give way, when truly awakened, to despondings and heart-misgivings, no marvel if he did sink in his mind, between the time of his first setting out and that of his coming to his father.

Third. But, thirdly, methinks I have, for the confirmation of this truth, the consent of all the saints that are under heaven, to wit, that they that are coming to Jesus Christ are oftentimes heartily afraid that he will not receive them.

Quest. But what should be the reason?

I will answer to this question thus:—

1. It is not for want of the revealed will of God that manifesteth grounds for the contrary, for of that there is a sufficiency; yea, the text itself hath laid a sufficient foundation for encouragement for them that are coming to Jesus Christ. "And him that cometh to me, I will in no wise cast out."

2. It is not for want of any invitation to come, for that is full and plain: "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." (Matt. xi. 28.)

3. Neither is it for want of manifestation of Christ's willingness to receive, as those texts above named, with that which follows, declare. "If any thirst, let him come unto me and drink." (John vii. 37.)

4. It is not for want of exceeding great and precious promises to receive them that come: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 17, 18.)

5. It is not for want of solemn oath and engagement to save them that come: "For because he could swear by no greater, he swore by himself, that by two immutable things, in which it was impossible that God should lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us." (Heb. vi. 13—18.)

6. Neither is it for want of great examples of God's mercy, that have come to Jesus Christ, of which we read most plentifully in the word.

Therefore, it must be concluded, it is for want of that which follows:—

First. It is for want of the knowledge of Christ. Thou knowest but little of the grace and kindness that is in the heart of Christ; thou knowest but little of the virtue and merit of his blood; thou knowest but little of the willingness that is in his heart to save thee; and this is the reason of the fear that ariseth in thy heart, and that causeth thee to doubt that Christ will not receive thee. Unbelief is the daughter of Ignorance. Therefore Christ saith, "O fools, and slow of heart to believe!" (Luke xxiv. 25.)

Slowness of heart to believe flows from thy foolishness in the things of Christ; this is evident to all that are acquainted with themselves, and are seeking after Jesus Christ. The more ignorance, the more unbelief; the more knowledge of Christ, the more faith. "They that know thy name will put their trust in thee." (Ps. ix. 10.) He therefore that began to come to Christ but the other day, and hath yet but little knowledge of him, he fears that Christ will not receive him. But he that hath been longer acquainted with him, he "is strong, and hath overcome the wicked one." (1 John ii. 13.) When Joseph's brethren came into Egypt to buy corn, it is said, "Joseph knew his brethren, but his brethren knew not him." What follows? Why, great mistrust of heart about their speeding well; especially if Joseph did but answer them roughly, calling them spies, and questioning their truth, and the like. And observe it, so long as their ignorance about their brother remained with them, whatsoever Joseph did, still they put the worse sense upon it. For instance, Joseph upon a time bids the steward of his house bring them home to dine with him, to dine even in Joseph's house. And how is this resented by them? Why, they are afraid: "And the men were afraid, because they were brought unto" their brother "Joseph's house." And they said, He seeketh occasion against us, and will fall upon us, and take us for bondmen, and our asses. (Gen. xlii. xliii.) What! afraid to go to Joseph's house? He was their brother; he intended to feast them, to feast them, and to feast with them. Ah! but they were ignorant that he was their brother. And so long as their ignorance lasted, so long their fear terrified them. Just thus it is with the sinner that but of late is coming to Jesus Christ; he is ignorant of the love and pity that is in Christ to coming sinners; therefore he doubts, therefore he fears, therefore his heart misgives him.

Coming sinner, Christ inviteth thee to dine and sup with him; he inviteth thee to a banquet of wine, yea to come into his wine-cellar, and his banner over thee shall be love. (Rev. xxx. 20. Sol. Song ii. 5.) But I doubt it, says the sinner: but it is answered, He calls thee, invites thee to his banquet, flagons, apples; to his wine, and to the juice of his pomegranate. "Oh, I fear, I doubt, I mistrust, I tremble in expectation of the contrary!" Come out of the man, thou dastardly Ignorance. Be not afraid, sinner, only believe; "He that cometh to Christ, he will in no wise cast out."

Let the coming sinner, therefore, seek after more of the good knowledge of Jesus Christ. Press after it, seek it as silver, and dig for it as for hid treasure. This will embolden thee; this will make thee wax stronger and stronger. "I know whom I have believed;" I know him, said Paul; and what follows? Why, "and I am persuaded that he is able to keep that which I have committed to him against that day." (2 Tim. i. 12.)

What had Paul committed to Jesus Christ? The answer is, He had *committed to him his soul*. But why did he commit his soul to him? Why, because he knew him: he knew him to be faithful, to be kind; he knew he would not fail him, nor forsake him; and therefore he laid his soul down at his feet, and committed it to him, to keep against that day. But,

Second. Thy fears that Christ will not receive thee may be also a consequent of thy earnest and strong desires after thy salvation by him. For this I observe, that strong desires to have, are attended with strong fears of missing. What man most sets his heart upon, and what his desires are most after, he oftentimes most fears he shall not obtain. So the man, the ruler of the synagogue, had a great desire that his daughter should live; and that desire was attended with fear that she should not; therefore Christ saith unto him, "Be not afraid." (Mark v. 36.)

Suppose a young man should have his heart much set upon a virgin to have her to wife, if ever he fears he shall not obtain her it is when he begins to love. Now, thinks he, somebody will step in betwixt my love and the object of it; either they will find fault with my person, my estate, my condition, or something. Now thoughts begin to work: She doth not like me, or something. And thus it is with the soul at first coming to Jesus Christ; thou lovest him, and thy love produces jealousy, and that jealousy oftentimes begets fears.

Now thou fearest the sins of thy youth, the sins of thine old age, the sins of thy calling, the sins of thy christian duties, the sins of thine heart, or something; thou thinkest something or other will alienate the heart and affections of Jesus Christ from thee; thou thinkest he sees something in thee, for the sake of which he will refuse thy soul. But be content, a little more knowledge of him will make thee take better heart; thy earnest desires shall not be attended with such burning fears; thou shalt hereafter say, "This is my infirmity." (Ps. lxxvii. 10.)

Thou art sick of love, a very sweet disease, and yet every disease has some weakness attending of it: yet I wish this distemper, if it be lawful to call it so, was more epidemical. Die of this disease, I would gladly do; it is better than life itself, though it be attended with fears. But thou criest out, I cannot obtain: well, be not too hasty to make conclusions. If Jesus Christ had not put his finger in at the hole of the lock, thy bowels would not have been troubled for him. (Sol. Song. v. 4.) Mark how the prophet hath it. "They shall walk after the Lord: he shall roar like a lion: when he shall roar, the children shall tremble from the west; they shall tremble like a bird out of Egypt, and as a dove out of the land of Assyria." (Hos. xi. 10, 11.) When God roars, as oftentimes the coming soul hears him roar, what man that is coming can do otherwise than tremble? (Amos iii. 8.) But trembling he comes; "He sprang in, and came

trembling, and fell down before Paul and Silas." (Acts xvi. 29.)

Should you ask him that we mentioned but now, How long is it since you began to fear you should miss of this damsel you love so? The answer will be, Ever since I began to love her. But did you not fear it before? No, nor should I fear it now, but that I vehemently love him. Come, sinner, let us apply it: How long is it since thou began to fear that Jesus Christ will not receive thee? The answer is, Ever since I began to desire that he would save my soul. I began to fear, when I began to come: and the more my heart burns in desires after him, the more I feel my heart fear I should not be saved by him. See now, did not I tell thee, that thy fears were but the consequence of strong desires? Well, fear not, coming sinner, thousands of coming souls are in thy condition, and yet they will get safe into Christ's bosom. "Say," says Christ, "to them that are of a fearful heart, Be strong, fear not; your God will come and save you." (Isa. xxxv. 4; lxxiii. 1.)

Third. Thy fear that Christ will not receive thee may arise from a sense of thy own unworthiness. Thou seest what a poor, sorry, wretched, worthless creature thou art; and seeing this, thou fearest Christ will not receive thee. Alas, sayest thou, I am the vilest of all men; a town sinner, a ring-leading sinner! I am not only a sinner myself, but have made others twofold worse the children of hell also. Besides, now I am under some awakenings and stirrings of mind after salvation, even now I find my heart rebellions, carnal, hard, treacherous, desperate, prone to unbelief, to despair. It forgetteth the word; it wandereth; it runneth to the ends of the earth. There is not, I am persuaded, one in all the world that hath such a desperate wicked heart as mine is. My soul is careless to do good; but none more earnest to do that which is evil.

Can such a one as I am live in glory? Can a holy, a just, and a righteous God, once think, with honour to his name, of saving such a vile creature as I am? I fear it. Will he show wonders to such a dead dog as I am? I doubt it. I am cast out to the loathing of my person, yea, I loathe myself; I stink in mine own nostrils. How can I then be accepted by a holy and sin-abhorring God? (Ps. xxxviii. 5—7. Ezek. xi. ; xx. 42—44.) Saved I would be; and who is there that would not, were they in my condition? Indeed, I wonder at the madness and folly of others, when I see them leap and skip so carelessly about the mouth of hell! Bold sinner, how darest thou tempt God, by laughing at the breach of his holy law? But, alas! they are not so bad one way, but I am worse another: I wish myself were anybody but myself; and yet here, again, I know not what to wish. When I see such as I believe are coming to Jesus Christ, oh I bless them! But I am confounded in myself to see how unlike, as I think, I am to

every good man in the world. They can read, hear, pray, remember, repent, be humble, do every thing better than so vile a wretch as I. I, vile wretch, am good for nothing but to burn in hell-fire, and when I think of that I am confounded too!

Thus the sense of unworthiness creates and heightens fears in the hearts of them that are coming to Jesus Christ; but indeed it should not: for who needs the physician but the sick? or, who did Christ come into the world to save, but the chief of sinners? (Mark ii. 17. 1 Tim. i. 15.) Wherefore, the more thou seest thy sins, the faster fly thou to Jesus Christ. And let the sense of thine own unworthiness prevail with thee yet to go faster. As it is with the man that carrieth his broken arm in a sling to the bone-setter, still as he thinks of his broken arm, and as he feels the pain and anguish, he hastens his pace to the man; and if Satan meets thee, and asketh, Whither goest thou? tell him thou art maimed, and art going to the Lord Jesus. If he objects thine own unworthiness, tell him, that even as the sick seeketh the physician; as he that hath broken bones seeks him that can set them; so thou art going to Jesus Christ for cure and healing for thy sin-sick soul. But it oftentimes happeneth to him that flies for his life, he despairs of escaping, and therefore delivers himself up into the hand of the pursuer. But up, up, sinner; be of good cheer; Christ came to save the unworthy ones; be not faithless, but believe. Come away, man, the Lord Jesus calls thee, saying, "And him that cometh to me, I will in no wise cast out."

Fourth. Thy fear that Christ will not receive thee, may arise from a sense of the exceeding mercy of being saved. Sometimes salvation is in the eyes of him that desires, so great, so huge, so wonderful a thing, that the very thoughts of the excellency of it engender unbelief about obtaining it in the heart of those that unfeignedly desire it. "Seemeth it to you," saith David, "a light thing to be a king's son-in-law?" (1 Sam. xviii. 23.) So the thoughts of the greatness and glory of the thing propounded, as heaven, eternal life, eternal glory, to be with God, and Christ, and angels; these are great things, things too good, saith the soul that is little in his own eyes; things too rich, saith the soul that is truly poor in spirit, for me.

Besides, the Holy Ghost hath a way to greatness heavenly things to the understanding of the coming sinner; yea, and at the very same time to greatness to the sin and unworthiness of that sinner. Now the soul staggeringly wonders, saying, What! to be made like angels, like Christ; to live in eternal bliss, joy, and felicity! This is for angels, and for them that can walk like angels! If a prince, a duke, an earl, should send, by the hand of his servant, for some poor, sorry, beggarly scrub, to take her for his master to wife, and the servant should come and say, My lord and master, such an one, hath sent me to thee, to take thee to him to

wife; he is rich, beautiful, and of excellent qualities; he is loving, meek, humble, well-spoken, &c. what now would this poor, sorry, beggarly creature think? what would she say? or, how would she frame an answer? When King David sent to Abigail upon this account, and though she was a rich woman, yet she said, "Behold, let thine handmaid be a servant to wash the feet of the servants of my lord." (1 Sam. xxv. 40, 41.) She was confounded, she could not well tell what to say, the offer was so great, beyond what could in reason be expected.

But suppose this great person should second his suit, and send to this sorry creature again, what would she say now? Would she not say, You mock me? But what if he affirms that he is in good earnest, and that his lord must have her to wife; yea, suppose he should prevail upon her to credit his message, and to address herself for her journey; yet behold, every thought of her pedigree confounds her; also her sense of want of beauty makes her ashamed; and if she doth but think of being embraced, the unbelief that is mixed with that thought whirls her into tremblings. And now she calls herself fool for believing the messenger, and thinks not to go; if she thinks of being bold, she blushes; and the least thought that she shall be rejected when she comes at him makes her look as if she would give up the ghost.

And is it a wonder, then, to see a soul that is drowned in the sense of glory, and a sense of its own nothingness, to be confounded in itself, and to fear that the glory apprehended is too great, too good, and too rich, for such an one? That thing, heaven and eternal glory, is so great, and I that would have it so small, so sorry a creature, that the thought of obtaining it confounds me.

Thus, I say, doth the greatness of the things desired quite dash and overthrow the mind of the desirer. Oh, it is too big! it is too big! it is too great a mercy! But, coming sinner, let me reason with thee: Thou sayest, it is too big, too great. Well, will things that are less satisfy thy soul? Will a less thing than heaven, than glory and eternal life, answer thy desires? No, nothing less; and yet I fear they are too big, and too good for me even to obtain. Well, as big and as good as they are, God giveth them to such as thou; they are not too big for God to give; no, not too big to give freely. Be content, let God give like himself; he is that eternal God, and giveth like himself. When kings give, they do not use to give as poor men do. Hence it is said, that Nabal made a feast in his house like the feast of a king; and again, "All these things did Araunah, as a king, give unto David." (1 Sam. xxv. 36. 2 Sam. xxiv. 23.) Now, God is a great king, let him give like a king; nay, let him give like himself, and do thou receive like thyself. He hath all, and thou hast nothing. God told his people of old, that he would save them in truth and in righteousness, and that they should return to, and enjoy the land,

which before, for their sins, had spewed them out; and then adds, under the supposition of their counting the mercy too good or too big, "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts." (Zech. viii. 6.)

As who should say, they are now in captivity, and little in their own eyes; therefore they think the mercy of returning to Canaan is a mercy too marvellously big for them to enjoy; but if it be so in their eyes, it is not so in mine. I will do for them like God, if they will but receive my bounty like sinners. Coming sinner, God can give his heavenly Canaan, and the glory of it, unto thee; yea, none ever had them but as a gift, a free gift. He hath given us his Son, "How shall he not then with him also freely give us all things?" (Rom. viii. 32.)

It was not the worthiness of Abraham, or Moses, or David, or Peter, or Paul, but the mercy of God, that made them inheritors of heaven. If God thinks thee worthy, judge not thyself unworthy; but take it, and be thankful. And it is a good sign he intends to give thee, if he hath drawn out thy heart to ask: "O Lord, thou hast heard the desire of the humble; thou wilt prepare their hearts; thou wilt incline thine ear." (Ps. x. 17.)

When God is said to incline his ear, it implies an intention to bestow the mercy desired. Take it therefore; thy wisdom will be to receive, not sticking at thy own unworthiness. It is said, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Again, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set them with the princes, even with the princes of his people." (1 Sam. ii. 8. Ps. cxlii. 7, 8.) You see also when God made a wedding for his Son, he called not the great, nor the rich, nor the mighty; but the poor, the maimed, the halt, and the blind. (Matt. xxii. Luke xiv.)

Fifth. Thy fears that Christ will not receive thee may arise from the hideous roaring of the devil, who pursues thee. He that hears him roar must be a mighty Christian if he can at that time deliver himself from fear. He is called a roaring lion; and then to allude to that in Isaiah, "If one look into them, they have darkness and sorrow, and the light is darkness in their very heaven." (1 Pet. v. 8. Isa. v. 3.)

There are two things among many that Satan useth to roar out after them that are coming to Jesus Christ; 1. That they are not elected; 2. That they have sinned the sin against the Holy Ghost. To both these I answer briefly.

1. Touching election, out of which thou fearest thou art excluded. Why, coming sinner, even the text itself affordeth thee help against this doubt, and that by a double argument.

(1.) That coming to Christ is by virtue of the

gift, promise, and drawing of the Father; but thou art a coming; therefore God hath given thee, promised thee, and is drawing thee to Jesus Christ. Coming sinner, hold to this; and when Satan beginneth to roar again, answer, But I feel my heart moving after Jesus Christ; but that would not be, if it were not given by promise, and drawing to Christ by the power of the Father.

(2.) Jesus Christ hath promised, that "him that cometh to him, he will in no wise cast out." And if he hath said it, will he not make it good, I mean, even thy salvation? For, as I have said already, not to cast out, is to receive and admit to the benefit of salvation. If, then, the Father hath given thee, as is manifest by thy coming, and if Christ will receive thee, thou coming soul, as it is plain he will, because he hath said, "He will in no wise cast out;" then be confident, and let those conclusions, that as naturally flow from the text as light from the sun, or water from the fountain, stay thee.

If Satan therefore objecteth, But thou art not elected; answer, But I am coming, Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to such a Lord Jesus as will in no wise cast me out. Further, Satan, were I not elect, the Father would not draw me, nor would the Son so graciously open his bosom to me. I am persuaded that not one of the non-elect shall ever be able to say, no, not in the day of judgment, I did sincerely come to Jesus Christ. Come they may feignedly, as Judas and Simon Magus did; but that is not our question. Therefore, oh thou honest-hearted coming sinner, be not afraid, but come!

2. As to the second part of the objection, about sinning the sin against the Holy Ghost, the same argument overthrows that also. But I will argue thus:—

(1.) Coming to Christ is by virtue of a special gift of the Father; but the Father giveth no such gift to them that have sinned that sin; therefore thou that art coming hast not committed that sin. That the Father giveth no such gift to them that have sinned that sin, is evident. 1. Because they have sinned themselves out of God's favour; "they shall never have forgiveness." (Matt. xii. 32.) But it is a special favour of God to give unto a man to come unto Jesus Christ; because thereby he obtaineth forgiveness: therefore he that cometh hath not sinned that sin. 2. They that have sinned the sin against the Holy Ghost have sinned themselves out of an interest in the sacrifice of Christ's body and blood; "There remains for such no more sacrifice for sin." But God giveth not grace to any of them to come to Christ that have no share in the sacrifice of his body and blood: therefore, thou that art coming to him hast not sinned that sin. (Heb. x. 26.)

(2.) Coming to Christ is by the special drawing of the Father: "No man cometh to me, except the Father which hath sent me draw him." But

the Father draweth not him to Christ for whom he hath not allotted forgiveness by his blood : therefore, they that are coming to Jesus Christ have not committed that sin because he hath allotted them forgiveness by his blood. (John vi. 44.) That the Father cannot draw them to Jesus Christ for whom he hath not allotted forgiveness of sins, is manifest to sense : for that would be a plain mockery, a sham, neither becoming his wisdom, justice, holiness, nor goodness.

(3.) Coming to Jesus Christ lays a man under the promise of forgiveness and salvation ; but it is impossible that he that hath sinned that sin should ever be put under a promise of these : therefore he that hath sinned that sin can never have heart to come to Jesus Christ.

(4.) Coming to Jesus Christ lays a man under his intercession ; " For he ever liveth to make intercession for them that come," (Heb. vii. 25 :) therefore, he that is coming to Jesus Christ cannot have sinned that sin. Christ has forbidden his people to pray for them that have sinned that sin ; therefore will not pray for them himself ; but he prays for them that come.

(5.) He that hath sinned that sin, Christ is to him of no more worth than is a man that is dead ; " For he hath crucified to himself the Son of God ;" yea, and hath also counted his precious blood as the blood of an unholy thing, (Heb. vi. ; x.) now, he that hath this low esteem of Christ will never come to him for life ; but the coming man has an high esteem of his person, blood, and merits : therefore, he that is coming has not committed that sin.

(6.) If he that has sinned this sin might yet come to Jesus Christ, then must the truth of God be overthrown ; which saith in one place, " He hath never forgiveness ;" and in another, " I will in no wise cast him out." Therefore, that he may never have forgiveness, he shall never have heart to come to Jesus Christ. " It is impossible that such an one should be renewed either to or by repentance." (Heb. vi.) Wherefore, never trouble thy head nor heart about this matter ; he that cometh to Jesus Christ cannot have sinned against the Holy Ghost.

Sixth. Thy fears that Christ will not receive thee may arise from thine own folly in inventing, yea, in thy chalking out to God a way to bring thee home to Jesus Christ. Some souls that are coming to Jesus Christ are great tormentors of themselves upon this account : they conclude, that if their coming to Jesus Christ is right, they must needs be brought home thus and thus.

As to instance : 1. Says one, if God be bringing of me to Jesus Christ, then will he load me with the guilt of sin till he makes me roar again. 2. If God be indeed bringing me home to Jesus Christ, then must I be assaulted with dreadful temptations of the devil. 3. If God be indeed bringing me to Jesus Christ, then, even when I come at him, I shall have wonderful revelations of him.

This is the way that some sinners appoint for God : but perhaps he will not walk therein ; yet will he bring them to Jesus Christ. But now, because they come not the way of their own chalking out, therefore they are at a loss. They look for heavy load and burden ; but perhaps God gives them a sight of their lost condition, and addeth not that heavy weight and burden. They look for fearful temptations of Satan ; but God sees that yet they are not fit for them ; nor is the time come that he should be honoured by them in such a condition. They look for great and glorious revelations of Christ, grace, and mercy ; but perhaps God only takes the yoke from off their jaws, and lays meat before them. And now again they are at a loss, yet a-coming to Christ ; " I drew them," saith God, " with the cords of a man, with the bands of love : I took the yoke from off their jaws, and laid meat unto them." (Hos. xi. 4.)

Now, I say, if God brings thee to Christ, and not by the way that thou hast appointed, then thou art at a loss ; and for thy being at a loss thou mayest thank thyself. God hath more ways than thou knowest of to bring a sinner to Jesus Christ ; but he will not give thee beforehand an account by which of them he will bring thee to Christ. (Isa. xl. 13. Job xxxiii. 13.) Sometimes he hath his ways in the whirlwind ; but sometimes the Lord is not there. (Nah. i. 3. 1 Kings xix. 11.) If God will deal more gently with thee than with others of his children, grudge not at it ; refuse not the waters that go softly, lest he bring upon thee the waters of the rivers, strong and many, even these two smoking firebrands, the devil and guilt of sin. (Isa. viii. 6, 7.) He saith to Peter, " Follow me." And what thunder did Zaccheus hear or see ? Zaccheus, " Come down," saith Christ ; " and he came down," says Luke, " and received him joyfully."

But had Peter or Zaccheus made the objection that thou hast made, and directed the Spirit of the Lord as thou hast done, they might have looked long enough before they had found themselves coming to Jesus Christ. Besides, I will tell thee, that the greatness of sense of sin, the hideous roaring of the devil, yea, abundance of revelations, will not prove that God is bringing thy soul to Jesus Christ ; as Balaam, Cain, Judas, and others, can witness.

Further ; consider that what thou hast not of these things here, thou mayest have another time, and that to thy distraction. Wherefore, instead of being discontent because thou art not in the fire, because thou hearest not the sound of the trumpet, and alarm of war, " Pray that thou enter not into temptation : " yea, come boldly to the throne of grace, and obtain mercy, and find grace to help in that time of need. (Ps. lxxxviii. 15. Matt. xxvi. 41. Heb. iv. 16.)

Poor creature ! thou criest, If I were tempted, I could come faster and with more confidence to Jesus Christ. Thou sayest thou knowest not what.

What says Job? "Withdraw thy hand from me, and let not thy dread make me afraid. Then call thou, and I will answer; or let me speak, and answer thou me." (Job xiii. 21.) It is not the over-heavy load of sin, but the discovery of mercy; not the roaring of the devil, but the drawing of the Father, that makes a man come to Jesus Christ; I myself know all these things.

True, sometimes, yea, most an end, they that come to Jesus Christ come the way that thou desirest; the loading, tempted way; but the Lord also leads some by the water of comfort. If I was to choose when to go a long journey, to wit, whether I would go it in the dead of winter or in the pleasant spring, though if it was a very profitable journey, as that of coming to Christ is, I would choose to go it through fire and water, before I would lose the benefit; but I say, if I might choose the time, I would choose to go it in the pleasant spring, because the way would be more delightful, the days longer and warmer, the nights shorter and not so cold. And it is observable, that that very argument that thou usest to weaken thy strength in the way, that very argument Christ Jesus useth to encourage his beloved to come to him: "Arise," saith he, "my love, my fair one, and come away." Why? "For lo, the winter is past, the rain is over and gone, the flowers appear in the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vine, with her tender grapes, gives a good smell. Arise, my love, my fair one, and come away." (Sol. Song ii. 10—13.)

Trouble not thyself, coming sinner. If thou seest thy lost condition by original and actual sin; if thou seest thy need of the spotless righteousness of Jesus Christ; if thou art willing to be found in him, and to take up thy cross and follow him; then pray for a fair wind and good weather, and come away. Stick no longer in a muse and doubt about things, but come away to Jesus Christ. Do it, I say, lest thou tempt God to lay the sorrows of a travelling woman upon thee. Thy folly in this thing may make him do it. Mind what follows, "The sorrows of a travelling woman shall come upon him." Why? "He is an unwise son; for he should not stay long in the place of the breaking forth of children." (Hos. xiii. 13.)

Seventh. Thy fears that Christ will not receive thee may rise from those decays that thou findest in thy soul, even while thou art coming to him. Some, even as they are coming to Jesus Christ, do find themselves grow worse and worse; and this is indeed a sore trial to the poor coming sinner.

To explain myself: There is such an one a-coming to Jesus Christ who, when at first he began to look out after him was sensible, affectionate and broken in spirit; but now is grown dark, senseless, hard-hearted, and inclining to neglect spiritual duties, &c. Besides, he now finds in himself in-

clinations to unbelief, atheism, blasphemy, and the like; now he finds he cannot tremble at God's word, his judgments, nor at the apprehension of hell-fire; neither can he, as he thinketh, be sorry for these things. Now this is a sad dispensation. The man under the sixth head complaineth for want of temptations, but thou hast enough of them; art thou glad of them, tempted, coming sinner? They that never were exercised with them, may think it a fine thing to be within the range, but he that is there, is ready to sweat blood for sorrow of heart, and to howl for vexation of spirit. This man is in the wilderness among wild beasts. Here he sees a bear, there a lion, yonder a leopard, a wolf, a dragon; devils of all sorts, doubts of all sorts, fears of all sorts, haunt and molest his soul. Here he sees smoke, yea, feels fire and brimstone, scattered upon his secret places. He hears the sound of an horrible tempest. Oh, my friends, even the Lord Jesus, that knew all things, even he saw no pleasure in temptations, nor did he desire to be with them; wherefore one text saith, "he was led," and another, "he was driven," of the spirit into the wilderness, to be tempted of the devil. (Matt. iv. 1. Mark i. 12.)

But to return. Thus it happeneth sometimes to them that are coming to Jesus Christ. A sad hap indeed! One would think that he that is flying from wrath to come has little need of such clogs as these: and yet so it is, and woeful experience proves it. The church of old complained that her enemies overtook her between the straits, just between hope and fear, heaven and hell. (Lam. i.)

This man feeleth the infirmity of his flesh; he findeth a proneness in himself to be desperate. Now he chides with God, flings and tumbles like a wild bull in a net, and still the guilt of all returns upon himself, to the crushing of him to pieces: yet he feeleth his heart so hard, that he can find, as he thinks, no kind falling under any of his mis-carriages. Now he is a lump of confusion in his own eyes, whose spirit and actions are without order.

Temptations serve the Christian as the shepherd's dog serveth the silly sheep; that is, coming behind the flock, he runs upon it, pulls it down, worries it, wounds it, and grievously bedabbeth it with dirt and wet, in the lowest places of the furrows of the field, and not leaving it until it is half dead, nor then neither, except God rebuke.

Here is now room for fears of being cast away. Now I see I am lost, says the sinner. This is not coming to Jesus Christ, says the sinner. Such a desperate, hard, and wretched heart as mine is, cannot be a gracious one, saith the sinner; and bid such an one be better, he says, I cannot, no, I cannot.

Quest. But what will you say to a soul in this condition?

Ans. I will say, that temptations have attended the best of God's people. I will say, that temptations come to do us good; and I will say also,

that there is a difference betwixt growing worse and worse, and thy seeing more clearly how bad thou art.

There is a man of an ill-favoured countenance, who hath too high a conceit of his beauty; and wanting the benefit of a glass, he still stands in his own conceit; at last a limner is sent unto him, who draweth his ill-favoured face to the life; now looking thereon, he begins to be convinced that he is not half so handsome as he thought he was. Coming sinner, thy temptations are these painters; they have drawn out thy ill-favoured heart to the life, and have set it before thine eyes, and now thou seest how ill-favoured thou art. Hezekiah was a good man, yet when he lay sick, for aught I know, he had somewhat too good an opinion of his heart; and for aught I know also, the Lord might upon his recovery leave him to a temptation, that he might better know all that was in his heart. (Compare Isa. xxxviii. 1—3, with 2 Chron. xxxii. 31.)

Alas! we are sinful out of measure, but see it not to the full until an hour of temptation comes. But when it comes, it doth as the painter doth, draweth out our heart to the life. Yet the sight of what we are should not keep us from coming to Jesus Christ. There are two ways by which God lets a man into a sight of the naughtiness of his heart; one is, by the light of the word and Spirit of God; and the other is, by the temptations of the devil. But by the first we see our naughtiness one way, and by the second another. By the light of the word and Spirit of God thou hast a sight of thy naughtiness, and by the light of the sun thou hast a sight of the spots and defilements that are in thy house or raiment; which light gives thee to see a necessity of cleansing, but maketh not the blemishes to spread more abominably. But when Satan comes, when he tempts, he puts life and rage into our sins, and turns them, as it were, into so many devils within us. Now, like prisoners, they attempt to break through the prison of our body; they will attempt to get out at our eyes, mouth, ears, any ways, to the scandal of the gospel, and reproach of religion, to the darkening of our evidences, and damning of our souls.

But I shall say, as I said before, this hath oft-times been the lot of God's people. And, "no temptation hath overtaken thee, but such as is common to man; and God is faithful, who will not suffer thee to be tempted above what thou art able." (1 Cor. x. 13. See the book of Job, the book of Psalms, and that of the Lamentations.) And remember further, that Christ himself was tempted to blaspheme, to worship the devil, and to murder himself, (Matt. iv. Luke iv. ;) temptations worse than which thou canst hardly be overtaken with. But he was sinless, that is true; and he is thy Saviour, and that is as true. Yea, it is as true also, that by his being tempted he became the conqueror of the tempter, and a succourer of those that are tempted. (Col. ii. 14, 15. Heb. ii. 15; iv. 15, 16.)

Quest. But what should be the reason that some that are coming to Christ should be so lamentably cast down and buffeted with temptations?

Ans. It may be for several causes.

1. Some that are coming to Christ cannot be persuaded, until the temptation comes, that they are so vile as the Scripture saith they are. True, they see so much of their wretchedness, as to drive them to Christ; but there is an over and above of wickedness, which they see not. Peter little thought that he had had cursing, and swearing, and lying, and an inclination in his heart to deny his Master, before the temptation came; but when that indeed came upon him, then he found it there to his sorrow. (John xiii. 36—38. Mark xiv. 36—40, 68—72.)

2. Some that are coming to Jesus Christ are too much affected with their own graces, and too little taken with Christ's person; wherefore God, to take them off from doting on their own jewels, and that they might look more to the person, undertaking, and merits of his Son, plunges them into the ditch by temptations. And this I take to be the meaning of Job: "If I wash me," saith he, "with snow-water, and make myself never so clean, yet wilt thou plunge me in the ditch, and mine own clothes shall abhor me." (Job ix. 30.) Job had been a little too much tampering with his own graces, and setting his excellencies a little too high; as these texts make manifest; (Job xxxiii. 8—13; xxxiv. 5—10; xxxv. 2, 3; xxxviii. 1, 2; lx. 1—5; lxii. 3—6.) But by that the temptations were ended, you find him better taught. Yea, God doth oft-times, even for this thing, as it were, take our graces from us, and so leave us almost quite to ourselves and to the tempter, that we may learn not to love the picture more than the person of his Son. See how he dealt with them in the 16th of Ezekiel, and the 2nd of Hosea.

3. Perhaps thou hast been given too much to judge thy brother, to condemn thy brother, because a poor tempted man: and God, to bring down the pride of thy heart, letteth the tempter loose upon thee, that thou also mayest feel thyself weak. "For pride goeth before destruction, and a haughty spirit before a fall." (Prov. xvi. 18.)

4. It may be thou hast dealt a little too roughly with those that God hath this way wounded, not considering thyself, lest thou also be tempted; and therefore God hath suffered it to come unto thee. (Gal. vi. 1.)

5. It may be thou wast given to slumber and sleep, and therefore these temptations were sent to awake thee. You know that Peter's temptation came upon him after his sleeping; then, instead of watching and praying, then he denied, and denied, and denied his Master. (Matt. xxvi.)

6. It may be thou hast presumed too far, and stood too much in thine own strength, and therefore is a time of temptation come upon thee. This was also one cause why it came upon Peter, "Though all men forsake thee, yet will not I."

Ah! that is the way to be tempted indeed. (John xiii. 36—38.)

7. It may be God intends to make thee wise, to speak a word in season to others that are afflicted; and therefore he suffereth thee to be tempted. Christ was tempted that he might be able to succour them that are tempted. (Heb. ii. 18.)

8. It may be Satan hath dared God to suffer him to tempt thee; promising himself, that if he will but let him do it, thou wilt curse him to his face. Thus he obtained leave against Job; wherefore take heed, tempted soul, lest thou provest the devil's sayings true. (Job i. 11.)

9. It may be thy graces must be tried in the fire, that that rust that cleaveth to them may be taken away, and themselves proved, both before angels and devils, to be far better than of gold that perisheth; it may be also, that thy graces are to receive special praises and honour and glory, at the coming of the Lord Jesus to judgment, for all the exploits that thou hast acted by them against hell and its infernal crew, in the day of thy temptation. (1 Pet. i. 6, 7.)

10. It may be God would have others learn by thy sighs, groans, and complaints under temptations, to beware of those sins, for the sake of which thou art at present delivered to the tormentors.

But, to conclude this; put the worst to the worst, and then things will be bad enough, suppose that thou art to this day without the grace of God, yet thou art but a miserable creature, a sinner, that has need of a blessed Saviour; and the text presents thee with one as good and kind as heart can wish; who also for thy encouragement saith, "And him that cometh to me, I will in no wise cast out."

To come therefore to a word of Application.

Is it so, that they that are coming to Jesus Christ are oftentimes heartily afraid that Jesus Christ will not receive them? Then this teacheth us these things:

1. That faith and doubting may at the same time have their residence in the same soul. "O thou of little faith, wherefore didst thou doubt?" (Matt. xiv. 31.) He saith not, O thou of no faith; but, O thou of little faith; because he had a little faith in the midst of his many doubts. The same is true, even of many that are coming to Jesus Christ: they come, and fear they come not, and doubt they come not. When they look upon the promise, or a word of encouragement by faith, then they come; when they look upon themselves, or the difficulties that lie before them, then they doubt. "Bid me come," said Peter; "Come," said Christ. So he went down out of the ship to go to Jesus, but his hap was to go to him upon the water; there was the trial. So it was with the poor desiring soul. Bid me come, says the sinner; Come, says Christ, and I will in no wise cast thee out. So he comes, but his hap is to come upon the water, upon drowning difficulties; if therefore the wind of temptations blows, the waves of doubts and fears will presently arise, and this coming sinner will begin to sink, if he has but little faith.

But you shall find here in Peter's little faith a twofold act; to wit, coming and crying. Little faith cannot come all the way without crying. So long as its holy boldness lasts, so long it can come with peace; but when it is so, it can come no further, it will go the rest of the way with crying. Peter went as far as his little faith would carry him; he also cried as far as his little faith would help, "Lord, save me, I perish!" and so with coming and crying he was kept from sinking, though he had but a little faith. "Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

2. Is it so, that they that are coming to Jesus Christ are oftentimes heartily afraid that Jesus Christ will not receive them? Then this shows us a reason of that dejection, and those castings down, that very often we perceive to be in them that are coming to Jesus Christ. Why, it is because they are afraid that Jesus Christ will not receive them. The poor world, they mock us, because we are a dejected people; I mean, because we are sometimes so; but they do not know the cause of our dejection. Could we be persuaded, even then, when we are dejected, that Jesus Christ would indeed receive us, it would make us fly over their heads, and would put more gladness into our hearts than in the time in which their corn, wine, and oil increases. (Ps. iv. 6, 7.)

3. Is it so, that they that are coming to Jesus Christ are oftentimes heartily afraid that he will not receive them? Then this shows, that they that are coming to Jesus Christ are an awakened, sensible, considering people; for fear cometh from sense and consideration of things. They are sensible of sin, sensible of the curse due thereto; they are also sensible of the glorious majesty of God, and of what a blessed, blessed thing it is to be received of Jesus Christ: the glory of heaven, and the evil of sin, these things they consider and are sensible of. "When I remember, I am afraid." "When I consider, I am afraid." (Job xxi. 6; xxiii. 15.)

These things dash their spirits, being awake and sensible. Were they dead, like other men, they would not be afflicted with fear, as they are; for dead men fear not, feel not, care not; but the living and sensible man, he it is that is oftentimes heartily afraid that Jesus Christ will not receive him; I say, the dead and senseless are not distressed: they presume they are groundlessly confident. Who so bold as blind Bayard? These indeed should fear and be afraid because they are not coming to Jesus Christ. Oh the hell, the fire, the pit, the wrath of God, and torment of hell, that are prepared for poor neglecting sinners! "How shall we escape, if we neglect so great salvation!" (Heb. ii. 3.) But they want sense of things, and so cannot fear.

4. Is it so, that they that are coming to Jesus Christ are oftentimes heartily afraid that he will not receive them? Then this should teach old Chris-

tians to pity and pray for young comers. You know the heart of a stranger, for you yourselves were strangers in the land of Egypt. You know the fears, and doubts, and terrors, that take hold of them; for that they sometimes took hold of you. Wherefore pity them, pray for them, encourage them; they need all this: guilt hath overtaken them, fear of the wrath of God hath overtaken them. Perhaps they are within the sight of hell-fire; and the fear of going thither is burning hot within their hearts. You may know, how strangely Satan is suggesting his devilish doubts unto them, if possibly he may sink and drown them with the multitude and weight of them. Old Christians, mend up the path for them, take the stumbling-blocks out of the way; lest that which is feeble and weak be turned aside, but let it rather be healed. (Heb. xii.)

III. I come now to the next Observation, and shall speak a little to that; to wit, That Jesus Christ would not have them, that in truth are coming to him, once think that he will cast them out.

The text is full of this: "And him that cometh to me, I will in no wise cast out." Now, if he saith, I will not, he would not have us think he will. This is yet further manifest by these considerations.

First, Christ Jesus did forbid even them that as yet were not coming to him once to think him such an one. "Do not think," said he, "that I will accuse you to the Father." (John v. 45.)

These, as I said, were such that as yet were not coming to him. For he saith of them a little before, "And ye will not come to me:" for the respect they had to the honour of men kept them back. Yet, I say, Jesus Christ gives them to understand, that though he might justly reject them, yet he would not, but bids them not once to think that he would accuse them to the Father. Now, not to accuse, with Christ, is to plead for: for Christ in these things stands not neuter between the Father and sinners. So then, if Jesus Christ would not have them think, that yet will not come to him, that he will accuse them; then he would not that they should think so that in truth are coming to him: "And him that cometh to me, I will in no wise cast out."

Second. When the woman taken in adultery, even in the very act, was brought before Jesus Christ, he so carried it, both by words and actions, that he evidently enough made it manifest, that condemning and casting out were such things for the doing of which he came not into the world. Wherefore, when they had set her before him, and had laid to her charge her heinous fact, he stooped down, and with his finger wrote upon the ground, as though he heard them not. Now what did he do by this his carriage, but testify plainly that he was not for receiving accusations against poor sinners, whoever accused by? And observe, though they continue asking, thinking at last to force him to condemn her; yet then he so answered, as that he drove all condemning persons

from her. And then he adds, for her encouragement to come to him: "Neither do I condemn thee; go, and sin no more." (John viii. 1—11.) Not but that he indeed abhorred the fact, but he would not condemn the woman for the sin, because that was not his office: "He was not sent into the world to condemn the world, but that the world through him might be saved." (John iii. 17.) Now if Christ, though urged to it, would not condemn the guilty woman, though she was far at present from coming to him, he would not that they should once think that he will cast them out that in truth are coming to him: "And him that cometh to me, I will in no wise cast out."

Third. Christ plainly bids the turning sinner come; and forbids him to entertain any such thought, as that he will cast him out. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him turn unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." (Isa. lv. 7.) The Lord, by bidding the unrighteous forsake his thoughts, doth in special forbid, as I have said, viz. those thoughts that hinder the coming man in his progress to Jesus Christ, his unbelieving thoughts. Therefore, he bids him not only forsake his ways but his thoughts: "Let the wicked forsake his way, and the unrighteous man his thoughts." It is not enough to forsake one if thou wilt come to Jesus Christ, because the other will keep thee from him. Suppose a man forsake his wicked ways, his debauched and filthy life; yet if these thoughts, that Jesus Christ will not receive him, be entertained and nourished in his heart, these thoughts will keep him from coming to Jesus Christ.

Sinner, coming sinner, art thou for coming to Jesus Christ? Yes, says the sinner. Forsake thy wicked ways then. So I do, says the sinner. Why comest thou then so slowly? Because I am hindered. What hinders? has God forbidden thee? No. Art thou not willing to come faster? Yes, yet I cannot. Well prithee be plain with me, and tell me the reason and ground of thy discouragement. Why, says the sinner, though God forbids me not, and though I am willing to come faster, yet there naturally ariseth this, and that, and the other thought in my heart, that hinders my speed to Jesus Christ. Sometimes I think I am not chosen; sometimes I think I am not called; sometimes I think I am come too late; and sometimes I think I know not what it is to come. Also one while I think I have no grace; and then again, that I cannot pray; and then again, I think that I am a very hypocrite. And these things keep me from coming to Jesus Christ.

Look ye now, did not I tell you so? There are thoughts yet remaining in the heart, even of those who have forsaken their wicked ways; and with those thoughts they are more plagued than with any thing else, because they hinder their coming to Jesus Christ; for the sin of unbelief, which is the original of all these thoughts, is that which

besets a coming sinner more easily than do his ways. (Heb. xii. 1—4.) But now, since Jesus Christ commands thee to forsake these thoughts, forsake them, coming sinner; and if thou forsake them not, thou transgresses the commands of Christ, and abidest thine own tormentor, and keepst thyself from establishment in grace. "If ye will not believe, ye shall not be established." (Isa. vii. 9.) Thus you see how Jesus Christ setteth himself against such thoughts that any way discourage the coming sinner; and thereby truly vindicates the doctrine we have in hand, to wit, That Jesus Christ would not have them that in truth are coming to him once think, that he will cast them out. "And him that cometh to me, I will in no wise cast out."

I come now to the reasons of the observation.

1. If Jesus Christ should allow thee once to think that he will cast thee out, he must allow thee to think that he will falsify his word; for he hath said, "I will in no wise cast out." But Christ would not that thou shouldst count him as one that will falsify his word; for he saith of himself, "I am the truth;" therefore he would not that any that in truth are coming to him should once think that he will cast them out.

2. If Jesus Christ should allow the sinner that in truth is coming to him once to think that he will cast him out, then he must allow, and so countenance the first appearance of unbelief; the which he counteth his greatest enemy, and against which he has bent even his holy gospel. Therefore Jesus Christ would not that they that in truth are coming to him should once think that he will cast them out. (See Matt. xiv. 31; xxi. 21. Mark xi. 23. Luke xxiv. 25.)

3. If Jesus Christ should allow the coming sinner once to think that he will cast him out, then he must allow him to make a question, whether he is willing to receive his Father's gift; for the coming sinner is his Father's gift; as also says the text; but he testifieth, "All that the Father giveth me shall come to me; and him that cometh, I will in no wise cast out." Therefore Jesus Christ would not have him, that in truth is coming to him, once to think that he will cast him out.

4. If Jesus Christ should allow them once to think, that indeed are coming to him, that he will cast them out, he must allow them to think, that he will despise and reject the drawing of his Father. For no man can come to him, but whom the Father draweth. But it would be high blasphemy and damnable wickedness once to imagine thus. Therefore, Jesus Christ would not have him that cometh once think that he will cast him out.

5. If Jesus Christ should allow those that indeed are coming to him once to think that he will cast them out, he must allow them to think that he will be unfaithful to the trust and charge that his Father hath committed to him; which is to save, and not to lose anything of that which he hath given unto him to save. (John vi. 39.) But the Father

hath given him a charge to save the coming sinner; therefore it cannot be that he should allow that such an one should once think that he will cast him out.

6. If Jesus Christ should allow that they should once think, that are coming to him, that he will cast them out, then he must allow them to think that he will be unfaithful to his office of priesthood: for, as by the first part of it he paid price for, and ransomed souls, so by the second part thereof he continually maketh intercession to God for them that come. (Heb. vii. 25.) But he cannot allow us to question his faithful execution of his priesthood; therefore he cannot allow us once to think that the coming sinner shall be cast out.

7. If Jesus Christ should allow us once to think that the coming sinner shall be cast out, then he must allow us to question his will, or power, or merit to save. But he cannot allow us once to question any of these; therefore not once to think that the coming sinner shall be cast out. (1.) He cannot allow us to question his will; for he saith in the text, "I will in no wise cast out." (2.) He cannot allow us to question his power; for the Holy Ghost saith, he is able to save to the utmost them that come. (3.) He cannot allow us to question the efficacy of his merit; for the blood of Christ cleanseth the comer from all sin, (1 John i. 7;) therefore he cannot allow that he that is coming to him should once think that he will cast them out.

8. If Jesus Christ should allow the coming sinner once to think that he will cast him out, he must allow him to give the lie to the manifest testimony of the Father, Son, and Spirit; yea, to the whole gospel contained in Moses, the prophets, the book of Psalms, and that commonly called the New Testament. But he cannot allow of this; therefore, not that the coming sinner should once think that he will cast him out.

9. Lastly. If Jesus Christ should allow him that is coming to him once to think that he will cast him out, he must allow him to question his Father's oath, which he in truth and righteousness hath taken, that they might have a strong consolation who have fled for refuge to Jesus Christ. But he cannot allow this, therefore he cannot allow that the coming sinner should once think that he will cast him out. (Heb. vi.)

I come now to make some general *use* and *application* of the whole, and so to draw towards a conclusion.

The **FIRST USE**, a use of Information: and,

I. It informeth us, That men by nature are far off from Christ. Let me a little improve this use, by speaking to these three questions.

First. Where is he that is coming to Jesus Christ? Second. What is he that is not coming to Jesus Christ? Third. Whither is he to go that cometh not to Jesus Christ?

First. Where is he?

Ans. I. He is far from God; he is without him,

even alienate from him, both in his understanding, will, affections, judgment, and conscience. (Eph. ii. 12; iv. 18.) 2. He is far from Jesus Christ, who is the only deliverer of men from hell-fire. (Ps. lxxiii. 27.) 3. He is far from the work of the Holy Ghost, the work of regeneration, and a second creation, without which no man shall see the kingdom of heaven. (John iii. 3.) 4. He is far from being righteous, that righteousness that should make him acceptable in God's sight. (Isa. xlv. 12, 13.) 5. He is under the power and dominion of sin: sin reigneth in and over him; it dwelleth in every faculty of his soul and member of his body: so that from head to foot there is no place clean. (Isa. i. 6. Rom. iii. 9—18.) 6. He is in the pest-house with Uzziah, and excluded the camp of Israel with the lepers. (2 Chron. xxvi. 21. Numb. v. 2.) 7. His life is among the unclean: "He is in the gall of bitterness, and in the bond of iniquity." (Acts viii. 23.) 8. He is in sin, in the flesh, in death, in the snare of the devil, and is taken captive by him at his will. (1 Cor. xv. 17. Rom. viii. 8. 1 John iii. 14. 2 Tim. ii. 26.) 9. He is under the curse of the law, and the devil dwells in him, and hath the mastery of him. (Gal. iii. 13. Eph. ii. 2, 3. Acts xxvi. 18.) 10. He is in darkness, and walketh in darkness, and knows not whither he goes; for darkness has blinded his eyes. 11. He is in the broad way that leadeth to destruction; and holding on, he will assuredly go in at the broad gate, and so down the stairs to hell.

Second. What is he that cometh not to Jesus Christ?

1. He is counted one of God's enemies. (Luke xix. 14. Rom. viii. 7.) 2. He is a child of the devil, and of hell; for the devil begat him, as to his sinful nature, and hell must swallow him at last, because he cometh not to Jesus Christ. (John viii. 44. 1 John iii. 8. Matt. xxiii. 15. Ps. ix. 17.) 3. He is a child of wrath, an heir of it; it is his portion, and God will repay it him to his face. (Eph. ii. 1—3. Job xxi. 29—31.) 4. He is a self-murderer; he wrongeth his own soul, and is one that loveth death. (Prov. i. 18; viii. 36.) 5. He is a companion for devils and damned men. (Prov. xxi. 16. Matt. xxv. 41.)

Third. Where is he like to go that cometh not to Jesus Christ?

1. He that cometh not to him is like to go further from him; for every sin is a step further from Jesus Christ. (Hos. xi.) 2. As he is in darkness, so he is like to go on in it; for Christ is the light of the world, and he that cometh not to him walketh in darkness. (John viii. 12.) 3. He is like to be removed at last, as far from God, and Christ, and heaven, and all felicity, as an infinite God can remove him. (Matt. xii. 41.)

II. But, secondly, this doctrine of coming to Christ informeth us where poor destitute sinners may find life for their souls, and that is in Christ. This life is in his Son: "He that hath the Son,

hath life." And again, "Whoso findeth me, findeth life, and shall obtain favour of the Lord." (Prov. viii. 35.)

Now, for further enlargement, I will also here propound three more questions. First. What life is in Christ? Second. Who may have it? Third. Upon what terms?

First. What life is in Jesus Christ?

1. There is justifying life in Christ. Man by sin is dead in law; and Christ only can deliver him by righteousness and blood from this death into a state of life: "For God sent his Son into the world, that we might live through him." (1 John iv. 9;) that is, through the righteousness which he should accomplish, and the death that he should die.

2. There is eternal life in Christ; life that is endless; life for ever and ever. "He hath given us eternal life, and this life is in his Son." (1 John v. 11.) Now, justification and eternal salvation being both in Christ, and nowhere else to be had for men, who would not come to Jesus Christ?

Second. Who may have this life? I answer, poor, helpless, miserable sinners. Particularly,

1. Such as are willing to have it: "Whosoever will, let him take of the water of life." (Rev. xxii. 17.)

2. He that thirsteth for it: "I will give to him that is athirst of the fountain of the water of life." (Rev. xxi. 6.)

3. He that is weary of his sins: "This is the rest, whereby you may cause the weary to rest; and this is the refreshing." (Isa. xxviii. 12.)

4. He that is poor and needy: "He shall spare the poor and needy, and shall save the souls of the needy." (Ps. lxxii. 13.)

5. He that followeth after him, crieth for life: "He that followeth me shall not walk in darkness, but shall have the light of life." (John viii. 12.)

Third. Upon what terms may he have this life?

Ans. Freely. Sinner, dost thou hear? Thou mayest have it freely. Let him take the water of life freely. I will give him of the fountain of the water of life freely: "And when they had nothing to pay, he freely forgave them both." (Luke vii. 42.) Freely, without money or without price: "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come, buy and eat; yea, come, buy wine and milk, without money and without price." (Isa. lv. 1.) Sinner, art thou thirsty? art thou weary? art thou willing? Come, then, and regard not your stuff; for all the good that is in Christ is offered to the coming sinner without money and without price. He has life to give away to such as want it, and that have not a penny to purchase it; and he will give it freely. Oh, what a blessed condition is the coming sinner in!

III. But, thirdly, this doctrine of coming to Jesus Christ for life informeth us, that it is to be had nowhere else. Might it be had anywhere

else, the text, and him that spoke it, would be but little set by; for what great matter is there in "I will in no wise cast out," if another stood by that would receive them? But here appears the glory of Christ, that none but he can save. And here appears his love, that though none can save but he, yet he is not coy in saving. "But him that cometh to me," saith he, "I will in no wise cast out."

That none can save but Jesus Christ is evident from Acts iv. 12: "Neither is there salvation in any other;" and "He hath given us eternal life, and this life is in his Son." (1 John v. 11.) If life could have been had any where else, it should have been in the law; but it is not in the law; for "by the deeds of the law no man living shall be justified;" and if not justified, then no life. Therefore life is nowhere to be had but in Jesus Christ. (Gal. iii.)

Quest. But why would God so order it, that life should be had nowhere else but in Jesus Christ?

Ans. There is reason for it, and that both with respect to God and us.

First. With respect to God.

1. That it might be in a way of justice as well as mercy. And in a way of justice it could not have been, if it had not been by Christ; because he, and he only, was able to answer the demand of the law, and give for sin what the justice thereof required. All angels had been crushed down to hell for ever, had that curse been laid upon them for our sins which was laid upon Jesus Christ; but it was laid upon him, and he bare it, and answered the penalty, and redeemed his people from under it with that satisfaction to Divine justice that God himself doth now proclaim, That he is faithful and just to forgive us, if by faith we shall venture to Jesus, and trust to what he has done for life. (Rom. iii. 24—26. John i. 4.)

2. Life must be by Jesus Christ, that God might be adored and magnified for finding out this way. This is the Lord's doings, that in all things he might be glorified through Jesus Christ our Lord.

3. It must be by Jesus Christ, that life might be at God's dispose, who hath great pity for the poor, the lowly, the meek, the broken in heart, and for them that others care not for. (Ps. xxxiv. 6; cxxxviii. 6; xxv.; li. 17; cxlvii. 3.)

4. Life must be in Christ, to cut off boasting from the lips of men. This also is the Apostle's reason, in Rom. iii. 19, 27. Eph. ii. 8—10.

Second. Life must be in Jesus Christ with respect to us,

1. That we might have it upon the easiest terms, to wit, freely; as a gift, not as wages. Was it in Moses's hands, we should come hardly at it. Was it in the pope's hand, we should pay soundly for it. But thanks be to God, it is in Christ, laid up in him, and by him to be communicated to sinners upon easy terms, even for receiving, accepting, and embracing with thanksgiving; as the Scriptures plainly declare. (John i. 11, 12. 2 Cor. xi. 4. Heb. xi. 13. Col. iii. 13—15.)

2. Life is in Christ for us, that it might not be upon so brittle a foundation as indeed it would had it been any where else. The law itself is weak because of us, as to this. But Christ is a tried stone, a sure foundation, one that will not fail to bear thy burden, and to receive thy soul, coming sinner.

3. Life is in Christ, that it might be sure to all the seed. Alas! the best of us, was life left in our hands, to be sure we should forfeit it, over, and over, and over; or, was it in any other hand, we should by our often backslidings so offend him, that at last he would shut up his bowels in everlasting displeasure against us. But now it is in Christ; it is with one that can pity, pray for, pardon, yea, multiply pardons; it is with one that can have compassion upon us when we are out of the way, with one that hath a heart to fetch us again, when we are gone astray; with one that can pardon without upbraiding. Blessed be God that life is in Christ! For now it is sure to all the seed.

IV. But, fourthly, this doctrine of coming to Jesus Christ for life informs us of the evil of unbelief, that wicked thing that is the only or chief hindrance to the coming sinner. Doth the text say, "Come?" Doth it say, "And him that cometh to me, I will in no wise cast out?" Then what an evil is that that keepeth sinners from coming to Jesus Christ? And that evil is unbelief; for by faith we come; by unbelief we keep away. Therefore it is said to be that by which a soul is said to depart from God; because it was that which at first caused the world to go off from him, and that also that keeps them from him to this day. And it doth it the more easily, because it doth it with a wile.

This sin may be called *the white devil*, for it oftentimes, in its mischievous doings in the soul, shows as if it was an angel of light; yea, it acteth like a counsellor of heaven. Therefore, a little to discourse of this evil disease.

1. It is that sin, above all others, that hath some show of reason in its attempts. For it keeps the soul from Christ by pretending its present unfitnes and unpreparedness; as want of more sense of sin, want of more repentance, want of more humility, want of a more broken heart.

2. It is the sin that most suiteth with the conscience: the conscience of the coming sinner tells him, that he hath nothing good; that he stands indictable for ten thousand talents; that he is a very ignorant, blind, and hard-hearted sinner, unworthy to be once taken notice of by Jesus Christ. And will you, says Unbelief, in such a case as you now are, presume to come to Jesus Christ?

3. It is the sin that most suiteth with our sense of feeling. The coming sinner feels the workings of sin, of all manner of sin and wretchedness, in his flesh; he also feels the wrath and judgment of God due to sin, and oftentimes staggers under it. Now, says Unbelief, you may see you have no grace; for that which works in you is corruption.

You may also perceive that God doth not love you, because the sense of his wrath abides upon you. Therefore, how can you bear the face to come to Jesus Christ?

4. It is that sin above all others that most suiteth with the wisdom of our flesh. The wisdom of our flesh thinks it prudent to question awhile, to stand back awhile, to hearken to both sides awhile; and not to be rash, sudden, or unadvised, in too bold a presuming upon Jesus Christ. And this wisdom unbelief falls in with.

5. It is that sin, above all others, that continually is whispering the soul in the ear with mistrusts of the faithfulness of God, in keeping promise to them that come to Jesus Christ for life. It also suggests mistrusts about Christ's willingness to receive it, and save it. And no sin can do this so artificially as unbelief.

6. It is also that sin which is always at hand to enter an objection against this or that promise, that by the Spirit of God is brought to our heart to comfort us; and if the poor coming sinner is not aware of it, it will by some evasion, slight, trick, or cavil, quickly wrest from him the promise again, and he shall have but little benefit of it.

7. It is that above all other sins that weakens our prayers, our faith, our love, our diligence, our hope, and expectations; it even taketh the heart away from God in duty.

8. Lastly. This sin, as I have said even now, it appears in the soul with so many sweet pretences to safety and security, that it is, as it were, counsel sent from heaven; bidding the soul be wise, wary, considerate, well advised, and to take heed of too rash a venture upon believing. Be sure, first, that God loves you; take hold of no promise until you are forced by God unto it; neither be you sure of your salvation; doubt it still, though the testimony of the Lord has been often confirmed in you. Live not by faith, but by sense; and when you can neither see nor feel, then fear and mistrust, then doubt and question all. This is the devilish counsel of Unbelief, which is so covered over with specious pretences, that the wisest Christian can hardly shake off these reasonings.

But to be brief: Let me here give the christian reader a more particular description of the qualities of unbelief, by opposing faith unto it, in these twenty-five particulars.

1. Faith believeth the word of God, but unbelief questioneth the certainty of the same. (Ps. cvi. 24.)

2. Faith believeth the word, because it is true, but unbelief doubteth thereof, because it is true. (1 Tim. iv. 3. John viii. 45.)

3. Faith sees more in a promise of God to help than in all other things to hinder; but unbelief, notwithstanding God's promise, saith, How can these things be? (Rom. iv. 19—21. 2 Kings vii. 2. John iii. 11, 12.)

4. Faith will make thee see love in the heart of Christ, when with his mouth he giveth reproofs;

but unbelief will imagine wrath in his heart, when with his mouth and word he saith he loves us. (Matt. xv. 22—28. Numb. xiii. 2 Chron. xiv. 3.)

5. Faith will help the soul to wait, though God defers to give; but unbelief will take huff and throw up all, if God makes any tarrying. (Ps. xxv. 5. Isa. viii. 17. 2 Kings vi. 33. Ps. cvi. 13, 14.)

6. Faith will give comfort in the midst of fears; but unbelief causeth fears in the midst of comforts. (2 Chron. xx. 20, 21. Matt. viii. 26. Luke xxiv. 26.)

7. Faith will suck sweetness out of God's rod; but unbelief can find no comfort in his greatest mercies. (Ps. xxiii. 4. Numb. xxi.)

8. Faith maketh great burdens light; but unbelief maketh light ones intolerably heavy. (Mal. i. 12, 13.)

9. Faith helpeth us when we are down; but unbelief throws us down when we are up. (Mic. vii. 8—10. Heb. iv. 11.)

10. Faith bringeth us near to God when we are far from him; but unbelief puts us far from God when we are near to him. (Heb. x. 22; iii. 12, 13.)

11. Where faith reigns, it declareth men to be the friends of God; but where unbelief reigns, it declareth them to be his enemies. (James iii. 23. Heb. iii. 18. Rev. xxi. 8.)

12. Faith putteth a man under grace; but unbelief holdeth him under wrath. (Rom. iii. 24—26; xiv. 6. Eph. ii. 8. John iii. 36. 1 John v. 10. Heb. iii. 17. Mark xvi. 16.)

13. Faith purifieth the heart; but unbelief keepeth it polluted and impure. (Acts xv. 9. Tit. i. 15, 16.)

14. By faith the righteousness of Christ is imputed to us; but by unbelief we are shut up under the law to perish. (Rom. iv. 23, 24; xi. 32. Gal. iii. 23.)

15. Faith maketh our work acceptable to God through Christ; but whatsoever is of unbelief is sin. For "without faith it is impossible to please" him. (Heb. xi. 4. Rom. xiv. 23. Heb. xi. 6.)

16. Faith giveth us peace and comfort in our souls; but unbelief worketh trouble and tossings, like the restless waves of the sea. (Rom. v. 1. James i. 6.)

17. Faith maketh us see preciousness in Christ; but unbelief sees no form, beauty, or comeliness in him. (1 Pet. ii. 7. Isa. liii. 2, 3.)

18. By faith we have our life in Christ's fulness; but by unbelief we starve and pine away. (Gal. ii. 20.)

19. Faith gives us the victory over the law, sin, death, the devil, and all evils; but unbelief layeth us obnoxious to them all. (1 John v. 4, 5. Luke xii. 46.)

20. Faith will show us more excellency in things not seen than in them that are; but unbelief sees more in things that are, than in things that

will be hereafter. (2 Cor. iv. 18. Heb. xi. 24—27. 1 Cor. xv. 32.)

21. Faith makes the ways of God pleasant and admirable; but unbelief makes them heavy and hard. (Gal. v. 6. 1 Cor. xii. 10, 11. John vi. 60. Ps. ii. 3.)

22. By faith Abraham, Isaac, and Jacob possessed the land of promise; but because of unbelief, neither Aaron, nor Moses, nor Miriam, could get thither. (Heb. xi. 9; iii. 19.)

23. By faith the children of Israel passed through the Red Sea; but by unbelief the generality of them perished in the wilderness. (Heb. xi. 29. Jude 5.)

24. By faith Gideon did more with three hundred men, and a few empty pitchers, than all the twelve tribes could do, because they believed not God. (Judges vii. 16. Numb. xiv. 11, 14.)

25. By faith Peter walked on the water; but by unbelief he began to sink. (Matt. xiv. 28—30.)

Thus might many more be added, which, for brevity's sake, I omit; beseeching every one that thinketh he hath a soul to save, or be damned, to take heed of unbelief; lest seeing there is a promise left us of entering into his rest, any of us by unbelief should indeed come short of it.

The SECOND USE; a use of Examination.

We come now to a use of examination. Sinner, thou hast heard of the necessity of coming to Christ; also of the willingness of Christ to receive the coming soul; together with the benefit that they by him shall have that indeed come to him. Put thyself now upon this serious inquiry; Am I indeed come to Jesus Christ? Motives plenty I might here urge, to prevail with thee to a conscientious performance of this duty. As,

1. Thou art in sin, in the flesh, in death, in the snare of the devil, and under the curse of the law, if you are not coming to Jesus Christ.

2. There is no way to be delivered from these but by coming to Jesus Christ.

3. If thou comest, Jesus Christ will receive thee, and will in no wise cast thee out.

4. Thou wilt not repent it in the day of judgment if thou now comest to Jesus Christ.

5. But thou wilt surely mourn at last, if now thou shalt refuse to come. And,

6. Lastly, Now thou hast been invited to come; now will thy judgment be greater, and thy damnation more fearful, if thou shalt yet refuse, than if thou hadst never heard of coming to Christ.

Obj. But we hope we are come to Jesus Christ.

Ans. It is well if it prove so. But lest thou shouldst speak without ground, and so fall unawares into hell-fire, let us examine a little.

First. Art thou indeed come to Jesus Christ? What hast thou left behind thee? What didst thou come away from, in thy coming to Jesus Christ? When Lot came out of Sodom, he left the Sodomites behind him. (Gen. xix.) When Abraham came out of Chaldea, he left his country and kindred behind him. (Gen. xii. Acts vii.)

When Ruth came to put her trust under the wings of the Lord God of Israel, she left her father and mother, her gods, and the land of her nativity, behind her. (Ruth i. 15—17; ii. 11, 12.) When Peter came to Christ, he left his nets behind him. (Matt. iv. 20.) When Zaccheus came to Christ, he left the receipt of custom behind him. (Luke xix.) When Paul came to Christ, he left his own righteousness behind him. (Phil. iii. 7, 8.) When those that used curious arts came to Jesus Christ, they took their curious books and burned them, though in another man's eye they were counted worth fifty thousand pieces of silver. (Acts xix. 18—20.) What sayest thou, man? Hast thou left thy darling sins, thy Sodomitish pleasures, thy acquaintance and vain companions, thy unlawful gain, thy idol-gods, thy righteousness, and thy unlawful curious arts, behind thee? If any of these be with thee, and thou with them, in thy heart and life, thou art not yet come to Jesus Christ.

Second. Art thou come to Jesus Christ? Prithce tell me, what moved thee to come to Jesus Christ? Men do not usually come or go, to this or that place, before they have a moving cause, or rather a cause moving them thereto. No more do they come to Jesus Christ (I do not say before they have a cause, but) before that cause moveth them to come. What sayest thou? Hast thou a cause moving thee to come? To be at present in a state of condemnation, is cause sufficient for men to come to Jesus Christ for life; but that will not do, except the cause move them; the which it will never do until their eyes be opened to see themselves in that condition. For it is not a man's being under wrath, but his seeing it, that moveth him to come to Jesus Christ, Alas! all men by sin are under wrath; yet but few of that all come to Jesus Christ. And the reason is, because they do not see their condition. "Who hath warned you to flee from the wrath to come?" (Matt. iii. 7.) Until men are warned, and also receive the warning, they will not come to Jesus Christ.

Take three or four instances for this: 1. Adam and Eve came not to Jesus Christ until they received the alarm, the conviction of their undone state by sin. (Gen. iii.) 2. The children of Israel cried not out for a mediator, before they saw themselves in danger of death by the law. (Exod. xx. 18, 19.) 3. Before the publican came, he saw himself lost and undone. (Luke xviii. 13.) 4. The prodigal came not, until he saw death at the door, ready to devour him. (Luke xv. 17, 18.) 5. The three thousand came not, until they knew not what to do to be saved. (Acts ii. 37—39.) 6. Paul came not, until he saw himself lost and undone. (Acts ix. 3, 8—11.) 7. Lastly, Before the jailor came, he saw himself undone. (Acts xvi. 29—31.) And I tell thee, it is an easier thing to persuade a well man to go to the physician for cure, or a man without hurt to seek a plaister to cure him, than it

is to persuade a man that sees not his soul-disease to come to Jesus Christ. The whole have no need of a physician; then why should they go to him? The full pitcher can hold no more; then why should it go to the fountain? And if thou comest full, thou comest not aright; and be sure, Christ will send thee empty away: "But he healeth the broken in heart, and bindeth up their wounds." (Mark ii. 17. Ps. cxlvii. 3. Luke i. 53.)

Third. Art thou coming to Jesus Christ? Prithee tell me, What seest thou in him to allure thee to forsake all the world to come to him?

I say, What hast thou seen in him? Men must see somewhat in Jesus Christ, else they will not come to him. 1. What comeliness hast thou seen in his person? Thou comest not, if thou seest no form nor comeliness in him. (Isa. liii. 1—3.) 2. Until those mentioned in the Song were convinced that there was more beauty, comeliness, and desirableness in Christ than in ten thousand, they did not so much as ask where he was, nor incline to turn aside after him. (Sol. Song v.; vi.) There be many things on this side heaven that can and do carry away the heart; and so will do so long as thou livest, if thou shalt be kept blind, and not be admitted to see the beauty of the Lord Jesus.

Fourth. Art thou come to the Lord Jesus? What hast thou found in him since thou camest to him? Peter found with him the word of eternal life. (John vi. 68.) They that Peter makes mention of found him a living stone, even such a living stone as communicated life to them. (1 Pet. ii.) He saith himself, "They that come to him," &c. shall find rest unto their souls: hast thou found rest in him for thy soul? (Matt. xi.)

Let us go back to the times of the Old Testament.

1. Abraham found that in him, that made him leave his country for him, and become for his sake a pilgrim and stranger in the earth. (Gen. xii. Heb. xi.)

2. Moses found that in him that made him forsake a crown and a kingdom for him too.

3. David found so much in him, that he counted to be in his house one day was better than a thousand; yea, to be a door-keeper therein was better, in his esteem, than to dwell in the tents of wickedness. (Ps. lxxxiv. 10.)

4. What did Daniel and the three children find in him, to make them run the hazards of the fiery furnace and the den of lions for his sake? (Dan. xxiii.; vi.)

Let us come down to martyrs.

1. Stephen found that in him that made him joyful, and quietly yield up his life for his name. (Acts viii.)

2. Ignatius found that in him that made him choose to go through the torments of the devil, and hell itself, rather than not to have him. (Acts and Monuments, vol. iv. p. 25.)

3. What saw Romanus in Christ, when he said to the raging emperor, who threatened him with

fearful torments, "Thy sentence, O emperor, I joyfully embrace, and refuse not to be sacrificed by as cruel torments as thou canst invent?" (P. 116.)

4. What saw Menas the Egyptian in Christ, when he said, under most cruel torments, "There is nothing in my mind that can be compared to the kingdom of heaven; neither is all the world, if it was weighed in a balance, to be preferred with the price of one soul. 'Who is able to separate us from the love of Jesus Christ our Lord?' And I have learned of my Lord and King not to fear them that kill the body," &c.? (P. 117.)

5. What did Eulalia see in Christ, when she said, as they were pulling her one joint from another: "Behold, O Lord, I will not forget thee! What a pleasure is it for them, O Christ, that remember thy triumphant victory?" (P. 121.)

6. What think you did Agnes see in Christ, when rejoicingly she went to meet the soldier that was appointed to be her executioner? "I will willingly," said she, "receive into my paps the length of this sword, and into my breast will draw the force thereof, even to the hilts; that thus I, being married to Christ my spouse, may surmount and escape all the darkness of this world?" (P. 122.)

7. What do you think did Julitta see in Christ, when at the emperor's telling of her that except she would worship the gods she should never have protection, laws, judgments, nor life, she replied, "Farewell life, welcome death; farewell riches, welcome poverty. All that I have, if it were a thousand times more, would I give, rather than to speak one wicked and blasphemous word against my Creator?" (P. 123.)

8. What did Marcus Arethusius see in Christ, when, after his enemies did cut his flesh, anointed it with honey, and hanged him up in a basket for flies and bees to feed on, he would not give (to uphold idolatry) one halfpenny to save his life? (P. 128.)

9. What did Constantine see in Christ, when he used to kiss the wounds of them that suffered for him? (P. 135.)

10. But what need I give thus particular instances of words and smaller actions, when, by their lives, their blood, their enduring hunger, sword, fire, pulling asunder, and all torments that the devil and hell could devise, they showed their love to Christ, after they were come to him?

What hast thou found in him, sinner? What! come to Christ, and find nothing in him, when all things that are worth looking for are in him! or if any thing, yet not enough to wean thee from thy sinful delights and fleshly lusts! Away; thou art not coming to Jesus Christ.

He that hath come to Jesus Christ hath found in him that, as I said, that is not to be found any where else. As,

1. He that is come to Christ hath found God in him, "reconciling the world unto himself: not im-

puting their trespasses to them." And so God is not to be found in heaven and earth besides. (2 Cor. v. 19, 20.)

2. He that is come to Jesus Christ hath found in him a fountain of grace, sufficient, not only to pardon sin, but to sanctify the soul, and to preserve it from falling in this evil world.

3. He that is come to Jesus Christ hath found virtue in him, that virtue, that if he does but touch thee with his words, or thou him by faith, life is forthwith conveyed into thy soul. It makes thee wake as one that is waked out of his sleep; it awakes all the powers of the soul. (Ps. xxx. 11, 12. Sol. Song vi. 12.)

4. Art thou come to Jesus Christ? Thou hast found glory in him, glory that surmounts and goes beyond. "Thou art more glorious than the mountains of prey." (Ps. lxxvi. 4.)

5. What shall I say? Thou hast found righteousness in him; thou hast found rest, peace, delight, heaven, glory, and eternal life.

Sinner, be advised; ask thy heart again, saying, Am I come to Jesus Christ? For upon this one question, Am I come, or am I not? hang heaven and hell as to thee. If thou canst say, I am come, and God shall approve that saying, happy, happy, happy man art thou! But if thou art not come, what can make thee happy? Yea, what can make that man happy, that, for his not coming to Jesus Christ for life, must be damned in hell?

The THIRD USE; a use of Encouragement.

Coming sinner, I have now a word for thee; Be of good comfort, "He will in no wise cast out." Of all men, thou art the blessed of the Lord; the Father hath prepared his Son to be a sacrifice for thee, and Jesus Christ, thy Lord, is gone to prepare a place for thee. (John i. 29. Heb. x.) What shall I say to thee? Thou comest to a full Christ; thou canst not want any thing, for soul or body, for this world or that to come, but it is to be had in or by Jesus Christ. As it is said of the land that the Dannites went to possess, so, and with much more truth, it may be said of Christ, he is such an one with whom there is no want of any good thing that is in heaven or earth.

First. A full Christ is thy Christ.

1. He is full of grace. Grace is sometimes taken for love; never any loved like Jesus Christ. Jonathan's love went beyond the love of women; but the love of Christ passes knowledge. It is beyond the love of all the earth, of all creatures, even of men and angels. His love prevailed with him to lay aside his glory, to leave the heavenly place, to clothe himself with flesh, to be born in a stable, to be laid in a manger, to live a poor life in the world, to take upon him our sicknesses, infirmities, sins, curse, death, and the wrath that was due to man. And all this he did for a base, undeserving, unthankful people; yea, for a people that was at enmity with him. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous

man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved by his life. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." (Rom. v. 6—10.)

2. He is full of truth. Full of grace and truth. Truth, that is, faithfulness in keeping promise, even this of the text, with all other, "I will in no wise cast out." Hence it is said that his words be true, and that he is the faithful God, that keepeth covenants. And hence it is also that his promises are called truth: "Thou wilt fulfil thy truth unto Jacob, and thy mercy unto Abraham, which thou hast sworn unto our fathers from the days of old." Therefore it is said again, that both himself and words are truth: "I am the truth, the Scripture of truth, thy word is truth, thy law is truth, and my mouth," saith he, "shall speak truth." (John xiv. 6. Dan. x. 21. John xvii. 17. 2 Sam. vii. 28. Prov. viii. 7. Ps. cxix. 142. Eccl. xii. 10. Isa. xxv. 1. Mal. ii. 6. Acts xxvi. 25. 2 Tim. ii. 12, 13.) Now, I say, his word is truth, and he is full of truth to fulfil his truth, even to a thousand generations. Coming sinner, he will not deceive thee; come boldly to Jesus Christ.

3. He is full of wisdom. He is made unto us of God wisdom; wisdom to manage the affairs of his church in general, and the affairs of every coming sinner in particular. And upon this account he is said to be "head over all things," (1 Cor. i. Eph. i.) because he manages all things that are in the world by his wisdom, for the good of his church. All men's actions, all Satan's temptations, all God's providences, and crosses, and disappointments, all things whatever, are under the hand of Christ, who is the wisdom of God, and he ordereth them all for good to his church. And can Christ help it, and be sure he can, nothing shall happen or fall out in the world, but it shall, in despite of all opposition, have a good tendency to his church and people.

4. He is full of the Spirit, to communicate it to the coming sinner; he hath therefore received it without measure, that he may communicate it to every member of his body, according as every man's measure thereof is allotted him by the Father. Wherefore he saith, that he that comes to him, "Out of his belly shall flow rivers of living water." (John iii. 34. Tit. iii. 5, 6. John vii. 33—39.)

5. He is indeed a storehouse full of all the graces of the Spirit. Of his fulness have all we received, and grace for grace. Here is more faith, more love, more sincerity, more humility, more of every grace; and of this, even more of this, he giveth to every lowly, humble, penitent, coming sinner. Wherefore, coming soul, thou comest not to a barren wilderness when thou comest to Jesus Christ. (John i. 16.)

6. He is full of bowels and compassion; and they shall feel and find it so that come to him for life. He can bear with thy weakness, he can pity thy ignorance, he can be touched with the feeling of thy infirmities, he can affectionately forgive thy transgressions, he can heal thy backslidings, and love thee freely. His compassions fail not; and "he will not break a bruised reed, nor quench the smoking flax: he can pity them that no eye pities, and be afflicted in all thy afflictions." (Matt. xxvi. 41. Heb. v. 2; ii. 18, 19. Matt. ix. 2. Hos. xiv. 4. Ezek. xvi. 5, 6. Isa. lxiii. 9. Ps. lxxviii. 38; lxxvi. 15; cxi. 4; cxii. 4. Lam. iii. 22.)

7. Coming soul, the Jesus that thou art coming to is full of might and terrible for thy advantage: he can suppress all thine enemies; he is the prince of the kings of the earth; he can bow all men's designs for thy help; he can break all snares laid for thee in the way; he can lift thee out of all difficulties wherewith thou mayest be surrounded; he is wise in heart, and mighty in power. Every life under heaven is in his hand; yea, the fallen angels tremble before him. And he will save thy life, coming sinner. (1 Cor. i. 24. Rom. viii. 28. Matt. xxviii. 18. Rev. iv. Ps. xix. 3; xxvii. 5, 6. Job ix. 4; John xvii. 2. Matt. viii. 29. Luke viii. 28. Jas. ii. 19.)

8. Coming sinner, the Jesus to whom thou art coming is lowly in heart, he despiseth not any. It is not thy outward meanness, nor thy inward weakness; it is not because thou art poor, or base, or deformed, or a fool, that he will despise thee. He hath chosen the foolish, the base, and despised things of this world to confound the wise and mighty. He will bow his ear to thy stammering prayers; he will pick out the meaning of thy inexpressible groans; he will respect thy weakest offering, if there be in it but thy heart. (Matt. xi. 20. Luke xiv. 21. Prov. ix. 4—6. Isa. xxxviii. 14, 15. Sol. Song v. 15. John iv. 27. Mark xii. 33, 34. Jas. v. 11.)

Now is this not a blessed Christ, coming sinner? Art thou not like to fare well when thou hast embraced him, coming sinner? But,

Second. Thou hast yet another advantage by Jesus Christ: thou art coming to him, for he is not only full but *free*. He is not sparing of what he has; he is open-hearted and open-handed. Let me in a few particulars show thee this:

1. This is evident, because he calls thee; he calls upon thee to come unto him; the which he would not do was he not free to give; yea, he bids thee, when come, ask, seek, knock; and for thy encouragement adds to every command a promise, "Seek, and ye shall find; ask, and ye shall have; knock, and it shall be opened unto you." If the rich man should say thus to the poor, would not he be reckoned a free-hearted man? I say, should he say unto the poor, Come to my door, ask at my door, knock at my door, and you shall find and have; would he not be counted liberal? Why

thus doth Jesus Christ. Mind it, coming sinner. (Isa. lv. 3. Ps. l. 15. Matt. vii. 7—9.)

2. He doth not only bid thee come, but tells thee he will heartily do thee good; yea, he will do it with rejoicing: "I will rejoice over them, to do them good with my whole heart, and with my whole soul." (Jer. xxxii. 41.)

3. It appears that he is free, because he giveth without twitting. "He giveth to all men liberally, and upbraideth not." (Jas. i. 5.) There are some that will not deny to do the poor a pleasure, but they will mix their mercies with so many twits, that the persons on whom they bestow their charity shall find but little sweetness in it. But Christ doth not do so, coming sinner: he casteth all thine iniquities behind his back; thy sins and iniquities he will remember no more. (Isa. xxxviii. 17. Heb. viii. 12.)

4. That Christ is free, is manifest by the complaints that he makes against them that will not come to him for mercy. I say, he complains, saying, "O Jerusalem, Jerusalem! How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37.) I say, he speaks it by way of complaint. He saith also in another place, "But thou hast not called upon me, O Jacob." (Isa. xliii. 22.) Coming sinner, see here the willingness of Christ to save; see here how free he is to communicate life, and all good things, to such as thou art. He complains, if thou comest not; he is displeased, if thou callest not upon him.

Hark, coming sinner, once again; when Jerusalem would not come to him for safeguard, he beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hid from thine eyes." (Luke xix. 42.)

5. He is open and free-hearted to do thee good, as is seen by the joy and rejoicing that he manifesteth at the coming home of poor prodigals. He receives the lost sheep with rejoicing; the lost goat with rejoicing; yea, when the prodigal came home, what joy and mirth, what music and dancing was in his father's house! (Luke xv.)

Third. Coming sinner, I will add another encouragement for thy help.

1. God hath prepared a mercy-seat, a throne of grace to sit on; that thou mayest come thither to him, and that he may from thence hear thee, and receive thee: "I will commune with thee," saith he, "from above the mercy-seat." (Exod. xxv. 22.) As who shall say, sinner, When thou comest to me, thou shalt find me upon the mercy-seat, where also I am always found of the undone coming sinner. Thither I bring my pardons; there I hear and receive their petitions, and accept them to my favour.

2. God hath also prepared a golden altar for thee to offer thy prayers and tears upon. A golden altar! It is called a *golden altar*, to show what

worth it is of in God's account; for this golden altar is Jesus Christ; this altar sanctifies thy gift, and makes thy sacrifice acceptable. This altar, then, makes thy groans golden groans; thy tears golden tears, and thy prayers golden prayers, in the eye of that God thou comest to, coming sinner. (Rev. viii. Matt. xxiii. 19. Heb. x. 10. 1 Pet. ii. 5.)

3. God hath strewed all the way, from the gate of hell, where thou wast, to the gate of heaven, whither thou art going, with flowers out of his own garden. Behold how the promises, invitations, calls, and encouragements, like lilies, lie round about thee! take heed that thou dost not tread them under foot, sinner. With promises, did I say? Yea, he hath mixed all those with his own name, his Son's name; also with the name of mercy, goodness, compassion, love, pity, grace, forgiveness, pardon, and what not, that may encourage the coming sinner.

4. He hath also for thy encouragement laid up the names, and set forth the sins of those that have been saved; in his book they are fairly written, that thou, through patience and comfort of the Scriptures, mightest have hope. (1.) In this book is recorded Noah's maim and sin; and how God had mercy upon him. (2.) In this record is fairly written the name of Lot, and the nature of his sin; and how the Lord had mercy upon him. (3.) In this record thou hast also fairly written, the names of Moses, Aaron, Gideon, Samson, David, Solomon, Peter, Paul, with the nature of their sins, and how God had mercy upon them; and all to encourage thee, coming sinner.

Fourth. I will add yet another encouragement for the man that is coming to Jesus Christ. Art thou coming? Art thou coming indeed? Why,

1. This thy coming is by virtue of God's call. Thou art called. Calling goes before coming: coming is not of works, but of him that calleth. "He went up into a mountain, and called to him whom he would, and they came to him." (Mark iii. 13.)

2. Art thou coming? This is also by the virtue of illumination. God has made thee see, and therefore thou art coming. So long as thou wast darkness, thou lovedst darkness, and couldst not abide to come, because thy deeds were evil; but being now illuminated, and made to see what and where thou art, and also what and where thy Saviour is, now thou art coming to Jesus Christ; "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee," saith Christ, "but my Father which is in heaven." (Matt. xvi. 15, 16.)

3. Art thou coming? This is because God has

inclined thine heart to come. God hath called thee, illuminated thee, and inclined thy heart to come; and therefore thou comest to Jesus Christ. It is God that worketh in thee to *will*, and to come to Jesus Christ. Coming sinner, bless God for that he hath given thee a *will* to come to Jesus Christ. It is a sign that thou belongest to Jesus Christ, because God has made thee willing to come to him. (Ps. cx. 3.) Bless God for *slaying* the enmity of thy mind; had he not done it, thou wouldst as yet have hated thine own salvation.

4. Art thou coming to Jesus Christ? "It is God that giveth thee power." *Power* to pursue thy *will* in matters of thy salvation, is the gift of God. It is God that worketh in you both to *will* and to *do*. (Phil. ii. 13.) Not that God worketh *will* to come, where he gives no power; but thou shouldst take notice, that power is an additional mercy. The church saw that *will* and *power* were two things, when she cried, "Draw me, and we will run after thee," (Sol. Song i. 4;) and so did David too, when he said, "I will run the way of thy commandments, when thou shalt enlarge my heart." Will to come, and power to pursue thy will, is double mercy, coming sinner.

5. All thy strange, passionate, sudden rushings forward after Jesus Christ, coming sinners know what I mean, they also are thy helps from God. Perhaps thou feelest it sometimes, more than at others, strong stirrings up of the heart to fly to Jesus Christ; now thou hast at this time a sweet and stiff gale of the Spirit of God, filling thy sails with the fresh gales of his good Spirit; and thou ridest at those times as upon the wings of the wind, being carried out beyond thyself, beyond the most of thy prayers, and also above all thy fears and temptations.

6. Coming sinner, hast thou not now and then a kiss of the sweet lips of Jesus Christ, I mean some blessed word dropping like a honeycomb upon thy soul to revive thee, when thou art in the midst of thy dumps?

7. Does not Jesus Christ sometimes give thee a glimpse of himself, though perhaps thou seest him not so long a time as while one may tell twenty?

8. Hadst thou not sometimes as it were the very warmth of his wings overshadowing the face of thy soul, that gives thee as it were a gload upon thy spirit, as the bright beams of the sun do upon thy body, when it suddenly breaks out of a cloud, though presently all is gone away?

Well, all these things are the good hand of thy God upon thee, and they are upon thee to constrain, to provoke, and to make thee willing and able to come, coming sinner, that thou mightest in the end be saved.

PREFATORY REMARKS

ON

THE BARREN FIG-TREE.

THE subject of this discourse was well adapted to exercise Bunyan's powers of reflection. He was inclined, both by nature and experience, to look with steady awe at the severest of divine dispensations. In the early part of his course, this was the result of profound melancholy; of that temper of mind which leads men, bordering on despair, to seek nourishment for their agony. When divine mercy had brought him out of this distress, the habits of reflection, indulged in his former state, still disposed him to find a solemn occupation for his thoughts in the same class of subjects. But there was now added to feelings of this kind, one of a higher and more edifying character. He perfectly understood the truth of the divine threatenings. It is a phenomenon of religious experience, not unworthy of notice, that however the unconverted heart may be agitated with terrible apprehensions of God's wrath, these fears are commonly too vague to produce any of the effects of faith. There is doubt mingled with the terror. The gloom is deep enough, but it may be accidental; it may disperse; it may mean nothing. Thus the darkest despair of a mind not yet wrought upon by divine grace, produces no such conviction of the truth and reality of God's judgments as follows the teachings of faith. In the one case, Scripture itself creates only the same kind of uneasiness, or indefinite alarm, as a sign or an omen; in the other, sin knows its doom—it has no secret feeling that, after all, the apprehended judgment may never occur, or that it will be deferred from one season to another, till the blow shall have lost its force. With conversion comes the clearness of understanding which gives precision to everything intended to be precise. Though no number of years be set down in the warning to sinners, it is a great fact that they are numbered; this truth is definite: and it is in the unhesitating assent to the certainty of such facts, that one of the principal proofs of spiritual faith consists.

Readers in different states of mind will apprehend, some the more, and some the less prominent points of this parable. Among the former, are the enduring patience and hopefulness of the master of the vineyard. He had come for three successive seasons, reasonably expecting fruit in the first, to look at the fig-tree carefully planted in the midst of his vines. It is not equally obvious that he yielded to the supplication of his servant. "Spare it another year," was the request: we are not told that the prayer was granted. The tone and scope of the parable generally lead to the conclusion that the tree remained. But it is not said that it did; and there is something peculiarly awful in the absolute silence with which the appeal was heard. It is evident again, that, planted as it was in a vineyard, it could never have been neglected, or left without careful dressing; but it is not so certain that it had received that more than usual care which the servant was now willing to bestow upon it. If unfruitful then, not only would both the master and the vinedresser know the barrenness of its nature, but all who had ever visited the vineyard would be equally convinced of it. And further: the apparent intention of the master was immediately to cut down the unfruitful tree; but it is possible, that his first order was mainly to prove the patience and forbearance of his servant. A vinedresser, anxious only about his vines, and impatient of any extra toil, would have instantly assented to the suggestion, that a fig-tree, bearing no fruit, should at once be cut down. There is great pathos, and an exquisite trait of character, in the servant's reply. It may be supposed that he knew the real wish of his master was to spare the tree, and that he was of the same mind; or that if his master, in just anger, did not speak to try him, but meant the tree to be cut down, he would, if possible, avert the stroke for a time, hopeful that fruit might still be produced.

Such an application of this part of the parable to our Lord himself, when properly modified, is full of comfort; but if we refer it to his ministers, it teaches a lesson more than commonly abundant in useful suggestions. They are to hope beyond the ordinary reason of hope. It is their office, by prayer and supplication, to turn aside the axe ready to strike the root; and when the tree is spared, not to be content with seeing it still standing, but to remember that it remains, in order that they may labour more earnestly than ever to render it fruitful.

In so far as this point in the parable represents the ministers of Jesus Christ, it exhibits them to the world as the truest benefactors of mankind: in so far as they fall below the type, they are unfaithful to their master, either misapprehending his word, or wanting in the affection, hopefulness, and patience, necessary to the fulfilment of his designs.

It is natural to feel that we should like to know whether the tree was spared, and, if it was, whether it remained barren, or produced fruit. The wish involves neither mystery nor difficulty. Cases occur every day, in which the mercy and just severity of God are equally illustrated. Men have been long spared, and have shown no sign of faith, or any other grace, proper to their Christian calling; undeserving of pity, they have yet been spared: the grace was not in vain; they are producing fruit unto holiness. Others too, of a similar character, have been similarly spared; but the vine-dresser labours for them in vain: it is evident to all men, that, were they to live to the end of time, they would continue the same.

In this manner, an attentive reader may draw from the parable of the Barren Fig-tree innumerable lessons, and that without doing any violence to its most simple and direct meaning. It is only by allowing this expansive applicability of such portions of Scripture, that either Bunyan, or any other writer of his class, can be read with pleasure or profit. Were there in each of our Lord's parables but one lesson, it would need no interpreter to make it intelligible. But they have a manifold meaning; and it is greatly advantageous to the interests of piety, when men of known wisdom and experience employ themselves in bringing, first one and then another, of these many sides of the parable to view.

It is not to be supposed, that, in any commentary on a parable, the mind of the reader and writer will agree in every particular. The very nature of the composition will lead the one to indulge in speculative views; and wherever this is the case, the other has a full right to doubt and question. But just in proportion to the practical experience, and spiritual-mindedness of the writer, the reader will have less cause to shrink from yielding himself up to a happy confidence in his instructor. The following discourse will afford many illustrations of the above remarks.

II. S.

THE BARREN FIG-TREE;

OR,

THE DOOM AND DOWNFALL OF THE FRUITLESS PROFESSOR.

SHOWING, THAT THE DAY OF GRACE MAY BE PAST WITH HIM LONG BEFORE HIS LIFE IS ENDED;

THE SIGNS ALSO BY WHICH SUCH MISERABLE MORTALS MAY BE KNOWN.

TO THE READER.

COURTEOUS READER,—I have written to thee now about the barren fig-tree, or how it will fare with the fruitless professor that standeth in the vineyard of God. Of what complexion thou art, I cannot certainly divine; but the parable tells thee, that the cumber-ground must be cut down. A cumber-ground professor is not only a provocation to God, a stumbling-block to the world, and a blemish to religion, but a snare to his own soul also. "Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever, like his own dung; they that have seen him shall say, Where is he?" (Job xx. 6.)

Now they count it pleasure to riot in the daytime. (2 Pet. ii. 13, 14.) But what will they do when the axe is fetched out?

The tree whose fruit withereth, is reckoned a tree without fruit, a tree twice dead, one that must be plucked up by the roots. (Jude 12.)

Oh, thou cumber-ground, God expects fruit, God will come seeking fruit shortly.

My exhortation therefore is to professors, that they look to it, that they take heed.

The barren fig-tree in the vineyard, and the bramble in the wood, are both prepared for the fire.

Profession is not a covert to hide from the eye of God; nor will it palliate the revengeful threatening of his justice; he will command to cut it down shortly.

The church, and a profession, are the best of places for the upright, but the worst in the world for the cumber-ground. He must be cast, as profane, out of the mount of God: cast, I say, over the wall of the vineyard, there to wither; thence to be gathered and burned. "It had been better for them that they had not known the way of righteousness." (2 Pet. ii. 21.) And yet if they had not, they had been damned; but it is better to go to hell without, than in, or from under a profession. These "shall receive greater damnation." (Luke xx. 47.)

If thou be a professor, read and tremble; if thou be profane, do so likewise. For if the righteous scarcely be saved, where shall the ungodly and sinners appear? Cumber-ground, take heed of the axe! Barren fig-tree, beware of the fire!

But I will keep thee no longer out of the book; Christ Jesus, the dresser of the vineyard, take care of thee, dig about thee, and dung thee, that thou mayest bear fruit; that when the Lord of the vineyard cometh with his axe to seek for fruit, or pronounce the sentence of damnation on the barren fig-tree, thou mayest escape that judgment. The cumber-ground must to the wood pile, and thence to the fire. Farewell.

Grace be with all them that love our Lord Jesus in sincerity. Amen.

JOHN BUNYAN.

THE BARREN FIG-TREE.

LUKE xiii. 6—9.

"A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well: and if not, then after that thou shalt cut it down."

At the beginning of this chapter we read how some of the Jews came to Jesus Christ, to tell him of the cruelty of Pontius Pilate, in mingling the blood of the Galileans with their sacrifices. A heathenish and prodigious act; for therein he

showed, not only his malice against the Jewish nation, but also against their worship, and consequently their God; an action, I say, not only heathenish, but prodigious also; for the Lord Jesus, paraphrasing upon this fact of his, teacheth the Jews, that without repentance "they should all likewise perish." "Likewise," that is, by the hand and rage of the Roman empire. Neither should they be more able to avoid the stroke, than were those eighteen upon whom the tower of Siloam fell, and slew them. (Luke xiii. 1—5.) The fulfilling of which prophecy, for their hardness of heart and impenitency, was in the days of Titus, son of Vespasian, about forty years after the

death of Christ. Then, I say, were these Jews and their city both environed round on every side, wherein both they and it, to amazement, were miserably overthrown. God gave them sword and famine, pestilence and blood, for their outrage against the Son of his love. So wrath "came on them to the uttermost." (1 Thess. ii. 16.)

Now, to prevent their old and foolish salvo, which they always had in readiness against such prophecies and denunciations of judgment, the Lord Jesus presents them with this parable, in which he emphatically shows them, that their cry of being the temple of the Lord, and of their being the children of Abraham, &c. and their being the church of God, would not stand them in any stead. As who should say, it may be you think to help yourselves against this my prophecy of your utter and unavoidable overthrow, by the interest which you have in your outward privileges; but all these will fail you; for what think you? "A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none." This is your case. The Jewish land is God's vineyard; I know it; and I know also that you are the fig-trees. But behold, there wanteth the main thing, fruit, for the sake, and in expectation of which, he set this vineyard with trees. Now, seeing the fruit is not found amongst you, the fruit, I say, for the sake of which he did at first plant this vineyard, what remains, but that in justice he command to cut you down, as those that cumber the ground, that he may plant himself another vineyard? "Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?" This therefore must be your end, although you are planted in the garden of God; for the barrenness and unfruitfulness of your hearts and lives you must be cut off, yea, rooted up, and cast out of the vineyard.

In parables there are two things to be taken notice of, and to be inquired into of them that read. First. The metaphors made use of. Second. The doctrine or mysteries couched under such metaphors.

The metaphors in this parable are, 1. A certain man; 2. A vineyard; 3. A fig-tree, barren or fruitless; 4. A dresser; 5. Three years; 6. Digging and dunging, &c.

The doctrine, or mystery, couched under these words, is to show us what is like to become of a fruitless or formal professor. For, 1. By the man in the parable, (Luke xv. 11.) is meant God the Father. 2. By the vineyard, (Isa. v. 7.) his church. 3. By the fig-tree, a professor. 4. By the dresser, the Lord Jesus. 5. By the fig-tree's barrenness, the professor's fruitlessness. 6. By the three years, the patience of God, that for a time he extendeth to barren professors. 7. This calling to the dresser of the vineyard to cut it down, is to show the outcries of justice against

fruitless professors. 8. The dresser's interceding, is to show how the Lord Jesus steps in, and takes hold of the head of his Father's axe, to stop, or at least to defer present execution of a barren fig-tree. 9. The dresser's desire to try to make the fig-tree fruitful, is to show you, how unwilling he is that even a barren fig-tree should yet be barren and perish. 10. His digging about it, and dunging of it, is to show his willingness to apply gospel helps to this barren professor, if haply he may be fruitful. 11. The supposition, that the fig-tree may yet continue fruitless, is to show, that when Christ Jesus hath done all, there are some professors will abide barren and fruitless. 12. The determination, upon this supposition, at last to cut it down, is a certain prediction of such professors' unavoidable and eternal damnation.

But to take this parable into pieces, and to discourse more particularly, though with all brevity, upon all the parts thereof.

"A certain MAN had a fig-tree planted in his vineyard."

The man, I told you, is to represent to us God the Father; by which similitude he is often set out in the New Testament.

Observe, then, that it is no new thing, if you find in God's church barren fig-trees, fruitless professors; even as here you see is a tree, a fruitless tree, a fruitless fig-tree in the vineyard. Fruit is not so easily brought forth, as a profession is got into; it is easy for a man to clothe himself with a fair show in the flesh, to word it, and say, Be thou warmed and filled with the best. It is no hard thing to do these with other things; but to be fruitful, to bring forth fruit to God, this doth not every tree, no not every fig-tree that stands in the vineyard of God. Those words also, (John xv. 2.) "Every branch in me that beareth not fruit he taketh away," assert the same thing. There are branches in Christ, in Christ's body mystical, which is his church, his vineyard, that bear not fruit, wherefore the hand of God is to take them away: "I looked for grapes, and it brought forth wild grapes," (Isa. v. 4;) that is, no fruit at all that was acceptable with God. Again, (Hos. x. 1,) "Israel is an empty vine, he bringeth forth fruit unto himself," none to God; he is without fruit to God. All these, with many more, show us the truth of the observation, and that God's church may be cumbered with fruitless fig-trees, with barren professors.

"HAD A FIG-TREE."

Although there be in God's church that be barren and fruitless; yet, as I said, to see to, they are like the rest of the trees, even a fig-tree. It was not an oak, nor a willow, nor a thorn, nor a bramble; but a fig-tree. (Ezek. xxxiii. 31.) "They come before thee as thy people cometh." "They delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of

their God. They ask of me the ordinances of justice, they take delight in approaching to God;" and yet but barren, fruitless, and unprofitable professors. (Isa. lviii. 2—4.) Judas also was one of the twelve, a disciple, an apostle, a preacher, an officer, yea, and such a one as none of the eleven mistrusted, but preferred before themselves, each one crying out, "Is it I?" "Is it I?" (Mark xiv. 19;) none of them, as we read of, (John vi. 70,) mistrusting Judas, yet he in Christ's eye was the barren fig-tree, a devil, a fruitless professor. The foolish virgins also went forth of the world with the other, had lamps, and light, and were awakened with the other; yea, had boldness to go forth, when the midnight cry was made, with the other; and thought that they could have looked Christ in the face, when he sat upon the throne of judgment, with the other; and yet but foolish, but barren fig-trees, but fruitless professors. (Matt. vii. 22, 23.) "Many," saith Christ, "will say unto me in that day," this and that, and will also talk of many wonderful works; yet, behold, he finds nothing in them but the fruits of unrighteousness. They were altogether barren and fruitless professors.

"Had a fig-tree PLANTED."

This word "planted" doth also reach far; it supposeth one taken out of its natural soil, or removed from the place it grew in once; one that seemed to be called, awakened; and not only so, but by strong hand carried from the world to the church; from nature to grace; from sin to godliness. (Ps. lxxx. 8.) "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it." Of some of the branches of this vine were there unfruitful professors.

It must be concluded, therefore, that this professor, that remaineth notwithstanding fruitless, is, as to the view and judgment of the church, rightly brought in thither, to wit, by confession of faith, of sin, and a show of repentance and regeneration; thus false brethren creep in unawares. All these things this word "planted" intimateth; yea, further, that the church is satisfied with them, consents they should abide in the garden, and counteth them sound as the rest. But before God, in the sight of God, they are graceless professors, barren and fruitless fig-trees.

Therefore, it is one thing to be in the church, or in a profession; and another to be of the church, and to belong to that kingdom that is prepared for the saint, that is so indeed. Otherwise, "being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? It shall wither in the furrows where it grew." (Ezek. xvii. 10.)

"Had a fig-tree planted in HIS vineyard."

In "his" vineyard. Hypocrites, with rotten hearts, are not afraid to come before God in Sion. These words therefore suggest unto us, a prodigious kind of boldness and hardened fearlessness. For

what presumption higher, and what attempt more desperate, than for a man that waiteth grace, and the true knowledge of God, to crowd himself, in that condition, into the house or church of God? or to make profession of, and desire that the name of God should be called upon him?

For the man that maketh a profession of the religion of Jesus Christ, that man hath, as it were, put the name of God upon himself, and is called and reckoned now, how fruitless soever before God or men, the man that hath to do with God, the man that God owneth, and will stand for. This man, I say, by his profession, suggesteth this to all that know him to be such a professor. Men merely natural, I mean, men that have not got the devilish art of hypocrisy, are afraid to think of doing thus. "And of the rest, durst no man join himself to them; but the people magnified them." (Acts v. 13.) And, indeed, it displeaseth God: "They have brought," saith he, "men uncircumcised into my sanctuary." And again, (Isa. i. 12.) "When you come to appear before me, who hath required this at your hand, to tread my courts?" saith God. They have therefore learned this boldness of none in the visible world, they only took it of the devil; for he, and he only, with these his disciples, attempt to present themselves in the church before God. "The tares, that is, the hypocrites, that are Satan's brood, the generation of vipers, that cannot escape the damnation of hell.

"HAD a fig-tree planted in his vineyard."

He doth not say, He planted a fig-tree, but there was a fig-tree there; he *had*, or found a fig-tree planted in his vineyard.

The great God will not acknowledge the barren fig-tree, or barren professor, to be his workmanship, or a tree of his bringing in; only the text saith, he had one there. This is much like that in Matt. xv. 13, "Every plant which my heavenly Father hath not planted, shall be rooted up." Here again are plants in his vineyard, which God will not acknowledge to be of his planting; and he seems to suggest, that in his vineyard are many such. Every plant, or all those plants, or professors, that are got into the assembly of the saints, or into the profession of their religion, without God and his grace, "shall be rooted up."

"And when the King came in to see the guests, he saw there a man that had not on a wedding garment. And he said unto him, Friend, how camest thou in hither, not having on a wedding-garment?" (Matt. xxii. 11, 12.) Here is one so cunning and crafty, that he beguiled all the guests; he got and kept in the church, even until the King himself came in to see the guests. But his subtlety got him nothing; it did not blind the eyes of the King; it did not pervert the judgment of the righteous. "Friend, how camest thou in hither?" did overtake him at last, even a public rejection; the King discovered him in the face of all present.

"How camest thou in hither?" my Father did not bring thee hither; I did not bring thee hither; my Spirit did not bring thee hither; thou art not of the heavenly Father's planting: "How camest thou in hither?" John x. 1: "He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber." This text also is full and plain to our purpose; for this man came not in by the door, yet got into the church; he got in by climbing; he broke in at the windows; he got something of the light and glory of the gospel of our Lord Jesus Christ in his head; and so, hardy wretch that he was, he presumed to crowd himself among the children. But how is this resented? What saith the King of him? Why, this is his sign, "the same is a thief and a robber." See ye here also, if all they be owned as the planting of God that get into his church, or make profession of his name.

"Had a fig-tree." Had one without a wedding-garment; had a thief in his garden, at his wedding, in his house. These climbed up some other way. There are many ways to get into the church of God, and profession of his name, besides and without an entering by the door.

1. There is the way of lying and dissembling; and at this gap the Gibeonites got in. (Josh. ix. 3, 4.)

2. There is sometimes falseness among some pastors, either for the sake of carnal relations, or the like; at this hole Tobiah, the enemy of God, got in. (Neh. xiii. 4—9.)

3. There is sometimes negligence, and too much uncircumpectness in the whole church; thus the uncircumcised got in. (Ezek. xlv. 7, 8.)

4. Sometimes, again, let the church be never so circumspect, yet these have so much help from the devil, that they beguile them all, and so get in. These are of that sort of thieves that Paul complains of; "false brethren that are brought in unawares." (Gal. ii. 3, 4.) Jude also cries out of these, "Certain men crept in unawares." (Jude 4.) Crept in! What, were they so lowly? A voluntary humility, (Col. ii. 22, 23,) a neglecting of the body, not in any humour. Oh, how seemingly self-denying are some of these creeping things, that yet are to be held, as we shall know them, an abomination to Israel! (Lev. xi. 43, 44.)

"But in a great house there are not only vessels of gold and of silver, but also of wood, and of earth; and some to honour, and some to dishonour." (2 Tim. ii. 20.) By these words the Apostle seems to take it for granted, that as there hath been, so there still will be, these kind of fig-trees, these barren professors in the house, when all men have done what they can; even as in a great house there are always vessels to dishonour, as well as those to honour and glory; vessels of wood, and of earth, as well as of silver and gold. So, then, there must be wooden professors in the garden of God; there must be earthly, earthen professors in his vineyard; but that methinks is

the biting word, "and some to dishonour." That to the Romans is dreadful, (Rom. ix. 21, 22;) but this seems to go beyond it: that speaks but of the reprobate in general, but this of such and such in particular; that speaks of their hardening but in the common way, but this, that they must be suffered to creep into the church, there to fit themselves for their place, their own place, (Acts i. 25,) the place prepared for them of this sort only. As the Lord Jesus said once of the Pharisees, "These shall receive greater damnation." (Luke xx. 47.)

Barren fig-tree, fruitless professor, hast thou heard all these things? Hast thou considered that this fig-tree is not acknowledged of God to be his, but is denied to be of his planting, and of his bringing unto his wedding? Dost not thou see that thou art called a thief and a robber, that hast either climbed up to, or crept in at another place than the door? Dost thou not hear, that there will be in God's house wooden and earthly professors, and that no place will serve to fit those for hell, but the house, church, the vineyard of God? Barren fig-tree, fruitless Christian, do not thine ears tingle?

"And he came and sought fruit thereon."

When a man hath got a profession, and is crowded into the church and house of God, the question is not now, Hath he life, hath he right principles, but, Hath he fruit? He came seeking fruit thereon. It mattereth not who brought thee in hither, whether God or the devil, or thine own vain-glorious heart; but hast thou fruit? Dost thou bring forth fruit unto God? "And let every one that nameth the name of the Lord Jesus Christ depart from iniquity." (2 Tim. ii. 19.) He doth not say, And let every one that hath grace, or let those that have the Spirit of God, but, "let every one that nameth the name of the Lord Jesus Christ depart from iniquity."

What do men meddle with religion for? Why do they call themselves by the name of the Lord Jesus, if they have not the grace of God, if they have not the Spirit of Christ? God, therefore, expecteth fruit. What do they do in the vineyard? let them work, or get them out; the vineyard must have labourers in it: "Son, go, work to-day in my vineyard." (Matt. xxi. 28.) Wherefore, want of grace, and want of spirit, will not keep God from seeking fruit: "And he came and sought fruit thereon." (Luke xiii. 6.) He requireth that which he seemeth to have: every man in the vineyard and house of God promiseth himself, professeth to others, and would have all men take it for granted, that an heavenly principle is in him; why then should not God seek fruit?

As for them, therefore, that will retain the name of Christians, fearing God, and yet make no conscience of bringing forth fruit to him, he saith to such, Away! "As for you, go ye, serve every one his idols, and hereafter also, if ye will not hearken

unto me," &c. (Ezek. xx. 39.) Barren fig-tree, dost thou hear? God expecteth fruit, God calls for fruit; yea, God will shortly come seeking fruit on this barren fig-tree. Barren fig-tree, either bear fruit, or go out of the vineyard; and yet then thy case will be unspeakably damnable. Yea, let me add, if thou shalt neither bear fruit, nor depart, God will take his name out of their mouth. (Jer. xlv. 26.) He will have fruit. And I say further, if thou wilt do neither, yet God in justice and righteousness will still come for fruit. And it will be in vain for thee to count this austerity; he will reap where he hath not sowed, and gather where he hath not strewed. (Matt. xxv. 24—26.) Barren fig-tree, dost thou hear?

Quest. What if a man have no grace?

Ans. Yes, seeing he hath a profession.

"And he came and sought fruit THEREON."

A church, then, and a profession, are not places where the workers of iniquity may hide themselves and sins from God. Some of old thought, that because they could cry, "The temple of the Lord, the temple of the Lord!" that therefore they were delivered, or had a dispensation to do the abominations which they committed; as some in our days. For who, say they, have a right to the creatures, if not Christians, if not professors, if not church members? and from this conclusion let go the reins of their inordinate affections after pride, ambition, gluttony, pampering themselves without fear, (Jude 12,) daubing themselves with the lust-provoking fashions of the times; to walk with stretched-out necks, naked breasts, frizzled fore-tops, wanton gestures, in gorgeous apparel, mixed with gold and pearl, and costly array. I will not here make inspection into their lives, their carriages at home, in their corners and secret holes: but certainly, persons thus spirited, thus principled, and thus inclined, have but empty boughs, boughs that want the fruit that God expects, and that God will come down to seek.

Barren fig-tree, thou art not licensed by thy profession, nor by the Lord of the vineyard, to bear these clusters of Gomorrah; neither shall the vineyard, nor thy being crowded among the trees there, shelter thee from the sight of the eye of God. Many make religion their cloak, and Christ their stalking-horse, and by that means cover themselves and hide their own wickedness from men. But God seeth their hearts, hath his print upon the heels of their feet, and pondereth all their goings; and at last, when their iniquity is found to be hateful, he will either smite them with hardness of heart, and so leave them, or awaken them to bring forth fruit. Fruit he looks for, seeks, and expects, barren fig-tree!

But what! Come into the presence of God to sin? What! come into the presence of God to hide thy sin? Alas, man! the church is God's garden, and Christ Jesus is the great Apostle and High-priest of our profession. What! come into

the house that is called by my name—into the place where mine honour dwelleth, (Ps. xxvi. 8,) where mine eyes and heart are continually? (1 Kings ix. 3.) What! come there to sin, to hide thy sin, to cloke thy sin? His plants are an orchard with pleasant fruits. (Sol. Song iv. 13.) And every time he goeth into his garden, it is to see the fruits of the valley, and to "see if the vines flourish, and if the pomegranates bud."

Yea, saith he, he came seeking fruit on this fig-tree. The church is the place of God's delight, where he ever desires to be; there he is night and day. He is there to seek for fruit, to seek for fruit of all and every tree in the garden. Wherefore, assure thyself, O fruitless one, thy ways must needs be open before the eyes of the Lord. One black sheep is soon espied, although in company with many; that is, taken with the first cast of the eye; its different colour still betrays it. I say, therefore, a church and a profession are not places where the workers of iniquity may hide themselves from God, that seeks for fruit: "My vineyard," saith God, "which is mine, is before me." (Sol. Song viii. 12.)

"And he came and sought fruit thereon, AND FOUND NONE."

Barren fig-tree, hearken; the continual non-bearing of fruit is a dreadful sign that thou art come to a dreadful end, as the winding up of this parable concludeth.

"And found none." None at all, or none to God's liking; for when he saith, "He came seeking fruit thereon," he means "fruit meet for God," (Heb. vi.) pleasant fruit, fruit good and sweet. Alas! it is not any fruit will serve; bad fruit is counted none: "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." (Matt. iii. 10.)

First. There is a fruit among professors that withers, and so never comes to be ripe; a fruit that is smitten in the growth, and comes not to maturity; and this is reckoned no fruit. This fruit those professors bear that have many fair beginnings or blossoms; that make many fair offers of repentance and amendment; that begin to pray, to resolve, and to break off their sins by righteousness, but stop at those beginnings, and bring no fruit forth to perfection. This man's fruit is withered, wrinkled, smitten fruit, and is in effect no fruit at all.

Second. There is a hasty fruit, such as is the "corn upon the house-top," (Ps. cxxix. 6;) or that which springs up on the dunghill, that runs up suddenly, violently, with great stalks and big show, and yet at last proves empty of kernel. This fruit is to be found in those professors that on a sudden are so awakened, so convinced, and so affected with their condition that they shake the whole family, the endship, the whole town. For a while they cry hastily, vehemently, dolefully, mournfully, and yet all is but a pang, an agony, a

fit; they bring not forth fruit with patience. These are called those hasty fruits, "that shall be a fading flower." (Isa. xxviii. 4.)

Third. There is a fruit that is vile and ill-tasted, (Jer. xxiv.) how long soever it be in growing; the root is dried, and cannot convey a sufficiency of sap to the branches to ripen the fruit. These are the fruits of such professors whose hearts are estranged from communion with the Holy Ghost, whose fruit groweth from themselves, from their parts, gifts, strength of wit, natural or moral principles. These, notwithstanding they bring forth fruit, are called empty vines, such as bring not forth fruit to God. "Their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb." (Hos. ix. 16.)

Fourth. There is a fruit that is wild; "I looked for grapes, and it brought forth wild grapes." (Isa. v. 4.) I observe, that as there are trees and herbs that are wholly right and noble, fit indeed for the vineyard; so there are also their semblance, but wild, not right, but ignoble. There is the grape, and the wild grape; the vine, and the wild vine; the rose and canker-rose; flowers, and wild flowers; the apple, and the wild apple, which we call the crab. Now, fruit from these wild things, however they may please the children to play with, yet the prudent and grave count them of little or no value. There are also in the world a generation of professors, that, notwithstanding their profession, are wild by nature; yea, such as were never cut out, or off, from the wild olive-tree, nor never yet planted into the good olive-tree. Now, these can bring nothing forth but wild olive-berries, they cannot bring forth fruit unto God. Such are all those that have lightly taken up a profession, and crept into the vineyard without a new birth, and the blessing of regeneration.

Fifth. There is also untimely fruit: "Even as a fig-tree casteth her untimely figs," (Rev. vi. 13;) fruit out of season, and so no fruit to God's liking. There are two sorts of professors subject to bring forth untimely fruit: 1. They that bring forth fruit too soon; 2. They that bring forth fruit too late.

1. They that bring forth too soon. They are such as at present receive the word with joy; and anon, before they have root downwards, they thrust forth upwards; but having not root, when the sun ariseth, they are smitten, and miserably die without fruit. These professors are those light and inconsiderate ones that think nothing but peace will attend the gospel; and so anon rejoice at the tidings, without foreseeing the evil. Wherefore, when the evil comes, being unarmed, and so not able to stand any longer, they die, and are withered, and bring forth no fruit: "He that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by they are offended." (Matt.

xiii. 20, 21.) There is, in Isa. xxviii. 4, mention made of some, "whose glorious beauty shall be a fading flower," because it is fruit before summer. Both these are untimely fruit.

2. They also bring forth untimely fruit that stay till the season is over. God will have his fruit in his season; I say, he will receive them of such men as shall render them to him in their season. (Matt. xxi. 41.) The missing of the season is dangerous; staying till the door is shut is dangerous. (Matt. xxv. 10, 11.) Many there be that come not till the flood of God's anger is raised, and too deep for them to wade through, "Surely in the floods of great waters they shall not come nigh unto him." (Ps. xxxiii. 6.) Esau's *afterwards* is fearful: "For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." (Heb. xii. 17.)

So the children of Israel, they brought to God the fruits of obedience too late; their "Lo, we be here," (Numb. xiv. 40—42), came too late. Their "We will go up," (ver. 40—44), came too late. The Lord had sworn (Matt. xxv. 10; xxvii. 5,) before, "that they should not possess the land." All these are such as bring forth untimely fruit. (Heb. xii. 17. Luke xiii. 25—27.) It is the hard hap of the reprobate to do all things too late; to be sensible of his want of grace too late; to be sorry for sin too late; to seek repentance too late; to ask for mercy, and to desire to go to glory, too late.

Thus you see, that fruit smitten in the growth, that withereth, and that comes not to maturity, is no fruit; that hasty fruit, such as the "corn upon the house-top," (Ps. cxix. 6,) withereth also before it groweth up, and is no fruit; that the fruit that is vile and ill-tasted is no fruit; that wild fruit, wild grapes, (Rev. vi.) are no fruit; that untimely fruit, such as comes too soon, or that comes too late, such as come not in their season, are no fruit.

"And he came and sought fruit thereon, and found none."

Nothing will do but fruit, (Matt. xxi. 34;) he looked for grapes. When the time of fruit drew near, he sent his servants to the husbandmen, that they might receive the fruit of it.

Quest. But what fruit doth God expect?

Ans. Good fruit. "Every tree that bringeth not forth good fruit, is hewn down." (Matt. vii. 19.) Now, before the fruit can be good the tree must be good; for good fruit makes not a good tree, "but a good tree bringeth forth good fruit. Do men gather grapes of thorns, or figs of thistles?" A man must be good, else he can bring forth no good fruit; he must have righteousness imputed, that he may stand good in God's sight from the curse of his law; he must have a principle of righteousness in his soul, else how should he bring forth good fruits? and hence it is, that a Chris-

man's fruits are called, (Gal. v. 22, 23,) "the fruits of the Spirit, the fruits of righteousness, which are by Jesus Christ." (Phil. i. 11.) The fruits of the Spirit, therefore the Spirit must be there; the fruits of righteousness, therefore righteousness must first be there. But to particularize in a few things briefly:

First. God expecteth fruit that will answer, and be worthy of the repentance which thou feignest thyself to have. Every one in a profession, and that hath crowded into the vineyard, pretendeth to repentance; now of every such soul God expecteth that the fruits of repentance be found to attend them. Matt. iii. 8: "Bring forth fruit therefore meet for repentance," or answerable to thy profession of the doctrine of repentance. Barren fig-tree, seeing thou art a professor, and art got into the vineyard, thou standest before the Lord of the vineyard as one of the trees of the garden; wherefore he looketh for fruit from thee, as from the rest of the trees in the vineyard; fruit, I say, and such as may declare thee in heart and life one that hath made sound profession of repentance. By thy profession thou hast said, I am sensible of the evil of sin. Now, then, live such a life as declares that thou art sensible of the evil of sin. By thy profession thou hast said, "I am sorry for my sin;" why, then, live such a life as may declare this sorrow. By thy profession thou hast said, "I am ashamed of my sin," (Ps. xxxviii. 18;) yea, but live such a life, that men by that may "see thy shame for sin." (Jer. xxxi. 19.) By thy profession thou sayest, I have turned from, left off, and am become an enemy to every appearance of evil. (1 Thess. v. 22.) Ah! but doth thy life and conversation declare thee to be such an one? Take heed, barren fig-tree, lest thy life should give thy profession the lie. I say again, take heed, for God himself will come for fruit: "And he sought fruit thereon."

You have some professors that are only saints before men, when they are abroad, but are devils and vipers at home; saints by profession, but devils by practice; saints in word, but sinners in heart and life. These men may have the profession, but they want the fruits that become repentance.

Barren fig-tree, can it be imagined that those that paint themselves, did ever repent of their pride? or that those that pursue this world did ever repent of their covetousness? or that those that walk with wanton eyes, did ever repent of their fleshly lusts? Where, barren fig-tree, is the fruit of these people's repentance? Nay, do they not rather declare to the world that they have repented of their profession? Their fruits look as if they had. Their pride saith, they have repented of their humility. Their covetousness declareth, that they are weary of depending upon God; and doth not thy wanton actions declare that thou abhorrest chastity? Where is thy fruit, barren fig-tree? Repentance is not only a sorrow, and a shame for, but a turning from sin to God. (Heb. vi. 1.) It is called "repentance from dead

works." Hast thou that godly sorrow that worketh "repentance to salvation, never to be repented of?" (2 Cor. vii. 10.) How dost thou show thy carefulness, and clearing of thyself; thy indignation against sin; thy fear of offending; thy vehement desire to walk with God; thy zeal for his name and glory in the world? And what revenge hast thou in thy heart against every thought of disobedience?

But where is the fruit of this repentance? Where is thy watching, thy fasting, thy praying against the remainders of corruption? Where is thy self-abhorrence, thy blushing before God for the sin that is yet behind? Where is thy tenderness of the name of God and his ways? Where is thy self-denial and contentment? How dost thou show before men the truth of thy turning to God? Hast thou "renounced the hidden things of dishonesty, not walking in craftiness?" (2 Cor. iv. 2.) Canst thou commend thyself "to every man's conscience in the sight of God?"

Second. God expecteth fruit that shall answer that faith which thou makest profession of. The professor that is got into the vineyard of God, doth feign that he hath the faith, the faith most holy, the faith of God's elect. Ah! but where are thy fruits, barren fig-tree? The faith of the Romans was "spoken of throughout the whole world," (Rom. i. 8;) and the Thessalonians' faith grew exceedingly. (2 Thess. i. 3.)

Thou professes to believe thou hast a share in another world; hast thou let go this, barren fig-tree? Thou professes thou believest in Christ; is he the joy and life of thy soul? Yea, what conformity unto him, to his sorrows and sufferings? What resemblance hath his crying, and groaning, and bleeding, and dying, wrought in thee? Dost thou "bear in thy body the dying of the Lord Jesus?" and is also the life of Jesus "made manifest in thy mortal body?" (2 Cor. iv. 10, 11.) Barren fig-tree, "show me thy faith by thy works." "Show out of a good conversation thy works with meekness of wisdom." (Gal. iii. 13.) What fruit, barren fig-tree, what degree of heart-holiness? for faith purifies the heart. (Acts xv. 9.) What love to the Lord Jesus? for "faith worketh by love." (Gal. v. 6.)

Third. God expecteth fruits according to the seasons of grace thou art under, according to the rain that cometh upon thee. Perhaps thou art planted in a good soil, by great waters, that thou mightest bring forth branches, and bear fruit; that thou mightest be a goodly vine or fig-tree. Shall he not, therefore, seek for fruit, for fruit answerable to the means? Barren fig-tree, God expects it, and will find it too, if ever he bless thee. "For the earth which drinketh in the rain that comes oft upon it, and bringeth forth herbs meet for him by whom it is dressed, receives blessing from God: but that which beareth thorns and briars is rejected, and is high unto cursing, whose end is to be burned." (Heb. vi. 7, 8.)

Barren soul, how many flowers of grace, how many dews from heaven, how many times have the

silver streams of the city of God run gliding by thy roots, to cause thee to bring forth fruit! These showers and streams, and the drops that hang upon thy boughs, will all be accounted for; and will they not testify against thee, that thou oughtest of right to be burned? Hear, and tremble, oh thou barren professor! Fruits that become thy profession of the gospel, the God of heaven expecteth. The gospel hath in it the forgiveness of sins, the kingdom of heaven, and eternal life; but what fruit hath thy profession of a belief of these things put forth in thy heart and life? Hast thou given thyself to the Lord; and is all that thou hast to be ventured for his name in this world? Dost thou walk like one that is bought with a price, "even with the price of precious blood?"

Fourth. The fruit that God expecteth is such as is meet for himself, fruit that may glorify God. God's trees are trees of righteousness, the planting of the Lord, that he may be glorified; fruit that tasteth of heaven, abundance of such fruit. For "herein," saith Christ, "is my Father glorified, that ye bring forth such fruit," (John xv. 8;) fruits of all kinds, new and old. The fruits of the Spirit are in all goodness, and righteousness, and truth. Fruits before the world, fruits before the saints, fruits before God, fruits before angels.

Oh, my brethren, "what manner of persons ought we to be," who have subscribed to the Lord, and have called ourselves by the name of Israel? "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (Isa. xlv. 5.) Barren fig-tree, hast thou subscribed, hast thou called thyself by the name of Jacob, and surnamed thyself by the name of Israel? All this thou pretendest to, who art got into the vineyard, who art placed among the trees of the garden of God. God doth therefore look for such fruit as is worthy of his name, as is meet for him; as the Apostle saith, "we should walk worthy of God," that is, so as we may show in every place that the presence of God is with us, his fear in us, and his majesty and authority upon our actions. Fruits meet for him, such a dependence upon him, such trust in his word, such satisfaction in his presence, such a trusting of him with all my concerns, and such delight in the enjoyment of him, that may demonstrate that his fear is in my heart, that my soul is wrapped up in his things, and that my body, and soul, and estate, and all, are in truth, through his grace, at his dispose, fruit meet for him. Hearty thanks, and blessing God for Jesus Christ, for his good word, for his free grace, for the discovery of himself in Christ to the soul, secret longing after another world, fruit meet for him. Liberality to the poor saints, to the poor world; a life in word and deed exemplary; a patient and quiet enduring of all things, till I have done and suffered the whole will of God, which he hath appointed for me. "That on the good ground, are

they which in honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke viii. 15.) This is bringing forth fruit unto God; having our "fruit unto holiness, and our end everlasting life." (Rom. vii. 4; vi. 22; xiv. 8.)

Fifth. The Lord expects fruit becoming the vineyard of God. "The vineyard," saith he, (Isa. v. 1), "is a very fruitful hill;" witness the fruit brought forth in all ages. The most barren trees that ever grew in the wood of this world, when planted in this vineyard by the God of heaven, what fruit to Godward have they brought forth! "Abel offered the more excellent sacrifice." (Heb. xi. 4.) "Enoch walked with God three hundred years." (ver. 5.) "Noah, by his life of faith, condemned the world, and became heir of the righteousness which is by faith." (ver. 7.) "Abraham left his country, and went out after God, not knowing whither he went." (ver. 8.) Moses left a kingdom, and ran the hazard of the wrath of the king, for the love he had to God and Christ. What shall I say of them who had trials, not accepting deliverance, that they might obtain a better resurrection? (Heb. xi. 35—37.) "They were stoned; they were sawn asunder; were tempted; were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." Peter left his father, ship and nets. (Matt. iv. 18, 19.) Paul turned off from the feet of Gamaliel. Men brought their goods and possessions, the price of them, and cast it down at the Apostle's feet, (Acts xix. 18—20;) and others brought their books together, and burnt them—curious books, though they were worth fifty thousand pieces of silver. I could add, how many willingly offered themselves in all ages, and their all, for the worthy name of the Lord Jesus, to be racked, starved, hanged, burned, drowned, pulled in pieces, and a thousand calamities. Barren fig-tree, the vineyard of God hath been a fruitful place. What dost thou there? What dost thou bear? God expects fruit according to, or becoming the soil of the vineyard.

Sixth. The fruit which God expecteth is such as becometh God's husbandry and labour. The vineyard is God's husbandry or tillage. "I am the vine," saith Christ, "and my Father is the husbandman." (John xv. 1.) And again, (1 Cor. iii. 9.) "Ye are God's husbandry, ye are God's building." The vineyard, God fences it, God gathereth out the stones, God builds the tower, and the winepress in the midst thereof. Here is labour, here is protection, here is removing of hindrances, here is convenient purgation, and all that there might be fruit.

Barren fig-tree, what fruit hast thou? Hast thou fruit becoming the care of God, the protection of God, the wisdom of God, the patience and husbandry of God? It is the fruit of the vineyard that is either the shame or the praise of the husbandman. "I went by the field of the slothful," saith Solomon, "and by the vineyard of the man

void of understanding ; and lo, it was grown over with thorns, and nettles had covered the face thereof." Prov. xxxiv. 30—32.)

Barren fig-tree, if men should make a judgment of the care, and pains, and labour of God in his church, by the fruit that thou bringest forth, what might they say? Is he not slothful, is he not careless, is he not without discretion? Oh, thy thorns, thy nettles, thy barren heart and barren life, is a continual provocation to the eyes of his glory, as likewise a dishonour to the glory of his grace!

Barren fig-tree, hast thou heard all these things? I will add yet one more.

"And he came and sought fruit thereon."

The question is not now, What thou thinkest of thyself, nor what all the people of God think of thee; but what thou shalt be found in that day, when God shall search thy boughs for fruit. When Sodom was to be searched for righteous men, God would not, in that matter, trust his faithful servant Abraham; but still, as Abraham interceded, God answered, "If I find fifty, or forty and five there, I will not destroy the city." (Gen. xviii. 20—28.) Barren fig-tree, what sayest thou? God will come down to see, God will make search for fruit himself.

"And he came and sought fruit thereon; and found none. Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?" These words are the effects of God's search into the boughs of a barren fig-tree; he sought fruit, and found none, none to his liking, none pleasant and good. Therefore, first, he complains of the want thereof to the dresser, calls him to come, and see, and take notice of the tree; then signifieth his pleasure. He will have it removed, taken away, cut down from cumbering the ground.

Observe; the barren fig-tree is the object of God's displeasure; God cannot bear with a fruitless professor.

"THEN said he," &c.

"Then," after this provocation; then, after he had sought and found no fruit, then. This word "then" doth show us a kind of an inward disquietness; as he saith also in another place, upon a like provocation: "Then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." (Deut. xxix. 18—20.)

"Then," intimateth that he was now come to a point, to a resolution what to do with this fig-tree. "Then said he to the dresser of this vineyard," that is, to Jesus Christ, "Behold;" as much as to say, Come hither; here is a fig-tree in my vineyard, here is a professor in my church, that is barren, that beareth no fruit.

Observe; however the barren professor thinks of himself on earth, the Lord cries out in heaven against him. (Isa. v. 5.) "And now go to, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down."

"Behold, THESE THREE YEARS I come seeking fruit," &c.

Observe; "these three years." God cries out that his patience is abused, that his forbearance is abused. Behold, these three years I have waited, forborne; these three years I have deferred mine anger: "Therefore will I stretch out mine hand against thee, and destroy thee. I am weary with repenting." (Jer. xv. 6.)

"These three years." Observe; God layeth up all the time; I say, a remembrance of all the time that a barren fig-tree, or a fruitless professor, misspendeth in this world. As he saith also of Israel of old, "Forty years long was I grieved with this generation." (Ps. xciv. 10.)

"These three years," &c. These three seasons. Observe; God remembers how many seasons thou hast misspent: for "these three years" signify so many seasons. "And when the time of fruit drew nigh," that is, about the season they begin to be ripe, or that according to the season might so have been. Barren fig-tree, thou hast had time, seasons, sermons, ministers, afflictions, judgments, mercies, and what not? and yet hast not been fruitful. Thou hast had awakenings, reproofs, threatenings, comforts, and yet hast not been fruitful; thou hast had patterns, examples, citations, provocations, and yet hast not been fruitful. Well, God hath laid up thy three years with himself. He remembers every time, every season, every sermon, every minister, affliction, judgment, mercy, awakening, pattern, example, citation, provocation; he remembers all. As he said of Israel of old, "They have tempted me these ten times, and have not hearkened to my voice." (Numb. xiv. 22.) And again, "I remember all their wickedness." (Hos. vii. 2.)

"These three years," &c. He seeks for the fruit of every season. He will not that any of his sermons, ministers, afflictions, judgments, or mercies, should be lost, or stand for insignificant things; he will have according to the benefit bestowed. (2 Chron. xxxii. 24, 25. Ezek. xiv. 23.) He hath not done without a cause all that he hath done, and therefore he looketh for fruit. Look to it, barren fig-tree.

"I came SEEKING fruit."

Observe; this word "seeking" signifies a narrow search: for when a man seeks for fruit on a tree, he goes round it, and round it, now looking into this bough, and then into that; he peeps into the inmost boughs, and the lowermost boughs, if perhaps fruit may be thereon. Barren fig-tree, God will look into all thy boughs; he will be with

thee in thy bed-fruits, thy midnight-fruits, thy closet-fruits, thy family-fruits, thy conversation-fruits, to see if there be any among all these that are fit for or worthy of the name of the God of heaven. "He sees what the children of Israel do in the dark." (Ezek. viii. 12.) "All things are open unto the eyes of him with whom we have to do." (Heb. iv. 12, 13.)

"Seeking fruit on this fig-tree."

I told you before, that he keeps in remembrance the times and seasons that the barren professor had wickedly misspent. Now, forasmuch as he also pointeth out the fig-tree, "this fig-tree," it showeth that the barren professor, above all professors, is a continual odium in the eyes of God. This fig-tree, "this man Coniah." (Jer. xxii. 28.) This people draw nigh me with their mouth, but have removed their hearts far from me. God knows who they are among all the thousands of Israel that are the barren and fruitless professors; his lot will fall upon the head of Achan, though he be hid among six hundred thousand men. "And he brought his household, man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken." (Josh. vii. 17, 18.) This is the Achan, this is the fig-tree, this is the barren professor.

There is a man hath a hundred trees in his vineyard, and at the time of the season he walketh into his vineyard to see how the trees flourish; and as he goes, and views, and pries, and observes how they are hanged with fruit, behold he cometh to one where he findeth nought but leaves. Now he makes a stand, looks upon it again and again; he looks also here and there, above and below; and if after all this seeking he finds nothing but leaves thereon, then he begins to cast in his mind how he may know this tree next year, what stands next it, or how far it is off the hedge; but if there be nothing there that may be as a mark to know it by, then he takes his hook, and giveth it a private mark. "And the Lord set a mark upon Cain," (Gen. iv.) saying, Go thy ways, fruitless fig-tree, thou hast spent this season in vain. Yet doth he not cut it down. I will try it another year; may be this was not a hitting season. Therefore he comes again next year, to see if now it have fruit; but as he found it before so he finds it now, barren, barren, every year barren: he looks again, but finds no fruit. Now he begins to have second thoughts. How! neither hit last year nor this? Surely the barrenness is not in the season, sure the fault is in the tree; however, I will spare it this year also, but will give it a second mark; and, it may be, he toucheth it with a hot iron, because he begins to be angry.

Well, at the third season he comes again for fruit, but the third year is like the first and second, no fruit yet; it only cumbereth the ground. What now must be done with this fig-tree? Why, the Lord will lop its boughs with terror; yea, the

thickets of those professors with iron. I have waited, saith God, these three years; I have missed of fruit these three years; it hath been a cumber-ground these three years; cut it down. Precept hath been upon precept, and line upon line, one year after another, for these three years, but no fruit can be seen; I find none. Fetch out the axe! I am sure this is the fig-tree, I know it from the first year, barrenness was its sign then, barrenness is its sign now—make it fit for the fire. "Behold, the axe is laid to the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. iii. 10.)

Observe, my brethren, God's heart cannot stand towards a barren fig-tree. You know thus it is with yourselves. If you have a tree in your orchard, or vineyard, that doth only cumber the ground, you cannot look upon that tree with pleasure, with complacency and delight. No; if you do but go by it, if you do but cast your eye upon it; yea, if you do but think of that tree, you threaten it in your heart, saying, I will hew thee down shortly, I will to the fire with thee shortly; and it is in vain for any to think of persuading of you to show favour to the barren fig-tree; and if they should persuade, your answer is irresistible, "It yields me no profit, it takes up room, and doth no good; a better may grow in its room."

"Cut it down."

Thus, when the godly among the Jews, (Jer. xiv. 17,) made prayers that rebellious Israel might not be cast out of the vineyard, what saith the answer of God? Jer. xv. 1: "Though Moses and Samuel stood before me, yet could not my mind be towards this people; wherefore cast them out of my presence, and let them go forth."

What a resolution is here! Moses and Samuel could do almost anything with God in prayer. How many times did Moses by prayer turn away God's judgments from even Pharaoh himself! yea, how many times did he by prayer preserve Israel when in the wilderness, (Ps. cvi. 23,) from the anger and wrath of God! Samuel is reckoned excellent this way, yea, so excellent, that when Israel had done that fearful thing as to reject the Lord, and choose them another king, (1 Sam. xii.) he prayed, and the Lord spared and forgave them. But yet neither Moses nor Samuel can save a barren fig-tree. No; though Moses and Samuel stood before me, that is, pleading, arguing, interceding, supplicating, and beseeching, yet could they not incline mine heart to this people.

"Cut it down."

Ay, but, Lord, it is a fig-tree, a fig-tree! If it was a thorn, or a bramble, or a thistle, the matter would not be much; but it is a fig-tree, or a vine. Well, but mark the answer of God. Ezek. xv. 2, 3: "Son of man, What is the vine-tree more than any tree, or than a branch that is among the trees of the forest? Shall wood be taken

thereof to do any work? or will men take a pin of it to hang any vessel thereon?" If trees that are set, or planted for fruit, bring not forth that fruit, there is betwixt them and the trees of the forest no betterment at all, unless the betterment lieth in the trees of the wood, for they are fit to build withal; but a fig-tree, or a vine, if they bring not forth fruit, yea, good fruit, they are fit for nothing at all, but to be cut down, and prepared for the fire: and so the prophet goes on, "Behold, it is cast into the fire for fuel." If it serve not for fruit, it will serve for fuel, and so "the fire devoureth both the ends of it, and the middle of it is burnt."

Ay, but these fig-trees and vines are church members, inhabitants of Jerusalem. So was the fig-tree mentioned in the text. But what answer hath God prepared for these objections? Why, (ver. 6, 7,) "Thus saith the Lord God, As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem; and I will set my face against them, they shall go out from one fire, and another fire shall devour them."

"Cut it down."

The woman that delighteth in her garden, if she have a slip there, suppose, if it was fruitful, she would not take five pounds for it, yet if it bear no fruit, if it wither, and dwindle, and die, and turn cumber-ground only, it may not stand in her garden. Gardens and vineyards are places for fruit; for fruit, according to the nature of the plant, or flowers. Suppose such a slip as I told you of before should be in your garden, and there die, would you let it abide in your garden? No; away with it, away with it. The woman comes into her garden towards the spring, where first she gives it a slight cast with her eye, then she sets to gathering out the weeds, and nettles, and stones; takes a besom, and sweeps the walks; this done, she falls to prying into her herbs and slips, to see if they live, to see if they are likely to grow. Now, if she comes to one that is dead, that she is confident will not grow, up she pulls that, and makes to the heap of rubbish with it, where she despitously casts it down, and valueth it no more than a nettle, or a weed, or than the dust she hath swept out of her walks. Yea, if any that see her should say, Why do you so? the answer is ready, It is dead, it is dead at root; if I had let it stand, it would but have cumbered the ground. The strange slips, and also the dead ones, they must be "a heap in the day of grief, and of desperate sorrow." (Isa. xvii. 10, 11.)

"Cut it down."

There are two manners of cutting down:

First. When a man is cast out of the vineyard.

Second. When a man is cast out of the world.

First. When a man is cast out of the vineyard. And that is done two ways: 1. By an immediate hand of God. 2. By the church's due execution of the laws and censures which Christ for that purpose hath left with his church.

Second. When a man is cast out of the world. This is the meaning of that in Matt. xviii. 1 Cor. v., and that in 1 Tim. i. 20, upon which now I shall not

1. God cuts down the barren fig-tree by an immediate hand, smiting his roots, blasting his branches, and so takes him away from among his people. "Every branch," saith Christ, "that beareth not fruit in me, he," my Father, "taketh away." (John xv. 2.) He taketh him out of the church, he taketh him away from the godly. There are two things by which God taketh the barren professor from among the children of God: (1.) Strong delusions. (2.) Open profaneness.

(1.) By strong delusions; such as beguile the soul with damnable doctrines, that swerve from faith and godliness. (Isa. lxvi. 3, 4.) "They have chosen their own ways," saith God, "and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them." I will smite them with blindness, and hardness of heart, and failing of eyes; and will also suffer the tempter to tempt and effect his hellish designs upon them. "God will send them strong delusions, that they may believe a lie: that they all may be damned who believe not the truth, but had pleasure in unrighteousness." (2 Thess. x. 10—12.)

(2.) Sometimes God takes away a barren professor by open profaneness. There is one hath taken up a profession of that worthy name, the Lord Jesus Christ; but this profession is but a cloak; he secretly practiseth wickedness. He is a glutton, a drunkard, or covetous, or unclean. Well, saith God, I will loose the reins of this professor; I will give him up to his vile affections; I will loose the reins of his lust before him; he shall be entangled with his beastly lusts; he shall be overcome of ungodly company. Thus they that turn aside to their own crooked ways, (Ps. cxxv. 5,) "the Lord shall lead them forth with the workers of iniquity." This is God's hand immediately; God is now dealing with this man himself. Barren fig-tree, hearken! Thou art crowded into a profession, art got among the godly, and there art a scandal to the holy and glorious gospel; but withal so cunning, that, like the sons of Zeruiah, thou art too hard for the church; she knows not how to deal with thee. Well, saith God, I will deal with that man myself, "I will answer that man myself." He that sets up his idols in his heart, and puts the stumbling-block of his iniquity before his face, and yet comes and appears before me, "I will set my face against that man, and will make him a sign and a proverb; and I will cut him off from the midst of my people; and he shall know that I am the Lord." (Ezek. xiv. 7, 8.) But,

2. God doth sometimes cut down the barren fig-tree by the church, by the church's due execution of the laws and censures which Christ for that purpose hath left with his church. This is the meaning of that in Matt. xviii. 1 Cor. v., and that in 1 Tim. i. 20, upon which now I shall not

enlarge. But which way soever God dealeth with thee, oh, thou barren fig-tree, whether by himself immediately, or by his church, it amounts to one and the same: for if timely repentance prevent not, the end of that soul is damnation. They are blasted and withered, and gathered by men, God's enemies; and at last, being cast into the fire, burning must be their end: "That which beareth briars and thorns is nigh unto cursing, whose end is to be burned." (Heb. vi. 8.)

Second. Again; sometimes by "Cut it down," God means, cast it out of the world. Thus he cut down Nadab and Abihu, when he burned them up with fire from heaven. (Numb. xvi. 31—33.) Thus he cut down Korah, Dathan, and Abiram, when he made the earth to swallow them up. Thus he cut down Saul, (1 Sam. xxxi. 4,) when he gave him up to fall upon the edge of his own sword, and died. Thus he cut down Ananias, with Sapphira his wife, when he struck them down dead in the midst of the congregation. (Acts v. 5, 10.) I might here also discourse of Absalom, Ahitophel, and Judas, who were all three hanged: the first by God's revenging hand, the others were given up of God to be their own executioners. These were barren and unprofitable fig-trees, such as God took no pleasure in, therefore he commanded to cut them down. The Psalmist saith, "He shall take them away as with a whirlwind, both living, and in his wrath." (Ps. lviii. 9.)

Barren fig-tree, hearken! God calls for the axe, his sword; bring it hither. Here is a barren professor. "Cut him down, why cumbereth he the ground?"

"Why cumbereth it the ground?"

By these words the Lord suggesteth reasons of his displeasure against the barren fig-tree; it cumbereth the ground. The Holy Ghost doth not only take an argument from its barrenness, but because it is a cumber-ground, therefore cut it down; wherefore it must needs be a provocation. 1. Because, as much as in him lieth, he disappointeth the design of God in planting his vineyard: "I looked that it should bring forth fruit." 2. It hath also abused his patience, his long-suffering, his three years' patience. 3. It hath also abused his labour, his pains, his care, and providence of protection and preservation: for he hedges his vineyard, and walls it about. Cumber-ground, all these things thou abusest. He waters his vineyard, and looks to it night and day; but all these things thou hast abused.

Further: there are other reasons of God's displeasure; as, 1. A cumber-ground is a very mock and reproach of religion, a mock and reproach to the ways of God, to the people of God, to the word of God, and to the name of religion. It is expected of all hands, that all the trees in the garden of God should be fruitful. God expects fruit, the church expects fruit, the world, even the world, concludes, that professors should be fruitful in good works; I

say, the very world expecteth that professors should be better than themselves. But, barren fig-tree, thou disappointest all. Nay, hast thou not learned the wicked ones thy ways? Hast thou not learned them to be more wicked by thy example? but that is by the bye. Barren fig-tree, thou hast disappointed others, and must be disappointed thyself: "Cut it down, why cumbereth it the ground?"

2. The barren fig-tree takes up the room where a better might stand; I say, it takes up the room, it keeps, so long as it stands where it doth, a fruitful tree out of that place, and therefore it must be cut down. Barren fig-tree, dost thou hear? Because the Jews stood fruitless in the vineyard, therefore saith God, (Matt. xxi. 33—41,) "The kingdom of heaven shall be taken from you," and shall be given to a nation that shall render him their fruits in their season. The Jews, for their barrenness, were cut down, and more fruitful people put in their room. As Samuel also said to barren Saul, (1 Sam. xv. 28,) "The Lord hath rent the kingdom from thee, and hath given it to thy neighbour that is better than thou." The unprofitable servant must be cast out, must be cut down. (Matt. xxv. 27.)

Cumber-ground, how many hopeful, inclinable, forward people, hast thou, by thy fruitless and unprofitable life, kept out of the vineyard of God? For thy sake have the people stumbled at religion; by thy life have they been kept from the love of their own salvation. Thou hast been also a means of hardening others, and of quenching and killing weak beginnings. Well, barren fig-tree, look to thyself, thou wilt not go to heaven thyself, and them that would thou hinderest; thou must not always cumber the ground, nor always hinder the salvation of others. Thou shalt be cut down, and another shall be planted in thy room.

3. The cumber-ground is a sucker; he draws away the heart and nourishment from the other trees. Were the cumber-ground cut down, the others would be more fruitful; he draws away that fatness of the ground to himself that would make the others more hearty and fruitful. "One sinner destroyeth much good." (Eccles. ix. 18.)

The cumber-ground is a very drone in the hive, that eats up the honey that should feed the labouring bee; he is a thief in the candle, that wasteth the tallow, but giveth no light; he is the unsavoury salt, that is fit for nought but the dunghill. Look to it, barren fig-tree!

"And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down." (ver. viii. 9.)

These are the words of the dresser of the vineyard, who, I told you, is Jesus Christ, for he made intercession for the transgressors. And they contain a petition presented to an offended justice, praying that a little more time and patience might

be exercised towards the barren cumber-ground fig-tree.

In this petition there are six things considerable: 1. That justice might be deferred. Oh, that justice might be deferred. "Lord, let it alone," &c., a while longer. 2. Here is time prefixed, as a space to try if more means will cure a barren fig-tree. "Lord, let it alone this year also." 3. The means to help it are propounded, "until I shall dig about it, and dung it." 4. Here is also an insinuation of a supposition, that by thus doing God's expectation may be answered: "and if it bear fruit, well." 5. Here is a supposition that the barren fig-tree may yet abide barren, when Christ hath done what he will unto it: "and if it bear fruit," &c. 6. Here is at last a resolution, that if thou continue barren, hewing days will come upon thee: "and if it bear fruit, well; and if not, then after that thou shalt cut it down."

But to proceed according to my former method, by way of exposition.

"Lord, let it alone this year also."

Here is astonishing grace indeed! astonishing grace, I say, that the Lord Jesus should concern himself with a barren fig-tree; that he should step in to stop the blow from a barren fig-tree; True, he stopped the blow but for a time; but why did he stop it at all? Why did not he fetch out the axe? Why did he not do execution? Why did not he cut it down? Barren fig-tree, it is well for thee that there is a Jesus at God's right hand, a Jesus of that largeness of bowels, as to have compassion for a barren fig-tree, else justice had never let thee alone to cumber the ground as thou hast done. When Israel also had sinned against God, down they had gone, but that Moses stood in the breach. (Exod. xxxii. 10.) "Let me alone," said God to him, "that I may consume them in a moment, and I will make of thee a great nation." Barren fig-tree, dost thou hear? Thou knowest not how oft the hand of Divine justice hath been up to strike, and how many years since thou hadst been cut down, had not Jesus caught hold of his Father's axe. Let me alone, let me fetch my blow; or, "Cut it down, why cumbereth it the ground?" Wilt thou not hear yet, barren fig-tree? Wilt thou provoke still? Thou hast wearied men, and provoked the justice of God! And "wilt thou weary my God also?" (Isa. vii. 13.)

"Lord, let it alone this year."

Lord, a little longer! let us not lose a soul for want of means. I will try; I will see if I can make it fruitful; I will not beg a long life, nor that it might still be barren, and so provoke thee. I beg, for the sake of the soul, the immortal soul, Lord, spare it one year only, one year longer, this year also. If I do any good to it, it will be in little time. Thou shalt not be over-wearied with waiting; one year, and then.

Barren fig-tree, dost thou hear what a striving

there is between the Vine-dresser and the Husbandman for thy life? "Cut it down," says one; "Lord, spare it," saith the other. It is a cumber-ground, saith the Father. One year longer, prays the Son: "Let it alone this year also."

"Till I shall dig about it, and dung it."

The Lord Jesus by these words supposeth two things, as causes of the want of fruit in a barren fig-tree; and two things he supposeth as a remedy.

The things that are a cause of want of fruit are, 1. It is earth-bound. Lord, the fig-tree is earth-bound. 2. A want of warmer means, of fatter means. Wherefore accordingly he propoundeth, (1.) To loosen the earth; to dig about it. (2.) And then to supply it with dung: "To dig about it, and dung it."

"Lord, let it alone this year also, until I shall dig about it." I doubt it is too much ground-bound. The love of this world, and the deceitfulness of riches, (Luke xiv.,) lie too close to the roots of the heart of this professor. The love of riches, the love of honours, the love of pleasures, are the thorns that choke the word. (1 John ii. 15, 16.) "For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, are not of the Father," but enmity to God; how then, where these things bind up the heart, can there be fruit brought forth to God? Barren fig-tree, see how the Lord Jesus, by these very words, suggesteth the cause of thy fruitlessness of soul. The things of this world lie too close to thy heart; the earth with its things have bound up thy roots; thou art an earth-bound soul, thou art wrapped up in thick clay. "If any man love the world, the love of the Father is not in him;" how then can he be fruitful in the vineyard? This kept Judas from the fruit of caring for the poor. (John xii. 6.) This kept Demas from the fruit of self-denial. (2 Tim. iv. 10.) And this kept Ananias and Sapphira his wife from the goodly fruit of sincerity and truth. (Acts v. 5, 10.) What shall I say? These are "foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil." (1 Tim. vi. 9.) How then can good fruit grow from such a root, the root of all evil? "Which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows." It is an evil root, nay, it is the root of all evil. How then can the professor that hath such a root, or a root wrapped up in such earthly things as the lusts, and pleasures, and vanities of this world, bring forth fruit to God?

"Till I shall dig about it."

Lord, I will loose his roots, I will dig up this earth, I will lay his roots bare; my hand shall be upon him by sickness, by disappointments, by cross providences; I will dig about him until he stands shaking and tottering, until he be ready to fall; then, if ever, he will seek to take faster hold.

Thus, I say, deals the Lord Jesus oftentimes with the barren professor; he diggeth about him, he smiteth one blow at his heart, another blow at his lusts, a third at his pleasures, a fourth at his comforts, another at his self-conceitedness. Thus he diggeth about him; this is the way to take bad earth from his roots, and to loosen his roots from the earth. Barren fig-tree, see here the care, the love, the labour, and way, which the Lord Jesus, the dresser of the vineyard, is fain to take with thee, if haply thou mayest be made fruitful.

"Till I shall dig about it, and DUNG it."

As the earth, by binding the roots too closely, may hinder the tree's being fruitful, so the want of better means may be also a cause thereof. And this is more than intimated by the dresser of the vineyard; "Until I shall dig about it, and dung it." I will supply it with a more fruitful ministry, with a warmer word; I will give them pastors after mine own heart; I will dung them. You know dung is a more warm, more fat, more hearty and succouring matter than is commonly the place in which trees are planted.

"I will dig about it, and dung it." I will bring it under an heart-awakening ministry; the means of grace shall be fat and good. I will also visit it with heart-awakening, heart-warming, heart-encouraging considerations; I will apply warm dung to his roots; I will strive with him by my Spirit, and give him some tastes of the heavenly gift, and the power of the world to come. I am loth to lose him for want of digging. "Lord, let it alone this year also, until I shall dig about it, and dung it."

"And if it bear fruit, WELL."

And if the fruit of all my labour doth make this fig-tree fruitful, I shall count my time, my labour, and means, well bestowed upon it; and thou also, O my God, shalt be therewith much delighted; for thou art gracious and merciful, and repentest thee of the evil which thou threatenest to bring upon a people. These words, therefore, inform us, that if a barren fig-tree, a barren professor, shall now at last bring forth fruit to God, it shall go well with that professor, it shall go well with that poor soul. His former barrenness, his former tempting of God, his abuse of God's patience and long-suffering, his mispending year after year, shall now be all forgiven him. Yea, God the Father, and our Lord Jesus Christ, will now pass by and forget all, and say, "Well done," at the last. When I say to the wicked, O wicked man, thou shalt surely die; if he then do that which is lawful and right, if he walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. (Ezek. xxxiii.)

Barren fig-tree, dost thou hear? the axe is laid to thy roots, the Lord Jesus prays God to spare thee. Hath he been digging about thee? Hath he been dunging of thee? O barren fig-tree, now thou art come to the point; if thou shalt now be-

come good, if thou shalt, after a gracious manner, suck in the gospel-dung, and if thou shalt bring forth fruit unto God, well; but if not, the fire is the last! Fruit, or the fire; fruit, or the fire, barren fig-tree: "If it bear fruit, well."

"And if not, THEN after that thou shalt cut it down."

"And if not," &c. The Lord Jesus, by this "if," giveth us to understand that there is a generation of professors in the world that are incurable, that will not, that cannot repent, nor be profited by the means of grace; a generation, I say, that will retain a profession, but will not bring forth fruit; a generation that will wear out the patience of God, time and tide, threatenings and intercessions, judgments and mercies, and after all will be unfruitful. Oh the desperate wickedness that is in thy heart! Barren professor, dost thou hear? the Lord Jesus stands yet in doubt about thee; there is an "if" stands yet in the way. I say, the Lord Jesus stands yet in doubt about thee, whether or no at last thou wilt be good; whether he may not labour in vain; whether his digging and dunging will come to more than lost labour: "I gave her space to repent, and she repented not." (Rev. ii. 21.) I digged about it, I dunged it; I gained time, and supplied it with means; but I laboured here in vain, and spent my strength for nought and in vain. Dost thou hear, barren fig-tree? there is yet a question, Whether it will be well with thy soul at last?

"And if not, THEN after that thou shalt cut it down."

There is nothing more exasperating to the mind of a man, than to find all his kindness and favour slighted; neither is the Lord Jesus so provoked with any thing as when sinners abuse his means of grace: if it be barren and fruitless under my gospel; if it turn my grace into wantonness, if after digging and dunging, and waiting, it yet remain unfruitful, I will let thee cut it down.

Gospel means, applied, is the last remedy for a barren professor; if the gospel, if the grace of the gospel, will not do, there can be nothing expected, but cut it down. "Then after that thou shalt cut it down." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Therefore your houses are left unto you desolate." (Matt. xxiii. 37, 38.) Yet it cannot be but that this Lord Jesus, who at first did put a stop to the execution of his Father's justice, because he desired to try more means with the fig-tree; I say, it cannot be, but that a heart so full of compassion as his is should be touched, to behold this professor must now be cut down. (Luke xix. 41, 42.) "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes."

"After that, thou shalt cut it down."

When Christ giveth thee over, there is no intercessor or mediator, no more sacrifice for sin; all is gone but judgment, but the axe, but "a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." (Heb. x. 26, 27.)

Barren fig-tree, take heed that thou comest not to these last words, for these words are a give up, a cast-up, a cast-up of a cast-away; "After that, thou shalt cut it down." They are as much as if Christ had said, Father, I begged for more time for this barren professor; I begged until I should dig about it, and dung it. But now, Father, the time is out, the year is ended, the summer is ended, and no good done. I have also tried with my means, with the gospel. I have digged about it; I have laid also the fat and hearty dung of the gospel to it, but all comes to nothing. Father, I deliver up this professor to thee again; I have done, I have done all; I have done praying and endeavouring; I will hold the head of thine axe no longer. Take him into the hands of justice, do justice, do the law, I will never beg for him more. "After that, thou shalt cut it down." "Woe unto them when I depart from them." (Hos. ix. 12.) Now is this professor left naked indeed; naked to God, naked to Satan, naked to sin, naked to the law, naked to death, naked to hell, naked to judgment, and naked to the gripes of a guilty conscience, and to the torment of that worm that never dies, and to that fire that never shall be quenched. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. xii. 25.)

From this brief pass through this parable, you have these two general observations: First. That even then when the justice of God cries out, "I cannot endure to wait on this barren professor any longer;" then Jesus Christ intercedes for a little more patience, and a little more striving with this professor, if possible he may make him a fruitful professor: "Lord, let it alone this year also, until I shall dig about it, and dung it; and if it bear fruit, well." &c. Second. There are some professors whose day of grace will end with, Cut it down, with judgment; when Christ, by his means, hath been used for their salvation.

First. The first of these observations I shall pass, and not meddle at all therewith; but shall briefly speak to the

Second, to wit, That there are some professors, whose day of grace will end with, Cut it down, with judgment; when Christ, by his means, hath been used for their salvation.

This the Apostle showeth in that third chapter of his epistle to the Hebrews; where he tells us, that the people of the Jews, after a forty years' patience, and endeavour to do them good by the

means appointed for that purpose, their end was to be cut down, or excluded the land of promise, for their final incredulity: "So we see they could not enter in, because of unbelief." "Wherefore," saith he, "I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways; so I swear in my wrath, They shall not enter into my rest." As who should say, I would they should have entered in, and for that purpose I brought them out of Egypt, led them through the sea, and taught them in the wilderness, but they did not answer my work nor designs in that matter; wherefore they shall not, I swear they shall not: "I swear in my wrath, they should not enter into my rest." Here is cutting down with judgment! So, again, he saith, "As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world." (Heb. iv. 4, 5.) This word "if" is the same with "they shall not" in the chapter before. And where he saith, "Although the works were finished from the foundation of the world," he giveth us to understand, that what preparations soever are made for the salvation of sinners, and of how long continuance soever they are, yet the God-tempting, God-provoking, and fruitless professor is like to go without a share therein, "although the works were finished from the foundation of the world." "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." (Jude 5, 6.) Here is an instance to purpose, an instance of men and angels: men saved out of the land of Egypt, and in their journey towards Canaan, the type of heaven, cut down; angels created and placed in the heavens in great estate and principality; yet both these, because unfruitful to God in their places, were cut down; the men destroyed by God, for so saith the text; and the "angels reserved in everlasting chains under darkness, to the judgment of the great day."

Now, in my handling of this point I shall discourse of the cutting down, or the judgment here denounced, as it respecteth the doing of it by God's hand immediately, and that too with respect to his casting them out of the world, and not as it respecteth an act of the church, &c. And as to this cutting down, or judgment, it must be concluded that it cannot be before the day of grace be past with the fig-tree; but according to the observation, there are some professors whose day of grace will end with, "Cut it down;" and according to the words of the text, "Then," after that, "thou shalt cut it down." "After that," that is, after all my attempts and endeavours to make it fruitful; after I have left it, given it over, done with it, and

have resolved to bestow no more days of grace, opportunities of grace, and means of grace upon it, then, "after that," thou shalt cut it down.

Besides, the giving up of the fig-tree is before the execution. Execution is not always presently upon the sentence given; for after that a convenient time is thought on, and then is cutting down. And so it is here in the text. The decree, that he shall perish, is gathered from its continuing fruitless quite through the last year, from its continuing fruitless at the end of all endeavours. But cutting down is not yet, for that comes with an afterward: "Then, after that, thou shalt cut it down."

So then, that I may orderly proceed with the observation, I must lay down these two propositions.

PROP. I. That the day of grace ends with some men before God takes them out of this world. And,

PROP. II. The death, or cutting down of such men, will be dreadful. For this "Cut it down," when it is understood in the largest sense, as here indeed it ought, it showeth, not only the wrath of God against a man's life in this world, but his wrath against him, body and soul; and is as much as to say, Cut him off from all the privileges and benefits that come by grace, both in this world and that which is to come. But to proceed:

I. The day of grace ends with some men before God taketh them out of the world. I shall give you some instances of this, and so go on to the last proposition.

First. I shall instance Cain. Cain was a professor, (Gen. iv. 3,) a sacrificer, a worshipper of God; yea, the first worshipper that we read of after the fall; but his grapes were wild ones, (Gen. iv. 5—8;) his works were evil; he did not do what he did from true gospel-motives; therefore God disallowed his work. At this his countenance falls; wherefore he envies his brother, disputes him, takes his opportunity, and kills him. Now in that day that he did this act were the heavens closed up against him; and that himself did smartingly and fearfully feel, when God made inquisition for the blood of Abel: "And now cursed," said God, "shalt thou be from the earth; which hath opened her mouth to receive thy brother's blood from thy hand," &c. "And Cain said, My punishment is greater than I can bear." Mine iniquity is greater than that it may be forgiven. "Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid." (Gen. iv. 11—14.) Now thou art cursed, saith God. Thou hast driven me out this day, saith Cain, and from thy face shall I be hid; I shall never more have hope in thee, smile from thee, nor expect mercy at thy hand. Thus, therefore, Cain's day of grace ended; and the heavens, with God's own heart, were shut up against him; yet after this he lived long. (Gen. iv. 10.) Cutting down was not come yet; after this he lived to

marry a wife, (ver. 17,) to beget a cursed brood, to build a city, and what else I know not; all which could not be quickly done. Wherefore Cain might live after the day of grace was past with him several hundreds of years.

Second. I shall instance Ishmael. Ishmael was a professor, was brought up in Abraham's family, and was circumcised at thirteen years of age. (Gen. xvi. 12; xvii. 25, 26.) But he was the son of the bond-woman; he brought not forth good fruit; he was a wild professor. For all his religion, he would scoff at those that were better than himself. Well, upon a day his brother Isaac was weaned, at which time his father made a feast, and rejoiced before the Lord, for that he had given him the promised son; at this Ishmael mocked them, their son, and godly rejoicing. Then came the Spirit of God upon Sarah, and she cried, Cast him out, "cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, with Isaac." (Gen. xxi. 10.) Now Paul to the Galatians, (ch. iv. 29—31,) makes this casting out to be, not only a casting out of Abraham's family, but a casting out also from a lot with the saints in heaven. Also Moses giveth us a notable proof thereof, in saying that when he died he was gathered to his people, his people by his mother's side, for he was reckoned from her, the son of Hagar, the son of the bond-woman. (Gen. xxv. 17.) Now she came of the Egyptians. So that he was gathered when he died, notwithstanding his profession, to the place that Pharaoh and his host were gathered to, who were drowned in the Red Sea; these were his people, and he was of them, both by nature and disposition, by persecuting as they did. (Gen. xxi. 9.) But now, when did the day of grace end with this man? Observe, and I will show you. Ishmael was thirteen years old when he was circumcised, and then was Abraham ninety years old and nine. (Gen. xvii. 24—26.) The next year Isaac was born; so that Ishmael was now fourteen years of age. Now when Isaac was weaned, (suppose he sucked four years), by that account the day of grace must be ended with Ishmael by that time he was eighteen years old. (Gen. xxv. 12, &c.) For that day he mocked, that day it was said, Cast him out, and of that casting out the Apostle makes what I have said. Beware, ye young barren professors. Now Ishmael lived a hundred and nineteen years after this, in great tranquillity and honour with men. After this he also begat twelve princes, even after his day of grace was past.

Third. I shall instance Esau. (Gen. xxv. 27, &c.) Esau also was a professor; he was born unto Isaac, and circumcised according to the custom. But Esau was a gamesome professor, a huntsman, a man of the field; also he was wedded to his hists, which he did also venture to keep, rather than the birthright. Well, upon a day, when he came from hunting, and was faint, he sold his

birthright to Jacob his brother. Now the birthright, in those days, had the promise and blessing annexed to it. Yea, they were so entailed in this, that the one could not go without the other; wherefore the Apostle's caution is here of weight. (Heb. xii. 16, 17 :) "Take heed," saith he, "lest there be among you a fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright; for ye know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Now, the ending of Esau's day of grace is to be reckoned from his selling of his birthright; for there the Apostle points it, lest there be among you any that, like Esau, sells his birthright: for then goes hence the blessing also.

But Esau sold his birthright long before his death. Twenty years after this, Jacob was with Laban, (Gen. xxxi. 41; xxxii. 4.) and when he returned home his brother Esau met him. Further; after this, when Jacob dwelt again some time with his father, then Jacob and Esau buried him. I suppose he might live above forty, yea, for aught I know, above fourscore years after he had sold his birthright, and so, consequently, had put himself out of the grace of God. (Gen. xxxv. 28, 29.)

Three things I would further note upon these three professors.

1. Cain, an angry professor; Ishmael, a mocking one; Esau, a lustful gamesome one. Three symptoms of a barren professor. For he that can be angry, and that can mock, and that can indulge his lusts, cannot bring forth fruit to God.

2. The day of grace ended with these professors at that time when they committed some grievous sin. Cain's, when he killed his brother; Ishmael's, when he mocked at Isaac, &c.; and Esau's, when, out of love to his lusts, he despised and sold his birthright. Beware, barren professor! thou mayest do that in half a quarter of an hour, from the evil of which thou mayest not be delivered for ever and ever!

3. Yet these three, after their day of grace was over, lived better lives, as to outward things, than ever they did before. Cain, after this, was lord of a city. (Gen. iv. 17.) Ishmael was, after this, father of twelve princes. (Gen. xxv. 16.) And Esau, after this, told his brother, "I have enough, my brother; keep that thou hast to thyself." (Gen. xxxiii. 8, 9.) Ease and peace, and a prosperous life in outwards, is no sign of the favour of God to a barren and fruitless professor; but rather of his wrath, that thereby he may be capable to treasure up more wrath against the day of wrath, and revelation of the righteous judgment of God. Let this much serve for the proof of the first proposition, namely, That the day of grace ends with some men before God takes them out of this world.

Now, then, to show you by some signs how you

may know that the day of grace is ended, or near to ending with the barren professor; and after that thou shalt cut it down. He that hath stood it out against God, and that hath withstood all those means for fruit that God hath used for the making of him, if it might have been, a fruitful tree in his garden, he is in this danger; and this, indeed, is the sum of the parable. The fig-tree here mentioned was blessed with the application of means, had time allowed it to receive the nourishment; but it outstood, withstood, overstood, all, all that the husbandman did, all that the vine-dresser did.

SIGNS OF BEING PAST GRACE.

But a little distinctly to particularize in four or five particulars:—

First sign. The day of grace is like to be past when a professor hath withstood, abused, and worn out God's patience; then he is in danger; this is a provocation; then God cries, "Cut it down." There are some men that steal into a profession, nobody knows how, even as this fig-tree was brought into the vineyard by other hands than God's; and there they abide lifeless, graceless, careless, and without any good conscience to God at all. Perhaps they came in for the leaves, for a trade, for credit, for a blind; or it may be, to stifle and choke the checks and grinding pangs of an awakened and disquieted conscience. Now, having obtained their purpose, like the sinner of Sion, they are at ease and secure, saying, like Agag, (1 Sam. xv. 32,) "Surely the bitterness of death is past;" I am well, shall be saved, and go to heaven. Thus in these vain conceits they spend a year, two, or three; not remembering that at every season of grace, and at every opportunity of the gospel, the Lord comes seeking fruit. Well, sinner, well, barren fig-tree, this is but a coarse beginning: God comes for fruit.

What have I here? saith God; what a fig-tree is this, that hath stood this year in my vineyard, and brought me forth no fruit? I will cry unto him, Professor, barren fig-tree, be fruitful! I look for fruit, I expect fruit, I must have fruit, therefore bethink thyself. At these the professor pauses; but these are words, not blows, therefore off goes this consideration from the heart. When God comes the next year, he finds him still as he was, a barren, fruitless, cumber-ground. And now again he complains, Here are two years gone, and no fruit appears; well, I will defer mine anger: "For my name sake," (Isa. xlvi. 9,) "I will defer mine anger, for my praise I will refrain from thee, that I cut thee not off," as yet. I will wait, I will yet wait to be gracious. But this helps not, this hath not the least influence on the barren fig-tree. Tush, saith he, here is no threatening; God is merciful, he will defer his anger, (Isa. xxx. 18;) he waits to be gracious, I am not yet afraid. Oh, how ungodly men, that are at unawares crept into the vineyard, how do they turn the grace of our

God into lasciviousness! Well, he comes the third year for fruit, as he did before, but still he finds but a barren fig-tree; no fruit. Now, he cries out again, O thou dresser of my vineyard, come hither; here is a fig-tree hath stood these three years in my vineyard, and hath at every season disappointed my expectation, for I have looked for fruit in vain; "Cut it down," my patience is worn out, I shall wait on this fig-tree no longer.

And now he begins to shake the fig-tree with his threatenings: Fetch out the axe! Now, the axe is death, death therefore is called for. Death, come, smite me this fig-tree. And withal the Lord shakes this sinner, and whirls him upon a sick-bed, saying, Take him, death, he hath abused my patience and forbearance, not remembering that it should have led him to repentance, and to the fruits thereof. Death, fetch away this fig-tree to the fire, fetch this barren professor to hell. At this, death comes with grim looks into the chamber, yea, and hell follows with him to the bedside, and both stare this professor in the face, yea, begin to lay hands upon him, one smiting him with pains in his body, with head-ache, heart-ache, back-ache, shortness of breath, fainting qualms, trembling of joints, stopping at the chest, and almost all the symptoms of a man past all recovery. Now, while death is thus tormenting the body, hell is doing with the mind and conscience, striking them with its pains, casting sparks of fire in thither, wounding with sorrows and fears of everlasting damnation the spirit of this poor creature. And now he begins to bethink himself, and to cry to God for mercy; Lord, spare me! Lord, spare me! Nay, saith God, you have been a provocation to me these three years. How many times have you spent in vain? How many sermons and other mercies did I of my patience afford you? but to no purpose at all. Take him, death. Oh, good Lord, saith the sinner, spare me but this once; raise me but this once. Indeed I have been a barren professor, and have stood to no purpose at all in thy vineyard. But spare! oh, spare this one time, I beseech thee, and I will be better. Away, away, you will not; I have tried you these three years already; you are naught; if I should recover you again, you would be as bad as you were before. And all this talk is while death stands by. The sinner cries again, Good Lord, try me this once, let me get up again this once, and see if I do not mend. But will you promise me to mend? Yes, indeed, Lord, and vow it too; I will never be so bad again, I will be better. Well, saith God, death, let this professor alone for this time; I will try him a while longer; he hath promised, he hath vowed that he will amend his ways. It may be he will mind to keep his promises. Vows are solemn things; it may be he may fear to break his vows. Arise from off thy bed. And now God lays down his axe. At this the poor creature is very thankful, praises God,

and fawns upon him; shows as if he did it heartily, and calls to others to thank him too. He therefore riseth, as one would think, to be a new creature indeed. But by that he hath put on his clothes, is come down from his bed, and ventured into the yard or shop, and there sees how all things are gone to sixes and sevens, he begins to have second thoughts, and says to his folks, What have you all been doing? How are all things out of order? I am I cannot tell what behind-hand. One may see if a man be but a little to a side, that you have neither wisdom nor prudence to order things. And now, instead of seeking to spend the rest of his time to God, he doubleth his diligence after this world. Alas! all must not be lost; we must have provident care. And thus, quite forgetting the sorrows of death, the pains of hell, the promises and vows which he made to God to be better; because judgment was not now speedily executed, therefore the heart of this poor creature is fully set in him to do evil.

These things proving ineffectual, God takes hold of his axe again, sends death to a wife, to a child, to his cattle, "Your young men have I slain, and taken away your horses." (Amos iv. 10.) I will blast him, cross him, disappoint him, and cast him down, and will set myself against him in all that he putteth his hand unto. At this the poor barren professor cries out again, Lord, I have sinned; spare me once more, I beseech thee. Oh take not away the desire of mine eyes; spare my children, bless me in my labours, and I will mend and be better. No, saith God, you lied to me last time, I will trust you in this no longer; and withal he tumbleth the wife, the child, the estate, into a grave. And then returns to his place, till this professor more unfeignedly acknowledgeth his offence. (Hos. v. 14, 15.)

At this the poor creature is afflicted and distressed, rends his clothes, and begins to call the breaking of his promise and vows to mind; he mourns and prays, and, like Ahab, awhile walks softly at the remembrance of the justness of the hand of God upon him. And now he renews his promises; Lord, try me this one time more, take off thy hand and see; they go far that never turn. Well, God spareth him again, sets down his axe again. "Many times he did deliver them, but they provoked him with their counsels, and were brought low for their iniquities." (Ps. cvi. 43.) Now they seem to be thankful again, and are as if they were resolved to be godly indeed. Now they read, they pray, they go to meetings, and seem to be serious a pretty while, but at last they forget. Their lusts prick them, suitable temptations present themselves; wherefore they turn to their own crooked ways again. (Ps. lxxviii. 34, 36.) "When he slew them, then they sought him, and returned early after God;" "nevertheless they did flatter him with their mouth, and lied unto him with their tongue."

Yet again: the Lord will not leave this pro-

fessor, but will take up his axe again, and will put him under a more heart-searching ministry, a ministry that shall search him, and turn him over and over; a ministry that shall meet with him, as Elijah met with Ahab, in all his acts of wickedness, and now the axe is laid to the roots of the trees. Besides, this ministry doth not only search the heart, but presenteth the sinner with the golden rays of the glorious gospel; now is Christ Jesus set forth evidently, now is grace displayed sweetly; now, now are the promises broken like boxes of ointment, to the perfuming of the whole room. But, alas! there is yet no fruit on this fig-tree. While his heart is searching, he wrangles; while the glorious grace of the gospel is unveiling, this professor wags and is wanton, gathers up some scraps thereof, "tastes the good word of God, and the power of the world to come;" "drinketh in the rain that comes oft upon him," (Heb. vi. 3—8); but bringeth not forth fruit meet for him whose gospel it is; takes no heed to walk in the law of the Lord God of Israel with all his heart, (2 Kings x. 31;) but counteth that the glory of the gospel consisteth in talk and show, and that our obedience thereto is a matter of speculation; that good works lie in good words, and if they can finely talk, they think they bravely please God. They think the kingdom of God consisteth only in word, not in power; and thus proveth ineffectual this fourth means also.

Well, now the axe begins to be heaved higher, for now indeed God is ready to smite the sinner; yet before he will strike the stroke, he will try one way more at last, and if that misseth, down goes the fig-tree. Now this last way is to tug and strive with this professor by his Spirit. Wherefore the Spirit of the Lord is now come to him; but not always to strive with man. (Gen. vi. 3.) Yet a while he will strive with him, he will awaken, he will convince, he will call to remembrance former sins, former judgments, the breach of former vows and promises, the misspending of former days; he will also present persuasive arguments, encouraging promises, dreadful judgments, the shortness of time to repent in; and that there is hope if he come. Further, he will show him the certainty of death, and of the judgment to come; yea, he will pull and strive with this sinner; but behold the mischief now lies here, here is tugging and striving on both sides. The Spirit convinces, the man turns a deaf ear to God; the Spirit saith, Receive my instruction and live, but the man pulls away his shoulder; the Spirit shows him whither he is going, but the man closeth his eyes against it; the Spirit offereth violence, the man strives and resists; they have "done despite unto the Spirit of grace." (Heb. x. 29.) The Spirit parleyeth a second time, and urgeth reasons of a new nature, but the sinner answereth, No, I have loved strangers, and after them I will go. (Amos iv. 6—12.) At this God's fury comes up into his face: now he comes out of his holy place,

and is terrible; now he sweareth in his wrath, they shall never enter into his rest. (Ezek. xxiv. 13.) I exercised towards you my patience, yet you have not turned unto me, saith the Lord. I smote you in your person, in your relations, in your estate, yet you have not returned unto me, saith the Lord. "In thy filthiness is lewdness, because I have purged thee, and thou wast not purged; thou shalt not be purged from thy filthiness any more, till I cause my fury to rest upon thee: "Cut it down, why doth it cumber the ground?"

The second sign that such a professor is almost, if not quite, past grace, is, when God hath given him over, or lets him alone, and suffers him to do any thing, and that without control, helpeth him not either in works of holiness, or in straits and difficulties. "Ephraim is joined to idols; let him alone." (Hos. iv. 17.) Woe be to them when I depart from them. "I will laugh at their calamities, and will mock when their fear cometh." (Prov. i. 24—29.)

Barren fig-tree, thou hast heretofore been digged about, and dunged; God's mattock hath heretofore been at thy roots; gospel-dung hath heretofore been applied to thee; thou hast heretofore been strove with, convinced, awakened, made to taste and see, and cry, Oh, the blessedness! Thou hast heretofore been met with under the word; thy heart hath melted, thy spirit hath fallen, thy soul hath trembled, and thou hast felt something of the power of the gospel. But thou hast sinned, thou hast provoked the eyes of his glory, thy iniquity is found to be hateful; and now perhaps God hath left thee, given thee up, and lets thee alone. Heretofore thou wast tender; thy conscience startled at the temptation to wickedness, for thou wert taken off from "the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ," (2 Pet. ii. 20—22;) but that very vomit that once thou wert turned from, now thou lapest up, with the dog in the proverb, again; and that very mire that once thou seemedst to be washed from, in that very mire thou now art fumbling afresh. But to particularize, there are three signs of a man's being given over of God.

1. When he is let alone in sinning, when the reins of his lusts are loosed, and he given up to them: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness." (Rom. i. 28, 29.) Seest thou a man that heretofore had the knowledge of God, and that had some awe of Majesty upon him: I say, seest thou such an one, sporting himself in his own deceivings, (Rom. i. 30, 31,) turning the grace of our God into lasciviousness, and walking after his own ungodly lusts? His "judgment now of a long time lingereth not, and his damnation slumbereth not." (2 Pet. ii. 13.) Dost thou hear, barren professor? It is astonishing to see how those that once seemed sons of the morning, and

were making preparations for eternal life, now, at last, for the rottenness of their hearts, by the just judgment of God, to be permitted, being past feeling, to give "themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. iv. 18, 19.) A great number of such were in the first gospel-days; against whom Peter, and Jude, and John, pronounce the heavy judgment of God. Peter and Jude couple them with the fallen angels, (2 Pet. ii. 3—8;) and John forbids that prayer be made for them, because that is happened unto them that hath happened to the fallen angels that fell, (Jude 5, 6,) who, for forsaking their first state, and for leaving "their own habitation," are "reserved in chains under everlasting darkness, unto the judgment of the great day." Barren fig-tree, dost thou hear? 1. These are beyond all mercy. 2. These are beyond all promises. 3. These are beyond all hopes of repentance. 4. These have no intercessor, nor any more share in a sacrifice for sin. 5. For these there remains nothing but a fearful looking for of judgment. 6. Wherefore these are the true fugitives and vagabonds, that being left of God, of Christ; of grace, and of the promise, and beyond all hope, wander and straggle to and fro, even as the devil, their associate, until their time shall come to die, or until they descend in battle and perish!

2. Wherefore they are let alone in hearing. If these at any time come under the word, there is for them no God, no savour of the means of grace, no stirrings of heart, no pity for themselves, no love to their own salvation. Let them look on this hand or that, there they see such effects of the word in others as produce signs of repentance, and love to God and his Christ. These men only have their backs bowed down alway. (Rom. xi. 10.) These men only have the spirit of slumber, eyes that they should not see, and ears that they should not hear, to this very day. (Eccles. viii. 10.) Wherefore, as they go to the place of the Holy, so they come from the place of the Holy, and soon are forgotten in the place where they so did. Only they reap this damage, "They treasure up wrath against the day of wrath, and revelation of the righteous judgment of God." (Rom. ii. 3, 5.) Look to it, barren professor!

3. If he be visited after the common way of mankind, either with sickness, distress, or any kind of calamity, still no God appeareth, no sanctifying hand of God, no special mercy is mixed with the affliction. But he falls sick, and grows well, like the beast; or is under distress, as Saul, who when he was engaged by the Philistines, was forsaken and left of God. (1 Sam. xxviii. 4—6.) "And the Philistines gathered themselves together, and came and pitched in Shunem, and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him no more, neither by

dreams, nor by Urim, nor by prophets." The Lord answered him no more; he had done with him, cast him off, and rejected him, and left him to stand and fall with his sins, by himself. But of this more in the conclusion: therefore I here forbear.

4. These men may go whither they will, do what they will; they may range from opinion to opinion, from notion to notion, from sect to sect, but are steadfast nowhere; they are left to their own uncertainties; they have not grace to establish their hearts; and though some of them have boasted themselves of this liberty, yet Jude calls them wandering stars, to whom is reserved the blackness of darkness for ever. (Jude 13.) They are left, as I told you before, to be fugitives and vagabonds in the earth, to wander every where, but to abide nowhere, until they shall descend to their own place. (Acts i. 25,) with Cain and Judas, men of the same fate with themselves.

A *third sign* that such a professor is quite past grace is, when his heart is grown so hard, so stony, and impenetrable, that nothing will pierce it. Barren fig-tree, dost thou consider? a hard and impenitent heart is the curse of God! A heart that cannot repent, is instead of all plagues at once; and hence it is that God said of Pharaoh, (Exod. ix. 14,) when he spake of delivering him up in the greatness of his anger, "I will at this time," saith he, "send all my plagues upon thy heart."

To some men that have grievously sinned under a profession of the gospel, God giveth this token of his displeasure; they are denied the power of repentance, their heart is bound, they cannot repent; it is impossible that they should ever repent, should they live a thousand years. It is impossible for those fall-aways to be renewed again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame. (Heb. vi. 4, 6.) Now, to have the heart so hardened, so judicially hardened, this is as a bar put in by the Lord God against the salvation of this sinner. This was the burden of Spira's complaint: "I cannot do it; oh, now I cannot do it!"

This man sees what he hath done, what should help him, and what will become of him, yet he cannot repent. He pulled away his shoulder before, he shut up his eyes before, and in that very posture God left him, and so he stands to this very day. I have had a fancy that Lot's wife, when she was turned into a pillar of salt, (Gen. xix. 26,) stood yet looking over her shoulder, or else with her face towards Sodom; as the judgment caught her, so it bound her, and left her a monument of God's anger to after generations.

We read of some that are seared with a hot iron, and that are past feeling; for so seared persons in seared parts are. Their conscience is seared. (1 Tim. iv. 2.) The conscience is the thing that must be touched with feeling, fear, and remorse, if ever any good be done with the sinner. How then can any good be done to those whose

conscience is worse than that, that is, fast asleep in sin? (Eph. iv. 19.) For that conscience that is fast asleep may yet be effectually awakened and saved; but that conscience that is seared, dried, as it were, into a cinder, can never have sense, feeling, or the least regret in this world. Barren fig-tree, hearken; judicial hardening is dreadful. There is a difference betwixt that hardness of heart that is incident to all men, and that which comes upon some as a signal or special judgment of God. And although all kinds of hardness of heart, in some sense, may be called a judgment, yet to be hardened with this second kind, is a judgment peculiar only to them that perish; a hardness that is sent as a punishment for the abuse of light received, for a reward of apostasy. This judicial hardness is discovered from that which is incident to all men, in these particulars:

1. It is a hardness that comes after some great light received, because of some great sin committed against that light, and the grace that gave it. Such hardness as Pharaoh had, after the Lord had wrought wondrously before him; such hardness as the Gentiles had, a hardness which darkened the heart, a hardness which made their minds reprobate. This hardness is also the same with that the Hebrews are cautioned to beware of, (Heb. iii. 7, &c.), a hardness that is caused by unbelief, and a departing from the living God; a hardness completed through the deceitfulness of sin. Such as that in the provocation, of whom God sware, that they should not enter into his rest. It was this kind of hardness, also, that both Cain, and Ishmael, and Esau, were hardened with, after they had committed their great transgressions.

2. It is the greatest kind of hardness; and hence they are said to be harder than a rock, (Jer. v. 3,) or than an adamant, (Zech. vii. 12;) that is, harder than flint; so hard, that nothing can enter.

3. It is a hardness given in much anger, and that to bind the soul up in an impossibility of repentance.

4. It is a hardness, therefore, which is incurable, of which a man must die and be damned. Barren professor, hearken to this!

A *fourth sign* that such a professor is quite past grace, is, when he fortifies his hard heart against the tenor of God's word. (Job ix. 4, &c.) This is called hardening themselves against God, and turning of the Spirit against them. As thus, when, after a profession of faith in the Lord Jesus, and of the doctrine that is according to godliness, they shall embolden themselves in courses of sin, by promising themselves that they shall have life and salvation notwithstanding. Barren professor, hearken to this! This man is called, (Deut. xxix. 18,) a root that beareth gall and wormwood, or a poisonous herb, such an one as is abominated of God, yea, the abhorred of his soul. For this man saith, (ver. 19.) "I shall have peace, though I walk in the imagination or stubbornness of my

heart, to add drunkenness to thirst;" an opinion flat against the whole word of God, yea, against the very nature of God himself. Wherefore he adds, (Deut. xix. 20.) "Then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in God's book shall lie upon him, and God shall blot out his name from under heaven."

Yea, that man shall not fail to be effectually destroyed, saith the text, (ver. 21.) "The Lord shall separate that man unto evil, out of all the tribes of Israel, according to all the curses of the covenant." He shall separate him unto evil; he shall give him up, he shall leave him to his heart; he shall separate him to that or those that will assuredly be too hard for him.

Now this judgment is much effected when God hath given a man up unto Satan, and hath given Satan leave, without fail, to complete his destruction; I say, when God hath given Satan leave effectually to complete his destruction; for all that are delivered up unto Satan have not, nor do not come to this end. But that is the man whom God shall separate to evil, and shall leave in the hands of Satan, to complete without fail his destruction.

Thus he served Ahab, a man that sold himself to work wickedness in the sight of the Lord. (1 Kings xxi. 25.) "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so." (1 Kings xxii. 20—22.) 'Thou shalt persuade him, and prevail; do thy will, I leave him in thy hand, go forth, and do so.

Wherefore, in these judgments the Lord doth much concern himself for the management thereof, because of the provocation wherewith they have provoked him. This is the man whose ruin he contriveth, and bringeth to pass by his own contrivance: "I will choose their delusions" for them; "I will bring their fears upon them." (Isa. lxvi. 4.) I will choose their devices, or the wickednesses that their hearts are contriving of. I, even I, will cause them to be accepted of, and delightful to them. But who are they that must thus be feared? Why, those among professors that have chosen their own ways, those whose soul delighteth in their abominations.

Because they received not the love of the truth, that they might be saved; for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

"God shall send them." It is a great word. Yea, God shall send them strong delusions; delu-

sions that shall do, that shall make them believe a lie. Why so? "That they all might be damned," every one of them, "who believe not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 10-12.)

There is nothing more provoking to the Lord than for a man to promise when God threateneth; for a man to be light of conceit that he shall be safe, and yet to be more wicked than in former days; this man's soul abhorreth the truth of God; no marvel, therefore, if God's soul abhorreth him; he hath invented a way contrary to God to bring about his own salvation; no marvel, therefore, if God invent a way to bring about this man's damnation: and seeing that these rebels are at this point, we shall have peace; God will see whose word shall stand, his or theirs.

A fifth sign of a man being past grace, is, when he shall at this scoff, and inwardly grin, and fret against the Lord, secretly purposing to continue his course, and put all to the venture, despising the messengers of the Lord. "He that despised Moses's law, died without mercy; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" &c. (Heb. x. 28.) Wherefore, against these despisers God hath set himself, and foretold, that they shall not believe, but perish; "Behold, ye despisers, and wonder, and perish; for I work a work in your days which ye shall in no wise believe, though a man declare it unto you." (Acts xiii. 41.)

Thus far we have treated of the barren fig-tree, or fruitless professor, with some signs to know him by; whereto is added also some signs of one who neither will nor can, by any means, be fruitful, but they must miserably perish. Now being come to the time of execution, I shall speak a word to that also: "After that, thou shalt cut it down." Christ at last turns the barren fig-tree over to the justice of God, shakes his hands off him, and gives him up to the fire for his unprofitableness.

"After that, thou shalt cut it down."

Two things are here to be considered:

1. The executioner; thou, the great, the dreadful, the eternal God. These words, therefore, as I have already said, signify that Christ the Mediator, through whom alone salvation comes, and by whom alone execution hath been deferred, now giveth up the soul, forbears to speak one syllable more for him, or to do the least act of grace further, to try for his recovery; but delivereth him up to that fearful dispensation, "to fall into the hands of the living God." (Heb. x. 31.)

2. The second to be considered is, the instrument by which this execution is done, and that is death, compared here to an axe; and forasmuch as the tree is not felled at one blow, therefore the strokes are here continued, till all the blows be struck at it that are requisite for its felling: for

now cutting time, and cutting work, is come; cutting must be his portion till he be cut down. "After that thou shalt cut it down." Death, I say, is the axe, which God often useth, therewith to take the barren fig-tree out of the vineyard, out of a profession, and also out of the world at once. But this axe is now new ground, it cometh well edged to the roots of this barren fig-tree. It hath been whetted by sin, by the law, and by a formal profession, and therefore must and will make deep gashes, not only in the natural life, but in the heart and conscience also of this professor: "The wages of sin is death;" "the sting of death is sin." (1 Cor. xv. 56.) Wherefore death comes not to this man as he doth to saints, muzzled, or without his sting, but with open mouth, in all his strength; yea, he sends his first-born, which is guilt, to devour his strength, and to bring him to the king of terrors. (Job xviii. 13, 14.)

But to give you, in a few particulars, the manner of this man's dying.

1. Now he hath his fruitless fruit beleaguer him round his bed, together with all the bands and legions of his other wickedness. "His own iniquities shall take the wicked himself, and he shall be holden in the cords of his sins." (Prov. v. 22.)

2. Now some terrible discovery of God is made out unto him, to the perplexing and terrifying of his guilty conscience. "God shall cast upon him, and not spare;" and he shall be afraid of that which is high. (Job xxvii. 22.)

3. The dark entry he is to go through will be a sore amazement to him; for "fear shall be in the way," (Eccles. xii. 5;) yea, terrors will take hold on him, when he shall see the yawning jaws of death to gape upon him, and the doors of the shadow of death open to give him passage out of the world. Now, who will meet me in this dark entry! How shall I pass through this dark entry into another world!

4. For by reason of guilt, and a shaking conscience, his life will hang in continual doubt before him, and he shall be afraid day and night, and shall have no assurance of his life. (Deut. xxviii. 66, 67.)

5. Now also want will come up against him; it will come up like an armed man. This is a terrible army to him that is graceless in heart and fruitless in life. This want will continually cry in thine ears, Here is a new birth wanting, a new heart, and a new spirit wanting; here is faith wanting; here is love and repentance wanting; here is the fear of God wanting, and a good conversation wanting: "Thou art weighed in the balance, and art found wanting." (Dan. v. 27.)

6. Together with these stand by the companions of death, death and hell, death and devils, death and endless torment in the everlasting flames of devouring fire. "When God shall come up unto the people, he will invade them with his troops." (Hab. iii. 16.)

But how will this man die? Can his heart now endure, or can his hands be strong? (Ezek. xxii. 14.)

1. God, and Christ, and pity, have left him. Sin against light, against mercy, and the long-suffering of God, is come up against him; his hope and confidence now lie a-dying by him, and his conscience totters and shakes continually within him.

2. Death is at his work, cutting of him down, hewing both bark and heart, both body and soul asunder. The man groans, but death hears him not; he looks ghastly, carefully, dejectedly; he sighs, he sweats, he trembles; death matters nothing.

3. Fearful cogitations haunt him, misgivings, direful apprehensions of God terrify him. Now he hath time to think what the loss of heaven will be, and what the torments of hell will be; now he looks no way, but he is frightened.

4. Now would he live, but may not; he would live, though it were but the life of a bedrid man, but must not. He that cuts him down, sways him, as the feller of wood sways the tottering tree, now

this way, then that; at last a root breaks, a heart-string, an eye-string snaps asunder.

5. And now, could the soul be annihilated, or brought to nothing, how happy would it count itself! but it sees that may not be. Wherefore it is put to a wonderful strait; stay in the body it may not, go out of the body it dares not. Life is going, the blood settles in the flesh, and the lungs being no more able to draw breath through the nostrils, at last out goes the weary trembling soul, which is immediately seized by devils, who lay lurking in every hole in the chamber for that very purpose. His friends take care of the body, wrap it up in the sheet or coffin; but the soul is out of their thought and reach, going down to the chambers of death.

I had thought to have enlarged, but I forbear. God, who teaches man to profit, bless this brief and plain discourse to thy soul, who yet standest a professor in the land of the living, amongst the trees of his garden. Amen.

NOTES.

NOTE 1.—Three years are named, to signify a period sufficiently long to prove both the value set upon the fig-tree, and the caution used before any proposal was made to remove it. Fruit-trees of every kind were viewed as under the guardianship of divine law. This belief of their sanctity was derived from the command given to spare them even in the greatest necessity of war. "When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them, for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life), to employ them in the siege: only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down." (Deut. xx. 19, 20.) Such was the feeling on this subject, that great calamities were supposed to follow the heedless or hasty destruction of any fruit-bearing tree, even though the produce was but small. Thus there was a common saying: "Cut not down the palm which bears a cab of dates." And to the question, "What of the olive?" it was answered, "Cut not down the olive, if it bear but the fourth part of a cab." It was even the lament of a rabbi, "My son Shibeah had not died, had he not cut down a fig-tree before its time."

NOTE 2.—"He doth not say, *He planted a fig-tree, but There was a fig-tree there.*"—This is a somewhat overstrained verbal criticism. The general tenour of the parable shows an anxiety and expectation, on the part of the owner of the vineyard, respecting this fig-tree, inconsistent with the notion that he found it there, as it were, by accident. Had he been unconcerned in the planting of it, he would not have looked, year after year, watching for its progress, and still expecting fruit. The word *planted* cannot be wholly without reference to the care which he exercised, and his subsequent disappointment. It would not have been necessary to introduce such a word to describe the mere existence of a fig-tree in the vineyard; such an appearance of the tree, without the owner's concern in planting it, would have been far more clearly expressed by the simple phrase, "There was a fig-tree there."

NOTE 3.—"For who, say they, have a right to the creatures, if not Christians, if not professors, if not church members?"—Bunyan was well acquainted with the sentiments and language of the Antinomians of his times. His own sect had afforded, in a former age, the most melancholy examples of this species of fanaticism. It was the origin of all the monstrosities of John of Leyden; and the city of

Munster only exhibited, on a small scale, what would have been displayed on the broad stage of all civilized Europe, but for the good sense and vigour, as well as piety, of the reformed churches. The fire, as it raged among the German and Dutch fanatics, had been long put out: but Bunyan had often conversed with men, in whose very gestures, independent of their opinions and actions, his observant eye could discover signs of a spirit ever ready to rekindle the flame. In every age, a certain degree of ignorant enthusiasm, blending with sensuality, will be found prompting the question, "Who have a right to the creatures, if not Christians?" But in no age is such a kind of reasoning adopted by the mere votaries of worldly fashion. Bunyan was not writing according to fact or nature, when he described antinomianism as leading to the lust-provoking fashions of the times, "fizzled foretops and gorgeous apparel." Antinomianism has far more to do with the terrible than with the trivial in the world's corruptions.

NOTE 4.—From the following account of the fig-tree, when healthy and fruitful, bearing, as it seems, some portion of its sweet burden at no more than one season of the year, it is easy to understand how hideous a barren fig-tree must have looked in a noble, fertile vineyard. "The fig-tree blossoms in March, and frequently while the winter fig is still on the tree. Shaw observes that the fig-tree does not properly blossom, or send out flowers; but may rather be said to *shoot out their fruit*, which they do like so many buttons, with their flowers, imperfect as they are, enclosed within them. This shooting out of the fig-tree was considered by the old Jews as a sign that 'summer was nigh at hand.' As it was about the end of March, or in the early part of April, that our Saviour, at the time of the Passover, went to a fig-tree expecting to find fruit thereon, but, finding leaves only, laid his ban upon it, it should be observed, that the fruit appears *before* the leaves, and that to see a tree in leaf, while the season for gathering the figs as ripe had not yet arrived, rendered it a reasonable expectation to find fruit on it, and this it must have had if it had not been barren. The tree, in its native climes, affords three crops of figs. First, there is the *boccore*, or early fig, called in Scripture the first ripe fig. When, according to Shaw, 'the *boccore*' draws nearer to perfection, then the *kermouse*, the summer figs, or *carica*, begin to be formed, although they rarely ripen before August, at which time there appears a third crop, or the winter fig."—*Physical History of Palestine*, ch. vii. p. 127.

PREFATORY REMARKS

ON

SEASONABLE COUNSEL; OR, ADVICE TO SUFFERERS.

THE following treatise affords us some of the best results of Bunyan's natural experience. Whenever written, it was not published till within about four years of his death. The galling recollection of his early distresses had long yielded to the force of a deeper charity. His knowledge of the will of God exercised a more general influence on his views of characters and events; and there was a satisfaction in the patience and quietness thus attained, which he felt would have been an inestimable blessing to him in the darker seasons of his life.

It was this feeling which led him to become the Adviser of Sufferers. He had gone through most of the trials to which the friends of truth and holiness were, in that age, more especially exposed. His ardent and susceptible mind knew how difficult it was, under the pressure of persecution, to exercise Christian graces, or to resolve upon searching, humbly and silently, for topics of consolation, when the thoughts were distracted with resentful passions. He did not enter upon his task as a cold, theoretical instructor. His experience told him how useless much that is commonly addressed to sufferers must prove. He only hoped for success because he knew that the wisdom and charity which had given strength to his own heart, would afford similar support to all who might be persuaded to seek them.

Whatever the cause of distress, the distress itself can only be removed or alleviated by a restoring, or compensating process. The sick man sighs for returning health; the prisoner longs for liberty; a lost fortune must be replaced by another. He who has the power to bestow again that which is lamented, and is moved by pity to exercise his strength, possesses the readiest of means to comfort the sufferer.

But restoration is not the only method of relieving distress. Scarcely a loss, or affliction, can be imagined, for which there may not be discovered a remedy in the way of compensation. The means or power of restoration must be confined to few cases. In sorrows of the deepest kind, not only would omnipotence be required, but omnipotence acting out of its usual course, to bring back the lost treasure. But that which may compensate is to be discovered wherever divine mercy sheds a ray of light. For many evils, it is treasured up among the provisions of nature; and sympathy, guided by wisdom and experience, may often comfort a sufferer by opportunely pointing out to him these sources of consolation. In some cases such advice is even anticipated by the instincts bestowed upon the heart; and after the first anguish has passed away, it looks out for itself into the broad ways of existence, and, in good time, finds the compensation for its loss.

We should be grateful for this. It is an ordinance of the God of all mercy. But sorrow has means of burdening the heart, of stinging, bruising, breaking it, against which none of its instincts, however healthy, can long avail. Whether, therefore, we would advise others or ourselves to any good purpose in the day of adversity, we must have larger resources than either nature or the world can supply. With these resources faith furnishes us, in proportion to its strength and comprehensiveness. Hence the "sorrowing, yet always rejoicing;" the loss, and yet possession, of all things. This is the form of expression in which the fact of a compensating power may be best set forth. He who introduced it spoke not from his own experience only. Great as that was, it needed some elements to make the words uttered practically true. But, united with the apostle, were representatives of every class of men; and his expression was the utterance of hearts which, some in one way and some in another, had suffered the loss of all things since their devotion to Christ, and counted the loss a gain.

To the careful, penetrating view which faith delights to take of this subject, the glory of divine goodness shines through the thickest shades. Compensation now, and restoration hereafter, are possibilities which, grace accepted, will become certainties and realities. The renovating power of heavenly mercy is employed continually in this work for sufferers. In some cases, there is the restoration; but in many more, the compensation. It is rather from the latter mode, therefore, of God's proceeding that

we should habituate ourselves to expect relief. Presumption, and consequent impatience and disappointment, may attend the encouragement of hope to which there is no promise attached. This cannot occur where the mercy and consolation are looked for in the provision which God has made to comfort all that mourn. Here no miracle is necessary. The provision is a part of the system by which all the divine purposes are to be finally fulfilled. A violence would be done to the present laws of nature were sicknesses healed by miracle, because that would be an act of power out of the range of the system. But the dispensation of grace combines in itself both all the forces, and all the permissions, requisite to compensate a human sufferer, whatever his calamity, his relation to God and Jesus not being forgotten.

The first of the truths upon which this assurance rests is the sufficiency of the blessed Spirit himself, by his mere presence in the soul, to confer an all-pervading complacency of feeling; a tranquil resignation of the narrow, blind will, to that which is infinite and all-discerning. And the covenant of the gospel secures to faith the presence of this wonderful Comforter; so that if a sufferer can be so advised, or can so advise himself, as to pray effectually for the gift of faith, the work of healing his wounded heart will not be left to faith alone, mighty as even that is, but will be one of the first objects of the gracious influences flowing from the divine Spirit.

Consolation, thus afforded, comes in the way of a happy, tranquillizing sentiment. But it does not end here. The feeling divides itself according to the objects sought. A grief for the loss of some visible friendship is allayed by the compensating revelation, carried with irresistible force to the heart, that there is an actual, though invisible communion of the good and the true in the all-embracing life and kingdom of God, and that the absent in the body are still present in the spirit.

And if the inferior visitations of distress, as loss of fortune, or, as in times of persecution, loss of personal liberty, should be the form of trial, still the supply of comfort is equally fitted to the necessity. The grief is not misunderstood. He that needed not, while in the world, to be told what is in man, never allows advice to be really given in his name, and of his will, which can miss the mark. Where the Spirit of the Lord is, there is liberty for the captive. The man who has been helped to understand that he has riches given him in the kingdom of heaven, cannot feel himself poor.

In this same way, the loss of the world's favour, the capriciousness of friends, decline of health, or even the failing of mental power, may be met by a compensating exercise of divine goodness. Wisdom ever accompanies that goodness; and there is no law of our nature neglected in its provisions. Man reconciled to God, through Christ, is not compensated for his sufferings or losses by that which he has never loved or valued. He is ever treated as man; and the heart, broken by natural grief, is never so sure of being truly healed, as when it lies most humbled and most trustful on the bosom of God. The only effectual advice to sufferers is, Go, by prayer and meditation, to your Father in heaven, and go in the name of the Lord Jesus.

SEASONABLE COUNSEL;

OR,

ADVICE TO SUFFERERS.

TO THE CHRISTIAN READER.

BELOVED.—I thought it convenient, since many at this day are exposed to sufferings, to give my advice touching that to thee. Namely, that thou wouldst take heed to thyself, and keep thy soul diligently, and not suffer thyself to be entangled in those snares that God hath suffered to be laid in the world for some. Beware of men, is the counsel of Christ, for they will deliver you up. (Matt. x. 17.) Keep thou therefore within the bounds of uprightness and integrity towards both God and man; for that will fortify, that will preserve thee, if not from, yet under the rage of men, in a comfortable and quiet frame of heart. Wherefore do that, and that only, that will justify thy innocency, and that will help thee, not with forced speech, but with good conscience, when oppressed, to make thy appeals to God, and to the consciences of all men.

This is the advice that I thank God, I have taken myself; for I find that there is nothing, next to God and his grace by Christ, that can stand one in such stead, as will a good and harmless conscience.

I hope I can say that God has made me a Christian; and a Christian must be a harmless man, and to that end must embrace nothing but harmless principles. A Christian's business, as a Christian, is to believe in Jesus Christ and in God the Father by him, and to seek the good of all about him, according as his place, state, and capacity in this world will admit; not meddling with other men's matters, but ever following that which is good.

A Christian is a child of the kingdom of God, and that kingdom, take it as it begins in grace, or as it is perfected in glory, is not of this world, but of that which is to come: and though men of old, as some may now, be afraid of that kingdom, yet that kingdom will hurt no man, neither with its principles nor by itself. To instance somewhat: Faith in Christ; what harm can that do? A life regulated by a moral law; what hurt is in that? Rejoicing in spirit for the hope of the life to come by Christ; who will that harm? Nor is the instituted worship of our Lord of any evil tendency. Christianity teaches us also to do our enemies good, to love them that hate us, and to pray for them that spitefully use us and persecute us; and what evil can be in that? This is the sum of the christian religion, as by the word may be plainly made appear: wherefore I counsel thee to keep

close to these things, and touch with nothing that jostleth therewith.

Nor do thou marvel, thou living thus, if some should be so foolish as to seek thy hurt, and to afflict thee because thy works are good. (1 John iii. 12.) For there is need that thou shouldst at sometimes be in manifold temptations, thy good and innocent life notwithstanding. (1 Pet. i. 6.) For, to omit other things, there are some of the graces of God that are in thee, that, as to some of their acts, cannot show themselves, nor their excellency, nor their power, nor what they can do, but as thou art in a suffering state. Faith and patience, in persecution, has that to do, that to show, and that to perform, that cannot be done, showed, nor performed anywhere else but there. There is also a patience of hope; a rejoicing in hope, when we are in tribulation, that is, over and above that which we have when we are at ease and quiet. That also that all graces can endure, and triumph over, shall not be known, but when, and as we are in a state of affliction. Now these acts of our graces are of that worth and esteem with God, also he so much delighteth in them, that occasion through his righteous judgment must be ministered for them to show their beauty, and what bravery there is in them.

It is also to be considered that those acts of our graces that cannot be put forth, or show themselves in their splendour, but when we christianly suffer; will yield such fruit to those whose trials call them to exercise, that will in the day of God abound to their comfort, and tend to their perfection in glory. (1 Pet. i. 7. 2 Cor. iv. 17.)

Why then should we think that our innocent lives will exempt us from sufferings, or that troubles shall do us such harm? For verily it is for our present and future good that our God doth send them upon us. I count, therefore, that such things are necessary for the health of our souls, as bodily pains and labour are for the body. People that live high, and in idleness, bring diseases upon the body; and they that live in all fulness of gospel-ordinances, and are not exercised with trials, grow gross, are diseased, and full of bad humours in their souls. And though this may to some seem strange, yet our day has given us such an experimental proof of the truth thereof, as has not been known for some ages past.

Alas! we have need of those bitter pills, at which

we so much winch and shuck : and it will be well if at last we be purged as we should thereby. I am sure we are but little the better as yet, though the physician has had us so long in hand. Some bad humours may possibly, ere long, be driven out ; but at present the disease is so high, that it makes some professors fear more a consumption will be made in their purses by these doses, than they desire to be made better in their souls thereby. I see that I still have need of these trials ; and if God will by these judge me as he judges his saints, that I may not be condemned with the world, I will cry, Grace, grace for ever.

The consideration also that we have deserved these things, much silences me as to what may yet happen unto me. I say, to think that we have deserved them of God, though against men we have done nothing, makes me lay my hand upon my mouth, and causes me to hold my tongue. Shall we deserve correction, and be angry because we have it ? Or shall it come to save us, and shall we be offended with the hand that brings it ? Our sickness is so great that our enemies take notice of it ; let them know too that we also take our purges patiently. We are willing to pay for those potions that are given us for the health of our body, how sick soever they make us ; and if God will have us pay too for that which is to better our souls, why should we grudge thereat ? Those that bring us these medicines have little enough for their pains ; for my part, I profess I would not for a great deal be bound, for their wages, to do their work. True, physicians are for the most part chargeable, and the niggards are too loth to part with their money to them ; but when necessity says they must either take physic or die, of two evils they desire to choose the least. Why, affliction is better than sin, and if God sends the one to cleanse us from the other, let us thank him, and be also content to pay the messenger.

And thou that art so loth to pay for thy sinning, and for the means that puts thee upon that exercise of thy graces as will be for thy good hereafter ; take heed of tempting of God, lest he doubleth this potion unto thee. The child by eating of raw fruit stands in need of physic, but the child of a childish humour refuseth to take the potion ; what follows but a doubling of the affliction, to wit, frowns, chides, and further threatenings, and a forcing of the bitter pills upon him. But let me, to persuade thee to lie down and take thy potion, tell thee, it is of absolute necessity, to wit, for thy spiritual and internal health. For, first, Is it better that thou receive judgment in this world, or that thou stay for it to be condemned with the ungodly in the next ? Second. Is it better that thou shouldst, as to some acts of thy graces, be foreign, and a stranger, and consequently that thou shouldst lose that far more exceeding and eternal weight of glory that is prepared as the reward thereof ? or that thou shouldst receive it at the

hand of God, when the day shall come that every man shall have praise of him for their doings ? Third. And I say, again, since chastisements are a sign of sonship, a token of love, and the contrary a sign of bastardy, and a token of hatred, (Heb. xii. 6—8. Hos. iv. 14.) is it not better that we bear those tokens and marks in our flesh that bespeak us to belong to Christ, than those that declare us to be none of his. For my part, God help me to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; and God of his mercy prepare me for his will. I am not for running myself into sufferings ; but if godliness will expose me to them, the Lord God make me more godly still ; for I believe there is a world to come.

But, christian reader, I would not detain thee from a sight of those sheets in thy hand : only let me beg of thee, that thou wilt not be offended either with God or men, if the cross is laid heavy upon thee. Not with God, for he doth nothing without a cause ; nor with men, for they are the hand of God : and, will they nill they, they are the servants of God to thee for good. (Ps. xvii. 14. Jer. xxiv. 5.) Take, therefore, what comes to thee from God by them thankfully. If the messenger that brings it is glad that it is in his power to do thee hurt, and to afflict thee ; if he skips for joy at thy calamity ; he sorry for him, pity him, and pray to thy Father for him ; he is ignorant, and understandeth not the judgment of thy God ; yea, he showeth by this his behaviour that though he, as God's ordinance, serveth thee by afflicting of thee ; yet means he nothing less than to destroy thee ; by the which also he prognosticates before thee that he is working out his own damnation by doing of thee good. Lay therefore the woeful state of such to heart, and render him that which is good for his evil, and love for his hatred to thee ; then shalt thou show that thou art acted by a spirit of holiness, and art like thy heavenly Father. And be it so, that thy pity and prayers can do such an one no good, yet they must light somewhere, or return again, as ships come laden from the Indies, full of blessings into thine own bosom.

And besides all this, is there nothing in dark providences, for the sake of the sight and observation of which such a day may be rendered lovely, when it is upon us. Is there nothing of God, of his wisdom, and power, and goodness, to be seen in thunder, and lightning, in hailstones, in storms, and darkness, and tempests ? Why then is it said, he " hath his way in the whirlwind and storm ? " (Nah. i. 3.) And why have God's servants of old made such notes, and observed from them such excellent and wonderful things ? There is that of God to be seen in such a day as cannot be seen in another. His power in holding up some, his wrath in leaving of others ; his making of shrubs to stand, and his suffering of cedars to fall ; his infatuating of the counsels of men, and his making of the devil to outwit himself ; his

giving of his presence to his people, and his leaving of his foes in the dark; his discovering of the uprightness of the hearts of his sanctified ones, and laying open the hypocrisy of others, is a working of spiritual wonders in the day of his wrath, and of the whirlwind and storm. These days! these days are the days that do most aptly give an occasion to Christians, of any, to take the exactest measures and scantlings of ourselves. We are apt to overshoot, in days that are calm, and to think ourselves far higher, and more strong than we find we be when the trying day is upon us. The mouth of Gaal and the boasts of Peter were great and high before the trial came, but when that came, they found themselves to fall far short of the courage they thought they had.

We also, before the temptation comes, think we can walk upon the sea, but when the winds blow, we feel ourselves begin to sink. Hence such a time is rightly said to be a time to try us, or to

find out what we are. And is there no good in this? Is it not this that rightly rectifies our judgment about ourselves, that makes us to know ourselves; that tends to cut off those superfluous sprigs of pride and self-conceitedness, wherewith we are subject to be overcome? Is not such a day the day that bends us, humbleth us, and makes us bow before God for our faults committed in our prosperity? and yet doth it yield no good unto us? We could not live without such turnings of the hand of God upon us. We should be overgrown with flesh, if we had not our seasonable winters. It is said that in some countries trees will grow, but will bear no fruit, because there is no winter there. The Lord bless all seasons to his people, and help them rightly to behave themselves under all the times that go over them.

Farewell. I am thine to serve thee in the gospel.

JOHN BUNYAN.

ADVICE TO SUFFERERS.

1 PET. iv. 19.

"Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing as unto a faithful Creator."

THIS epistle was written to saints in affliction, especially those of the circumcision, for whom this Peter was an apostle. And it was written to them to counsel and comfort them in their affliction. To counsel them as to the cause for which they were in afflictions, and as to the right management of themselves and their cause under their affliction. To comfort them also both with respect to their present help from God, and also with reference to the reward that, they faithfully continuing to the end, should of God be bestowed upon them; all which we shall have occasion more distinctly to handle in this following discourse.

The text is a conclusion drawn from the counsel and comfort which the Apostle had afore given them in their suffering state. As who should say, My brethren, as you are now afflicted, so sufferings are needful to you, and therefore profitable and advantageous; wherefore be content to bear them. And that you may indeed bear them with such christian contentedness and patience as becomes you, commit the keeping of your souls to your God as unto a faithful Creator. "Let them that suffer according to the will of God, commit the keeping of their souls unto him as unto a faithful Creator."

In this conclusion, therefore, we have three things very fit for sufferers to concern themselves with. First, A direction to a duty of absolute necessity. Second, A description of the persons who are unto this so necessary a duty directed. Third, An insinuation of the good effect that will certainly follow to those that after a due manner shall take this blessed advice.

The duty so absolutely necessary is, that sufferers commit the keeping of their souls to God. The sufferers here intended are those that suffer according to the will of God. The good insinuated, that will be the effect of our true doing of this, is, we shall find God a faithful Creator.

FIRST.—We will first begin with THE DUTY THAT SUFFERERS ARE HERE DIRECTED TO, namely, THE COMMITTING OF THEIR SOULS TO GOD: "Let them commit the keeping of their souls to him, in well doing."

And I find two things in it that first call for explaining before I proceed. 1. What we must here understand by "the soul." 2. What, by "committing" the soul to God.

1. For the first. "The soul," here, is to be taken for that most excellent part of man, that dwelleth in the body; that immortal, spiritual substance, that is, and will be capable of life and motion, of sense and reason; yea, that will abide a rational being when the body is returned to the dust as it was. This is that great thing that our Lord Jesus intends, when he bids his disciples in a day of trial fear him that can destroy both body and soul in hell. (Luke xii. 5.) That great thing, I say, that he there cautions them to take care of. According to Peter here, "Let them commit the keeping of their soul to him in well-doing."

2. Now to commit this soul to God, is to carry it to him, to lift it to him upon bended knees, and to pray him, for the Lord Jesus Christ's sake, to take it into his holy care, and to let it be under his keeping. Also that he will please to deliver it from all those snares that are laid for it, betwixt this and the next world; and that he will see that it be forthcoming, safe and

terrible judgment, notwithstanding so many have engaged themselves against it. Thus David committed his soul to God, when he said, "Arise, O Lord, disappoint him; cast him down: deliver my soul, O Lord, from the wicked, which is thy sword." And again, "Be pleased, O Lord, to deliver me; O Lord, make haste to help me; let them be ashamed and confounded together that seek after my soul to destroy it." (Ps. xvii. 13; xl. 13, 14.)

Thus I have showed you what the soul is, and what it is to commit the soul to God. This then is the duty that the Apostle here exhortheth the sufferers to, namely, to carry their soul to God, and leave it with him while they engage for his name in the world. Now from the Apostle's exhortation to this great duty I will draw these following conclusions.

First. That when persecution is raised against a people, there is a design laid for the ruin of those people's souls. This, I say, doth naturally follow from the exhortation. Why, else, need they to commit the keeping of their souls to God? For by this word, "Unto God to keep them," is suggested, there is that would destroy them, and that therefore persecution is raised against them. I am not so uncharitable as to think that persecuting men design this; but I verily believe that the devil doth design this, when he stirs them up to so sorry a work. In times of trial, says Peter, "the devil, your adversary, goeth about like a roaring lion, seeking whom he may devour." (1 Pet. v. 8.)

Alas! men in their acts of this nature have designs that are lower, and of a more inferior rank. Some of them look no higher than revenge upon the carcase; than the spoiling of their neighbour of his estate, liberty, or life; than the greatening of themselves in this world by the ruins of those that they have power to spoil. "Their possessors slay them, and hold themselves not guilty; and they that sell them, say, Blessed be the Lord, for I am rich." (Zech. xi. 5.)

Ay! But Satan will not be put off thus; it is not a bag of money, or the punishing of the carcase of such a people, that will please or satisfy him. It is the soul that he aims at; the ruin of the precious soul, that he hath bent himself to bring to pass. It is this therefore that Peter here hath his heart concerned with. As, who should say, My brethren, are you troubled and persecuted for your faith? look to it, the hand of Satan is in this thing; and whatever men drive at by doing as they do, the devil designs no less than the damnation of your souls.

Ware hawk, saith the falconer, when the dogs are coming near her; especially if she be too much minding of her belly, and too forgetful of what the nature of the dog is. Beware, Christian, take heed, Christian; the devil is desirous to have thee. And who could better give this exhortation than could Peter himself; who for not taking heed

as to this very thing had like by the devil to have been swallowed up alive: as is manifest to them that heedfully read, and consider how far he was gone when that persecution was raised against his Master. (Luke xxiii.)

When a tyrant goes to dispossess a neighbouring prince of what is lawfully his own, the men that he employeth at arms to overcome, and get the land, they fight for half-crowns, and the like, and are content with their wages. But the tyrant is for the kingdom, nothing will serve him but the kingdom. This is the case: men when they persecute are for the stuff, but the devil is for the soul, nor will any thing less than that satisfy him. Let him, then, that is a sufferer commit the keeping of his soul to God: lest stuff, and soul, and all be lost at once.

Second. A second conclusion that followeth upon these words, is this: That sufferers, if they have not a care, may be too negligent as to the securing of their souls with God, even when persecution is upon them. For these words, as they are an instruction, so they are an awakening instruction; they call as to people in danger; as to people, not so aware of the danger, or as unto a people that forget too much that their souls, and the ruin of them, are sought after by Satan, when trouble attends them for the gospel sake. As who should say, when troubles are upon you for the gospel sake, then take heed that you forget not to commit your souls to the keeping of God. We are naturally apt, with that good man Gideon, to be thrashing out our wheat, that we may hide it from the Midianites, (Judg. vi. 11;) but we are not so naturally apt to be busying ourselves to secure our souls with God. The reason is, for that we are more flesh than spirit; and because the voice of the world makes a bigger sound in our carnal mind than the word of God doth. Wherefore Peter here calls upon us as upon men of forgetful minds, saying, Let them that suffer according to the will of God have a care of their souls, and take heed, that the fears of the loss of a little of this world do not make them forget the fear of the losing of their souls. That sufferers are subject to this, may appear by the stir and bustle that at such a time they make to lock all up safe that the hand of man can reach, while they are cold, chill, remiss, and too indifferent about the committing of their soul to God to keep it. This is seen also, in that many, in a time of trouble for their profession, will study more to deceive themselves by a change of notions, by labouring to persuade their consciences to admit them to walk more at large, by hearkening to opinions that please and gratify the flesh, by adhering to bad examples, and taking evil counsels, than they will to make straight steps for their feet, and to commit the keeping of their souls to God. What shall I say? have there not been many that, so long as peace has lasted, have been great swaggerers for religion, who yet, so soon as the sun has waxed warm, have flagged, have

been discontented, offended, and turned away from him that speaketh from heaven? All which is because men are naturally apt to be more concerned for their goods, carnal peace, and a temporal life, than they are about securing of their souls with God. Wherefore, I say, these words are spoken to awaken us to the consideration of soul concerns, and how that should be safely lodged under the care, protection, and mercy of God, by our committing of it to him for that purpose, by Jesus Christ our Lord.

Third. Another conclusion that followeth upon this exhortation is this: That persecution doth sometimes so hotly follow God's people, as to leave them nothing but a soul to care for. They have had no house, no land, no money, no goods, no life, no liberty, left them to care for. All is gone but the soul. Goods have been confiscated, liberty has been in irons, the life condemned, the neck in a halter, or the body in the fire. So then all, to such, has been gone, and they have had nothing left them to care for but their soul. "Let them commit the keeping of their soul to God." This conclusion, I say, doth naturally flow from the words; for that the Apostle here doth make mention only of the soul, as of that which is left, as of that which yet remains to the sufferer of all that ever he had. Thus they served Christ, they left him nothing but his soul to care for. Thus they served Stephen, they left him nothing but his soul to care for, and they both cared for that: "Father, into thy hands I commend my spirit," said Jesus. And, "Lord Jesus, receive my spirit," said Stephen. (Luke xxiii. 46. Acts vii. 59.) As for all other things, they were gone. They parted the very clothes of Christ among themselves, before his face, even while he did hang pouring out his life before them upon the tree. "They parted my garments among them," said he, "and upon my vesture did they cast lots." (Matt. xxvii. 35. Mark xv. 24. John xix. 24.) This also has oftentimes been the condition of later Christians; all has been gone, they have been stripped of all, nothing has been left them but soul to care for. Job said, that he had escaped with the skin of his teeth; and that is but a little; but he doth not escape with so much that loses all that he has, life and all; we now except the soul. But,

Fourth. Another thing that followeth from the words is this; namely, That when the devil and wicked men have done what they could in their persecuting of the godly, they have yet had their souls at their own dispose. They have not been able to rob them of their souls, they are not able to hurt their souls. The soul is not in their power to touch without the leave of God, and of him whose soul it is. And, "fear not them," saith Christ, "that kill the body, but are not able to kill the soul." (Matt. x. 28.) This, I say, lies clear also in the text; for the exhortation supposes that whatever the sufferers there made mention of had lost, they had yet their souls at their own dis-

pose. Let them that suffer, even to the loss of goods, liberty, or life, commit the keeping of their soul to God. As who should say, though the enemy hath reached them to their all, and stripped them of their all, yet I know that their soul is not among that all; for their soul is yet free from them, at liberty, and may be disposed of even as the sufferer will. Wherefore, let him commit the keeping of his soul to God, lest he also, through his negligence or carelessness, be also spoiled of that. The sufferer, therefore, hath his soul at his own dispose; he may give that away to God Almighty, in spite of all that the devil and the world can do. He may indeed see men parting his land, his household stuff, yea, his very raiment among themselves, but they cannot so dispose of his soul. They "have no more that they can do." (Luke xii. 4.)

Fifth. Another conclusion that followeth from these words is this; that a man, when he is a sufferer, is not able to secure his own soul from the hand of hell by any other means but by the committing of the keeping thereof to God. Do you suffer? Are you in affliction for your profession? Then keep not your soul in your own hand for fear of losing that with the rest. For no man "can keep alive his own soul." (Ps. xxii. 29.) No, not in the greatest calm; no, not when the lion is asleep; how then should he do it at such a time, when the horrible blast of the terrible ones shall beat against his wall? The consideration of this was that that made holy Paul, who was a man upon whom persecution continually attended, commit his soul to God. (Acts xx. 22-24. 2 Tim. i. 12.) God, as I shall show you by and by, is he, and he alone that is able to keep the soul, and deliver it from danger. Man is naturally a self-deceiver, and therefore is not to be trusted any further than as the watchful eye of God is over him. But as to his soul, he is not to be trusted with that at all; that must be wholly committed to God, left altogether with him, laid at his feet; and he also must take the charge thereof, or else it is gone, will be lost, and will perish for ever and ever. Wherefore it is a dangerous thing for a man that is a sufferer to be a senseless man as to the danger that his soul is in, and a prayerless man, as to the committing of the keeping of it to God. For he that is such has yet his soul, and the keeping thereof, in his own deceitful hand. And so has he also that stays himself upon his friends, upon his knowledge, the promise of men, or the mercy of his enemies, or that has set in his mind a bound to himself how far he will venture for religion, and where he will stop. This is the man that makes not God his trust, and that therefore will surely fall in the day of his temptation. Satan, who now hunteth for the precious soul to destroy it, has power, as well as policy, beyond what man can think. He has power to blind, harden, and to make insensible, the heart. He also can make truth in the eyes of the suffering

man a poor, little, and insignificant thing. Judas had not committed the keeping of his soul to God, but abode in himself, and was left in his tabernacle; and you by and by see what a worthy price he set upon himself, his Christ, and heaven, and all. All to him was not now worth thirty pieces of silver.

And as he can make truth in thy esteem to be little, so he can make sufferings great, and ten times more terrible, than he that hath committed the keeping of his soul to God shall ever find them. A gaol shall look as black as hell, and the loss of a few stools and chairs as bad as the loss of so many bags of gold. Death for the Saviour of the world shall seem to be a thing both unreasonable and intolerable. Such will choose to run the hazard of the loss of a thousand souls, in the way of the world, rather than the loss of one poor, sorry, transitory life for the holy word of God. But the reason, as I said, is, they have not committed the keeping of their soul to God. For he that indeed has committed the keeping of his soul to that great one, has shaken his bands of all things here; has bid adieu to the world, to friends, and life; and waiteth upon God in a way of close keeping to his truth, and walking in his ways, having counted the cost, and been persuaded to take what cup God shall suffer the world to give him for so doing.

Sixth. Another conclusion that followeth from these words is, that God is very willing to take the charge and care of the soul (that is committed unto him) of them that suffer for his sake in the world. If this were not true, the exhortation would not answer the end. What is intended by, "Let him commit the keeping of his soul to God," but that the sufferer should indeed leave that great care with him; but if God be not willing to be concerned with such a charge, what bottom is there for the exhortation? But the exhortation has this for its bottom, therefore God is willing to take the charge and care of the soul of him that suffereth for his name in this world. "The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate." (1 Sam. xxv. 28, 29. Ps. xxxiv. 22.) None, not one that committeth his soul to God's keeping in a way of well-doing, but shall find him willing to be concerned therewith.

Ay, this, saith the sufferer, if I could believe this, it would rid me of all my fears. But I find myself engaged for God, for I have made a profession of his name, and cannot arrive to this belief that God is willing to take the charge and care of my soul. Wherefore I fear that if trials come so high, as that life, as well as estate, must go, that both life, and estate, and soul, and all will be lost at once.

Well, honest heart, these are thy fears, but let them fly away, and consider the text again. "Let them that suffer according to the will of God commit the keeping of their souls to him as unto a

faithful Creator." These are God's words, Christ's words, and the invitation of the Holy Ghost. When, therefore, thou readeest them, be persuaded that thou hearest the Father, and the Son, and the Holy Ghost, all of them jointly and severally speaking to thee, and saying, Poor sinner, thou art engaged for God in the world, thou art suffering for his word; leave thy soul with him as with one that is more willing to save it than thou art willing he should. Act faith, trust God, believe his word, and go on in thy way of witness-bearing for him, and thou shalt find all well, and according to the desire of thy heart at last. True, Satan will make it his business to tempt thee to doubt of this, that thy way be made yet more hard and difficult to thee. For he knows that unbelief is a soul-perplexing sin, and makes that which would otherwise be light, pleasant, and easy, unutterably heavy and burdensome to the sufferer. Yet, this he doth in hope to make thee at last to cast away thy profession, thy cause, thy faith, thy conscience, thy soul and all. But hear what the Holy Ghost saith again: "He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight." (Ps. lxxii. 13, 14.) These words also are spoken for the comfort of sufferers, (ver. 12,) "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper." Wherefore let them that are God's sufferers pluck up a good heart, let them not be afraid to trust God with their souls, and with their eternal concerns. Let them cast all their care upon God, for he careth for them. (1 Pet. v. 7.)

But I am in the dark.

I answer, never stick at that. It is most bravely done, to trust God with my soul in the dark, and to resolve to serve God for nothing, rather than give out. Not to see, and yet to believe, and to be a follower of the Lamb, and yet to be at uncertainty what we shall have at last, argues love, fear, faith, and an honest mind, and gives the greatest sign of one that hath true sincerity in his soul. It was this that made Job and Peter so famous, and the want of it that took away much of the glory of the faith of Thomas. (Job i. 8—10. Matt. xix. 27. John xx. 29.) Wherefore believe verily that God is ready, willing, yea, that he looks for, and expects that thou who art a sufferer shouldst commit the keeping of thy soul to him, as unto a faithful Creator.

Seventh. Another conclusion that followeth from these words is this, namely, That God is able as well as willing to secure the souls of his suffering saints, and to save them from the evil of all their trials, be they never so many, divers, or terrible. "Let him commit the keeping of his soul to God;" but to what boot, if he be not able to keep it in his hand, and from the power of him that seeks the soul to destroy it? But "my Father that gave them me," saith Christ, "is

greater than all; and no man is able to pluck them out of my Father's hand." (John x. 29.) So then there can be no sorrow, affliction, or misery invented, by which the devil may so strongly prevail, as thereby to pluck the soul out of the hand of him who has received it, to keep it from falling, and perishing thereby. The text therefore supposeth a sufficiency of power in God to support, and a sufficiency of comfort and goodness to embolden the soul to endure for him: let Satan break out, and his instruments too, to the greatest degree of their rage and cruelty.

1. There is in God a sufficiency of power to keep them that have laid their soul at his foot to be preserved. And hence he is called the soul-keeper, the soul-preserver. (Prov. xxiv. 12.) "The Lord is thy keeper; the Lord is thy shade, upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul." (Ps. cxxi. 5—7.) "The sun shall not smite thee:" that is, persecution shall not dry and wither thee away to nothing. (Matt. xiii. 6, 21.) But that notwithstanding, thou shalt be kept and preserved, carried through, and delivered from all evil. Let him therefore commit the keeping of his soul to him, if he is in a suffering condition, that would have it secured and found safe and sound at last. For,

(1.) Then thine own natural weakness and timorousness shall not overcome thee. For it shall not be too hard for God. God can make the most soft-spirited man as hard as an adamant, harder than flint, yea, harder than the northern steel. "Shall iron break the northern iron and the steel?" (Jer. xv. 12.) The sword of him is [drawn] in vain that lays at a Christian, when he is in the way of his duty to God: if God has taken to him the charge and care of his soul, he can shoe him with brass, and make his hoofs of iron. "He can strengthen the spoiled against the strong, so that the spoiled shall come against the fortress." (Ezek. xiii. 9. Deut. xxxiii. 25. Amos v. 8.)

He can turn thee into another man, and make thee that which thou never wast. Timorous Peter, fearful Peter, he could make as bold as a lion. He that at one time was afraid of a sorry girl, he could make at another to stand boldly before the council. (Matt. xxvi. 69. Acts iv. 13.) There is nothing too hard for God. He can say to them that are of a fearful heart, "Be strong, fear not." He can say, Let the weak say, I am strong; by such a word by which he created the world. (Isa. xxxv. 4. Zech. xii. 8.)

(2.) Thine own natural darkness and ignorance shall not cause thee to fall; thy want of wit he can supply. He can say to the fools, be wise; not only by way of correction, but also by way of instruction too. He "hath chosen the foolish things of this world to confound the wise; yea, things that are despised, and things that are not,

hath God chosen to bring to nought things that are." (1 Cor. i. 27, 28.) Wisdom and might are his; and when and where he will work, none can at all withstand him. He can give the spirit of wisdom and revelation in the knowledge of his Son. (Eph. i. 17.) Yea, to do this is that which he challengeth, as that which is peculiar to himself. "Who hath put wisdom in the inward parts, or who hath given understanding to the heart?" (Job xxxviii. 36.) And that he will do this that he hath promised, yea, promised to do it to that degree, as to make his, that shall be thus concerned for him, to top and overtop all men that shall them oppose. "I," saith he, "will give you a mouth and wisdom, that all your adversaries shall not be able to resist or gainsay." (Luke xxi. 15.)

(3.) Thine own doubts and mistrusts about what he will do and about whether thou shalt go, when thou for him hast suffered awhile, he can resolve, yea, dissolve, crush, and bring to nothing. He can make fear flee far away; and place heavenly confidence in its room. He can bring invisible and eternal things to the eye of thy soul, and make thee see that in those things in which thine enemies shall see nothing, that thou shalt count worth the loss of ten thousand lives to enjoy. He can pull such things out of his bosom, and can put such things into thy mouth; yea, can make thee choose to be gone, though through the flames, than to stay here and die in silken sheets. Yea, he can himself come near, and bring his heaven and glory to thee. The Spirit of glory and of God resteth upon them that are but reproached for the name of Christ. (1 Pet. iv. 14.) And what the Spirit of glory is, and what is his resting upon his sufferers, is quite beyond the knowledge of the world, and is but little felt by saints at peace. They be they that are engaged, and that are under the lash for Christ; they are they, I say, that have it, and that understand something of it.

When Moses went up the first time into the mount to God, the people reproached him for staying with him so long, saying, "As for this Moses, we wot not what is become of him." Well, the next time he went up thither, and came down, the Spirit of glory was upon him; his face shone, though he wist it not, to his honour and their amazement. (Exod. xxxiv. 29—35.) Also while Stephen stood before the council to be accused by suborned men, "All that sat in the council looking steadfastly on him, saw his face, as it had been the face of an angel." (Acts vi. 15.) Those that honour God he will honour, yea, will put some of his glory upon them, but they shall be honoured. There is none can tell what God can do. He can make those things that in themselves are most fearful and terrible to behold, the most pleasant, delightful, and desirable things. He can make a gaol more beautiful than a palace; restraint, more sweet by far than liberty; and "the reproach of Christ greater riches than all the treasures in

Egypt." (Heb. xi. 26.) It is said of Christ, that "for the joy that was set before him, he endured the cross, and despised the shame." (Heb. xii. 2.) But,

2. As there is in God a sufficiency of power to uphold, so there is in him also a sufficiency of comfort and goodness to embolden us; I mean, communicative comfort and goodness. Variety of, and the terribleness that attends afflictions, call, not only for the beholding of things, but also a laying hold of them by faith and feeling. Now this also is with God to the making of his to sing in the night. Paul and Silas sang in prison, the Apostles went away from the council rejoicing, when they had shamefully beaten them for their preaching in the temple. (Acts v.) But whence came this, but from an inward feeling by faith of the love of God and of Christ, which passeth knowledge? Hence he says to those under afflictions, "Fear none of those things that you shall suffer." There are things to be suffered, as well as places to suffer in; and there are things to be let into the soul for its emboldening, as well as things to be showed to it. (Rev. ii. 10. Rom. v. 5.)

Now the things to be suffered are many, some of which are thus counted up: "They were tortured; had cruel mockings and scourgings; they were stoned, were sawn asunder, were slain with the sword, were tempted; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." (Heb. xi. 35—37.) These are some of the things that good men of old have suffered for their profession of the name of Jesus Christ; all which they were enabled by him to bear,—to bear with patience; to bear with rejoicing; knowing in themselves that they had in heaven a better and an enduring substance." (Heb. x. 32—34.) And it is upon this account that Paul doth call to mind the most dreadful of his afflictions, which he suffered for the gospel-sake with rejoicing; and that he tells us that he was most glad when he was in such infirmities. Yea, it is upon this account that he boasteth, and vaunteth it over death, life, angels, principalities, powers, things present, things to come, height, depth, and every other creature; for he knew that there was enough in that love of God, which was set on him through Christ, to preserve him, and to carry him through all." (2 Cor. xii. 9, 10. Rom. viii. 37—39.) That God has done thus, a thousand instances might be given; and that God will still do thus, for that we have his faithful promises. (Isa. xliii. 2. 1 Cor. x. 13.)

To the adversaries of the Church these things have also sometimes been showed, to their amazement and confusion. God showed to the king of Babylon that he was with the three children in the fiery furnace; God showed to the king of Babylon, again, that he would be where his were, though in the lions' dens. (Dan. iii. 24; vi. 24.)

Also in later days, whose reads Mr. Fox's *Acts and Monuments* will also find several things to

confirm this for truth. God has power over all plagues, and therefore can either heighten, or moderate and lessen them at pleasure. He has power over fire, and can take away the intolerable heat thereof. This those in the Marian days could also testify, namely, Hawks and Bainham and others, who could shout for joy, and clap their hands in the very flames for joy. God has power over hunger, and can moderate it, and cause that one meal's meat shall go as far as forty were wont to do. This is witnessed in Elias, when he went for his life to the mount of God, being fled from the face of Jezebel. (1 Kings xix. 8, &c.) And what a good night's lodging had Jacob, when he fled from the face of his brother Esau; when the earth was his couch, the stone his pillow, the heavens his canopy, and the shades of the night his curtains! (Gen. xxviii. 12—16.)

I can do all things, said Paul, through Christ strengthening me. And again, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. But how can that be, since no affliction for the present seems joyous? I answer, though they be not so in themselves, yet Christ by his presence can make them so: for then his power rests upon us. When I am weak, saith he, then I am strong; then Christ doth in me mighty things. For my strength, saith Christ, is made perfect in weakness; in affliction, for the gospel sake.

For when my people are afflicted, and suffer great distress for me, then they have my comforting, supporting, emboldening and upholding presence to relieve them. An instance of which you have in the three children, and in Daniel, made mention of before. But what, think you, did these servants of the God of Jacob feel—feel in their souls of his power and comforting presence, when they, for his name, were suffering of the rage of their enemies? while also one like the Son of God was walking in the fire with the three? and while Daniel sat and saw that the hands of the angels were made muzzles for the lions' mouths? I say, was it not worth being in the furnace and in the den, to see such things as these? Oh, the grace of God, and his Spirit, and power, that is with them that suffer for him, if their hearts be upright with him; if they are willing to be faithful to him; if they have learned to say, Here am I, whenever he calls them, and whatever he calls them to! "Wherefore," when Peter saith, "let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator;" he concludes, that how outrageous, furious, merciless, or cruel soever the enemy is, yet there with him they shall find help and succour, relief and comfort. For God is able to make such as do so, stand.

Eighth. We will now come to touch upon that which may more immediately be called the reason of this exhortation. For although all these things that have been mentioned before may, or might

be called reasons of the point, yet there are that, in my judgment, may be called reasons, which are yet behind. As,

1. Because, when a man has by faith and prayer committed the keeping of his soul to God, he has the advantage of that liberty of soul to do and suffer for God that he cannot otherwise have. He that has committed his soul to God to keep, is rid of that care, and is delivered from the fear of its perishing for ever. When the Jews went to stone Stephen, they laid their clothes down at a distance from the place, at a young man's feet, whose name was Saul, that they might not be a cumber or a trouble to them, as to their intended work. So we, when we go about to drive sin out of the world, in a way of suffering for God's truth against it, we should lay down our souls at the feet of God to care for, that we may not be cumbered with the care of them ourselves; also that our care of God's truth may not be weakened by such sudden and strong doubts as will cause us faintingly to say, But what will become of my soul? When Paul had told his son Timothy that he had been before that lion Nero, and that he was at present delivered out of his mouth, he adds, And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. He shall, and will; here is a man at liberty; here are no cumberous fears. But how came the Apostle by this confidence of his well-being, and of his share in another world? Why, "he had committed the keeping of his soul to God." (Compare 2 Tim. i. 12, with chap. iv. 18.) For to commit the keeping of the soul to God, if it be done in faith and prayer, it leaves, or rather brings this holy boldness and confidence into the soul. Suppose a man in the country were necessitated to go to London, and had a great charge of money to pay in there. Suppose, also, that the way thither was become exceeding dangerous because of the highwaymen that continually abide therein; what now must this man do to go on his journey cheerfully? Why, let him pay in his money to such a one in the country as will be sure to return it for him at London safely. Why, this is the case; thou art bound for heaven, but the way thither is dangerous. It is beset everywhere with evil angels, who would rob thee of thy soul. What now? Why, if thou wouldst go cheerfully on in thy dangerous journey, commit thy treasure, thy soul, to God to keep; and then thou mayest say with comfort, Well, that care is over; for whatever I meet with in my way thither, my soul is safe enough; the thieves, if they meet me, cannot come at that. I know to whom I have committed my soul, and I am persuaded that he will keep that to my joy and everlasting comfort against the great day.

This, therefore, is one reason why we should (that suffer for Christ) commit the keeping of our souls to God, because a doubt about the well-being of that will be a clog, a burden, and an affliction

to our spirit; yea, the greatest of afflictions whilst we are taking up our cross and bearing it after Christ. The joy of the Lord is our strength, and the fear of perishing is that which will be weakening to us in the way.

2. We should commit the keeping of our souls to God, because the final conclusion that merciless men do sometimes make with the servants of God is all on a sudden. They give no warning before they strike. We shall not need here to call you to mind about the massacres that were in Ireland, Paris, Piedmont, and other places; where the godly in the night, before they were well awake, had, some of them, their heart blood running on the ground; the savage monsters crying out, Kill, kill! from one end of a street or a place to the other. This was sudden, and he that had not committed his soul to God to keep it, was surely very hard put to it now; but he that had done so was ready for such sudden work. Sometimes, indeed, the axe, and halter, or the faggot, is showed first; but sometimes, again, it is without that warning. Up, said Saul to Doeg the Edomite, and slay the priests of the Lord! (1 Sam. xxii. 11, 18, 19.) Here was sudden work; "Fall on!" said Saul, and Doeg fell upon them, "and slew on that day fourscore and five persons that did wear a linen ephod." "Nob, also, the city of the priests, he smote with the edge of the sword, both men and women, children and sucklings," &c. Here was but a word and a blow. Thinkest thou not, who readest these lines, that all of these who had before committed their soul to God to keep were the fittest folk to die?

"And immediately the king sent an executioner, and commanded his head to be brought." (Mark vi. 27.) The story is concerning Herod and John the Baptist. Herod's dancing girl had begged John Baptist's head; and nothing but his head must serve her turn. Well, girl, thou shalt have it. Have it? Ay, but it will be long first. No, thou shalt have it now, just now, immediately. "And immediately he sent an executioner, and commanded his head to be brought."

Here is sudden work for sufferers; here is no intimation beforehand. The executioner comes to John; now, whether he was at dinner or asleep, or whatever he was about, the bloody man bolts in upon him, and the first word he salutes him with is, Sir, strip, lay down your neck; for I am come to take away your head. But hold, stay; wherefore? pray, let me commit my soul to God. No, I must not stay; I am in haste; "Slap," says his sword, and off falls the good man's head. This is sudden work, work that stays for no man; work that must be done by and by, immediately, or it is not worth a rush. "I will," said she, "that thou give me by and by, in a charger, the head of John the Baptist." Yea, she came in haste, and hastily the commandment went forth, and immediately his head was brought.

3. Unless a man commits the keeping of his

soul to God, it is a question whether he can hold out, and stand his ground, and wrestle with all temptations. "This is the victory, even our faith?" and "who is he that overcometh the world, but he that believeth?" &c. And what encouragement has a man to suffer for Christ whose heart cannot believe, and whose soul he cannot commit to God to keep it? And our Lord Jesus intimates as much, when he saith, "Be thou faithful unto death, and I will give thee a crown of life." Wherefore saith he thus? but to encourage those that suffer for his truth in the world to commit the keeping of their souls to him, and to believe that he hath taken the charge and care of them. Paul's wisdom was, that he was ready to die before his enemies were ready to kill him. "I am now ready," saith he, "to be offered up, and the time of my departure is at hand." (2 Tim. iv. 6.)

This is, therefore, a thing of high concern, to wit, the committing of the soul to God to keep it. It is, I say, of concern to do it now, just now, quickly, whether thou art yet engaged or no; for it is a good preparatory to, as well as profitable in, a time of persecution. Consider it, I say. The Apostle Paul saith, that he and his companions were bold in their God, to profess and stand to the word of God, (1 Thess. ii. 2;) but how could that be, if they had the salvation of their souls to seek, and that to be sure they would have had, had they not committed the keeping of their souls to him in well-doing?

But what is committing of the soul to God?

Ans. I have in general briefly spoken to that already, and now for thy further help we will a little enlarge. Wherefore,

1. To commit, is to deliver up to custody to be kept. Hence prisoners, when sent to the gaol, are said to be committed thither. Thus Paul haled men and women, committing them to prison. And thus Joseph's master committed all his prisoners to him, to his custody, to be kept there according to the law. (Acts viii. 3. Gen. xxxix. 22.)

2. To commit, is not only to deliver up to custody, but to give in charge that that which is committed be kept safe, and not suffered to be lost. Thus Paul was committed to prison, the gaoler being charged to keep him safely. (Acts xvi. 23. Luke xvi. 11.)

3. To commit, is to leave the whole disposal, sometimes, of that which is committed to those to whom such thing is committed. Thus were the shields of the temple committed to the guard, and Jeremiah to the hands of Gedaliah. (1 Kings xiv. 27. Jer. xxxix. 14.)

And thus thou must commit thy soul to God, and to his care and keeping. It must be delivered up to his care, and put under his custody. Thou mayest also, though I would speak modestly, give him a charge to take the care of it. "Concerning my sons, and concerning my daughters, and concerning the work of my hands, command ye me."

(Isa. xlv. 11.) Thou must also leave all the concerns of thy soul, and of thy being an inheritor of the next world, wholly to the care of God. He that doth this in the way that God has bid him, is safe, though the sky should fall. "The poor committeth himself unto thee; thou art the helper of the fatherless." (Ps. x. 14.)

And for encouragement to do this, the Lord has bidden us, the Lord has commanded us, the Lord expecteth that we should thus do. Yea, thou art also bidden to commit thy way unto him, thy work unto him, thy cause unto him, thy soul to him, and he will take care of all. (Ps. xxxvii. 5. Prov. xvi. 3. Job v. 8.) And if we do this, as we should, God will not only take care of us, and of our souls in the general, but that our work and ways be so ordered that we may not fail in either. "I have trusted," said David, "in the Lord, therefore I shall not slide." (Ps. xxvi. 1.)

Before I leave this, I will speak something of the way in which this commitment of the soul to God must be; and that is "in a way of well-doing." Let them commit the keeping of their souls to him in well-doing, or in a way of well-doing. That is therefore the course that a godly man should be found in, at, in, and after he hath committed his soul to God to keep. And, as the Apostle says in another place, this is but a "reasonable service." (Rom. xii. 1.) For if God be so gracious as to take care of my soul at my request, why should not I also be so gracious as to be found in a way of well-doing at his bidding? Take care, master, of me for meat and wages; and I will take care, master, that thy work shall be faithfully done. This is honest, and thus should Christians say to God. And he that heartily in this shall mean as he saith, shall find that God's way shall be strength unto him.

A Christian is not to commit his soul unto God to keep, and so to grow remiss, carnal, negligent, cold and worldly; concluding as if he had now bound God to save him, but sets himself at liberty, whether he will longer serve him in trying and troublesome times, or no. He must commit the keeping of his soul to him in well-doing. He may not now relinquish God's cause, play the apostate, cast off the cross, and look for heaven notwithstanding.

He that doth thus will find himself mistaken, and be made to know at last that God takes the care of no such souls. "If any man draws back," saith he, "my soul shall have no pleasure in him." Wherefore he that committeth the keeping of his soul to God, must do it in that way which God has prescribed to him, which is in a way of well-doing. Alas, alas! there is never such a word in it; it must be done in a way of "well-doing." You must think of this that would commit your souls to God in suffering and troublesome times. You must do it in well-doing.

"In well-doing," that is, in persevering in ways of godliness, both with respect to morals and also

instituted worship. Thou, therefore, that wouldst have God take care of thy soul, as thou believest, so thou must do well, that is, do good to the poor, to thy neighbour, to all men, especially to the household of faith. Benjamin must have a Benjamin's mess; and all others, as thou art capable, must feel and find the fruit of thy godliness. Thou must thus serve the Lord with much humility of mind, though through many difficulties and much temptation.

Thou must also keep close to gospel-worship, public and private; doing of those things that thou hast warrant for from the word, and leaving of that or those things for others that will stick to them, that have no stamp of God upon them. Thou must be found doing of all with all thy heart, and if thou sufferest for so doing, thou must bear it patiently. For what Peter saith to the women he spake to, may be applied to all believers, "whose daughters ye are," saith he, meaning Sarah's, "so long as you do well, and are not afraid with any amazement." (1 Pet. iii. 6.)

So then, the man that has committed his soul to God to keep has not at all disengaged himself from his duty, or took himself off from a perseverance in that good work that under a suffering condition he was bound to do before. No, his very committing of his soul to God to keep it has laid an engagement upon him to abide to God in that calling wherein he is called of God. To commit my soul to God, supposes my sensibleness of hazard and danger; but there is none among men when the offence of the cross is ceased. To commit my soul to God to keep, concludes my resolution to go on in that good way of God that is so dangerous to my soul, if God taketh not the charge and care thereof. For he that saith in his heart, I will now commit my soul to God, if he knows what he says, says thus: I am for holding on in a way of bearing of my cross after Christ, though I come to the same end for so doing as he came to before me. This is committing the soul to him in well-doing. Look to yourselves, therefore, whoever you are that talk of leaving your souls with God, but do live loose, idle, profane, and wicked lives. God will not take care of such men's souls; they commit them not unto him as they should. They do but flatter him with their lips, and lie unto him with their tongue, and think to deceive the Lord. But to no purpose. "He that sows to the flesh, shall of the flesh reap corruption." It is he that sows to the Spirit, that shall "reap life everlasting." (Gal. vi. 7, 8.)

SECOND.—I shall now come to the second thing contained in the text, namely, To give you a MORE DISTINCT DESCRIPTION OF THE MEN THAT ARE THUS BID TO COMMIT THE KEEPING OF THEIR SOULS TO GOD.

And they are thus described; they that "suffer according to the will of God." "Let them that suffer according to the will of God commit the

keeping of their souls to him in well-doing, as unto a faithful Creator."

Two things are here to be inquired into. I. What the Apostle here means by the will of God. II. What suffering according to the will of God is.

For the will of God, it is divers ways taken in the Scriptures; as sometimes for electing, justifying, sanctifying acts of God; sometimes for faith, good life, and sometimes for suffering for his name. (Rom. ix. Eph. i. 11. John vii. 17. 1 John iii. 23. 1 Thess. iv. 3. Matt. vii. 21.) But by the will of God, here, we must understand, First, His law and testament. Second, His order and designment.

First. By his will, I understand his law and testament. This is called the revealed will of God; or that by which he has made himself, and how he will be worshipped, known unto the children of men. Now I, understanding these words thus, must before I go further make this distinction, to wit, That there is a difference to be put betwixt them that suffer for the breach, and those that suffer for keeping of this law and testament; for though both of them may suffer by the will of God, yet they are not both concerned in this text. A malefactor, that suffereth for his evil deeds the due punishment thereof, suffereth, as other texts declare, according to the will of God. But, I say, this text doth not concern itself with them. For both this text and this epistle are writ for the counsel and comfort of those that suffer for keeping the law and testament of God—that suffer for well-doing. (1 Pet. iii. 13, 14, 17; iv. 13, 14.)

The man, then, that is concerned in this advice, is he that suffereth from the hands of men for keeping of the word of God. And this is he that has licence, leave, yea, a command to commit the keeping of his soul to God in well-doing, as unto a faithful Creator. We will a little enlarge upon this.

He that keepeth the word of God is such a one that has regard to both the matter and manner thereof. The matter is the truth, the doctrine contained therein; the manner is that comely, godly, humble, faithful way of doing it, which becomes a man that has to do with the law and testament of God. And both these are contained in the text. For, first, here is the will of God to be done; and then, secondly, to be done according to his will. "Let them that suffer according to his will;" which words, I say, take in both matter and manner of doing. So, then, the man that here we have to do with, and to discourse of, is a man that, in the sense now given, suffereth. That which makes a martyr, is suffering for the word of God after a right manner; and that is, when he suffereth, not only for righteousness, but for righteousness' sake; not only for truth, but of love to truth; not only for God's word, but according to it: to wit, in that holy, humble, meek manner as the word of God requireth. A man may give his body to be burned

for God's truth, and yet be none of God's martyrs. (1 Cor. xiii. 1—3.) Yea, a man may suffer with a great deal of patience, and yet be none of God's martyrs. (1 Pet. ii. 20.) The one, because he wanteth that grace that should poise his heart, and make him right in the manner of doing; the other, because he wanteth that word of the Holy One that alone can make his cause good as to matter. It is, therefore, matter and manner that makes the martyr; and it is this man that is intended in the text which is aforesaid described. So, then, they that suffer for the law and testament of God in that holy and humble manner that the word requires, they are they that, by this word of God, are commanded to commit the keeping of their souls to God.

From this consideration two things present themselves to our sight. First. That a man may be a Christian, and suffer, and yet not suffer in the sense last given, according to the will of God. Second. There have been, and may yet be a people in the world that have, and may suffer in the sense of the Apostle here, according to the will of God.

First. A few words to the first of these, namely, that a man may be a Christian and suffer, and yet not suffer, in the sense of the Apostle in the text, according to the will of God. He may be a Christian, and yet not suffer as a Christian. He may want the matter, or, he may want the manner, of suffering as a Christian.

This is evident from what this Apostle suggests in several places of this epistle. For,

Saith he, "If ye be buffeted for your faults." (2 Pet. ii. 20.) This supposeth that a Christian may so be; for he speaketh here to the same people unto whom he speaketh in the text, though he putteth them not under the same circumstance, as suffering for well-doing. If ye be buffeted for your faults, for what God's word calls faults, what thank have you from God, or good men, though you take it patiently?

So again; "For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing," (ch. iii. 17.) Here it is plainly supposed that a christian man may suffer for evil-doing; yea, that the will of God may be, that he should suffer for evil-doing; for God, if Christians do not well, will vindicate himself by punishing of them for their doing ill; yea, and will not count them worthy, though they be his own, to be put among the number of those that suffer for doing well.

Again; "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters." (ch. iv. 15.) These are cautions to Christians, to persuade them to take heed to themselves, their tongues, and their actions, that all be kept within the bounds of the word. For it would be a foolish thing to say that these are cautions to persuade to take heed of that into which it is not possible one should fall. It is possible for Christians to suffer for evil-doing,

and therefore let Christians beware; it is possible for Christians to be brought to public justice for their faults, and therefore let Christians beware; it is possible for Christians to suffer justly by the hand of the magistrate, and therefore let Christians beware. This also is insinuated in the text itself, and therefore let Christians beware.

The causes of this are many, some of which I shall now briefly touch upon.

1. Sin is in the best of men; and as long as it is so, without great watchfulness and humble walking with God we may be exposed to shame and suffering for it. What sin is it that a child of God is not liable to commit, excepting that which is the sin unpardonable? Nor have we a promise of being kept from any other sin, but on condition that we do watch and pray. (Matt. xxvi. 41.)

2. It is possible for a Christian to have an erroneous conscience in some things, yea, in such things as, if God by his grace prevents not, may bring us to public justice and shame. Abishai, though a good man, would have killed the king, and that of conscience to God and love to his master. (1 Sam. xxvi. 7, 8.) And had David delivered him up to Saul for his attempt, he had in all likelihood died as a traitor. Peter drew his sword, and would have fought therewith; a thing for which he was blamed of his Master, and bid with a threatening to put it up again. (Matt. xxvi. 52.) Besides, oppression makes a wise man mad; and when a man is mad what evils will he not do?

Further; The devil, who is the great enemy of the Christians, can send forth such spirits into the world as shall not only disturb men, but nations, kings, and kingdoms, in raising divisions, distractions and rebellions; and can so manage matters, that the looser sort of Christians may be also dipped, and concerned therein. In Absalom's conspiracy against his father, there were two hundred men called out of Jerusalem to follow him, "and they went in their simplicity, not knowing anything." (2 Sam. xv. 11.) I thank God, I know of no such men, nor thing; but my judgment tells me, that if Christians may be drawn into fornication, adultery, murder, theft, blasphemy, or the like, as they may; why should it be thought impossible for them to be drawn in here. Wherefore, I say again, watch and pray, fear God, reverence his word, approve of his appointments, that you may be delivered from every evil work and way.

I said afore that the will of God may be, that a Christian should suffer as an evil doer; but then it is because he keepeth not within the bounds of that, which is also called the will of God. The will of God is, that sin should be punished, though committed by the Christians; punished according to the quality of transgressions; and therefore it is that he hath ordained magistrates—magistrates to punish sin, though it be the sin of Christians; they are the ministers of God, revengers to execute wrath, the wrath of God upon them that do evil. (Rom. xiii.) Wherefore, though the Christian, as

a Christian, is the only man at liberty, as called thereunto of God, yet his liberty is limited to things that are good; he is not licensed thereby to indulge the flesh. Holiness and liberty are joined together, yea, our call to liberty is a call to holiness. See, and you shall find, that a quiet and peaceable life, in our respective places under the government, is that which we should pray for, to wit, that we may without molestation, if it were the will of God, spend our days in all godliness and honesty among our neighbours. (See 1 Tim. ii. 1—8. 1 Pet. ii. 13—17.)

1. I would improve this a little; and first, to Christians as Christians. Beware the cautions that are here presented to you be not neglected by you. The evils are burning hot, as hot as a red-hot iron. It is the greatest blemish that can be to a Christian, to suffer as an evil doer. To say nothing of the reproach that such do bring to the name of Christ their Lord; to his law, their rule; and to the christian profession, which should be their glory; the guilt and shame that evil actions will load the conscience with at such a time can hardly be stood under. The man that suffereth as an evil doer, and yet weareth the name of a Christian, what stumbling-blocks doth he lay in the way of the ignorant in a kingdom! The devil told them before, that a Christian was a mischievous man; and to suffer for evil-doing confirms them in that belief.

Consider also the difficulties that surely such must meet with in the last minutes of their life. For can it be imagined but that such an one must have combats and conflicts at the last, who carry in their consciences the guilt and condemnation that is due to their deeds, to the place which magistrates have appointed for them to receive the reward of their works at. Such an one bereaves not only his own soul of peace, and his name of credit, but himself of life, his friends of all cause of rejoicing, and casteth reproach upon religion, as he is stepping out of the world. What shall I say? Christians as Christians have other things to do than to concern themselves in evil things, or to meddle in other men's matters. Let us mind our own business, and leave the magistrate to his work, office, and calling among men also.

I speak now to them that are not by the king called to that employ. A Christian as such has enough to do at home in his heart, in his house, in his shop, and the like. But if thou must needs be meddling, consider what place, office, calling or relation God has put thee in, and busy thyself by the rule of the word to a conscientious performance of that. Nor shalt thou want dignity, though thou art but a private Christian. Every christian man is made a king by Christ. (Rev. v. 10.) But then his dominion, as such, doth reach no further than to himself. He has not dominion over another's faith. (2 Cor. i. 24.) His office is to govern, and bridle, and keep under himself; to watch over himself, and to bring his body into

subjection to the will of God. The weapons that he has for this purpose are not carnal, but spiritual, and mighty through God. Let him govern, then, if he will be a governor, his whole man by the word. Let him bring down, if he must be bringing down, his own high imaginations; and every high thing that exalts itself against the knowledge of God. If he must be a warrior, let him levy war against his own unruly passions, and let him fight against those lusts that war against his soul. (2 Cor. x. 3—5. Gal. v. 17. Jas. iii. 3—8. 2 Pet. ii. 11.)

I say, therefore, if thou wilt needs be a ruler, thou hast a tongue, rule that; lusts, rule them; affections, govern them; yea, thou hast excellent graces, manage them; cherish, strengthen, and replenish them according to the mind of that great one who has bestowed such power to rule upon thee. Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. (Col. iii. 5.) Nor do I think that murmuring, shrinking, wincing, complaining, and the like, when men, governors, lay a yoke upon our necks, flow from any thing else but love to our flesh, and distrust of the faithfulness of God to manage men, things, and actions for his church. The powers that be are ordered as well as ordained of God. They are also always in God's hand, as his rod or staff for the good and benefit of his people. Wherefore we ought with all meekness and humbleness of mind to accept of what our God by them shall please to lay upon us. (1 Pet. v. 6.)

But what I now say, I do not forbid groaning and crying to God under affliction. I speak against striving to deliver ourselves from the affliction. And since men are, as I said, the rod, staff, or sword in God's hand, we should apply ourselves unto him in faith in a way of prayer, intercession, supplication, and giving of thanks for governors. For since they are sent of God, they must needs come with some good in their hand for us, also our prayers may make them more profitable to us. And this we ought to do without wrath and doubting; for this is that which is good and acceptable unto God. (1 Tim. ii.)

Besides, it is a sign that we forget ourselves when we complain for the punishment of our sins. If we look into ourselves and ways, we shall see cause of more heavy stripes than yet God by men has laid upon us. What sin has yet been suppressed, by all that has happened to us? Are pride, covetousness, looseness, treacherous dealing, schisms, and other things, redressed by all the affliction that we have had? yea, do we not grow worse and worse? Wherefore, then, should we complain? Where is repentance, reformation, and amendment of life amongst us? Why, then, do we shrink and wince? For my part, I have ofttimes stood amazed both at the mercy of God and the favour of the Prince towards us, and can give thanks to God for both: and do make it my

prayer to God for the king, and that God will help me with meekness and patience to bear whatever shall befall me for my professed subjection to Christ, by men.

We are bid, as I said before, to give thanks to God for all men, for kings, and for all that are in authority. Because, as I said, there is no man with whom we have to do (we doing as we should) but he bringeth some good thing to us, or doth some good thing for us. We will now descend from them that are supreme in authority, and will come to inferior men; and suppose some of them to act beyond measure cruelly. What? can no good thing come to us out of this? Do not even such things as are most bitter to the flesh tend to awaken Christians to faith and prayer, to a sight of the emptiness of this world, and the fadingness of the best it yields? Doth not God by these things oftentimes call our sins to remembrance, and provoke us to amendment of life? How then can we be offended at things by which we reap so much good, and at things that God makes so profitable for us?

Doth not God oftentimes even take occasions by the hardest of things that come upon us to visit our souls with the comforts of his Spirit, to lead us into the glory of his word, and to cause us to savour that love that he has had for us, even from before the world began till now? A nest of bees and honey did Samson find, even in the belly of that lion that roared upon him. And is all this no good? or can we be without such holy appointments of God? Let these things be considered by us, and let us learn like Christians to kiss the rod, and love it.

I have thought again, my brethren, since it is required of us that we give thanks to God for all these men, it follows that we do with quietness submit ourselves under what God shall do to us by them. For it seems a paradox to me to give thanks to God for them, that yet I am not willing should abide in that place that God has set them in for me. I will then love them, bless them, pray for them, and do them good. I speak now of the men that hurt me, as I have hinted before. And I will do thus, because it is good so to do; because they do me good by hurting of me, because I am called to inherit a blessing, and because I would be like my heavenly Father. "Therefore if mine enemy hunger, let me feed him; if he thirst, let me give him drink." (Matt. v. 43—48. 1 Pet. iii. 9. Rom. xii. 17—20.) 1. We must see good in that in which other men can see none. 2. We must pass by those injuries that other men would revenge. 3. We must show we have grace, and that we are made to bear what other men are not acquainted with. 4. Many of our graces are kept alive by those very things that are the death of other men's souls.

Where can the excellency of our patience, of our meekness, of our long-suffering, of our love, and of our faith appear, if it be not under trials,

and in those things that run cross to our flesh? The devil, they say, is good when he is pleased; but Christ and his saints when displeased.

Let us, therefore, covet to imitate Christ and the Scripture saints. Let us show out of a good conversation our works with meekness of wisdom. Let us take heed of admitting the least thought in our minds of evil against God, the king, or them that are under him in employ, because the cup, the king, all men and things are in the hand of God, (Ps. lxxv. 8. Prov. viii. 15; xxi. 1. Lam. iii. 37;) and he can make them better to us than if they were as our flesh desireth they should.

I have often thought that the best Christians are found in the worst of times; and I have thought again, that one reason why we are no better, is because God purges us no more. (John xv.) I know these things are against the grain of the flesh, but they are not against the graces of the Spirit. Noah and Lot, who so holy as they in the day of their affliction? Noah and Lot, who so idle as they in the day of their prosperity? I might have put in David too, who while he was afflicted had ways of serving God that were special; but when he was more enlarged, he had ways that were not so good. Wherefore the first ways of David are the ways that God has commended; but the rest of his ways such as had not pre-eminence. (2 Chron. xvii. 3.)

We have need of all, and of more than all that has yet befallen us; and are to thank God, since his word and patience have done no more good to us, that he hath appointed men to make us better. Wherefore for a conclusion, as we are to receive with meekness the engrafted word of God, so also we are with patience to bear what God by man shall lay upon us. Oh that saying of God to them of old, "Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thy iniquities; because thy sins were increased, I have done these things unto thee." (Jer. xxx. 15.) We have need to consider of, and to sit still and be quiet, and reverence the ordinance of God; I mean, affliction. And until we can in truth get hither in our spirits, I neither look to find very right Christianity amongst us, nor much of God amongst professors. When I think of Mordecai and Daniel, yea, and of David too, and of the behaviour of them all with respect to the powers that they were under, I cannot but think that a sweet, meek, quiet, loving, godly submission unto men for the Lord's sake, is an excellent token of the grace of God in us. But,

2. As I cannot but condemn the actions of such Christians as have been touched before, so I would caution weak Christians not to be offended with true religion for the miscarriages of their fellows. There are two things that are very apt to be an occasion of offence to the weak; one is, when the cross attends religion; the other is, when others that profess religion do suffer for evil doing. To both these I would say this:

(1.) Though the cross, indeed, is grievous to the flesh, yet we should with grace bear up under it, and not be offended at it.

(2.) And as to the second, though we should and ought to be offended with such miscarriage, yet not with religion because of such miscarriage. Some, indeed, when they see these things, take offence against religion itself; yea, perhaps are glad of the occasion, and so fall out with Jesus Christ, saying to him, because of the evils that attend his ways, as the ten tribes said to Rehoboam, the son of Solomon the king, "What portion have we in David? neither have we inheritance in the son of Jesse. To your tents, O Israel: now see to thine own house, David," (1 Kings xii. 16;) and so go quite away from him, and cleave no more unto him, to his people, or to his ways: but this is bad. Shun, therefore, the evil ways of Christians, but cleave to the way that is christian; cast away that bad spirit that thou seest in any, but hold fast to thy Head and Lord. Whether canst thou go? the Lord Jesus has the words of eternal life. (John vi. 68.) Whither wilt thou go? there is not salvation in any other. (Acts iv. 12.) Take heed, therefore, of picking a quarrel with Jesus Christ, and with his ways, because of the evil doings of some of his followers. Judas sold him, Peter denied him, and many of his disciples went back and did walk no more with him; but neither himself nor his ways were the worse for that. Beware, therefore, that thou truly distinguish between the good ways of Jesus Christ, and the evil ways of them that profess him; and take not an occasion to throw away thy own soul down the throat of hell, because others have vilely cast away their lives by transgressing of the law of God. Nay, let other men's faults make thee more wary; let other men's falls make thee look better to thy goings. Shun the rock that he that went before thee didst split his ship against, and ery to God to lead thee in a path that is plain and good, because of thy observers.

Further. Let not opposite Christians rejoice when they see that evil hath taken their brother by the heel. Hate the garment, the thing that is bad, and by which the name, and fame, and life of thy brother is so vilely cast away, thou shouldst; and take good heed lest it also touch thee; but yet thou shouldst pity thy brother, mourn for his hard hap, and grieve that a thing so much unbecoming Christianity should be suffered to show the least part of itself among any of those that profess the gospel.

Directions for the shunning of suffering for evil doing, are they that come next to hand:—

1. Therefore, wouldst thou not suffer as an evil-doer? then take heed of committing of evil. Evil courses bring to evil ends; shun all appearance of evil, and ever follow that which is good. And if ye be followers of that which is good, who will harm you? (1 Pet. iii. 13.) Or if there should be such enemies to goodness in the world as to cause

thee for that to suffer, thou needest not be ashamed of thy suffering for well-doing, nor can there be a good man but he will dare to own and stand by thee in it. Yea, thy sufferings for that will make thee happy, so that thou canst by no means be a loser thereby.

2. Wouldst thou not suffer for evil-doing? then take heed of the occasions of evil. Take heed of tempting company. Beware of men, for they will deliver thee up. There have been men in the world that have sought to make themselves out of the ruins of other men. This did Judas, and some of the Pharisees. (Matt. x. 17. Luke xx. 19. 20.) Take heed to thy mouth: "A fool's mouth calleth for strokes, and his lips are a snare to his soul." (Prov. xviii. 7.) Take heed of indulging, and hearkening to the ease of the flesh, and of carnal reasonings, for that will put thee upon wicked things.

3. Wouldst thou not suffer as an evil-doer? then take heed of hearing of anything spoken that is not according to sound doctrine; thou must withdraw thyself from such, in whom thou perceivest not the words of knowledge. Let not talk against governors, against powers, against men in authority be admitted; keep thee far from an evil matter. My son, says Solomon, fear thou the Lord and the King, and meddle not with those that are given to change.

4. Wouldst thou not suffer as an evil-doer? addict not thyself to play with evil, to joke and jest, and mock at men in place and power. Gaal mocked at Abimelech, and said, Who is Abimelech, that we should serve him? But he paid for his disdainful language at last. (Judg. ix.) I have heard of an innkeeper here in England, whose sign was the Crown, and he was a merry man. Now he had a boy, of whom he used to say when he was jovial among his guests, "This boy is heir to the crown," or "This boy shall be heir to the crown;" and, if I mistake not the story, for these words he lost his life. It is bad jesting with great things, with things that are God's ordinance, as kings and governors are. Yea, let them rather have that fear, that honour, that reverence, that worship, that is due to their place, their office, and dignity. How Paul gave honour and respect unto those that were but deputy kings and heathen magistrates, will greatly appear if you do but read his trials before them in the book called *The Acts of the Apostles*. And what a charge both he and Peter have left behind them to the churches to do so too, may be found to conviction, if we read their epistles.

5. Wouldst thou not suffer for evil-doing? then take heed of being offended with magistrates, because by their state acts they may cross thy inclinations. It is given to them to bear the sword, and a command is to thee, if thy heart cannot acquiesce with all things, with meekness and patience to suffer. Discontent in the mind sometimes puts discontent into the mouth; and discontent in the mouth doth sometimes also put a

halter about the neck. For as a man by speaking a word in jest may for that be hanged in earnest; so he that speaks in discontent may die for it in sober sadness. Adonijah's discontent put him upon doing that which cost him his life. (1 Kings ii. 13, 23.) Great peace have they that love thy law, and nothing shall offend them; for they are subjected to the will and foot of God.

6. But, above all, get thy conscience possessed yet more with this, that the magistrate is God's ordinance, and is ordered of God as such; that he is the minister of God to thee for good, and that it is thy duty to fear him, and pray for him, to give thanks to God for him, and to be subject to him as both Paul and Peter admonish us; and that not only for wrath, but for conscience-sake. (Rom. xiii. 5.) For all other arguments come short of binding the soul where this argument is wanting; until we believe that of God we are bound thereto. I speak not these things, as knowing any that are disaffected to the government; for I love to be alone, if not with godly men, in things that are convenient; but because I appear thus in public, and know not into whose hands these lines may come, therefore thus I write. I speak it also to show my loyalty to the king, and my love to my fellow-subjects; and my desire that all Christians should walk in ways of peace and truth.

Second. I come now to the second thing propounded to be spoken to as to suffering, which is this: "That there have been, and yet may be, a people in the world, that have, and may suffer in the sense of the Apostle here, according to the will of God, or for righteousness' sake.

That there have been such a people in the world I think nobody will deny, because many of the prophets, Christ, and his Apostles thus suffered. Besides, since the Scriptures were written, all nations can witness to this, whose histories tell at large of the patience and goodness of the sufferers, and of the cruelty of those that did destroy them. And that the thing will yet happen, or come to pass again, both Scripture and reason affirm.

And, first, for Scripture. The text tells us, that God hath put enmity betwixt woman and her seed, and the serpent and his seed. (Gen. iii. 15.) This enmity put, is so fixed, that none can remove it so but that it still will remain in the world. These two seeds have always had, and will have, that which is essentially opposite to one another, and they are the spirit of truth, and the spirit of error; sin and righteousness, light and darkness. (1 John iv. 6; iii. 7, 8. 1 Thess. v. 5.) Hence an unjust man is an abomination to the just, and he that is upright in the way is abomination to the wicked. (Prov. xxix. 27.) So that unless you could sanctify and regenerate all men, or cause that no more wicked men should any where be in power for ever, you cannot prevent but that sometimes still there must be sufferers for righteousness' sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii. 12.)

To prove this by reason, is easy. The devil is not yet shut up in the bottomless pit; antichrist is yet alive. The government in all kingdoms is not yet managed with such light and goodness of mind, as to let the saints serve God, as he has said, whatever it is in some. And until then, there will be in some places, though for my part I cannot predict where, a people that will yet suffer for well-doing, or for righteousness' sake.

In order to a right handling of this matter, I shall divide this head into these two parts. *First*. Show you what it is to suffer for well-doing, or for righteousness. *Second*. Show you what it is to suffer for righteousness' sake. I put this distinction, because I find that it is one thing to suffer for righteousness, and another to suffer for righteousness' sake.

First. To begin with the first, namely, to show you what it is to suffer for righteousness. Now that may be done either passively or actively.

1. *Passively*, as when any suffer for righteousness without their own will or consent thereto. Thus the little children at Bethlehem suffered by the hands of bloody Herod, when they died for or in the room and stead of Jesus Christ. (Matt. ii. 16.) Every one of those children died for righteousness, if Christ is righteousness; for they died upon his account, as being supposed to be he himself. Thus also the children of Israel's little ones, that were murdered with their parents, or otherwise, because of the religion of them that begat and bear them, died for righteousness. The same may be said concerning those of them that suffered in the land of the Chaldeans upon the same account. I might here also bring in those poor infants that in Ireland, Piedmont, Paris, and other places, have had their throats cut, and their brains dashed out against the walls, for none other cause but for the religion of their fathers. Many, many have suffered for righteousness after this manner. Their will, nor consent, has been in the suffering, yet they have suffered for religion, for righteousness. And as this hath been, so it may be again; for if men may yet suffer for righteousness, even so, for aught I know, even in this sense may their children also.

Now, although this is not the chief matter of my text, yet a few words here may do no harm. The children that thus suffer, though their own will and consent be not in what they undergo, may yet, for all that, be accepted as an offering unto the Lord. Their cause is good,—it is for religion and righteousness. Their hearts do not recoil against the cause for which they suffer; and although they are children, God can deal with them as with John the Baptist, cause them in a moment to leap for joy of Christ; or else can save them by his grace, as he saveth other his elect infants, and thus comprehend them, though they cannot apprehend him; yea, why may they not only be saved, but in some sense be called martyrs of Jesus Christ, and those that have suffered for God's cause in the world?

God comforted Rachel concerning her children that Herod murdered in the stead and upon the account of Christ. He bids her refrain herself from tears, by this promise, that her children should come again from the land of the enemy, from death. And again, saith he, Thy children shall come again to their own border; which I think, if it be meant in a gospel sense, must be to the heavenly inheritance. (Compare Jer. xxxi. 15, with Matt. ii. 18.)

And methinks this should be mentioned, not only for her and their sakes, but to comfort all those that either have had, or yet may have their children thus suffer for righteousness. None of these things, as shall be further showed anon, happen without the determinate counsel of God. He has ordered the sufferings of little children as well as those of persons more in years. And it is easy to think that God can as well foresee which of his elect shall suffer by violent hands in their infancy, as which of them shall then die a natural death. He has saints small in age as well as in esteem or otherwise; and sometimes the least member of the body suffereth violence, as well as the head or other chief parts. And although I desire not to see these days again, yet methinks it will please me to see those little ones that thus have already suffered for Jesus to stand in their white robes, with the elders of their people, before the throne, to sing unto the Lamb.

2. But to pass this, and to come to that which is more directly intended to be spoken to, namely, to show you who doth *actively* suffer for righteousness. And,

(1.) It is he that chooseth by his own will and consent to suffer for it. All suffering that can be called active suffering must be by the consent of the will; and that is done when a man shall have sin and suffering set before him, and shall choose suffering rather than sin. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And again, they did not accept of deliverance, that is, of base and unworthy terms, that they might obtain a better resurrection. (Heb. xi. 25—35.)

Indeed, no man can force a Christian to suffer as a Christian without his own consent. All Christians are sufferers of will and consent. Hence it is said, they must take up their cross; by which taking up an act of their will is intended. So again, "Take my yoke upon you," which also intends an act of the will. (Matt. x. 38; xvi. 24; xi. 29.) This, therefore, is the first thing that I would present you with. Not that an act of the will is enough to declare a man a sufferer for righteousness, it standing alone; for a man through the strength of delusion, and the power of an erroneous conscience, may be willing to suffer for the grossest opinions in the world. But I bring it to show that actual suffering for righteousness must also be by the consent of the will; the mind of the man must be in it.

(2.) He that suffereth for righteousness thus, must also have a good cause. A good cause is that which is essential to suffering for righteousness. A good cause, what is that? Why, verily, it is the truth of God, either in the whole of it, as contained in the Scriptures of truth, or in the parts of it, as set before me to believe, or do, by any part of that holy word. This may be called the matter for which one suffereth; or, as it is called in another place, the "word of righteousness." (Heb. v. 13.) It may also be called the form of sound doctrine, or the like. Because without this word, the matter and nature of God's truths cannot be known. Pilate's question, "What is truth?" will still abide a question to those that have not, or regard not the word, the rule of righteousness. (John xviii. 38.) See then that thy cause be good, thou that wouldst know what it is to suffer for righteousness; step not a hair's breadth without the bounds of the word of truth; also take heed of misunderstanding, or of wringing out of its place, any thing that is there. Let the words of the upright stand upright: warp them not, to the end they may comply in show with any crooked notion. And to prevent this, take these three words as a guide in this matter to thee. They show men their sins, and how to close with a Saviour; they enjoin men to be holy and humble; they command men to submit themselves to authority. And whatever is cross to these comes from ignorance of, or from wresting the rule of righteousness out of its place.

But more particularly, the word of righteousness—thy cause, within the bounds of which thou must keep, if thou wilt suffer for righteousness—is to be divided into two parts. (1.) It containeth a revelation of moral righteousness. (2.) It containeth a revelation of evangelical righteousness.

As for moral righteousness, men seldom suffer only for that; because that is the righteousness of the world, and that, simply as such, that sets itself up in every man's conscience, and has a testimony for itself even in the light of nature. Besides, there is nothing that maketh head against that, but that which every man is ashamed by words to plead for, and that is immorality. And this is that which Peter intends when he saith, "And if ye be followers of that which is good, who will harm you?" (1 Pet. iii. 13.) If ye be followers of moral goodness. But if it should so happen, for the case is rare, that any man should make you sufferers because you love God, and do good to your neighbour, happy are ye. Though I do not think that the Apostle's conclusion terminateth there. But more of these things anon. For let a man be a good neighbour in morals; let him feed the hungry, clothe the naked, give freely out of his purse to the poor, and do that which he would another should do to him, and stop there, and not meddle with the name of Christ, and he shall have but few enemies in the world. For it is not the law, but Christ, that is the stumbling-block, and

the rock of offence to men. (Isa. viii. 14, 15. Rom. ix. 31—33.)

Wherefore, there is in God's word a revelation of another righteousness, a righteousness which is not so visible to, yea, and that suiteth not so with, the reason of man as that moral righteousness doth. Wherefore this righteousness makes men righteous in principle and practice, so as is foreign to natural men. Hence it is said to be foolishness to them. And again, "Its praise is not of men." (Rom. ii. 29. 1 Cor. ii. 14.) This righteousness is also revealed in the Scriptures, but the blind cannot see it. It is the work of the Holy Ghost in the heart, and is therefore called the fruits of the Spirit; and the grace which, in the head and fulness of it, is only to be found in Christ. (John i. 16. Col. i. 19. 1 Tim. i. 14.) This righteousness being planted in the heart, leads a man out by the word of God to seek for another righteousness, as invisible to and foreign from the natural man as this. And that righteousness is that which properly is the righteousness of Jesus Christ, a righteousness that standeth in his obedience to his Father's law, as he was considered a common or public person; a righteousness which he brought into the world, not for himself, as considered in a private capacity, but for those that shall by faith venture themselves upon him, to obtain by him life eternal. (Rom. v. 19. Phil. iii. 7—10.)

Again; this closing by faith with this righteousness thus found in Christ, and being taken therewith, leads me yet to another righteousness, which is instituted worship appointed by Christ for all his followers to be conversant in; this worship is grounded on positive precepts, and so on words of righteousness, called Christ's words, Christ's sayings, &c.

Now upon this bottom begins the difference betwixt the men of God and the world. For, first, by this inward principle of righteousness we come to see, and say, that men by nature are not Christians, what privileges soever they may account themselves partakers thereof. But whosoever is a Christian, of God's making so, is begotten and born of God, and made a new creature by the anointing received from the Holy One. (Jas. i. 18. John iii. 3, 5. 2 Cor. v. 17, 18; i. 21. 1 John ii. 20, 24, 27.)

Now, this these carnal men cannot endure to hear of, because it quite excludes them, as such, from a share in the kingdom of heaven. To this, again, the Christian stands, and backs what he says by the word of God. Then the game begins, and the men of the world are thoughtful how they may remove such troublesome fellows out of the way. But because the Christians love their neighbours, and will not let them thus easily die in their sins; therefore they contend with them, both by reasonings, writings, sermons, and books of gospel divinity; and stand to what they say. The world, again, are angry with these sayings, sermons, and books, for that by them they are concluded to be

persons that are without repentance, and the hope of eternal life. Here, again, the carnal world judges that these people are proud, self-willed, pragmatical, contentious, self-conceited, and so unsufferable people. The Christian yet goes on and stands to what he has asserted. Then the poor world at their last shift begins to turn, and overturn the gospel man's sayings; perverting, forcing, stretching, and dismembering of them; and so making of them speak what was never thought, much less intended by the believer.

Thus they served our Lord; for, not being able to down with his doctrine, they began to pervert his words, and to make (as also they said afterwards of Luther's) some offensive, some erroneous, some treasonable, and that both against God and Cæsar; and so they hanged him up, hoping there to put an end to things. But this is but the beginning of things; for the Christian man by the word of the gospel goes further with his censure. For he also findeth fault with all that this man, by the ability of nature, can do for the freeing himself from the law of sin and death. He condemns him by the word, because he is in a state of nature; and he condemneth also whatever, while in that state, he doth, as that which by no means can please God. (Rom. xiv. 23. Heb. xi. 6.) This now puts him more out; this is a taking of his gods away from him. This is to strip him of his raiment, such as it is, and to turn him naked into the presence of God. This, I say, puts him out and out. These wild-brained fellows, quoth he, are never content, they find fault with us as to our state; they find fault with us as to our works, our best works. They blame us because we are sinners, and they find fault with us, though we mend; they say, by nature we are no Christians, and that our best doings will not make us such. What would they have us do? Thus, therefore, they renew their quarrel; but the christian man cannot help it, unless he would see them go to hell, and saying nothing. For the word of God doth as assuredly condemn man's righteousness as it doth condemn man's sin; it condemneth not man's righteousness among men, for there it is good and profitable, (Job xxxv. 6—8;) but with God, to save the soul, it is no better than filthy rags. (Isa. lxiv. 6.)

Nor will this christian man suffer these carnal ones to delude themselves with a change of terms; for the devil, who is the great manager of carnal men in things that concern their souls, and in the plea that they make for themselves, will help them to tricks and shifts to evade the power of the word of God; teaching them to call the beauties of nature, grace, and the acts of natural powers, the exercise of the graces of the Spirit. He will embolden them also to call man's righteousness the righteousness of Christ, and that by which a sinner may be justified in the sight of God from the law. These tricks the Christian sees, and being faithful to God's truth, and desiring the sal-

vation of his neighbour, he laboureth to discover the fallacy of, and to propound better terms for this poor creature to embrace, and venture his soul upon; which terms are warranted by the New Testament, a stranger to which the natural man is. But, I say, the things which the Christian presseth, being so foreign to nature, and lying so cross to man's best things, are presently judged by the natural man to be fables or foolishness. (1 Cor. ii. 14.) Wherefore here, again, he takes another occasion to maintain his strife and contention against the righteous man; raising of slanders upon him, and laying things to his charge that he understandeth not; charging also his doctrine with many grievous things; namely, that he holdeth that man was made to be damned, that man's righteousness is no better than sin, that a man had as good to do ill as well. That we may believe, and do what we list; that holiness pleaseth not God, and that sinning is the way to cause grace to abound. Besides, say they, he condemneth good motions, and all good beginnings of heart to God-ward. He casteth away that good we have, and would have us depend upon a justice to save us by, that we can by no means approve of. And thus the quarrel is made yet wider between the men of the world and the christian man. But there is not a stop put here.

For it is possible for the carnal man to be beaten out of all his arguments for himself and his own things by the power and force of the word; and to be made to consent to what the Christian has said as to the notion of the truth. I must not speak this of all. But yet the breach doth still abide; for that yet there appears to be no more with the man, but only the notion of things. For though the notion of things as those that of God are made the means of conveying grace into the heart, yet grace is not always with the notion of things; the word ofttimes standeth in man's understanding alone, and remaineth there, as not being accompanied with such grace as can make it the power of God to salvation. Now when it is thus with the soul, the danger is as great as ever, because there is a presumption now begotten in the heart that the man is in a saved condition. A presumption, I say, instead of faith, which puffeth up, instead of enabling the soul after a godly manner to depend upon God for mercy through Christ. This is called the word of them that are puffed up; the word only, because not accompanied with saving grace. (1 Cor. iv. 19; viii. 1. 1 Thess. i. 5.)

This the Christian also sees, and says it is too weak to conduct the soul to glory. And this indeed he says, because he would not that his neighbour should come short home. But neither can this be borne; but here, again, the natural man with his notion of things is offended, and takes pet against his friend, because he tells him the truth, and would that he so should digest the truth that it may prove unto him eternal life. Wherefore he now begins to fall out again, for as

yet the enmity is not removed. He therefore counts him an unmerciful man, one that condemneth all to hell but himself; and as to his singularity in things, those he counteth for dreams, for enthusiasms, for allegorical whimsies, vain revelations, and the effects of an erroneous judgment. For the Lord has put such darkness betwixt Egypt and Israel, as will not suffer them to come together. But this is not all.

For it is possible for these carnal men to be so much delighted in the notion of things, as to addict themselves to some kind of worship of Christ, whose notions of truth have by them been received. And because their love is yet but carnal, and because the flesh is swelling, and is pleased with pomp and sumptuousness, therefore to show how great an esteem such have for Christ, whom they are now about to worship, they will first count his testament, though good, a thing defective, and not of fulness sufficient to give in all particular things direction how they should, to their own content, perform their glorious doctrine. For here, and there, and in another place, cry they, there is something wanting. Here, say they, is nothing said of those places, vestures, gestures, shows, and outward greatness that we think seemly to be found in and with those that worship Jesus. Here want sumptuous ceremonies, glorious ornaments, new-fashioned carriages, all which are necessary to adorn worship withal.

But now here again the truly godly, as he comes to see the evil of things, maketh his objections, and findeth fault, and counts them unprofitable and vain. (Isa. xxix. Matt. xv. Mark vii.) But they, again, seeing the things they have made are the very excellencies of human invention, and things added as a supplement to make up what, and wherein, as they think, the man that was faithful over his own house as a son was defective; they are resolved to stand upon their points, and not to budge an inch from the things that are so laudable, so necessary, so convenient and so comely; the things that have been judged good by so many wise, learned, pious, holy, reverend, and good men. Nay, if this were all, the godly would make a good shift; but their zeal is so great for what they have invented, and their spirits so hot to make others couch and bend thereto, that none must be suffered to their power to live, and breathe, that refuseth to conform thereto. This has been proved too true, both in France, Spain, Germany, Italy, and other places; and upon this account it is that persecution has been kept alive so many hundred years in some places against the church of God. From what has been said as to these things, this I collect as the sum: 1. That man by nature is in a state of wrath and condemnation. (Eph. ii. 1, 4. John iii. 18.) 2. That the natural man, by all his natural abilities, is not able to recover himself from this his condemned condition. (John vi. 44. Eph. i. 19, 20.) 3. That a man may have right notions of gospel things that hath no grace

in his heart. (1 Cor. xiii. 2, 3.) 4. That to add human inventions to Christ's institutions, and to make them of the same force and necessity, of the same authority and efficacy, is nought, and not to be subjected to. (Isa. xxix. 13. Matt. xv. 8, 9. Mark vii. 6, 7.) So, then, he that saith these things, saith true; for the Scriptures say the same. This then is a good cause to suffer for, if men will that I shall suffer for saying so; because it is that which is founded upon the word of God; and the word is the ground and foundation of all true doctrine. Let him, then, that believeth what is here discoursed, and that liveth soberly and peaceably in this belief among his neighbours, stand by what he hath received, and rejoice that he hath found the truth. And if any shall afflict or trouble him for holding of these things, they afflict or trouble him for holding to good things; and he suffereth at their hands because his cause is good.

And such an one may with boldness, as to this, make his appeal to the Bible, which is the foundation of his principles, and to God, the author of that foundation, if what he holds is not good. He may say, "Lord, I have said that man by nature is in a state of condemnation, and they make me suffer for that. Lord, I have asserted that man by all his natural abilities is not able to recover himself from this his condemned state; and they make me suffer for that. Lord, I have said that a natural man may have right notions of the gospel, and yet be without the saving grace thereof; and they make me suffer for that. Lord, I cannot consent that human inventions and doctrines of men should be joined with thy institution as matters of worship, and imposed upon my conscience as such; and they make me suffer for that. Lord, I own the government, pray for thy superiors, live quietly among my neighbours, give to all their dues, feed the hungry, clothe the naked, relieve the afflicted, and show myself, by my faith and life, to be a true christian man; and yet my neighbours will not let me alone. True, I cannot comply with all that some men would have me comply with: no more did Daniel, no more did Paul; and yet Daniel said, that he had to the king done no hurt; and Paul said, "neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all." (Dan. vi. 22. Acts xxv. 8.)

For he that keeps within the compass of God's word hurts no man, gives just offence to no man, though he completh not with all that are modes and ways of worship in the world. Nor can this appeal be judged injurious, if it be not attended with intercessions against them that hate us. But we will pass this, and come to a second thing.

As he that suffereth for righteousness must have a good cause, so he that suffereth for righteousness must have a good call.

A man, though his cause be good, ought not by undue ways to run himself into suffering for it; nature teaches the contrary, and so doth the law of

God. Suffering for a truth ought to be cautiously took in hand, and as warily performed. I know that there are some men that are more concerned here than some: the preacher of the word is by God's command made the more obnoxious man, for he must come off with a woe if he preaches not the gospel. (1 Cor. ix. 16.) He therefore, I say, doth and ought more to expose himself than other Christians are called to do. Yet it becometh him also to beware, because that Christ has said to him, "Behold, I send you forth as sheep, or lambs, in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." (Matt. x. 16. Luke x. 3.) A man is not bound by the law of his Lord to put himself into the mouth of his enemy. Christ withdrew himself; Paul escaped the governor's hands, by being let down in a basket over the wall of the city. (2 Cor. xi. 32, 33.) And Christ hath said, If they persecute you in one city, flee ye to another. If they will not let me preach here, I will take up my Bible and be gone. Perhaps this is because I must preach in some other place. A minister can quickly pack up, and carry his religion with him, and offer what he knows of his God to another people. (Acts xiii. 44—47.) Nor should a minister strive, I think, with the magistrate for place or time. But let him hearken to hear what God shall say by such opposition. Perhaps the magistrate must drive thee out of this place, because the soul is in another place that is to be converted, or helped by thy sermon to-day. We must also in all things show ourselves to be such as by our profession we would that men should believe we are, to wit, meek, gentle, not strivers, but take our Lord and our brethren the prophets for our examples.

But I will not here presume to give instructions to ministers; but will speak a few words in the general about what I think may be a sufficient call to a man to suffer for righteousness.

First. Every christian man is bound by God's word to hold to, or stand by his profession, his profession of faith, and to join to that profession a holy godly life; because the Apostle and High-Priest of his profession is no less a one than Christ Jesus. (Heb. iii. 1; x. 23.) This by Christ himself is expressed thus: Let your light so shine. No man lighteth a candle to put it under a bushel. Let your loins be girded about, and your lights burning. And Paul bids the Philippians hold forth the word of life. (Matt. v. 16. Luke xii. 35. Phil. ii. 16.)

And more particularly, by all this, this is intended, that we should hide our faith in Christ from no man, but should rather make a discovery of it by a life that will do so. For our profession thus managed is the badge and the Lord's livery, by which we are distinguished from other men. So, then, if while I profess the truth of Christ, and so walk as to make my profession of it more apparent, I be made a sufferer for it, my call is good, and I may be bold in God and in my profession.

This Peter intends when he saith, "But, and if ye suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." (1 Pet. iii. 14, 15.) Here, then, is a call not to meddle with the other, but to mind our own business, to walk in our christian profession, and to adorn it with all good works; and if any man will meddle with me, and ask me a reason of the hope that I have, to give it him with meekness and fear, whatever follows thereupon. This Peter should have done himself there, where he denied his Master thrice.

The reason is, for that Christianity is so harmless a thing, that be it never so openly professed, it hurts no man. I believe that Christ will save me; what hurt is this to my neighbour? I love Christ because he will save me; what hurt is this to any? I will for this worship Christ as he has bid me; what hurt is this to anybody? I will also tell my neighbours what a loving one my Christ is, and that he is willing to be good to them as he has been good to me; and what hurt is this to the governor of a kingdom? But, and if any man will afflict me for this, my cause is good, and also my call to stand full godly to my profession.

Second. There is sometimes a call to suffer for righteousness, even from the voice of necessity. That is, either when by my silence the truth must fall to the ground, or when by my shrinking the souls of other men are in danger. This, I say, is a call to suffer even by the voice of necessity. The case may be when God's ways may be trodden under foot; yea, his word, and ways, and name, and people, and all. Thus Goliath did do for several days together, (1 Sam. xvii.) and vaunted in his doing; and there was not a man, no not in Israel, that durst answer him a word. And now was the spirit of David stirred in him; and he would put his life in his hand, and give this man an answer; and he saw there was reason for it, necessity gave him a call. Is there not a cause, saith he, lies bleeding upon the ground, and no man of heart or spirit to put a check to the bold blasphemer? I will go fight with him; I will put my life in my hand; if I die, I die.

Consider also what Daniel did, when the law was gone out to forbid for thirty days petitioning any god or man save the king only. At that time, also, not a man of Israel peeped. (Dan. vi. 7.) Now, Necessity walks about the streets, crying, Who is on the Lord's side? Who? &c. And Daniel answers, I am, by opening of his window, and praying as at other times, three times a day, with his face towards Jerusalem. (ver. 10.) He heard this voice of Necessity, and put his life in his hand, and complied with it, to the hazard of being torn in pieces by the lions.

Much like this was that of the three children; for when that golden image was set up, and wor-

ship commanded to be done unto it, not one, that we read of, durst stand upright when the time was come that bowing was the sign of worship. Only the three children would not bow; it was necessary that some should show that there was a God in heaven, and that divine worship was due alone to him. (Dan. iii. 10—12.)

But they run the hazard of being turned to ashes in a burning fiery furnace for so doing. But necessity has a loud voice, and shrill in the ears of a tender conscience. This voice will awake jealousy, and kindle a burning fire within; for the name, and cause, and way, and people of the God of heaven.

Third. There is sometimes a call to suffer for righteousness by the voice of Providence. That is, when by Providence I am cast for my profession into the hands of the enemies of God and his truth, then I am called to suffer for it what God shall please to let them lay upon me. Only for the making of my way more clear in this matter, I will deliver what I have to say with a caution or two. 1. Thou must take heed that thy call be good to this or that place at which by Providence thou art delivered up. 2. Thou must also take heed that when thou art there thou busiest thyself in nothing but that that good is. 3. Thou must also take heed that thou stay there no longer than while thou mayest do good or receive good there. 4. Thus far a man is in the way of his duty, and therefore may conclude that the providence of God, under which now he is, is such as has mercy and salvation in the bowels of it, whatsoever is by it at the present brought upon him.

Christ Jesus our Lord, though his death was determined and of absolute necessity, and that chiefly for which he came into the world, chose rather to be taken in the way of his duty than in any other way or anywhere else. Wherefore, when the hour was come, he takes with him some of his disciples, and goeth into a garden, a solitary place, to pray; which done, he sets his disciples to watch, and falleth himself to prayer. So he prays once; he prays twice; he prays thrice; and he giveth also good doctrine to his disciples. And now, behold, while he was here in the way of his duty, busying himself in prayer to God, and in giving of good instruction to his followers, upon him comes Judas and a multitude, with swords and staves and weapons to take him. To which providence he in all meekness submits, for he knew that by it he had a call to suffer. (Matt. xxvi. 36—47.)

In this way, also, the apostles were called to suffer, even while they were in the way of their duty. Yea, God bid them go into the temple to preach, and there delivered them into the hands of their enemies. (Acts iv. 1—3; v. 20—26.)

Be we in the way of our duty, in the place and about the work unto which we are called of God, whether that work be religious or civil, we may without fear leave the issue of things to God, who

only doth wonderful things. And he who lets not a sparrow fall to the ground without his providence, will not suffer a hair of our head to perish, but by his order. (Luke xii. 6, 7.) And since he has engaged us in his work, as he has, if he has called us to it we may expect that he will manage, and also bear us out therein; either so as by giving of us a good deliverance by way of restoration to our former liberty and service for him, or so as to carry us well out of this world to them that under the altar are crying, How long, holy and true! Nor shall we, when we come there, repent that we suffered for him here. Oh, how little do saints in a suffering condition think of the robes, the crowns, the harps, and the song that shall be given to them, and that they shall have when they come upon Mount Zion! (Rev. vi. 11; xiv. 1—7.)

Fourth. There is sometimes a call to suffer for righteousness, by an immediate and powerful impulse of the Spirit of God upon the heart. This, I say, is sometimes, and but sometimes; for this is not God's ordinary way; nor are many of his servants called after this manner to suffer for righteousness. Moses was called thus to suffer, when he went so often unto Pharaoh with the message of God in his mouth: and "he endured, as seeing him who is invisible." (Heb. xi. 25—27.)

Paul was called thus to suffer, and he obeyed, and went, and performed that work according to the will of God. This kind of call Paul calls a binding, or a being bound in the Spirit, because the Holy Ghost had laid such a command on him to do so, that he could not by any means get from under the power of it. "And now, behold," saith he, "I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there." (Acts xx. 22.) For he that is under this call has, as I said, bonds laid upon his spirit, which carry him to the place where his testimony is to be borne for God. Nor shall he, if he willingly submits and goes, as Paul did, but have an extraordinary presence of God with him as he. And see what a presence he had: for after the second assault was given him by the enemy, even "the night following, the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts xxiii. 11.) Thus God meeteth his people in their service for him, when he calls them aloud to do great service for him. The power of such a call as this, I say, is great, and men of ordinary spirits must needs give place thereto, and leave a man thus bound to the God that thus has bound him. All the help such can afford him is, to follow him with our prayers, not to judge him, or grieve him, or lay stumbling-blocks before him. No, they must not weep nor mourn for him so as to make him sorrowful. (See Acts xxi. 12—14.)

His friends may suggest unto him what is like to attend his present errand, as Agabus did by the Spirit to Paul, when he took his girdle and bound himself therewith, to show him how his

enemies should serve him whither he went. "Thus saith the Holy Ghost," said he "so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." (Acts xxi. 13.) But if this call be indeed upon a man, all sorrow is turned into joy before him; for he is ready, not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.

Instances, also, of later times might be given of a call extraordinary to suffer for righteousness. For many, in the first three hundred years' persecution, when nobody knew what they were, would boldly come up to the face of their enemies, and tell what they were, and suffer for what they professed, the death. I remember, also, the woman who when her friends were gone before to suffer, how she came running and panting after, for fear she should not come thither time enough to suffer for Jesus Christ.

But I will give you an instance of later times, even in the beginning of Queen Elizabeth's reign, of an Hertfordshire man that went as far as Rome to bear his testimony for God against the wickedness of that place. This man, when he was arrived there, and had told them wherefore he was come, they took and condemned him to death, to wit, to be burned for a heretic. Now, he was to ride from the prison to the place of execution upon an ass, with his face to the beast's tail, and was to be stripped from the shoulders to the waist, that he might be tormented all the way he went with burning torches continually thrust to his sides. But he, nothing at all afraid, spake in his exhortation to the people to fly from their sin and idolatry; he would also catch hold of the torches, and put them to his sides, to show how little he esteemed the worst that they could do. Also, when he was come to the place of execution, he suffered there such cruelty with so unconcerned a mind, and with such burning zeal for God's truth testified against them while he could speak, that, all amazed, his enemies cried, he could not have suffered as he did but by the help of the devil. His name I have now forgot, but you will find it with the story at large in the third volume of *Acts and Monuments*, at the 1022nd page. But we will pass this, and come to our second particular.

Second. To show when it may be said a man doth not only suffer for righteousness, but also for righteousness' sake.

To suffer for righteousness' sake, must be either with the intention of the persecutor, or else of the persecuted. The persecutor, whatever the person suffering is, if he afflicteth this person for a supposed good that he thinketh he hath, or professeth, he makes him suffer for righteousness' sake. So that, in this sense, a man that hath no grace may not only suffer for righteousness, but also for righteousness' sake. But this I intend not, because the text is not concerned with it.

The thing, therefore, now intended to be spoken to, is this, namely, when a man may be said to suffer what he suffereth upon a religious account, of love to, or for the sake of, that good that he finds in the truths of God, or because his heart is joined and espoused to the good of the truths that he professeth; not that there is anything in any truth of God that is not good; but a man may profess truth, not for the sake of the goodness that is in it, but upon a remote account. Judas professed truth, not of love to the truth, but of love to the bag, and to the money that was put therein. Men may profess for a wife, for a trade, for friendship, or because profession is at such a time or in such a place in fashion; I wish that there were no cause to say this. Now there is not any of these that profess the truth for the truth's sake that profess the truth of love to it; nor shall they, should they suffer as professors never so long, never so much, never so grievously, be counted of God among them that suffer for righteousness' sake, that is, of unfeigned love to righteousness. Wherefore, that I may show you who may be said to suffer for righteousness' sake, I will propound and speak to several things.

1. Then, he that suffereth in the Apostle's sense for well-doing, or for righteousness' sake, sets his face against nothing but sin. He resisteth unto blood, striving against sin. Sin is the object of his indignation, because it is an enemy to God, and to his righteous cause in the world. (Heb. xii. 4.) Sin, I say, is that which such a man singleth out, as his opposite, as his antagonist, and that against which his heart is set. It is a rare thing to suffer aright and to have my spirit in my suffering bent only against God's enemy, sin; sin in doctrine, sin in worship, sin in life, sin in conversation. Now, then, he that suffereth for righteousness' sake, has singled out sin to pursue it to death long before he comes to the cross. It is sin, alas! and his hatred to it, that have brought him into this condition. He fell out with sin at home, in his own house, in his own heart, before he fell out with sin in the world, or with sin in public worship. For he that can let sin go free and uncontrolled at home within, let him suffer while he will, he shall not suffer for righteousness' sake. And the reason is, because a righteous soul, as the phrase is, (2 Pet. ii. 8.) has the greatest antipathy against that sin that is most ready to defile it, and that is, as David calls it, one's own iniquity, or the sin that dwelleth in one's own flesh. I have kept me, says he, from mine iniquity, from mine own sin. People that are afraid of fire are concerned most with that that burneth in their own chimney; they have the most watchful eye against that that is like to burn down their own house first. He also that suffereth for righteousness' sake, doth it also because he would not that sin should cleave to the worship of God; and indeed this is mostly the cause of the sufferings of the godly. They will not have to do with that worship that hath sinful

traditions commixed with God's appointments, because they know that God is jealous of his worship; and has given a strict charge that all things be done according to the pattern showed to us in the mount. He knows also that God will not be with that worship and those worshippers that have not regard to worship by the rule of the testament of Christ. He is also against the sin that is apt to cleave to himself while he standeth in the presence of God. I will wash mine hands in innocency, so will I compass thine altar, O Lord. This man also chooses to be in the practical parts of worship, if possible, for he knows that to have to do about holy things sincerely, is the way to be at the remotest distance from sin. He chooses also to be with those holy ones that are of the same mind with him against sin; for he knows that two are better than one, and that a threefold cord is not easily broken. Wherefore look to yourselves, you that do, or may be called to suffer for religion; if you bend not yourselves against sin, if to be revenged of sin be not the cause of your suffering, you cannot be said to suffer for righteousness' sake. Take heed, therefore, that something else be not an inducement to thee to suffer. A man may suffer to save what he has; there is credit also, and an applause; there is shame to conform, there is carnal stoutness of spirit; there is hatred of persecutors, and scorn to submit; there is fear of contempt, and of the reproach of the people, &c. These may be motives and arguments to a suffering state, and may really be the ground of a man's being in the gaol; though he cries out in the mean while of popery, of superstition, and idolatry, and of the errors that attend the common modes of the religions of the world. I charge no man, as though I knew any such thing by any; but I suggest these things as things that are possible, and mention them because I would have sufferers have a care of themselves, and watch and pray; because no man can be upright here that is not holy, that cannot pray, and watch, and deny himself for the love that he has to righteousness. I said it before, and will say it again, it is a rare thing to be set in downrightness of heart against sin.

2. Is it for the sake of righteousness that thou sufferest? Then it is because thou wouldst have righteousness promoted, set up, and established in the world; also thou art afflicted at those advantages that iniquity gets upon men, upon things, and against thyself. "I beheld," said David, "the transgressors, and was grieved because men kept not thy law." (Ps. cxix.) And again; These are they that mourn for the abominations that are done among men. (Ezek. ix. 4.) There is a great deal of talk about religion, a great deal of pleading for religion, namely, as to the formalities of this and the other way. But to choose to be religious that I might be possessed with holiness, and to choose that religion that is most apt to possess me with it, if I suffer for this, I suffer for righteousness' sake. Wherefore say thus to thy soul, thou that art like to suffer for righteousness, How is it with the

most inward parts of my soul? What is there? what designs, desires, and reachings out are there? why do I pray? why do I read? why do I hear? why do I haunt and frequent places and ordinances appointed for worship? Is it because I love holiness, would promote righteousness? because I love to see godliness show itself in others, and because I would feel more of the power of it in myself? If so, and if thou sufferest for thy profession, thou sufferest, not only for righteousness, but also for righteousness' sake.

Dost thou thus practise because thou wouldst be taught to do outward acts of righteousness, and because thou wouldst provoke others to do so too? Dost thou show to others how thou lovest righteousness, by taking opportunities to do righteousness? How is it; dost thou show most mercy to thy dog, or to thine enemy? to thy swine, or to the poor? Whose naked body hast thou clothed? whose hungry belly hast thou fed? Hast thou taken delight in being defrauded and beguiled? hast thou willingly sat down by the loss with quietness, and been as if thou hadst not known when thou hast been wronged, defamed, abused, and all because thou wast not willing that black-mouthed men should vilify and reproach religion upon thy account? (1 Cor. vi. 7.)

He that loveth righteousness will do thus, yea, and do it as unto God, and of tenderness to the word of God which he professeth. And he that thinks to make seeing men believe that when he suffereth, he suffereth for righteousness' sake, and yet is void in his life of moral goodness, and that has no heart to suffer, and bear, and put up, and pass by injuries in his conversation among his enemies at home, is deceived.

There are some scriptures that are as if they were out of date among some professors, specially such as call for actual holiness and acts of self-denial for God; but it will be found at the day of judgment, that they only are the peculiar people that are zealous of good works. (Tit. ii. 14.) God help us, it is hard now to persuade professors to come up to negative holiness, that is, to leave undone that which is bad; and yet this of itself comes far short of one's being found in practical goodness.

But this is the man that suffereth, when he suffereth for righteousness' sake, that makes it his business, by all lawful means, according to the capacity that God has put him in, to promote, set up, and establish righteousness in the world; I say, this is the man that suffereth for righteousness' sake, that suffereth for so doing; and I am sure that a life that is moral, when joined to the profession of the faith of the things that are of the Spirit of God, is absolutely necessary to the promoting of righteousness in the world. Hence Peter tells them that suffer for righteousness' sake, that they must have "a good conscience," a good conscience towards God, towards men, towards friends, towards enemies. (1 Pet. iii. 14—16.

Acts xxiv. 16; xxiii. 1.) They must have a good conscience in all things, being willing, ready, desirous to live honestly, godly, and righteously in this world; or else they cannot, though they may suffer for the best doctrine under heaven, suffer for righteousness' sake. (Heb. xiii. 18.) Wherefore,

3. Is it for righteousness' sake that thou sufferest? Then thy design is the ruin of sin. This depends upon what was said before; for he that strives against sin, that seeks to promote righteousness, he designs the ruin of sin. "Be not," said Paul to the suffering Romans, "overcome of evil, but overcome evil with good." (Rom. xii. 21.) To overcome evil with good, is a hard task. To rail it down, to cry it down; to pray kings, and parliaments, and men in authority to put it down, this is easier than to use my endeavour to overcome it with good, with doing of good, as I said before. And sin must be overcome with good at home before thy good can get forth of doors to overcome evil abroad.

Abraham overcame evil with good, when he quieted the discontent of Lot and his herdsmen, with allowing of them to feed their cattle in the best of what God had given him. (Gen. xiii. 7, 8.)

David overcame evil with good, when he saved the life of his bloody enemy that was fallen into his hand; also when he grieved that any hurt should come to them that sought nothing so much as his destruction. "They rewarded me," saith he, "evil for good, to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth. I humbled my soul with fasting, I behaved myself as if he had been my friend or brother. I bowed down heavily, as one that mourneth for his mother." This is to overcome evil with good. (Ps. xxxv. 12—14.)

Job saith concerning his enemy, that he did not rejoice when evil found him; "neither have I," said he, "suffered my mouth to sin, by wishing a curse to his soul." He means, he did the quite contrary, and so overcame evil with good. (Job xxxi. 29, 30.)

Elisha overcame evil with good, when he received the men that came for his life, and had them where he might feast and comfort them, and sent them home in peace to their master. (2 Kings vi. 19—23.)

The New Testament also is full of this, both in exhortations and examples. In exhortations, where it is said, resist not evil, that is, with evil, but overcome evil with good: "But whosoever shall smite thee on the right cheek, turn to him the other also." "And whosoever shall compel thee to go a mile, go with him twain." "Give to him that asketh thee; and from him that would borrow of thee, turn not thou away." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you: that you may be the children of your Father which is in heaven, for he

makes his sun to rise on the evil and on the good, on the just and on the unjust." "Bless them that persecute you; bless, and curse not." "Not rendering evil for evil, nor reviling for reviling, but contrariwise, blessing; knowing that you are thereunto called, that you should inherit a blessing." (Matt. v. 39—45. Rom. xii. 14. 1 Pet. iii. 9.) This is righteousness; these are righteous courses. And as these are preceptively propounded, so they were as practically followed by them that were eminently godly in the primitive church.

"We are fools for Christ's sake," said Paul; "we are despised, we are hungry, thirsty, naked, and buffeted." "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day." (1 Cor. iv. 10—13.) This is overcoming of evil with good; and he that has chosen to himself that religion that teaches these things, and that loves that religion because it so teacheth him; if he suffereth for it, he suffereth for righteousness' sake.

4. He that suffereth for righteousness' sake will carry righteousness whithersoever he goes. Neither the enemy nor thy sufferings shall be able to take righteousness from thee. Righteousness must be thy chamber-mate, thy bed-companion, thy walking-mate. It is that without which thou wilt be so uncouth, as if thou couldst not live. (Ps. xxvi. 1—11; xxv. 21.)

Paul in his sufferings would have righteousness with him, for it must be as it were his armour-bearer: yea his very armour itself. (2 Cor. vi. 7.) It is an excellent saying of Job, "I put righteousness on, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame; I was a father to the poor," &c. (Job xxix. 11—16.) "Princes," said David, "did sit and speak against me, but thy servant did meditate in thy statutes." (Ps. cxix. 23.) A man that loves righteousness doth as Abraham did with his Sarah, carry it every where with him, though he goes, because of that, in danger of his life. Righteousness! It is the only intimate that a Christian has. It is that by which he takes his measures, that with which he consults, with respect to what he doth or is to do in the world. "Thy testimonies," said David, "are my delight, and my counsellors." (The men of my counsel, in the margin. Ps. cxix. 24.)

David! He was the man of affliction; the suffering man in his day; but in all places where he came he had righteousness, the law and godly practice with him. It was his counsellor, as he was a man, a saint, a king. I dare say, for that man that suffers righteousness to be rent away from him by the violence and rage of men, and that casts it away, as David did Saul's armour, that he may secure himself; he has no great love for righteousness, nor to the cross for righteousness' sake. "My righteousness I hold fast," said Job,

"and I will not let it go; my heart shall not reproach me as long as I live." (Job xxvii. 6.) What? part with righteousness! A righteous Lord! a righteous word! a righteous profession! a righteous life! to sleep in a whole skin? The Lord forbid it me, and all that he has counted worthy to be called by his name. Let us carry it with us from the bed to the cross, and then it shall carry us from thence to the crown. Let it be our companion to prison and death, then shall we show that we are lovers of righteousness, and that we choose to suffer for righteousness' sake.

5. Dost thou suffer for righteousness' sake? Why, then, thy righteousness is not diminished, but rather increased by thy sufferings. Righteousness thriveth best in affliction; the more afflicted, the more holy man; the more persecuted, the more shining man. (Acts vi. 15.)

The prison is the furnace, thy graces are the silver and the gold; wherefore as the silver and the gold are refined by the fire, and so made more to show their native brightness, so the Christian that hath, and that loveth righteousness, and that suffereth for its sake, is by his sufferings refined and made more righteous, and made more christian, more godly. (Zech. xiii. 9.) Some, indeed, when they come there, prove lead, iron, tin, and at the best but the dross of silver; and so are fit for nothing but there to be left and consumed, and to bear the badge, if ever they come from thence, of reprobate silver, from the mouth and sentence of their neighbours. (Ezek. xxii. 18—22. Jer. vi. 28—30.) But when I, says Job, am tried, "I shall come forth as gold." (Job xxiii. 10.)

When Saul had cast one javelin at David, it made him walk wisely in all his ways. But when he added to his first fury plots to take away his life, then David behaved himself yet more wisely. (1 Sam. xviii. 10—30.)

The hotter the rage and fury of men are against righteous ways, the more those that love righteousness grow therein. For they are concerned for it, not to hide it, but to make it spangle; not to extinguish it, but to greatness it, and to show the excellency of it in all its features, and in all its comely proportion. Now such a one will make straight steps for his feet, "lest that which is lame be turned out of the way." (Heb. xii. 13.) Now he shows to all men what faith is, by charity, by self-denial, by meekness, by gentleness, by long-suffering, by patience, by love to enemies, and by doing good to them that hate us; now he walketh upon his high places; yea, will not now admit that so slovenly a conversation should come within his doors, as did use to haunt his house in former times. Now it is Christmas, now it is suffering time, now we must keep holy day every day. The reason is, for that a man, when he suffereth for Christ, is set upon a hill, upon a stage, as in a theatre, to play a part for God in the world. And you know when men are to play their parts upon a stage, they count themselves, if possible, more

bound to circumspection; and that for the credit of their master, the credit of their art, and the credit of themselves. For then the eyes of every body are fixed; they gape and stare upon them, (Ps. xxii. 17;) and a trip here is as bad as a fall in another place. Also now God himself looks on; yea, he laugheth, as being pleased to see a good behaviour attending the trial of the innocent.

(1.) He that suffereth for righteousness' sake suffereth for his goodness; and he is now to labour by works and ways to convince the world that he suffereth as such a one. (2.) He that suffereth for righteousness' sake has many that are weak to strengthen by his sweet carriages under the cross, wherefore he had need to exceed in virtue. (3.) He also is by well-doing to put to silence the ignorance of foolish men; he had need be curious, and circumspect in all his actions. (4.) He is to come in, and to be a judge, and to condemn, by his faith and patience in his sufferings, the world, with his Lord and fellows, at the appearing of Jesus Christ; he had need be holy himself. (1 Cor. vi. 1—5.) This therefore is the fit sign of suffering for righteousness' sake.

6. He that suffereth, not only for righteousness, but also for righteousness' sake, will not exchange his cause, though for it in a gaol, for all the ease and pleasure in the world. They that suffered for righteousness' sake of old, were tempted before they were sawn asunder. (Heb. xi.) Tempted, that is, allured to come out of their present sufferings, and leave their faith and profession in irons behind them. Tempted with promises of promotion, of ease, of friendship, of favour with men. As the devil said to Christ, so persecutors of old did use to make great promises to sufferers, if they would fall down and worship. But this is alone as if they should say, Butcher, make away with your righteousness, and a good conscience, and you shall find the friendship of the world. For there is no way to kill a man's righteousness but by his own consent. This Job's wife knew full well; hence she tempted him to lay violent hands upon his own integrity. (Job ii. 9.)

The devil nor men of the world can kill thy righteousness or love to it, but by thy own hand; or separate that and thee asunder, without thine own act. Nor will he that doth indeed suffer for the sake of it, or love he bears thereto, be tempted to exchange it for the good of all the world. It is a sad sight to see a man that has been suffering for righteousness, restored to his former estate, while the righteousness for which he suffered remains under locks and irons, and is exposed to the scorn, contempt, reproach of the world, and trodden under the foot of men. "It is better," said Paul, "for me to die, than that any man should make my glorying void." And it had been a hundred times better for that man if he had never known the way of righteousness, than, after he has known it, to turn from the holy commandment delivered unto him.

The striving is, in persecution, for righteousness; to wit, whether it shall be set up or pulled down. The sufferer, he is for setting up, and the persecutors are for pulling down. Thus they strive for the mastery. Now, if a man stands by his righteousness, and holds fast his good profession, then is righteousness set up; nor can it, so long, be pulled down. Hence, so long a man is said to overcome; and overcome he doth, though he be killed for his profession. But if he starts back, gives place, submits, recants, or denieth any longer to own that good thing that he professed, and exposed himself to suffering for: then he betrays his cause, his profession, his conscience, his righteousness, his soul, and all; for he has delivered up his profession to be murdered before his face, and is fallen down before the wicked, like a corrupt fountain, and a troubled spring. (Prov. xxv. 26.) But this, I hope, will not he do that loveth righteousness, and that suffereth for righteousness' sake. I do not say but that a man may slip here, with Peter, Origen, Hierom, Cranmer, Baynham, Ormis, and other good folk; but be he one of the right kind, a lover of righteousness indeed, he will return, and take revenge upon himself in a godly way for so ungodly a fact.

7. He that suffereth not only for righteousness, but also for righteousness' sake, is not so wedded to his own notions as to slight or overlook the good that is in his neighbour. But righteousness he loves, wherever he finds it, though it be in him that smiteth him. (Ps. cxli. 5.) Yea, he will own and acknowledge it for the only thing that is of beauty and glory in the world. With the excellent in the earth is all such a man's delight. Wherefore I put a difference betwixt suffering for an opinion and suffering for righteousness, as I put a difference between suffering for righteousness, and suffering for righteousness' sake.

If righteousness, if the stamp of God, if divine authority, is not found upon that thing which I hold, let men never suffer for it under the notion of righteousness. If sin, if superstition, if idolatry, if derogation from the wisdom of Christ, and the authority and perfection of his word, be not found in, nor joined to that thing that I disown in worship, let me never open my mouth against it. I had rather fall in with, and be an associate of a righteous man, that has no true grace, than with a professor that has no righteousness. It is said of the young man, though he went away from Christ, that he looked upon him and loved him. (Mark x. 17—21.) But it is not said that ever he loved Judas. I know that the righteousness for which a good man suffereth is not then embraced of the world, for that at such a time it is under a cloud. But yet there is righteousness also in the world, and wherever I see it, it is of a high esteem with me. David acknowledged some of his enemies to be more righteous than he acknowledged

some of his servants to be. (2 Sam. iv. 9—11; iii. 31—35.) It is a brave thing to have righteousness, as righteousness, to be the top-piece in mine affections. The reason why Christ was anointed with the oil of gladness above his fellows, was, because he loved righteousness, and hated iniquity more than they. (Heb. i. 9.) Love to righteousness flows from golden graces, and is that, and that only, that can make a man capable of suffering, in our sense, for righteousness' sake.

8. He that suffereth not only for righteousness, but also for righteousness' sake, will take care that his sufferings be so managed with graciousness of words and actions, that it may live when he is dead; yea, and it will please him too if righteousness flourishes, though by his loss. Hence it is that Paul said, he rejoiced in his suffering, namely, because others got good thereby. And that he said, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." (Col. i. 24. Phil. ii. 16, 17.) But why rejoice in this? Why, because though his sufferings were to the distressing of his flesh, yet they were to the refreshing, comfort, and stability of others. This was it also that made him jostle with the false brethren among the churches; to wit, "that the truth of the gospel might continue with them." (Gal. ii. 5.)

When a man shall run the hazard of the ruin of what he has, and is, for righteousness, for the good and benefit of the church of God; that man, he managing himself by the rule, if he suffers for so doing, suffers not only for righteousness, but also for righteousness' sake. "I endure all things," said Paul, "for the elect's sake, that they may also obtain the salvation that is in Christ Jesus with eternal glory." (2 Tim. ii. 10.) Here was love, you will say, to persons; and I will say also, to things; to all the righteousnesses of God that are revealed in the world, that all the elect might enjoy them to their eternal comfort and glory by Christ Jesus. For "whether we be afflicted," says he, "it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which ye also suffer; or whether we be comforted, it is for your consolation and salvation." (2 Cor. i. 6.)

The end of a man and his design, if that be to promote righteousness, he using lawful means to accomplish it, is greatly accepted of God by Christ; and it is a sign he is a lover of righteousness, and that if he suffereth for so doing, he suffereth not for well-doing only, as to matter of fact, but also for his love to the good thing done, and for its sake.

I have now done with that first head that was to be spoken to, as touching the law and testament; which we have said was to be understood of the will of God spoken of in the text: "Let them that suffer according to the will of God," that is, according to his law and testament. Now

we have showed what it is to suffer according to that, we come to another thing, namely,

Second. That by the will of God we also understand his order and designment. For the will of God is active, to dispose of his people; as well as preceptive, to show unto us our duty. He then that suffers for righteousness' sake, as he suffers for that which is good, as to the matter of it, and as he suffers for that which is good, after that manner as becomes that truth for which he suffereth; so he that thus suffereth, suffereth by the order and designment of God. That then is the next thing that is to be spoken to, namely,

God is the great orderer of the battle that is managed in the world against antichrist. Hence that battle is called, "The battle of that great day of God Almighty." (Rev. xvi. 14.) It is not what enemies will, nor what they are resolved upon, but what God will, and what God appoints, that shall be done. This doctrine Christ teacheth when he saith, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your heads are all numbered. Fear ye not, therefore; ye are of more value than many sparrows." (Luke xii. 6, 7.) He speaks in the verses before of killing, and bids them that they should not be afraid for that. "Fear not them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; Fear him who, after he hath killed, hath power to cast into hell. Yea, I say unto you, fear him." Then he leads them to the consideration of this, that the will of God governs and disposes of his, to suffering; as well as declares to them for what and how they should suffer, saying, "Are not five sparrows sold for two farthings?" &c.

Also in Isa. viii. 9, 10, and in Isa. li. 12, 13, you have in sum the same thing inserted again. But we will not stay upon proof, but will proceed to demonstration hereof.

Pharaoh said he would, ay, that he would, but he could not touch so much as a thread of a rag of Israel, because the will of God was in that thing contrary to him. Saul said that he would have David, and to that end would search for him among the thousands of Judah; but David was designed for another purpose, and therefore Saul must go without him. (1 Sam. xxiii. 25, &c.) Rabshakeh said that he was come from Assyria to Jerusalem, to make "Judah eat their own dung, and drink their own piss." But God said he should not shoot an arrow there. And it came to pass as God had said. (2 Kings xviii. 2 Chron. xxviii. Isa. lxxvii. 12.) Jeremiah and Baruch's enemies would have killed them, but they could not, for God hid them. How many times had the Jews a mind to have destroyed Jesus Christ? but they could not touch a hair of his head until his hour was come.

Those also that bound themselves in a curse, that they would neither eat nor drink until they had killed Paul, were forced to be forsworn, for

the will of God was not that Paul should die as yet. (Acts xxiii. 12.) This therefore should be well considered of God's church in the cloudy and dark day. "All his saints are in thy hand." (Deut. xxxiii. 3.) It is not the way of God to let the enemies of God's church do what they will; no, the devil himself can devour but "whom he may." (1 Pet. v. 8.) And as no enemy can bring suffering upon a man when the will of God is otherwise, so no man can save himself out of their hands when God will deliver him up for his glory. It remaineth then that we be not much afraid of men, nor yet be foolishly bold; but that we wait upon our God in the way of righteousness, and the use of those means which his providence offereth to us for our safety; and that we conclude that our whole dispose, as to liberty or suffering, lieth in the will of God; and that we shall or shall not suffer, even as it pleaseth him. For,

First. God has appointed who shall suffer. Suffering comes not by chance, or by the will of man, but by the will and appointment of God. "Let no man," said Paul, "be moved by these afflictions: for you yourselves know that we are appointed thereunto." (1 Thess. iii. 3.) We are apt to forget God when affliction comes, and to think it a strange thing that those that fear God should suffer indeed, (1 Pet. iv. 12;) but we should not, for we suffer by the will and appointment of God. Hence, they under the altar were bid to rest for awhile, even until their fellow-servants also, and their brethren that should be killed, (mark that,) should be killed, as they were, should be fulfilled. (Rev. vi. 11.) Wherefore suffering for righteousness, and for righteousness' sake, is by the will of God. God has appointed who shall suffer. That is the first.

Second. As God has appointed who shall suffer, so he has appointed when they shall suffer for his truth in the world. Sufferings for such and such a man are timed, as to when he shall be tried for his faith. Hence, when Paul was afraid at Corinth that the heathens would fall about his ears, the Lord spake to him by night in a vision, saying, "Be not afraid, Paul, but speak, and hold not thy peace, for I am with thee, and no man shall set upon thee to hurt thee." (Acts xviii. 9, 10.) His time of suffering was not yet come there. It is also said concerning Jesus Christ, that even then when "they sought to take him, no man laid his hands on him, for his hour was not yet come." (John vii. 30.) The times, then, and the seasons, even for the sufferings of the people of God, are not in the hands of their enemies, but in the hand of God; as David said, "My times are in thy hand." By the will of God then it is, that such shall suffer at, but not until, that time. But,

Third. As God has appointed who and when, so he has appointed where this, that, or the other good man shall suffer. Moses and Elias, when they appeared on the holy mount, told Jesus of the sufferings which he should accomplish at

Jerusalem. Jerusalem was the place assigned for Christ to suffer at, also there must the whole of his sufferings be accomplished. (Luke ix. 30, 31.) The saints are sprinkled by the hand of God here and there, as salt is sprinkled upon meat to keep it from stinking. And as they are thus sprinkled that they may season the earth; so, accordingly, where they must suffer is also appointed for the better confirming of the truth. Christ said, it could not be that a prophet should "perish out of Jerusalem." (Luke xiii. 33.) But why could it not be that they should perish other where? Were there no enemies but in Jerusalem? Were there no good men but at Jerusalem? No, no, that was not the reason. The reason was, for that God had appointed that they should suffer there. So then, who, when, and where, is at the will of God, and they accordingly are ordered by that will.

Fourth. As God has appointed who, when, and where, so he has also appointed what kind of sufferings this or that saint shall undergo at this place and at such a time. God said that he would show Paul before-hand how great things he should suffer for his sake. (Acts ix. 16.) And it is said that Christ did signify to Peter beforehand "by what death he should glorify God." (John xxi. 19.) When Herod had beheaded John Baptist, and when the Jews had crucified Christ, it is said that they had but fulfilled what was "written of them." (Mark ix. 13. Acts xiii. 29.) Our sufferings, as to the nature of them, are all writ down in God's book; and though the writing seem as unknown characters to us, yet God understands them very well. Some of them they shall kill and crucify, and some of them they shall scourge in their synagogue, and persecute them from city to city. (Matt. xxiii. 34.) Shall God, think you, say, some of them they shall serve thus, and some of them they shall do so too; and yet not allot which some to this, and which to that, and which to the other trial?

Doubtless our sufferings fall by the will of God unto us, as they fell of old upon the people of Jerusalem. It was appointed by God who of them should die of hunger, who with the sword, who should go into captivity, and who should be eaten up of beasts. (Jer. xv. 3.) So is the case here; namely, as God has appointed who, when, where, and the like, so he has also what manner of sufferings this or that good man shall undergo for his name. Let it then be concluded, that hitherto it appears that the sufferings of saints are ordered and disposed by the will of God. But,

Fifth. As all this is determined by the will of God, so it is also appointed for what truth this or that saint shall suffer this or that kind of affliction. Every saint has his course, his work, and his testimony, as is allotted him of God. (Mark xiii. 34.) John had a course, a testimony to fulfil for God, and so had holy Paul, (Acts xiii. 25. 2 Tim. iv. 6, 7;) and so has every saint: also he that is to suffer has his truth appointed him to suffer for.

Christ had a truth peculiar to himself to bear witness to in a way of suffering. John had a truth peculiar to himself to bear witness to in a way of suffering. Stephen had also a truth diverse from them both, to which he bare a holy testimony, and for which he bravely died. (Mark xiv. 61, 62; vi. 17, 18. Acts vii. 51—53.) If you read the book of *Acts and Monuments*, you may see a goodly variety as to this; and yet in all a curious harmony. Some are there said to suffer for the God-head, some for the manhood, some for the ordinances of Christ, and some laid down their lives for the brethren. And thus far we see that he that suffers for righteousness' sake, suffers, in this sense, according to the will of God.

Sixth. As it is appointed who, when, where, what kind, and for what truth, by the will of God, this and that saint should suffer, so also it is appointed by whose hand this or that man shall suffer for this or that truth. It was appointed that Moses and Israel should suffer by the hand of Pharaoh. And for this very purpose, saith God, have I raised thee up, that is, to be a persecutor, and to reap the fruits thereof. (Exod. ix. 13—15.) It was also determined that Christ should suffer by the hand of Herod and Pontius Pilate: "For of a truth," said they, "against thy holy child Jesus, both Herod and Pontius Pilate, with the Gentiles and the children of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts iv. 27.)

These are great instances, from which we may gather how all these things are ordered from thence down hitherto. For if a sparrow falls not to the ground without God, she shall not be killed without God; not by he knows not who. And if a christian man is better than many sparrows, it follows, that God concerns himself more with, for, and about him, than with, for, or about many sparrows. It follows, therefore, in right reason, that as the person who is appointed to be the sufferer, so the persons who are appointed to be the rod and sword thereby to afflict withal. Thus far, therefore, the will of God is it that ordereth and disposeth of us and of our sufferings.

Seventh. As all these pass through the hand of God, and come not to us but by his will; so "how long" is also as really determined as any of them all. It is not in man, but God, to set the time how long the rod of the wicked shall rest upon the lot of the righteous. Abraham must be informed of this. "Abraham," says God, "know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." (Gen. xv. 13.) So the thralldom of Israel in Babylon was not only in the general appointed, but the time prefixed, how long. (Jer. xxv. 11, 12; xxix. 10.) The time of the beast's reign, and of the witnesses' walking in sackcloth, are punctually fixed, and that beyond which they cannot go. (Rev. xi. xii. xiii.)

I know these are generals, and respect the church in the bulk of it, and not particular persons. But, as was hinted afore, we must argue from the greater to the lesser, that is, from four hundred years to ten days; from ten days, to three; and so from the church in general to each particular member, and to the time and nature of their sufferings. (Rev. ii. 10. Hos. vi. 2. Acts xxiii. 11.)

And thus, in a word or two, I have finished the first two parts of the text, and showed you what there is in Peter's counsel and advice; and showed you, also, to whom his advice is given; in which last, as you see, I have showed you both what the will of God is, and what to suffer according to it. And particularly I have in a few words handled this last; to show you that our sufferings are ordered and disposed by him, that you might always, when you come into trouble for his name, not stagger, nor be at a loss; but be stayed, composed, and settled in your minds, and say, "The will of the Lord be done." (Acts xxi. 14.) I will also say unto you this by the way, that the will of God doth greatly work, even to order and dispose of the spirits of Christians, in order to a willingness, disposedness, readiness, and resignation of ourselves to the mind of God. For with respect to this were those words last recited spoken. Paul saw that he had a call to go up to Jerusalem, there to bear his testimony for Christ and his gospel; but those unto whom he made known his purpose entreated him with much earnestness not to go up thither, for that, as they believed, it would endanger his life. But he answereth, "What, mean ye to weep and to break my heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And when he would not be persuaded, says Luke, we ceased, saying, "The will of the Lord be done."

From what has been thus discoursed, many things will follow, as,

1. That the rod, as well as the child, is God's; persecutors as well as the persecuted are his, and he has his own designs upon both. He has raised them up, and he has ordered them for himself, and for that work that he has for them to do. Hence Habakkuk, speaking of the church's enemies, saith: "Thou hast ordained them for judgment; O mighty God, thou hast established them for correction." (Hab. i. 12.) And therefore they are in other places called the rod of God's anger; his staff, his hand, his sword. (Isa. x. 5. Ps. xvii. 13, 14.)

Indeed to be thus disposed of is a sad lot; the lot is not fallen to them in pleasant places, they have not the goodly heritage, but the judgments of God are a great deep. The thing formed may not say to him that formed it, Why hast thou made me thus? To be appointed, to be ordained, to be established to be a persecutor, and a troubler of God's church; oh, tremendous judgment! oh, amazing anger!

Three things the people of God should learn from hence.

(1.) Learn to pity and bewail the condition of the enemy. I know thou canst not alter the counsel of God; appointed they are, established they are for their work; and do it they must and shall. But yet it becomes them that see their state, and that their day is coming, to pity and bewail their condition; yea, and to pray for them too; for who knows whether it is determined that they should remain implacable to the end, as Herod; or whether they may through grace obtain repentance for their doings, with Saul. And, I say again, if thy prayer should have a casting hand in the conversion of any of them, it would be sweet to thy thoughts when the scene is over.

(2.) Never grudge them their present advantages. "Fret not thyself because of evil men, neither be thou envious at the workers of iniquity." (Prov. xxiv. 19. Fret not, though they spoil thy resting-place. It is God that has bidden them do it, to try thy faith and patience thereby. Wish them no ill with what they get of thine; it is their wages for their work, and it will appear to them ere long that they have earned it dearly. Their time is to rejoice but as in a moment, in what thus is gotten by them; and then they, not repenting, are to perish for ever, like their own dung. (Job xx. 5—7.) Poor man, thou that hast thy time to be afflicted by them, that thy golden graces may shine the more, thou art in the fire, and they blow the bellows. But wouldst thou change places with them? Wouldst thou sit upon their place of ease? Dost thou desire to be with them? (Prov. xxiv. 1.) Oh! rest thyself contented; in thy patience possess thy soul, and pity and bewail them in the condition in which they are.

(3.) Bless God that thy lot did fall on the other side, namely, to be one that should know the truth, profess it, suffer for it, and have grace to bear thee up thereunder, to God's glory and thy eternal comfort. This honour have not all his saints; all are not counted worthy thus to suffer shame for his name. Do this, I say, though they get all, and leave thee nothing but the shirt on thy back, the skin on thy bones, or a hole in the ground to be put in. (Heb. xi. 23—26.)

2. Labour to be patient under this mighty hand of God, and be not hasty to say, When will the rod be laid aside? Mind thou thy duty, which is to let patience have its perfect work. And bear the indignation of the Lord, because thou hast sinned against him, until he please to awake, to arise, and to execute judgment for thee. (Mic. vii. 9.) But to pass this.

Are things thus ordered? then this should teach us that there is a cause. The rod is not gathered without a cause; the rod is fore-determined, because the sin of God's people is foreseen; and oft-times the nature of the sin, and the anger of the Father, is seen in the fashion of the rod. The rod of my anger, saith God. A bitter and hasty

nation must be brought against Jerusalem, an enemy fierce and cruel must be brought against the land of Israel. Their sins called for such a rod, for their iniquities were grievous. (Hab. i. 6.)

This should teach us with all earnestness to be sorry for our sins, and to do what we can to prevent these things, by falling upon our face in a way of prayer before God. If we would shorten such days when they come upon us, let us be lovers of righteousness, and get more of the righteousness of faith, and of compliance with the whole will of God into our hearts. Then, I say, the days shall be shortened, or we fare as well, because the more harmless and innocent we are, and suffer, the greater will our wages, our reward, and glory be, when pay-day shall come; and what if we wait a little for that?

These things are sent to better God's people, and to make them white; to refine them as silver, and to purge them as gold; and to cause that they that bear some fruit may bring forth more. We are afflicted, that we may grow. (John xv. 2.) It is also the will of God, that they that go to heaven should go thither hardly, or with difficulty. The righteous shall scarcely be saved; that is, they shall, but yet with great difficulty, that it may be the sweeter.

Now that which makes the way to heaven so strait, so narrow, so hard, is the rod, the sword, the persecutor that lies in the way, that marks where our haunt is, that mars our path, digs a pit, and that sets a net, a snare for us in the way. (1 Sam. xxiii. 22. Job xxx. 12—14. Ps. ix. 15; xxxi. 4; xxxv. 7; cxix. 110; cxl. 5; cxlii. 3.)

This, I say, is that which puts us to it; but it is to try, as I said, our graces, and to make heaven the sweeter to us. To come frightened and hard pursued thither, will make the safety there the more with exceeding gladness to be embraced. And I say, get thy heart yet more possessed with the power of godliness, that the love of righteousness may be yet more with thee. For this blessedness, this happiness, he shall be sure of that suffereth for righteousness' sake.

3. Since the rod is God's as well as the child, let us not look upon our troubles as if they came from and were managed only by hell. It is true, a persecutor has a black mark upon him, but yet the Scriptures say, that all the ways of the persecutor are God's. (Dan. v. 23.) Wherefore as we should, so again we should not, be afraid of men: we should be afraid of them, because they will hurt us; but we should not be afraid of them, as if they were let loose to do to us and with us what they will. God's bridle is upon them, God's hook is in their nose; yea, and God has determined the bounds of their rage; and if he lets them drive his church into the sea of troubles, it shall be but up to the neck, and so far it may go, and not be drowned. (2 Kings xix. 28. Isa. xxxvii. 29; viii. 7, 8.) I say, the Lord has hold of them, orders

them; nor do they at any time come out against his people but by his licence and commission how far to go, and where to stop.

And now for two or three objections.

Obj. 1. But may we not fly in a time of persecution? Your pressing upon us that persecution is ordered and managed by God, makes us afraid to fly.

Ans. First, having regard to what was said afore about a call to suffer, thou mayest do in this even as it is in thy heart. If it is in thy heart to fly, fly; if it be in thy heart to stand, stand. Any thing but a denial of the truth, He that flies, has warrant to do so; he that stands, has warrant to do so. Yea, the same man may both fly and stand, as the call and working of God with his heart may be. Moses fled, Moses stood; David fled, David stood; Jeremiah fled, Jeremiah stood; Christ withdrew himself, Christ stood; Paul fled, Paul stood. (Exod. ii. 15. Heb. xi. 27. 1 Sam. xix. 12; xxiv. 8. Jer. xxxvii. 11, 12; xxxviii. 17. Luke ix. 10. John xviii. 1—8. 2 Cor. xi. 33. Acts xx. 22, 23.)

There are therefore few rules in this case. The man himself is best able to judge concerning his present strength, and what weight this or that argument has upon his heart to stand or fly. I should be loth to impose upon any man in these things; only if thou fliest, take two or three cautions with thee.

(1.) Do not fly out of a slavish fear, but rather because flying is an ordinance of God, opening a door for the escape of some, which door is opened by God's providence, and the escape countenanced by God's word. (Matt. x. 23.)

(2.) When thou art fled, do as much good as thou canst in all quarters where thou comest, for therefore the door was opened to thee, and thou bid to make thy escape. (Acts viii. 1—5.)

(3.) Do not think thyself secure when thou art fled; it was providence that opened the door, and the word that did bid thee escape; but whither, and wherefore, that thou knowest not yet. Uriah the prophet fled into Egypt, because there dwelt men that were to take him, that he might be brought again to Jerusalem to die there. (Jer. xxvi. 21.)

(4.) Shouldst thou fly from where thou art, and be taken in another place; the most that can be made of it, thy taking the opportunity to fly, as was propounded at first, can be but this: thou wast willing to commit thyself to God in the way of his providence, as other good men have done, and thy being now apprehended has made thy call clear to suffer here or there, the which before thou wert in the dark about.

(5.) If, therefore, when thou hast fled thou art taken, be not offended at God or man: not at God, for thou art his servant, thy life and thy all are his; not at man, for he is but God's rod, and is ordained in this to do thee good. Hast thou escaped? laugh. Art thou taken? laugh: I mean, be

pleased, which way soever things shall go, for that the scales are still in God's hand.

(6.) But fly not, in flying, from religion; fly not, in flying, for the sake of a trade; fly not, in flying, that thou mayest have ease for the flesh! This is wicked, and will yield neither peace nor profit to thy soul, neither now, nor at death, nor at the day of judgment.

Obj. 2. But if I fly, some will blame me: what must I do now?

Ans. And so may others, if thou standest: fly not, therefore, as was said afore, out of a slavish fear; stand not, of a bravado. Do what thou dost in the fear of God, guiding thyself by his word and providence; and as for this or that man's judgment, refer thy case to the judgment of God.

Obj. 3. But if I be taken and suffer, my cause is like to be clothed with scandals, slanders, reproaches, and all manner of false and evil speakings; what must I do?

Ans. Saul charged David with rebellion. (1 Sam. xxii. 8—13.) Amos was charged with conspiring against the king. (ch. vii. 10.) Daniel was charged with despising the king; and so also were the three children. (Dan. vi. 13; iii. 12.) Jesus Christ himself was accused of perverting the nation, of forbidding to give tribute to Cæsar, and of saying that Christ himself was a king. (Luke xxiii. 2.) These things therefore have been. But,

(1.) Canst thou, after a due examination of thyself, say that as to these things thou art innocent and clear? I say, will thy conscience justify thee here? Hast thou made it thy business to give unto God the things that are God's, and unto Cæsar the things that are his, according as God has commanded? If so, matter not what men shall say, nor with what lies and reproaches they slander thee, but for these things count thyself happy. Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely (lying) for my name sake, (saith Christ.) Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets that were before you. (Matt. v. 11, 12.) Comfort thyself therefore in the innocency of thy soul, and say, I am counted a deceiver, and yet am true. (1 Sam. xxiv. 8—12. 2 Cor. vi. 8.) Also refer thy cause to the day of judgment; for if thou canst rejoice at the thoughts that thou shalt be cleared of all slanders and evil speakings then, that will bear up thy heart as to what thou mayest suffer now. The answer of a good conscience will carry a man through hell to heaven. Count these slanders part of thy sufferings, and those for which God will give thee a reward, because thou art innocent, and for that they are laid upon thee for thy profession's sake. But if thou be guilty, look to thyself; I am no comforter of such.

THIRD.—I come now to speak to the third and last part of the text, namely, of THE GOOD EFFECT

THAT WILL CERTAINLY FOLLOW TO THOSE THAT AFTER A DUE MANNER SHALL TAKE THE ADVICE AFORE GIVEN. "Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

Two things from the last clause of the text lie yet before us. And they are they by which will be shown what good effect will follow to those that suffer according to the will of God, and that commit their souls to his keeping. First. Such will find him to themselves "a Creator." Second. They will find him "a faithful Creator." Let them commit the keeping of their souls to him, as unto a faithful Creator.

In this phrase, "a faithful Creator," behold the wisdom of the Holy Ghost, how fitly and to the purpose he speaketh! "King," is a great title, and God is sometimes called a King; but he is not set forth by this title here, but by the title of a Creator; for it is not always in the power of a king to succour and relieve his subjects that are suffering for his crown and dignity. "Father" is a sweet title, a title that carrieth in it an intimation of a great deal of bowels and compassion, and God is often set forth also by this title in the Holy Scriptures. But so he is not here, but rather as a Creator. For a father, a compassionate father, cannot always help, succour, or relieve his children, though he knows they are under affliction! Oh, but a Creator can! Wherefore I say, he is set forth here under the title of a Creator.

First. A Creator! Nothing can die under a Creator's hands. A Creator can sustain all. A Creator can, as a Creator, do what he pleases. "The Lord, the everlasting God, the Creator of the ends of the earth fainteth not, nor is weary." (Isa. xl. 28.).

The cause of God, for which his people suffer, had been dead and buried a thousand years ago had it not been in the hand of a Creator. The people that have stood by his cause had been out of both, as to persons, name, and remembrance, had they not been in the hand of a Creator.

Who could have hoped, when Israel was going in, even into the mouth of the Red Sea, that ever his cause or that people should have revived again? A huge host of the Egyptians were behind them, and nothing but death before and on every hand of them; but they lived, they flourished, they out-lived their enemies, for they were in the hand of a Creator. Who could have hoped that Israel should have returned again from the land, from the hand, and from under the tyranny of the king of Babylon? They could not deliver themselves from going thither, they could not preserve themselves from being diminished when they came there; their power was gone, they were in captivity, their distance from home was far, their enemies possessed their land, their city of defence was ruined, and their houses burned down to the ground; and yet they came home again. There

is nothing impossible to a Creator. Who could have thought, that the three children could have lived in a fiery furnace; that Daniel could have been safe among the lions; that Jonah could have come home to his country, when he was in the whale's belly; or that our Lord should have risen again from the dead? But what is impossible to a Creator?

This, therefore, is a rare consideration for those to let their hearts be acquainted with, that suffer according to the will of God, and that have committed the keeping of their souls to him in well-doing. They have a Creator to maintain and uphold their cause, a Creator to oppose its opposers. And hence it is said, all that burden themselves with Jerusalem "shall be cut in pieces, though all the people of the earth be gathered together against it." (Zech. xii. 3.)

Second. A Creator! A Creator can not only support a dying cause, but also fainting spirits. For as he fainteth not, nor is weary, so "he gives power to the faint, and to those that have no might he increaseth strength." (Isa. xl. 29.) He is the God of the spirits of all flesh, and has the life of the spirit of his people in his own hand. Spirits have their being from him; he is the Father of spirits. Spirits are made strong by him, nor can any crush that spirit that God the Creator will uphold.

Is it not a thing amazing to see one poor inconsiderable man, in a spirit of faith and patience, overcome all the threatenings, cruelties, afflictions, and sorrows that a whole world can lay upon him? None can quail him, none can crush him, none can bend down his spirit. None can make him to forsake what he has received of God a commandment to hold fast. His holy, harmless, and profitable notions, because they are spiced with grace, yield to him more comfort, joy, and peace, and do kindle in his soul so goodly a fire of love to, and zeal for God, that all the waters of the world shall never be able to quench.

Ay, say some, that is because he is headstrong, obstinate, and one that will hear no reason. No, say I, but it is because his spirit is in the hand, under the conduct and preservation of a Creator. A Creator can make spirits, uphold spirits, and make one spirit stronger to stand than are all the spirits of the world to cast down. To stand, I say, in a way of patient enduring in well-doing, against all that hell can do to suppress.

Third. A Creator! A Creator can bring down the spirits that oppose, and make them weak and unstable as water. The Lord, the everlasting God, the Creator of the ends of the earth, fainteth not nor is weary. There is no searching of his understanding. He gives power to the faint, and to those that have no might he increaseth strength. Now mark, even the youth shall faint and be weary, and the young men shall utterly fall. A Creator can dash the spirits of the enemies with fear. God can put them in fear, and make them

know that they are men and not God, and that their horses are flesh and not spirit. When the enemy came to take Jesus Christ, their spirits fainted, their hearts died in them; they went backwards, and fell to the ground. They had hard work to strengthen their spirits to a sufficiency of boldness and courage, though they brought halberts, and staves, and swords, and weapons with them, to take a naked man. (John xviii. 3—7.)

And although this is that which is not so visible to the world as some other things are, yet I believe that God treads down the spirits of men in a day when they afflict his people, oftener than we are aware of, or than they are willing to confess. How was the hostile spirit of Esau trod down of God, when he came out to meet his poor naked brother with no less than four hundred armed men! He fainted before his brother, and instead of killing, kissed him. (Gen. xxxiii. 4.) How was the bloody spirit of Saul trod down, when David met him at the mouth of the cave, and also at the hill Hachilah! (1 Sam. xxiv. 26.) God is a Creator, and as a Creator, is a spirit maker, a spirit reviver, a spirit destroyer. He can destroy body and soul in hell. (Luke xii. 5.)

Fourth. A Creator! As a Creator he is over all arts, inventions and crafts of men that are set on work to destroy God's people, whether they be soldiers, excellent orators, or any other whatsoever. We will single out one—the smith, that roaring fellow, who with his coals and his bellows makes a continual noise: “I have created the smith,” saith God, “that bloweth the coals in the fire, that bringeth forth an instrument for his work, and I have created the waster to destroy.” (Isa. liv. 16.) The smith, what is he? I answer, an idol-maker, a promoter of false worship, and one that makes instruments of cruelty, therewith to help to suppress the true. (Isa. xli. 7; xlv. 12; xlv. 6.)

“I have created the smith,” saith God, “that bloweth the coals in the fire.” The idol-inventor, the idol-maker, the supporter of idol worship, he is my creature, saith God; to teach that he has power to reach him, and to command his sword to approach him at his pleasure, notwithstanding his roaring with his bellows, and his coals in the fire. So, then, he cannot do what he will in the fire, nor with his idol when he has made it; the instrument, also, that he makes for the defence of his idol, and for the suppressing of God's true worship, shall not do the thing for the which it is designed by him. And so the very next verse saith: “No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” (Isa. liv. 17.) And the text saith moreover: “I have created the waster to destroy.” The waster, what is that? Why, the smith makes an idol, and God has made the rust; the smith makes a sword, and God has

made the rust. The rust eats them up; the moth shall eat them up, the fire shall devour them. “The wicked,” saith the Psalmist, “have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as are upright in conversation. Their sword shall enter into their own heart, and their bow shall be broken.” (Ps. xxxvii. 14, 15.)

All this can God do, because he is a Creator, and none but God can do it. Wherefore by this peculiar title of Creator, the Apostle prepareth support for suffering saints, and also shows what a good conclusion is like to be made with them that suffer for righteousness' sake, according to his will, and that commit the keeping of their souls to him in well-doing as unto a faithful Creator.

Fifth. A Creator! A Creator can make such provision for a suffering people in all respects as shall answer all their wants. Have they lost their peace with the world? Have they no more peace with this world? Why, a Creator can make, create peace, can create peace, peace; peace with God, and peace with his conscience; and that is better than all the peace that can be found elsewhere in the world. (Isa. lvii. 19.) Have they lost a good frame of heart? do they want a right frame of spirit? Why, though this is to be had nowhere in the world, yet a Creator can help them to it. (Ps. li. 10.) Have they lost their spiritual defence? do they lie too open to their spiritual foes? Why, this a Creator can help. “And the Lord shall create upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud and smoke by day, and a shining of a flaming fire by night: for upon all her glory shall be a defence.” (Isa. iv. 5.)

This is the work of the Spirit; for though the Spirit itself be uncreate, yet all the holy works of it in the heart are verily works of creation. Our new man is a creation; our graces are a creation; our joys and comforts are a creation. (2 Cor. v. 17, 18. Eph. iv. 24. Isa. lxxv. 17—19.) Now, a creation none can destroy but a Creator; wherefore here is comfort. But, again, God hath created us in Christ Jesus, that is another thing. The sun is created in the heavens; the stars are created in the heavens; the moon is created in the heavens. Who can reach them, touch them, destroy them, but the Creator? Why, this is the case of the saint; because he has to do with a Creator he is fastened to Christ; yea, is in him by an act of creation. (Eph. ii. 10.) So that unless Christ and the creation of the Holy Ghost can be destroyed, he is safe that is suffering according to the will of God, and that hath committed the keeping of his soul to him in well-doing, as unto a faithful Creator.

And this I would have you consider moreover; the man that suffereth according to the will of God, committeth not such a soul to this Creator as dwells in carnal men—a naked soul, a graceless soul, a soul that has nothing in it but sin; but he

commits a converted soul, a regenerate soul, a soul adorned, beautified, and sanctified, with the jewels, and bracelets, earrings, and perfumes of the blessed Spirit of grace.

And I say, again, this is the work of a Creator; and a Creator can maintain it in its gallantry, and he will do so; but he will put forth acts of creating power for it every day.

Sixth. A Creator! He that can create, can turn and alter anything to what himself would have it. He that made "the seven stars and Orion, and turneth the shadow of death into the morning," He can "make the wilderness a pool of water, and the dry land springs of water." (Amos v. 8. Isa. xii. 18.) Our most afflicted and desolate conditions he can make as a little haven unto us; he can make us sing in the wilderness, and can give us our vineyards from thence. (Hos. ii. 14, 15.) He can make Paul sing in the stocks, and good Rowland Taylor dance as he goeth to the burning stake. Gaols, and mocks, and scourgings, and flouts, and imprisonments, and hunger, and nakedness, and peril, and sword, and dens, and caves, and rocks, and mountains, God can so sweeten with the honey of his word, and make so famous for situation, by the glory of his presence, and so rich and fruitful by the communications of the Holy Ghost, and so easy by the spreading of his feathers over us, that we shall not be able to say, that in all the world a more commodious place or comfortable condition can be found. Some have known this, and have been rather ready to covet to be here, than to shun and fly from it, as a most unsavoury condition.

All these things, I say, God doth as a Creator. He hath created antipathies, and he can make antipathies close, and have favour one for another. The lion and the calf, the wolf and the lamb, the little boy and the cockatrice's den he can reconcile, and make to be at agreement. So, sufferings and the saint, the prison and the saint; losses, crosses, and afflictions, and the saint, he can make to lie down sweetly together.

Seventh. A Creator! A Creator can make up all that thou hast or shalt lose for the sake of thy profession by the hands of the children of men, be they friends, relations, a world, life, or what you can conceive of.

1. Hast thou lost thy friend for the sake of thy profession? Is the whole world set against thee for thy love to God, to Christ, his cause, and righteousness? Why, a Creator can make up all. Here therefore is the advantage that he hath that suffereth for righteousness' sake. Jonathan, the very son of bloody Saul, when David had lost the help of all his own relations, he must fall in with him, stick to him, and love him as he loved his own soul. (1 Sam. xviii. 1—3.) Obadiah, Ahab's steward, when the saints were driven even under ground by the rage of Jezebel the queen, he is appointed of God to feed them in caves and holes of the earth. Yea, the very raven complied with

the will of a Creator to bring the Prophet bread and flesh in the morning, and bread and flesh at night. (1 Kings xviii. 13; xvii. 6.) When Jeremiah the prophet was rejected of all, yea, the church that then was could not help him—he was cast into the dungeon, and sunk to a great depth there in the mire—God the Creator, who ruleth the spirits of all men, stirred up the heart of Ebed-melech the Ethiopian both to petition for his liberty, and to put him out of the dungeon by the help of thirty men. (Jer. xxxviii. 7—13.) These now, as Christ says, were both fathers, mothers, brothers, sisters, and as a loving wife or child, (Matt. xix. 29.)

2. Hast thou, for the sake of thy faith and profession thereof, lost thy part in the world? Why, a Creator can make thee houses, as he did for the midwives of Egypt; and can build thee a sure house as he did for David his servant, who ventured all for the love that they had to the fear of God and his way. (Exod. i. 20, 21. 2 Sam. vii.) David was thrust out of Saul's house, and driven from his own, and God opened the heart of Achish the king of Gath to receive him, and to give him Ziklag. David, when under the tyranny of Saul, knew not what to do with his father and his mother who were persecuted for his sake, but a Creator inclined the heart of the king of Moab to receive them to house and harbour. (1 Sam. xxvii. 5; xxii. 3, 4.)

3. Is thy life at stake? is that like to go for thy profession, for thy harmless profession of the gospel? Why, God the Creator is Lord of life, and to God the Lord belong the issues from death. So, then, he can if he will hold thy breath in thy nostrils, in spite of all the world; or if he shall suffer them to take away this for his glory, he can give thee another ten times as good, for thy comfort. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." (John xii. 25.)

4. Is thy body to be disfigured, dismembered, starved, hanged, or burned, for the faith and profession of the gospel? Why, a Creator can either prevent it, or suffering it, can restore it the very same to thee again, with great and manifold advantage. He that made thee to be now what thou art, can make thee to be what thou never yet wast. It doth not yet appear what we shall be, further, than only by general words. (1 John iii. 2. Phil. iii. 21.)

Eighth. A Creator! Peter sets him before us here as a Creator, because he would have us live upon him as such, as well as upon his grace, love and mercy. In Job's day this was bewailed, that none or but a few said, "Where is God my Maker, who giveth songs in the night?" (Job xxxv. 10.)

Creator, as was hinted before, is one of God's peculiar titles. It is not given to him above five or six times in all the book of God; and usually, when given him, it is either to show his greatness, or else to convince us that of duty we ought to

depend upon him; and not to faint, if he be on our side, for or under any adversity, according as we are bidden in the text: "Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator." Shall God display his glory before us, under the character and title of a Creator, and shall we yet fear man? Shall he do this to us, when we are under a suffering condition, and that on purpose that we might commit our souls to him in well-doing, and be quiet, and shall we take no notice of this? "Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?" &c. (Isa. li. 12, 13.)

Had God concealed himself, as to his being a Creator, yet since he presenteth himself unto us by his word under so many excellent titles as are given to no other God besides, methinks it should make us bold in our God; but when, for our relief, he shall add to all other that he verily is a Creator, this should make us rest in hope indeed.

Every nation will have confidence for their own gods, though but gods that are made with hands, though but the work of the smith and carpenter; and shall not we trust in the name of the Lord our God, who is not only a God, but a Creator and former of all things? (Mic. iv. 5;) consequently, the only living and true God, and one that alone can sustain us. We therefore are to be greatly blamed, if we overlook the ground, such ground of support and comfort as presenteth itself unto us under the title of a Creator; but then most of all, if, when we have heard, believed and known that our God is such, we shall yet be afraid of a man that shall die, and forget the Lord our maker. We, I say, have heard, seen, known and believed, that our God is the Creator. "The heavens declare his glory, and the firmament showeth his handy work;" and thus he has showed unto us his "eternal power and Godhead." (Rom. i. 20.)

Behold, then, thou fearful worm Jacob, the heavens, the sun, the moon, the stars; behold the earth, the sea, the air, the fire, and vapours. Behold all living things, from Leviathan and Behemoth to the least that creepeth in the earth and waters. Yea, behold thyself, thy soul, thy body, thy fashion, thy building, and consider; thy God hath made even all these things, and hath given to thee this being; yea, and all this also he made of that which doth not appear. (Heb. xi. 1—3.) This is that which thou art called to the consideration of by Peter in the text; when he letteth fall from his apostolical meditation that thy God is the Creator, and commandeth that thou in thy suffering for him according to his will shouldst commit the keeping of thy soul to him, as unto a faithful Creator.

He that has the heart thus to do, and that can do it in his straits, shall never be trodden down. His

God, his faith, his faith, his God, are able to make him stand. For such a man will thus conclude, that since the Creator of all is with him, what but creatures are there to be against him? So, then, what is the axe, that it should boast itself against him that heweth therewith? or the saw, that it should magnify itself against him that shaketh it? as if the rod should shake itself against him that lifeth it up, or as if the staff should lift up itself as if it were no wood. (Isa. x. 15.) Read also Isa. xl. 12—31, and then speak, if God as Creator is not a sure confidence to all the ends of the earth that trust in and wait upon him. As Creator, he hath formed and upholdeth all things; yea, his hands have formed the crooked serpent, wherefore he also is at his bay. And thou hast made the dragon in the sea; and therefore it follows that he can cut and wound him, and give him for meat to the fowls, and to the beasts inheriting the wilderness, if he will seek to swallow up and destroy the church and people of God. (Job xxvi. 13. Ps. lxxiv. 13, 14. Isa. li. 9. Ezek. xxix. 3, 4.)

Ninth. A Creator is God! the God unto whom they that suffer according to his will are to commit the keeping of their souls—the Creator. And doth he take charge of them as a Creator? Then this should teach us to be far off from being dismayed, as the heathen are, at his tokens; for our God, the Lord, is the true God, the living God, the King of eternity. (Jer. x. 1, 2, 10.) We should tremblingly glory and rejoice when we see him in the world, though upon those that are the most terrible of his dispensations. God the Creator will sometimes mount himself, and ride through the earth in such majesty and glory, that he will make all to stand in the tent doors to behold him. Oh, how he rode in his chariots of salvation when he went to save his people out of the land of Egypt! How he shook the nations! Then "his glory covered the heavens, and the earth was full of his praise. His brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; the everlasting mountains were scattered, the perpetual hills did bow: his way is everlasting." Then saith the prophet, "I saw the tents of Cushan in affliction: the curtains in the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thy horses, and thy chariots of salvation?" (Hab. iii. 3—8.)

So David. "The earth shook and trembled," saith he: "the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also, and came down: and

darkness was under his feet. And he rode upon a cherub, and did fly; he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hailstones and coals of fire. The Lord also thundered in the heavens; and the Highest gave his voice, hailstones and coals of fire. Yea, he sent out his arrows and scattered them; and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils." (Ps. xviii. 7—15.)

These are glorious things, though shaking dispensations. God is worthy to be seen in his dispensations as well as in his word, though the nations tremble at his presence. "Oh that thou wouldst rend the heavens, that thou wouldst come down," saith the prophet, "that the mountains might flow down at thy presence." (Isa. lxiv. 1.) We know God, and he is our God, our own God; of whom or of what should we be afraid? (Ps. xlv.) When God roars out of Zion, and utters his voice from Jerusalem, when the heavens and the earth do shake, the Lord shall be the hope of his people, and the strength of the children of Israel. (Joel iii. 16.)

Every man stayeth up, or letteth his spirit fail, according to what he knoweth concerning the nature of a thing. He that knows the sea, knows the waves will toss themselves; he that knows a lion, will not much wonder to see his paw, or to hear the voice of his roaring. And shall we that know our God be stricken with a panic fear when he cometh out of his holy place to punish the inhabitants of the earth for their iniquity? We should stand like those that are next to angels, and tell the blind world who it is that is thus mounted upon his steed, and that hath the clouds for the dust of his feet, and that thus rideth upon the wings of the wind; we should say unto them, "This God is our God for ever and ever, and he shall be our guide even unto death."

Our God! the Creator! He can turn men to destruction, and say, Return, ye children of men. When our God shows himself, it is worth the while to see the sight, though it costs us all that we have to behold it. Some men will bless and admire every rascally juggler that can but make again that which they only seem to mar, or do something that seems to outgo reason; yea, though they make thunderings and noise in the place where they are, as though the devil himself were there. Shall saints, then, like slaves, be afraid of their God the Creator, of their own God, when he rendeth the heavens and comes down? When God comes into the world to do great things he must come like himself, like him that is a Creator; wherefore the heavens and the earth must move at his presence, to signify that they acknowledge

him as such, and pay him that homage that is due to him, as their God and great Creator.

We that are Christians have been trained up by his Son in his school this many a day, and have been told what a God our Father is, what an arm he has, and with what a voice he can thunder; how he can deck himself with majesty and excellency, and array himself with beauty and glory; how he can cast abroad the rage of his wrath, and behold every one that is proud, and abase him. (Job xl. 9—11.) Have we not talked of what he did at the Red Sea, and in the land of Ham, many years ago, and have we forgot him now? Have we not vaunted and boasted of our God, both in church, pulpit, and books; and spake to the praise of them that, instead of stones, attempted to drive antichrist out of the world with their lives and their blood; and are we afraid of our God? He was God, a Creator, then; and is he not God now? And will he not be as good to us as to them that have gone before us? or would we limit him to appear in such ways as only smile upon our flesh; and have him stay, and not show himself in his heart-shaking dispensations until we are dead and gone? What if we must go now to heaven, and what if he is thus come down to fetch us to himself? If we have been wise as serpents, and innocent as doves; if we can say, Neither against the law of the Jews, neither against the temple, nor against Cæsar, have we offended anything at all, of what should we be afraid? Let heaven and earth come together, I dare say they will not hurt us.

Our Lord Jesus, when dilating upon some of the great and necessary works of our Creator, puts check beforehand to all uncomely fears; to such fears as become not the faith and profession of a Christian: "Brother," saith he, "shall deliver you the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake." What follows? (ver. 28,) "Fear them not." And again, (ver. 21,) "Fear ye not." (Matt. x. 21, 22.)

So again, (Matt. xxiv.) "Nation shall rise against nation; there shall be famines, pestilences, and earthquakes," &c. "They shall deliver you up to be afflicted, and shall kill you." "Many shall be offended, and shall betray one another." "And many false prophets shall arise and deceive many." And yet for all this we are bid not to be afraid, for all these things, with all other, are ordered, limited, enlarged and straitened, bounded and butted by the will, and hand, and power of that God unto whom Peter bids us commit the keeping of our souls, as unto a faithful Creator. (ver. 7—11. Mark xiii. 5—9.) To wait for God in the way of his judgments doth well become a Christian.

To believe he loves us when he shows himself terrible to us, is also very much becoming of us. Wherefore has he given us grace; is it that we

should live by sense? Wherefore has he sometimes visited us; is it that our hearts might be estranged from him, and that we still should love the world? And I say again, wherefore has he so plainly told us of his greatness, and of what he can do? is it not that we might be still when the world is disturbed, and that we might hope for good things to come out of such providences that, to sense, look as if themselves would eat up and devour all?

Let us wait upon God, walk with God, believe in God, and commit ourselves, our soul, our body, to God to be kept. Yea, let us be content to be at the disposal of God, and rejoice to see him act according to all his wondrous works. For this is a posture highly becoming them that say of God he is their Father, and that have committed the keeping of their souls to him as unto a Creator. A comely thing it is for the soul that feareth God to love and reverence him in all his appearances. We should be like the spaniel dog, even lie at the foot of our God, as he at the foot of his master; yea, and should be glad, could we but see his face, though he treads us down with his feet.

Ay, says one son, so I could, if I thought this high God would regard me, and take notice of my laying of my soul at his foot, while I suffer for his word and truth in the world. Why, do but see now how the Holy Ghost, for our help, doth hedge up that way in at which unbelief would come, that there might as to this be no room left for doubting. For as he calleth the God unto whom we are bid to commit the keeping of our soul a Creator, so he saith that he is a Creator that is faithful. Let them commit the keeping of their souls unto him in well-doing, as unto a faithful Creator; a Creator that will concern himself with the soul committed to his trust, and that will be faithful to it, according to all that he has promised.

This, therefore, of God's faithfulness being added to his might and power, is in itself a ground of great support to those that have in a way of well-doing committed themselves, their souls, to him to keep. A Creator; what is it that a Creator cannot do? A faithful Creator; what is it that one that is faithful will not do, that is, when he is engaged? And now he is engaged, because thou hast committed thy soul to him to keep, and because he has bid thee do so. Let them commit the keeping of their soul to him, as unto a faithful Creator. I have sometimes seen an unfaithful man engaged, when a thing has been committed to him to keep. A man that is a thief, a cheater, a defrauder, will yet be faithful to him that will commit a charge to him to keep. And the reason is, because, though he can steal, cheat, defraud, without being taken notice of; yet, he must be seen and known if he be false in that which is committed to him to keep. I know the comparison is odious, yet such have been made by a holier mouth than mine, and as the case may be, they may be

aptest of all to illustrate that which a man is about to explain. Hark, what the unjust judge saith, says the Lord Jesus Christ. (Luke xviii.)

To commit thy soul to God is to trust him with it; to commit thy soul to God is to engage him to look to it. And if he should not be faithful now, he will not be so in any case. For himself has bidden thee do it; he has also promised to keep it, as has been already showed in the former part of this discourse. Besides, he is here said to be faithful, to be a faithful Creator. He challenges this of faithfulness to himself alone: "Yea, let God be true, and every man a liar." (Rom. iii. 4.) This, therefore, doth still help to encourage them that would be faithful to him, to commit the keeping of our soul to him. A faithful man will encourage one much, how much more should the faithfulness of God encourage us!

Here, therefore, we have a closing word indeed. A word to wrap up the text with, that is as full of good as the sun is of light. What can be fitter spoken? What can be added? What now is wanting to the help of him that has committed his soul to God, to keep it while he is suffering according to his will in the world? He is engaged, as I said, by the act; thou hast committed thy soul to him to keep. He is engaged by his own word; he has bidden thee commit thy soul to him to keep. He is engaged by his declaring of himself to be faithful; for that has encouraged thee to commit thy soul to him to keep. Besides, he has promised to do it; he has sworn to do it.

"For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured," (as thou must do,) "he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was not possible that God should lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec." (Heb. vi. 13—20.)

Thus you see what ground we have who suffer according to the will of God, and that have committed the keeping of our souls to him in well-doing, as unto a faithful Creator. Here, therefore, I might make a stop, and conclude as to this advice; but now we are in, we will proceed a little further, and will fall down upon three or four more particulars.

First, then, He will be faithful to us in this; He will keep us from those allurements of the world

that a suffering saint is subject to. They that suffer have other kinds of temptations upon this account than other Christians have. The liberty of others, while they are in bonds, is a temptation to them. The peace of others, while they are in trouble, is a temptation to them. The enjoyments of others, while their houses are empty, and their goods taking away, while their own water is sold unto them, and while they are buying their own wood, is a great temptation to them. (Lam. v. 4.) And this temptation, were it not that we have to do with a God that is faithful, would assuredly be a great snare unto them. But "God is faithful, and will not suffer you to be tempted," as to this, "above what you are able." (1 Cor. x. 13.)

Nay, a suffering man has not only these things lying before him as a temptation, but perhaps the wife of the bosom lies at him, saying, Oh, do not cast thyself away: if thou takest this course, what shall I do? Thou hast said, thou lovest me; now make it manifest by granting this my small request? Do not still remain in thine integrity. Next to this come the children, all which are like to come to poverty, to beggary, to be undone for want of wherewithal to feed, and clothe, and provide for them for time to come. Now also come kindred, and relations, and acquaintance; some chide, some cry, some argue, some threaten, some promise, some flatter, and some do all, to befool him for so unadvised an act as to cast away himself, and to bring his wife and children to beggary for such a thing as religion. These are sore temptations.

Next to those come the terrors of men, the gripes of the law, the shadow of death, and no man can tell what. All which are sufficient to pull a man from the gates of life, were he there, if the faithful Creator stands not to him. "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that you may be able to bear it." "But God is faithful." It saith not, that thou art; but "God is faithful," to his Son, to whom he has given thee, to his promise, the which he has given thee; to his cause, to which he has called thee; and to thy soul, the which thou hast committed to his trust, and the which he also has taken the charge of, as he is a faithful Creator.

"And will not suffer thee to be tempted." How, not tempted? No, not above what thou art able. He that tempts thee doth not at all consider thy strength, so as to stop when he sees thou art weak; he would have thee overthrown, for therefore it is that he tempteth thee. But God will not suffer that, because he is faithful, and because thou hast committed the keeping of thy soul unto him in well-doing, as unto a faithful Creator.

"Not tempted above that ye are able." He saith not, above that ye are well able. Indeed, thy strength shall be proportioned to the temptation; but thou mayest have none over, and above, to spare; thou shalt not have a bigger load than

God will give thee shoulders to bear. Christ did bear his burden, but it made him cry out and sweat as it were great drops of blood to carry it. Bear thy burden thou shalt, and not be destroyed by it; but perhaps thou mayest sometimes roar under it by reason of the disquietness of thy heart.

"But will with the temptation make a way of escape." "With the temptation," not without it; thou must be tempted, and must escape too. "With the temptation." As sure as Satan is licensed, so sure he is limited; and when Satan has ended all the temptation, he shall depart from thee. (Luke iv. 13.) "He will with the temptation," by such a managing of it as shall break its own neck. God can admit Satan to tempt, and make the Christian wise to manage the temptation for his own escape.

"Make a way." It may be thou seest no way of escape. It may be there is no way, no way in all the world to escape. Well, but God can make a way. When Israel was hemmed in at the Red Sea, there was, as then, no way, no way in all the world to escape. Oh but God made a way, and a pathway too, and that through the mighty waters. (Exod. xv. 8, 16. Ps. cvi. 9.) He will make a way with the temptation: or, "will with the temptation make a way to escape, that you may be able to bear it." These are the words of the Holy Ghost, who is God; and they are spoken, yea committed to record for this very purpose, that those that are under affliction might commit the keeping of their soul to him in well-doing, as unto a faithful Creator. That is the first.

Second. He will also be faithful to us as to this: He will give us a competent measure of wisdom, that in our suffering condition we may in all things be made able to manage our state with discretion. We are perhaps weak of natural abilities, parts of utterance, or the like, and our adversaries are learned, eloquent, and ripe of parts. Thou hast the disadvantage on thy side, and they have what the world can afford, to encourage them; thou art weak of spirit, they are bold and strong. The great and the mighty are with thy enemies, but on thy side there is no comforter. (Eccles. iv. 1.)

Why now here is as to this, and to what else can it be objected, the faithfulness of God engaged. First, in a general promise; I will not fail thee, nor forsake thee. (Heb. xiii. 5, 6.) Secondly, we have an invitation to come to this faithful God for wisdom to assist and help. For after he had said, "My brethren, count it all joy when ye fall into divers temptations; and let patience have its perfect work:" he adds, "If any man lack wisdom, let him ask it of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." (James i. 2—5.) Here is more than an invitation, here is a promise it shall be given him; and all to show us what a faithful Creator we have committed our souls unto. Doth any lack wisdom to know how to carry it in a time of trial? let them ask it of God, of the God that is wisdom itself; let

him ask it of God the liberal giver, who giveth to all men all that they have, and upbraideth not for their unworthiness.

Nor doth the Holy Ghost stop here, but enlarges himself in a more particular way to those that suffer according to the text, saying, "But when they deliver you up, take no thought how or what you shall speak: for it shall be given you in the same hour what you shall speak." (Matt. x. 19.)

I have often been amazed in my mind at this text, for how could Jesus Christ have said such a word if he had not been able to perform it? This text therefore declares him to be God. It is also a proof of faithfulness to those that suffer for him.

For it is as if he should say, Try me and trust me; if I stand not by you in a day of distress, never believe me more. You, suffering according to the will of God, and committing your souls to him in well-doing; "I will give you a mouth and wisdom," (for so he has it in Luke xxi. 15,) "which all your adversaries shall not be able to gainsay or resist." Here is no consideration of what capacity the people might be of that were to be persecuted. But what matters what they are? if fools, it is no matter; if wise, it helpeth nothing. A mouth and wisdom is to be given, that of itself shall do. And this is according to that other scripture mentioned afore, where it saith, "No weapon formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn." (Isa. liv. 17.) Although it may happen in this, as in the former temptation, the devil and his agents may give the saints, in their pleading for the truth, their bellies full both of cross answers, equivocations, sophistications, wrong glosses, and erroneous interpretations. But truth shall prevail, shall turn the scale, and bear away the victory.

Third. He will also be faithful to us in this; we shall not want spiritual support to help us to bear up under our particular parts of suffering. I do not say that thou shalt be comforted all the while; but I say he will be to thee so faithful, as to comfort thee under those thodes, gusts, blasts, or battering storms that beat against thy wall. (Isa. xxxii. 2.)

Look then what present degrees or aggravating appearances are in thy afflictions; to such a degree shalt thou at times be supported. For as surely as ever the Spirit of God moved Samson at times in the camp of Dan, when he lay against the Philistines; so will the Spirit of God move in and upon thee, to comfort and to strengthen thee, whilst thou sufferest for his name in the world. As our afflictions abound for Christ, so shall our consolations abound by him. (2 Cor. i. 5, 6.) I have observed that God lays this, that he useth to comfort his people in a time of sufferings as an aggravation of sin upon them that did use to shuck and shrink under sufferings. "I," saith he, "even I am he that comforteth you; who art thou, that

thou shouldst be afraid of a man that shall die?" (Isa. li. 12.)

"God," says the wise man, "hath set the one against the other," the day of adversity, and the day of prosperity, "to the end that man should find nothing after him to complain of." For as certainly as there is a time to mourn, so certainly there is a time to rejoice; set, I say, for them that suffer for God's cause according to God's will. (Ecc. vii. 14; iii. 4.)

There are several degrees of suffering for righteousness; there is the scourge of the tongue, the ruin of an estate, the loss of liberty, a gaol, a stake, a dagger. Now answerable to these are the comforts of the Holy Ghost prepared, like to like, part proportioned to part, only the consolations are said to abound. (2 Cor. i.)

But the lighter the sufferings are, the more difficult it is to judge of the comforts of the Spirit of God, for it is common for a man to be comfortable under sufferings, when he suffereth but little, and knows also that his enemy can touch his flesh, his estate, or the like but little; I say, it is common for such a man to be comfortable in his sufferings, from the consideration that his enemies can touch him no further. And this may be the joy of the flesh, the result of reason, and may be very much, if not altogether, without a mixture of the joy of the Holy Ghost therewith. The more deep, therefore, and the more dreadful the sufferings are, the more clearly are seen the comforts of the Spirit, when a man has comfort where the flesh is dead, stirreth not, and can do nothing. When a man can be comfortable at the loss of all, when he is under the sentence of death, or at the place of execution; when a man's cause; a man's conscience, the promise, and the Holy Ghost, have all one comfortable voice, and do all, together with their trumpets, make one sound in the soul; then the comforts are good, of the right kind, of God and his Spirit.

I told you before that there are several degrees of sufferings; wherefore, it is not to be expected that he that suffers but little should partake of the comforts that are prepared for them that suffer much. He that has only the scourge of the tongue, knows not what are the comforts that are prepared for him that meets with the scourge of the whip. And how should a man know what manner of comforts the Holy Ghost doth use to give at the gaol and the gibbet, when himself for righteousness never was there?

But whether this or the other Christian knows it, God has his consolations for his suffering people; and those too such as are proportioned to the nature or degree of their sufferings; the which shall assuredly be made appear to them that shall after a godly manner stick to his truth, and trust him with their souls. Joseph was cast into prison, but God was with him. John was banished into the isle called Patmos, for the word of God; but what revelations of God had he there! even such

as he was a stranger to all his life before: this, therefore, is to be well heeded. For it is a demonstration of the faithfulness of God to those that, suffering according to his will, do commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

Fourth. He will also be faithful to us in this: He will not let the sharpness, nor keenness, nor venom of the arrows of the enemies of his people reach so far as to destroy both body and soul at once: but he will preserve them, when what can be done is done to his eternal kingdom and glory. Thus being preserved to his eternal kingdom and glory is a marvellous thing; but it must be so, because God has called them to it. Wherefore, after Peter had told them that the devil their adversary sought to devour them, and had bidden them resist him, stedfast in the faith, he saith, "But the God of all grace, who hath called us unto his eternal kingdom and glory by Christ Jesus, after ye have suffered awhile, make you perfect, strengthen, establish, settle you." (1 Pet. v. 8—10.)

The truth is, persecution of the godly was, of God, never intended for their destruction, but for their glory, and to make them shine the more when they are beyond this valley of the shadow of death. Indeed we oftentimes, when we are persecuted, do feel the terrors of our adversaries in our minds. But it is not because they can shoot them thither, nor because they of themselves have power to reach so far, but we, like fools, by our ignorance and unbelief, do admit them thither.

No suffering, nor inflicter of suffering, can reach the peace of the sufferer without his own consent. This is provision of God's making. Yea, and if through our folly their terror is admitted to touch us, yet since we are not our own, but are bought with a price, we are not so at our own dispose, but that God will have the butting and bounding of their rage, as also a power to uphold and support our spirits. When I said my foot slipped, thy mercy, O Lord, held me up. And the reason why by God's ordinance the spirit is not to be touched in suffering, is, because that is it that is to sustain the infirmity of the sufferer; therefore God will have the spirit of his servants kept sound, and in good health. (Prov. xviii. 14. Isa. lvii. 16.)

The room, therefore, and the ground that the enemy has to play upon, is the body and outward substance of the people of God; but the spirit is reserved, for the reason hinted before, and also that it might be capable of maintaining of communion with God. And how else could they obey that command that bids them rejoice in tribulation, and glorify God in the fires? as it is, Rom. xii. and Isa. xxiv. 15.

But, I say, if they have not power to touch, much less to destroy body and soul for ever. The body is God's, and he gives that to them to destroy; the spirit is God's, and he keeps that to himself; to show that he has both power to do with us what he pleases, and that he will recover

our body also out of their hand; for if the spirit lives, so must the body, when men have done what they can therewith. This is the argument of our Lord Jesus Christ himself. (Luke xx. 37, 38.) Therefore the faithfulness of God not only is, but also will be seen by them that dare trust him till the next world, to his glory and their eternal comfort.

We will now conclude with a short word by way of use. You see how I have opened the text, and what hath naturally followed thereupon: from the whole of which may be gathered,

Use First. That the people of God are a suffering people, a people subject to trouble for their faith and profession. The reason is, besides what hath been said already, because the power of truth is in their hearts, and shows itself in their lives; a thing which the devil and the world can by no means abide. He that is born after the flesh persecuteth him that is born after the Spirit. (Gal. iv. 29.) For they cannot agree in religion; the godly are so devout, and the other are so profane, that they cannot do. Not but that God's people, as they are commanded, are willing to let them alone; but the other they cannot bear that they should serve God as they have said, (Matt. xv. 14;) and hence ariseth persecution. The world also would have the religion of the godly to be counted false; a thing that the others can by no means endure, but will stand by, and maintain, yet in all peaceable manner, their own ways before them, whatever it costs.

The Christian and the carnal professor are like those two harlots that you read of in the book of Kings, who strove for the living child, whose it should be, whose contest could not be decided until it came to the sword of the king. (1 Kings iii.) Oh, but when the sword was drawn, under a show as if the living child must now be cut in two, then the true mother was known from the false. For her bowels yearned upon her son. (ver. 26, 27.) The world, what show soever they have for religion, and however they urge it that the truth is with them, have no yearning of bowels for it. Let it be neither mine nor thine, said she, but divide it; but the woman whose the living child was had not a heart to say so. Religion may lie and die in a ditch, for all those that are given to their sins. Nor doth their zeal appear, except when they are gripping of the godly for his faith towards God. Bowels, yearning of bowels over God's condemned religion is only found in the souls of those who own God has made it.

Use Second. Is it so? Are God's people a suffering people? Then this should inform them that will be religious, to prepare themselves for what is like to attend them for their religion. To prepare, I say, not with carnal weapons, but with the graces of the Spirit of God, that will help them with meekness and patience to endure. Sit down then, I say, and count up the cost, before for religion thou engagest

too far; lest thou take upon thee to meddle with that which thou wilt not know what to do with in the end. (Prov. xxv. 8. Luke xiv. 25—30.)

Many there be that are faulty here; they have taken upon them to profess, not considering what what they have taken in hand may cost them. Wherefore when troubles come indeed, then they start and cry, This they like not, because they looked not for it; and if this be the way to heaven, let who will go on in it for them. Thus they take offence, and leave Christ's cause and people to shift for themselves in the world. (Matt. xiii. 20, 21.)

Use Third. But let God's people think never the worse of religion because of the coarse entertainment it meeteth with in the world. It is better to choose God and affliction, than the world, and sin, and carnal peace. It is necessary that we should suffer, because that we have sinned. And if God will have us suffer a little while here for his word, instead of suffering for our sins in hell, let us be content, and count it a mercy with thankfulness.

"The wicked are reserved to the day of destruction, they shall be brought forth to the day of wrath." (Job xxi. 30.) How kindly therefore doth God deal with us, when he chooses to afflict us but for a little, that with everlasting kindness he may have mercy upon us! (Isa. liv. 7, 8.) And "it is better, if the will of God be so, that we suffer for well-doing than for evil-doing." (1 Pet. iii. 17.)

Use Fourth. Look not therefore upon the sufferings of God's people for their religion to be tokens of God's great anger. It is, to be sure, as our heavenly Father orders it, rather a token of his love; for suffering for the gospel, and for the sincere profession of it, is indeed a dignity put upon us; a dignity that all men are not counted worthy of. Count it, therefore, a favour that God has bestowed upon thee his truth, and graces to enable thee to profess it, though thou be made to suffer for it. (Acts v. 41.) Thou mightest have been a sufferer for thy sins in hell, but thou art not; but contrariwise art, perhaps, suffering for conscience to God; this is a dignity. For that thou dost thus by virtue of a heavenly gift, on the behalf of Christ, for the gospel-sake, and according to the will of God. This is a dignity that a persecutor shall not be counted worthy of, until he first convert to Christ. (Phil. i. 29.)

Use Fifth. Take thy affliction with meekness and patience, though thou endurest grief wrongfully. "For this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully." (1 Pet. ii. 19.) Lay thy hand, then, upon thy mouth, and speak not a word of ill against him that doth thee wrong; leave thy cause and thy enemy to God; yea, rather pray that his sin may not be laid to his charge; wherefore, as I said before, now show thyself a good man, by loving, pitying, praying for, and by doing good, as thou art commanded, to them that despitefully use thee. (Matt. v. 44.) I know thy flesh will be

apt to huff, and to be angry, and to wish, would thou mightest revenge thyself. But this is base, carnal, sensual, devilish; cast, therefore, such thoughts from thee, as thoughts that are not fit for a Christian's breast, and betake thee to those weapons that are not carnal. For the artillery of a Christian is the word, faith, and prayer; and in our patience we must possess our souls. (2 Cor. x. 5. Luke xxi. 16—19.)

Use Sixth. Be much in the consideration of the all-sufficiency of thy Father, whose cause thou hast espoused, whose word thou hast chosen for thy heritage, and whose paths thou delightest to walk in. I say, be much in considering how all the world is sustained by him, and that all life and breath is in his hand to continue or diminish as he pleases. Think with thyself also how able he is to rescue thee from all affliction, or to uphold thee in it with a quiet mind. Go to him continually, as to a fountain of life that is open for the supply of the needy. Remember, also, if he comes not at thy call, and comforteth thee not so soon as thou desirest, it is not of want of love or compassion to thy soul, but to try thy graces, and to show to the fallen angels that thou wilt serve God for nought, rather than give out. Also, if it seemeth to thee as if God took no care of thee to help thee, but that he hath rather turned thee over to the ungodly, count this also as a sign that he delights to see thee hold fast his name, though thou art laid under the greatest of disadvantages. If the scourge slay suddenly, (that is more than it hath done to thee,) he will laugh at the trial of the innocent. (Job ix. 23.)

It is a great delight to our God to see his people hold fast their integrity, and not to deny his name when under such cloudy dispensations and discouraging circumstances. And considerations that thy thus doing is pleasing in his sight through Christ, will be a support unto thee. God sees thee, though thou canst not now see him, and he observeth now thy way, though darkness is round about him; and when he hath tried thee, thou shalt come forth like gold.

Use Seventh. Take heed of setting of thyself a bound and period to thy sufferings, unless that period be the grave. Say not to thy afflictors, Hitherto, and no further, and here shall your proud waves be stayed. I say, take heed of doing thus, for fear God should let them go beyond thee. For a man is not prepared to suffer further than he thinketh the enemy may be permitted to go. Hence Christ sets their bounds at the loss of life, and no nearer. So then, so far as they go beyond thee, so far they will find thee unprovided, and so not fortified for a reception of their onset with that christian gallantry which becomes thee. Observe Paul; he died daily, he was always delivered unto death, he despaired of life; and this is the way to be prepared for any calamity. When a man thinks he has only to prepare for an assault by footmen, how shall he contend with horses? Or if he looks

no further than to horses, what will he do at the swellings of Jordan? (Jer. xii. 5, 6.) Wherefore, set thine enemies no bounds: say not, they shall not pursue me to the death, have the sentence of death in thyself. For though they may but tick and toy with thee at first, their sword may reach thy heart blood at last. The cat at play with the mouse, is sometimes a fit emblem of the way of the wicked with the children of God. Wherefore, as I said, be always dying, die daily: he that is not only ready to be bound, but to die, is fit to encounter any amazement.

Use Eighth. If thine enemies would, or do, put thee under a cloud, if they wrap thee up in a bear's-skin, and then set the dogs upon thee, marvel not at the matter; this was Joseph's, David's, Christ's, Stephen's portion; only be thou innocent; say nothing, do nothing that should render thee faulty; yea, say and do always that that should render thee a good neighbour, a good Christian, and a faithful subject. This is the way to help thee to make with boldness thy appeals to God; this is the way to embolden thy face against the faces of thine enemies; this is the way to keep thy conscience quiet and peaceable within thee; and this is the way to provoke God to appear for thy rescue, or to revenge thy blood when thou art gone.

And do this, because it is thy duty. We must fear God, and honour the king; and because this is the way to make the work of thy enemies hard. Few men have that boldness as to say, This I do against you, because you profess Christ. When they persecuted the Lord himself, they said to him, For a good work we stone thee not. (John x. 32, 33.) Religion that is pure is a hot thing, and it usually burns the fingers of those that fight against it; wherefore it is not common for men to oppose religion under its own naked complexion: wherefore the Jews sought to fasten other matters upon Christ, to kill him for them; though the great spite they had against him was for his doctrine and miracles. It was for envy to that that they set themselves against him, and that made them invent to charge him with rebellion and treason. (Matt. xxvii. 18. Luke xxiii. 2.)

Use Ninth. Wherefore it becomes all godly men to study to be quiet, to mind their own business, and as much as in them lies to be at peace with all men; to owe no man any thing but love. Pray therefore for all that are in authority; pray for the peace of the country in which thou dwellest; keep company with holy, and quiet, and peaceable men. Seek by all good ways the promotion of godliness, put up injuries, be good to the poor, do good against evil, be patient towards all men; for "these things are good and profitable to men." (Tit. iii. 8.)

Be not inclining to injure men behind their backs; speak evil of no man; reproach not the governor nor his actions, as he is set over thee; all his ways are God's, either for thy help or the

trial of thy graces. Wherefore he needs thy prayers, not thy revilings; thy peaceable deportment, and not a troublesome life. I know that none of these things can save thee from being devoured by the mouth of the sons of Belial. (1 Kings xxi. 12, 13.) Only, what I say is duty, is profitable, is commendable, is necessary; and that which will, when the devil has done his worst, render thee lovely to thy friends, terrible to thine enemies, serviceable in thy place as a Christian, and will crown the remembrance of thy name to them that survive thee with a blessing. "The memory of the just shall be blessed: but the name of the wicked shall rot." (Prov. x. 7.)

Use Tenth. I will conclude, then, with a word to those professors, if there be any such, that are of an unquiet and troublesome spirit. Friends, I may say to you, as our Lord said once to his disciples, "Ye know not of what spirit ye are." To wish the destruction of your enemies doth not become you. If ye be born to, and are called that you may inherit a blessing, pray be free of your blessing; "Bless, and curse not." If you believe that the God whom you serve is supreme governor, and is also wise enough to manage affairs in the world for his church, pray keep fingers off, and refrain from doing evil. If the counsel of Gamaliel was good when given to the enemies of God's people, why not fit to be given to Christians themselves? Therefore refrain from these men, and let them alone. If the work that these men do is that which God will promote and set up for ever, then you cannot disannul it; if not, God has appointed the time of its fall.

A Christian! and of a troublesome spirit? for shame, forbear; show out of a good conversation thy works with meekness of wisdom; and here let me present thee with three or four things.

First. Consider, that though Cain was a very murderer, yet God forbade any man's meddling with him under a penalty of revenging his so doing upon his own head sevenfold. "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." (Gen. iv. 15.) But why not meddle with Cain, since he was a murderer? The reason is, because he persecuted his brother for righteousness' sake, and so espoused a quarrel against God; for he that persecutes another for righteousness' sake, sets himself against God, fights against God, and seeks to overthrow him. Now such an one the Christian must let alone and stand off from, that God may have his full blow at him in his time. Wherefore he saith to his saints, and to all that are forward to revenge themselves: Give place, stand back; let me come, leave such an one to be handled by me. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord." (Rom. xii. 19.) Wherefore the Lord set a mark upon Cain, lest any finding him should slay him. You must not, indeed you must not avenge yourselves of your enemies.

Yea, though it was lawful once so to do, it is not lawful now. Ye have heard that it hath been said to them of old time, Thou shalt love thy neighbour, and hate thine enemy; but I say, said our Lord, Love them, bless them, do good to them, and pray for them that hate you. (Matt. v. 43, 44.)

Second. Revenge is of the flesh; I mean, this our revenge of ourselves; and it proceeds from anger, wrath, impatience under the cross, unwillingness to suffer, from too much love to carnal ease, to estates, to enjoyments, to relations, and the like. It also flows from a fearful, cowardly spirit; there is nothing of greatness in it, except it be greatness of untowardness. I know there may, for all this, be pretences to justice, to righteousness, to the liberty of the gospel, the suppressing of wickedness, and the promoting of holiness; but these can be but pretences, or at best, but the fruits of a preposterous zeal. For since, as has been often said in this treatise, the Lord hath forbidden us to do so, it cannot be imagined that he should yet animate any to such a thing by the Holy Ghost, and the effects of the graces thereof. Let them, then, if any such be, that are thus minded, be counted the narrow-spirited, carnal, fleshly, angry, waspish-spirited professors; the professors that know more of the Jewish than of the Christian religion; and that love rather to countenance the motions, passions, and gross motions of an angry mind, than with meekness to comply with the will of a heavenly Father. Thou art bid to be like unto him, and also thou art showed wherein. (Matt. v. 45—48.)

There is a man hates God, blasphemeth his name, despises his being; yea, says there is no God. And yet the God that he carrieth it thus toward's doth give him his breakfast, dinner, and supper; clothes him well, and when night comes has him to bed, gives him good rest, blesses his field, his corn, his cattle, his children, and raises him to high estate. Yea, and this our God doth not only once or twice, but until these transgressors become old; his patience is thus extended years after years, that we might learn of him to do well.

Third. A professor! and unquiet, and troublesome; discontented, and seeking to be revenged of thy persecutors? Where is, or what kind of graces hast thou got? I dare say they, even these in which thou thus actest, are none of the graces of the Spirit. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. But wrath, strife, seditions, traitors, and inventors of evil things, are reckoned with the worst of sins and sinners, and are plainly called the works of the flesh. (Rom. i. 29—31. 2 Tim. iii. 3, 4. Gal. v. 19—21.)

But I say, where is thy love to thine enemy? where is thy joy under the cross? where is thy peace when thine anger has put thee upon being unquiet? where is thy long-suffering? For as

thou actest, not ought but thy waspishness can be seen. Where, also, is thy sweet, meek and gentle spirit? And is goodness seen in thy seeking the life or the damage of thy enemy? Away, away; thy graces, if thou hast any, are by these, thy passions so jostled up into corners, and so pent for want of room and liberty to show themselves, that by the word of God thou canst not be known to be of the right kind, what a noise soever thou makest.

A Christian, when he sees trouble coming upon him, should not fly in the face of the instrument that brings it, but in the face of the cause of its coming. Now the cause is thyself, thy base self, thy sinful self, and thy unworthy carriage towards God under all the mercy, patience, and long-suffering that God has bestowed upon thee, and exercised towards thee. Here thou mayest quarrel, and be revenged, and spare not, so thou take vengeance in a right way, and then thou wilt do so when thou takest it by godly sorrow. (2 Cor. vii. 10, 11.)

A Christian, then, should bewail his own doings, his own unworthy doings, by which he has provoked God to bring a cloud upon him, and to cover him with it in anger. A Christian should say, This is my wickedness, when a persecutor touches him; yea, he should say it, and then shut up his mouth, and bear the indignation of the Lord because he has sinned against him. "Thy ways and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thy heart." (Jer. iv. 18.)

Fourth. What conviction of thy goodness can the actions that flow from such a spirit give unto observers? None at all; yea, a spirit of unquietness under sufferings, and that seeketh to be revenged of those that do, for thy faith and the profession thereof, persecute thee, is so far off of giving conviction to beholders that thou art right, that it plainly tells them that thou art wrong. Even Julian the apostate, when he had cast away whatever he could of Christ, had this remaining with him, that a Christian ought to take with patience what affliction fell upon him for his Master's sake; and would hit them in the teeth with an unbecoming behaviour that complained, or that sought redress of them that had abused them for their faith and godly profession. What will men say, if you shrink and winch, and take your sufferings unquietly, but that if you yourselves were uppermost, you would persecute also? much more have they ground to say so when you will fight⁶ lying on your backs. Be quiet, then, and if thine enemy strike thee on one cheek, turn to him the other; and if he also revile and curse thee, down upon thy knees and pray for him. This is the way to convince thy observers that thou art a godly man. Father, forgive them, for they know not what they do, was one of those things that convinced the Centurion that Jesus was a righteous man. For he stood by the cross to watch and see

how Jesus carried it in these his sufferings, as well as to see execution done. (Matt. xxvii. 54. Luke xxiii. 34—47.)

Fifth. A professor, unquiet, and turbulent under sufferings, and seeking his own revenge, cannot be a victor over what he should, nor keeper of God's commandments.

1. How can he be a victor over himself that is led up and down by the nose by his own passions? There is no man a christian victor, but he that conquers himself, but he that beats down, and keeps under his body, his lusts, his passions, in the first place. Is he that is led away with divers lusts, a victor? is he that is a servant to corruption, a victor? And if he that is captivated by his anger, wrath, passion, discontent, prejudice, &c. be not led away by them, I am under a mistake. So then to quarrel with superiors, or with any that are troublesome to thee for thy faith and thy profession, bespeaks thee over-mastered and a captive, rather than a master and a conqueror.

2. The same may be said upon the second head. He keepeth not the commandments of God; for those teach him other things, as I have also showed. The great gospel commands terminate in self-denial; but if self-revenge is self-denial; I am besides the book. Christ, in the book of the Revelation, sets him that keeps the commandments of God a great way off from him that taketh and smiteth with the sword. "He that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." That is, in that they forbear to do thus, and quietly suffer under those that thus take it, and afflict the godly with it. Again, "Here is the patience of the saints, here are they kept that keep the commandments of God, and the faith of Jesus." (Rev. xiii. 10; xiv. 12.) A patient continuing in well-doing; and if suffering for righteousness be well-doing, then a patient continuing in that, as in other things, is the way to keep God's commandments. (Rom. ii. 7.)

So that, I say, he keepeth not God's commandments that is angry with his enemies, and that seeks to be revenged of him that doth him ill. You know the subject I am upon. "The wrath of man worketh not the righteousness of God." (Jas. i. 20.) Wherefore, professors, beware, and take heed to your spirits, and see that you let not out yourselves under your sufferings in such extravagancies of spirit against your enemies as is no way seemly nor convenient

Sixth. Men that are unquiet and discontented, and that seek revenge upon them that persecute them for their profession, do by so doing also put themselves upon the brink of those ruins that others are further from. These men are like the fly that cannot let the candle alone, until she hath burned herself in the flame. Magistrates and men in power have fortified themselves from being attacked with turbulent and unruly spirits, by many and wholesome laws. And, indeed, should they not do so, one or other, perhaps, would be quickly tempted to seek to disturb them in the due exercise of their authority. Now, the angry man, he is the fly that must be tripping, and running himself upon the point of these laws. His angry spirit puts him upon quarrelling with his superiors, and his quarrelling brings him, by words spoke in heat, within the reach of the net, and that, with the help of a few more, brings his neck to the halter. Nor is this, whatever men think, but by the just judgment of God. "Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." (Rom. xiii. 2. Esth. ii. 21—23.) Wherefore let the angry man take heed, let the discontented man take heed. He that has a profession, and has not grace to know in this matter to manage it, is like to bring his profession to shame. Wherefore, I say, take heed. And the graces afore-mentioned, and the due exercise of them are they, and that, which can keep us out of all such dangers.

Seventh. And what comfort can such a man have, who has by his discontent and unruly carriages brought himself in this manner to his end? He has brought himself to shame, his profession to shame, his friends to shame, and his name to contempt and scorn. Bad men rejoice at his fall, good men cannot own him, weak men stumble at him. Besides, his cause will not bear him out; his heart will be clogged with guilt, innocency and boldness will take wings and fly from him. Though he talketh of religion upon the stage or ladder, that will blush to hear its name mentioned by them that suffer for evil-doing. Wherefore, my brethren, my friends, my enemies, and all men, what religion, profession, or opinion soever you hold, fear God, honour the king, and do that duty to both which is required of you by the word and law of Christ; and then, to say no more, you shall not suffer by the power for evil-doing.

PREFATORY REMARKS

ON

THE PHARISEE AND THE PUBLICAN.

A TYPE of every class of human character may be readily found in Scripture. This is pre-eminently the case in respect to our Lord's discourses. He knew what was in man. A grander attribute, were we dealing with literature or philosophy, could not be ascribed to the object of our admiration. But in the instance of Jesus, it was the essential of his great and perfect intelligence; and the characters which he has traced are presented to us in outlines so definite, and in a light so clear, that we recognise them at once as existing realities—types of men that will never quite die out as long as the world remains what it is.

“The Pharisee and the Publican” affords a forcible instance of this fact. In the age when such names were familiar as household words, they conveyed, except to some few cautious observers, only a strange mixture of fanatical and intolerant prejudices. It required the highest degree of courage and acuteness to combat these popular errors; and startling must have been the language of Jesus, even to men accustomed to his truthful words, when he at once reversed the position of the Pharisee and the Publican as they stood before his heavenly Father, and thrust the foremost representative of formal righteousness in the nation so far from the standing-place usurped and allowed. As long as any honesty exists, the world will, from time to time, see something done to strip pretenders of their disguises; but in neither word nor act have the boldest of reformers, or the most urgent preachers of truth, ever exercised such a withering force against deceit as the author of this parable.

To understand properly the moral grandeur and sublimity of the lesson thus taught, we must bear in mind that the Pharisee is not a fictitious, but a real character. There was not a word in the parable, except the conclusion, to which any Pharisee in Jerusalem would have objected as descriptive of his thoughts. His solemn air, his lofty gait, and scrupulous attire, were familiar to every worshipper in the temple. It was well known what attitude he would assume as soon as he began to pray; how confidently he would look up to heaven; what self-justifying words he would utter; and how he would then survey the admiring crowd, and, by the haughty glance of his eye, challenge any one of them to say, whether he was not righteous both in God's sight and theirs.

There was no exaggeration in the picture drawn by our Lord. It presented a form and features known to every one, and, simply as a picture, might have been complacently looked at by the proud Pharisee himself. But how terrible the unexpected sentence! If anything in the moral world may be compared to natural objects or events, the levelling of a mountain by an earthquake may represent the sudden prostration of Pharisaism at the word of Christ. To those who could really enter into the meaning of that word, and see the consequences which must inevitably attend its course, this image would readily be suggested. For the two or three preceding generations, the haughtiest and the most dangerous spirit that ever animated a sect had been engaged in contriving a shelter for confederate pride and hypocrisy: the former could not exist without the latter; and neither could feel safe while it stood exposed to the clear burning light of God's unaltered law. Austere and gloomy, but still majestic to human eyes, was the edifice thus reared. Intellectual subtlety, some degree of fanaticism, and therefore of truth and sincerity, the greatest power of self-denial wherever necessary, skill to govern other men's thoughts and passions, and the courage which attends success, were all to be found among the means which gave such strength and magnitude to the doctrine of the Pharisees.

Nor had it been allowed to attain this growth without opposition. Simple-minded worshippers of God, and lovers of his law, could not fail to detect the errors of this triumphant sect. The precise and positive character of its dogmas provoked a body of inquirers as subtle and as supercilious; and, in more than one section of Jewish society, it was long doubtful which would remain master of the field—the Pharisee or the Sadducee. Then there was the common, natural dislike of the mass of men to an extreme strictness of morality, even in pretence. The Pharisees were a perpetual reproach to all who lived with any degree of freedom; and they were suspected, hated, and reviled by thousands, who yet shrank from encountering their rebuke.

But in spite of all rivalry and resistance, they had become the characterizing party of the nation.

It took its tone from them; believed, hoped, contrived its plots and seditions, according to their dictates. Each member of the sect felt his power in all these respects; and when he went up into the temple to pray, he would have been disappointed if either sacrifice or incense had turned all eyes from him.

And it was such a man, the representative of such a power, that our Lord made to stand face to face with him, to hear sentence pronounced on all his hopes, pretensions, dogmas, and merits, both real and assumed. The Publican was, of all mankind, the most opposite to him, both in condition and character. His occupation had deprived him of all sustaining and ennobling sympathies. The law and his own conscience alike condemned him; and he could find no refuge, either in the forms of the Pharisees, or the doubts of their opponents. Broken in heart and spirit, a belief in God's mercy to penitents formed the whole foundation of his religion: there was safety, acceptance for him, and not for the Pharisee. This was the decision of Jesus, and his word shall not pass away. The change which the sentence then pronounced effected in the notions of his disciples, will continue to produce its fruits to the end of time. For honest inquirers, for those who have no wish to deceive either themselves or others, the dark, distracting shadows which Pharisaism, and its various modifications, have cast over truth, vanished from the moment that this parable was applied. Here was the first made last, and the last first, by a judgment of supreme wisdom. To question the decision is a not unlikely impulse of the vanity common to a selfish nature; but the sentence was founded on that united righteousness and mercy, to which there must ever be an appeal, if we would fairly test either the judgments of the world, or the reasonableness of the hopes which we form in favour of ourselves. The severity and tenderness of the lesson are equally demonstrative of divine truth. It is right that Pharisaic pride and hypocrisy should burn like stubble; it would leave us to despair if the bruised reed were broken. In both cases the united attributes of God may be exercised to salvation. Even a Pharisee, we know, may be humbled to penitence; and the Publican may be raised from the low estate of the penitent to the perfection of holiness.

H. S.

A DISCOURSE
UPON
THE PHARISEE AND THE PUBLICAN:

WHEREIN

SEVERAL WEIGHTY THINGS ARE HANDLED;

AS,

THE NATURE OF PRAYER, AND OF OBEDIENCE TO THE LAW;

TOGETHER WITH THE WAY AND METHOD OF GOD'S FREE GRACE IN PARDONING PENITENT SINNERS,
BY IMPUTING CHRIST'S RIGHTEOUSNESS TO THEM.

TO THE READER.

COURTEOUS READER,—I have made bold once again to present thee with some of my meditations; and they are now about the Pharisee and the Publican; two men in whose condition the whole is comprehended, both as to their state now and condition at the judgment.

Wherefore, in reading this little book thou must needs read thyself. I do not say thou must understand thy condition; for it is the gift of God must make thee do that. Howbeit, if God will bless it to thee, it may be a means to bring thee to see whose steps thou art treading, and so at whose end thou art like to arrive. And let me beg this at thy hand, now thou art about to read; reserve thy judgment or sentence as to me until thou hast passed through the discourse.

Justification is treated of here, and the way for men to be saved.

I have also, O Publican, here, as my skill hath served me, for thy encouragement, set before thee the Pharisee and the Publican in their colours, and showed thee, that though the Publican seemed to be far behind, yet in running he got the prize from the lofty Pharisee. I say, art thou a Pharisee? here is a Pharisee for thee! Art thou a Publican? here is a Publican for thee!

God give thee the Publican's heart, if thou art in the Publican's sins, that thou mayest partake with the Publican of mercy.

So wisheth thy friend,

JOHN BUNYAN.

A DISCOURSE UPON THE PHARISEE AND THE PUBLICAN.

LUKE xviii. 10—13.

“Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

In the beginning of this chapter you read of the reason of the parable of the unjust judge and the poor widow, namely, to encourage men to pray. He spake a parable to this end, that men ought always to pray, and not to faint. And a most sweet parable for that purpose it is; for if through importunity a poor widow woman may prevail with an unjust judge, and so consequently with an unmerciful and hard-hearted tyrant, how much more shall the poor, afflicted, distressed, and tempted people of God prevail with, and obtain mercy

at the hands of a loving, just, and merciful God! The unjust judge would not hearken to, nor regard the cry of the poor widow for a while: “But afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.” Hark, saith Christ, “what the unjust judge saith. And shall not God avenge his own elect, which cry unto him day and night? I tell you he will avenge them speedily.”

This is, therefore, a very comfortable parable to such of the saints that are under hard usages by reason of evil men, their might and tyranny; for by it we are taught to believe and expect that God, though for a while he seemeth not to regard, yet will, in due time and season, arise, and set such in safety from them that puff at them. (Ps. xii. 5.)

Let the good Christian pray always; let him pray, and not faint at seeming delays; for if the widow by importunity prevailed with the unjust

judge, how much more shall he with his heavenly Father! "I tell you," says Christ, "he will avenge them speedily."

But now, forasmuch as this parable reacheth not so directly the poor Publican in the text, therefore our Lord begins again, and adds to that another parable, this parable which I have chosen for my text, by which he designeth two things: First. The conviction of the proud and self-conceited Pharisee. Second. The raising up and healing of the cast down and dejected Publican. And observe it, as by the first parable he chiefly designeth the relief of those that are under the hands of cruel tyrants, so by this he designeth the relief of those that lie under the load and burden of a guilty and disquieted conscience.

This, therefore, is a parable that is full of singular comfort to such of the sinners in this world that are clogged with guilt and a sense of sin; and that lie under the apprehensions of, and that are driven to God by the sense of the judgment that for sin is due unto them.

In my handling of this text I shall have respect to these things:

First. To the *persons* in the text.

Second. To the *condition* of the persons in the text.

Third. To the *conclusion* that Christ makes upon them both.

First. For the *persons*. They were, as you see, far one from another in their own apprehension of themselves, one good, the other bad; but yet in the judgment of the law both alike, both the same, both sinners; for they both stood in need of mercy. True, the first mentioned did not see it as the other poor sinner did; but that altereth not the case. He that is in the judgment of the law a sinner, is in the judgment of the law for sin condemned, though in his own judgment he be never so righteous.

Men must not be judged, or justified, according to what themselves do think, but according to the verdict and sentence that cometh out of the mouth of God about them. Now, the sentence of God is, "All have sinned. There is none righteous, no not one." (Rom. iii. 9, 10.) It is no matter, then, what the Pharisee did think of himself; God, by his word, hath proclaimed him a sinner: a sinner, by reason of original sin; a sinner, by reason of actual transgression. Personally, therefore, with reference to the true nature of their state, they both were sinners, and both by the law under condemnation. True, the Publican's leprosy was outward, but the Pharisee's leprosy was inward; his heart, his soul, his spirit, were as foul, and had as much the plague of sin as had the other in his life or conversation.

Second. As to their *condition*. I do not mean by condition so much a habit of mind, as the state that they had each of them put themselves into by that mind. The one, says the text, was a Pharisee, the other a Publican. A Pharisee; that is, one that hath chosen to himself such a course of

life. A Publican; that is, one that hath chosen to himself such a course of life. These terms, therefore, show the divers courses of life that they had put themselves into. The Pharisee, as he thought, had put himself into a condition for heaven and glory; but the Publican was for this world and his lusts. Wherefore, when the Pharisee stands in the temple, he boasteth of himself and good condition, but condemneth the Publican, and bitterly inveigheth against him. But, as I said, their personal state, by the law, was not at all changed. The Pharisee made himself never the better; the Publican also abode in his place.

Indeed, the Publican is here found to recant, and repent of his condition, and of the condition that he had put himself into, and the Pharisee to boast of his. But the Publican's repentance was not of himself, but of God, who can also, yea, and sometimes it is evident (Acts ix.) he doth make Pharisees also repent of that condition that they have chosen to be in themselves. (Phil. iii. 3—8.) The Pharisee, therefore, in commending of himself, makes himself never the better; the Publican also, in condemning of himself, makes himself never the worse. Nay, contrariwise, the Pharisee, by commending of himself, makes himself much the worse, (ver. 14;) and the Publican, by condemning of himself, makes himself much the better. "I tell you," says Christ, "this man went down to his house justified rather than the other. For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

But, I say, as to men's commending of themselves, yea, though others should commend them also, that availeth, to Godward, nothing at all. "For not he that commendeth himself is approved, but whom the Lord commendeth." So, then, men in "measuring of themselves by themselves, and comparing themselves amongst themselves, are not wise." (2 Cor. x. 12.)

Now, this was the way of the Pharisee; I am not, saith he, as other men: I am no extortioner, nor unjust, no adulterer, nor yet as this Publican.

"Two men went up into the temple to pray;" and they two, as I said, as opposite one to the other as any two men that ever went thither to pray. One of them was over-righteous, and the other wicked over-much. Some would have thought, had they not by the word of Christ been otherwise described, that they had been both of the same religion; for they both went up into the temple to pray, yea, both to pray, and that at the same time, as if they did it by appointment, by agreement; but there was no such thing. The one was a Pharisee, the other a Publican, for so saith the after words; and therefore persons as opposite as light and darkness, as fire and water; I mean, as to their apprehensions one of another. The Pharisee could not abide the Publican, nor could the Publican brook the Pharisee; and yet both went up into the temple to pray. It is strange to see, and yet it is seen, that men, cross in their

minds, cross in their principles, cross in their apprehensions, yea, and cross in their prayers too, should yet meet together in the temple to pray.

"Two men;" men not of the middle sort, as afore is showed; but two, and them, too, picked out of the best and worst that was, as shall now be a little more largely handled. Two men, a Pharisee and a Publican.

To be a Pharisee was in those days counted honourable for religion, and for holiness of life. A Pharisee was a man of esteem and repute among the Jews, though it is a term of reproach with us; else Paul would not, as he did, and at such a time as he did it, have said, "Men and brethren, I am a Pharisee, the son of a Pharisee." (Acts xxiii. 6. Phil. iii. 5.) For now he stood upon his purgation and justification, especially it appears so by the place first named. And far be it from any to think that Paul would make use of a colour of wickedness, to save thereby himself from the fury of the people.

A Publican was in those days counted one of the vilest of men, as is manifest; because when they are by the word, by way of discrimination, made mention of, they are ranked with the most vile and base; therefore they are joined with sinners. "He eateth and drinketh with Publicans and sinners;" and with harlots. "Publicans and harlots enter into the kingdom of heaven." Yea, when our Lord Christ would have the rebellious professor stigmatized to purpose, he saith, "Let him be to thee as an heathen man and a Publican."

We therefore can make no judgment of men upon the outward appearance of them. Who would have thought, but that the Pharisee had been a good man? for he was righteous, for he prayed. And who could have thought that the other had been a good man? for he was a Publican; a man, by good men and bad men joined with the worst of men, to wit, with sinners, harlots, heathens.

The Pharisee was a sectarian; the Publican was an officer. The Pharisee, even because he was a sectarian, was had the more in esteem; and the Publican, because he was an officer, was had the more in reproach. To speak a little to both these:—

The Pharisee was a sectarian; one that deviated, that turned aside in his worshipping from the way of God, both in matter and manner of worship; for such an one I count a sectarian. That he turned aside from the matter, which is the rule of worship, to wit, the written word, it is evident; for Christ saith, that they rejected the commandments of God, and made them of no effect, that they might keep their own traditions. That they turned aside also as to their manner of worship, and became sectarians there, is with no less authority asserted. For "all their works they do for to be seen of men." (Acts xxvi. 5. Mark vii. 9—14. Matt. xxiii. 5.)

Now, this being none of the order or ordinance of Christ, and yet being chose by, and stuck to of these sort of men, and also made a singular and

necessary part of worship, became a sect, or bottom for these hypocritical factious men to adhere unto, and to make of others disciples to themselves. And that they might be admired and rendered venerable by the simple people to their fellows, they loved to go in long robes; they loved to pray in markets, and in the corners of the streets; they showed great zeal for the small things of the law, but had only great words for things that were substantial. "They made broad their phylacteries, and enlarged the borders of their garments." (Matt. xxiii. 5.)

When I say the Pharisee was a sectarian, I do not mean that every sectarian is a Pharisee. There was the sect of the Herodians, and of the Alexandrians, of the Sadducees, with many others; but to be a Pharisee was to be of the strictest sect. "After the most strictest sect of our religion I lived a Pharisee." That, therefore, of all the sects was the most strait and strict. Therefore, saith he, in another place, "I was taught according to the perfect manner of the law of the fathers." And again, "Touching the law, a Pharisee." (Acts xxii. 3; xxvi. 4—6. Phil. iii. 5.) The Pharisee therefore did carry the bell, and did wear the garland for religion; for he outdid, he went beyond all other sectarians in his day. He was the strictest, he was the most zealous; therefore Christ, in his making of this parable, waveth all other sects then in being, and pitcheth upon the Pharisee as the man most meet, by whose rejection he might show forth and demonstrate the riches of his mercy in its extension to sinners: "Two men went up into the temple to pray; the one a Pharisee; the one such a brave man as you have heard."

The Publican also went up thither to pray. The Publican, I told you before, was an officer—an officer that served the Romans and themselves too; for the Romans at that time were possessors of the land of Jewry, the lot of Israel's inheritance; and the emperor Tiberius Cæsar placed over that land four governors, to wit, Pilate, Herod, Philip, and Lysanias; all these were Gentiles, heathens, infidels; and the Publicans were a sort of inferior men, to whom was let out to farm, and so men that were employed by these to gather up, the taxes and customs that the heathens had laid upon the Jews to be paid to the emperor. (Luke ii. 1; iii. 12, 13.)

But they were a generation of men that were very injurious in the execution of their office. They would exact and demand more than was due of the people; yea, and if their demands were denied, they would falsely accuse those that so denied them to the governor, and by false accusation obtain the money of the people, and so wickedly enrich themselves. (Luke iii. 13; xix. 2, 8.) This was therefore grievous to the Jews, who always counted themselves a free people, and could never abide to be in bondage to any. And this was something of the reason that they were so generally by all the Jews counted so vile and base,

and reckoned among the worst of men, even as our informers and bum-bailiffs are with us at this day.

But that which heightened the spirit of the people against them, and that made them so odious and filthy in their eyes, was for that, at least so I think, these publicans were not, as the other officers, aliens, heathens, and Gentiles, but men of their own nation, Jews, and so the brethren of those that they so abused. Had they been Gentiles, it had not been to be wondered at, that they abused, accused, and by false accusations peeled and wasted the people; for that cannot but be expected at the hands of aliens and strangers.

The Publican then was a Jew, a kind of renegade Jew, that through the love that he had to unjust gains fell off in his affections from his brethren, adhered to the Romans, and became a kind of servant to them against their brethren, farming the heathenish taxations at the hand of strangers, and exacting of them upon their brethren with much cruelty, falsehood, and extortion. And hence, as I said, it was, that to be a Publican was to be so odious a thing, so vile a sinner, and so grievous a man in the eyes of the Jews. And would it not be an insufferable thing; yea, did not that man deserve hanging ten times over, that should, being a Dutchman, fall in with a French invader, and take place, or farm at his hands, those cruel and grievous taxations, which he in barbarous wise should at his conquest lay upon them; and exact and force the same to be paid him with an over and above of what is appointed? Why! this was the Publican; he was a Jew, and so should have abode with them, and been content to share with his brethren in their calamities; but contrary to nature, to law, to religion, reason, and honesty, he fell in with the heathen, and took the advantage of their tyranny to pole, to peel, to rob, and impoverish his brethren.

But for proof that the Publican was a Jew.

1. They are, even then, when compared with, yet distinguished from the heathen; "Let him be to thee as an heathen man and a Publican," (Matt. xviii.) which two terms, I think, must not here be applied to one and the self-same man, as if the heathen was a Publican, or the Publican a heathen, but to men of two distinct nations; as that Publican and harlot is to be understood of sinners of both sexes. The Publican is not an harlot, for he is a man, &c., and such a man as has been described before. So by Publicans and sinners are meant Publicans, and such sinners as the Gentiles were; or such as by the text the Publican is distinguished from; where the Pharisee saith he was not an extortioner, unjust, adulterer, or even as this Publican. Nor can he by "heathen man" intend the person, and by the term "Publican," the office or place of the heathen man; but by Publican is meant the renegade Jew, in such a place, &c., as is yet further manifest by that which follows. For,

2. Those Publicans, even every one of them

that by name are made mention of in the New Testament, have such names put upon them; yea, and other circumstances thereunto annexed, as doth demonstrate them to be Jews. I remember the names of no more but three, to wit, Matthew, Levi, and Zaccheus, and they were all Jews.

(1.) Matthew was a Jew, and the same Matthew was a Publican; yea, and also afterward an apostle. He was a Jew, and wrote his gospel in Hebrew; he was an apostle, and is therefore found among the twelve. That he was a Publican, too, is as evident by his own words; for though Mark and Luke, in their mentioning of his name and apostleship do forbear to call him a Publican, (Mark iii. 18. Luke vi. 15,) yet when this Matthew comes to speak of himself, he calls himself Matthew the Publican, (Matt. x. 3;) for I count this the self-same Matthew that Mark and Luke make mention of, because I find no other Matthew among the apostles but he: Matthew the Publican; Matthew, the man so deep in apostasy; Matthew, the man of that ill fame among his brethren. Love, in Mark and Luke, when they counted him among the apostles, did cover with silence this his Publican state; and it is meet for Peter to call Paul his beloved brother, when Paul himself shall call himself the chief of sinners; but faithfulness to the world, and a desire to be abused, that Christ thereby, and grace by him, might be advanced, made Matthew, in his evangelical writings, call himself by the name of Matthew the Publican. Nor has he lost thereby; for Christ again to exalt him, as he hath also done by the Apostle Paul, hath set, by his special providence, the testimony that this Matthew hath given of his birth, life, death, doctrine, and miracles, in the front of all the New Testament.

(2.) The next Publican that I find by the Testament of Christ made mention of by name, is Levi, another of the apostles of Jesus Christ. This Levi also, by the Holy Ghost in holy writ, is called by the name of James: not James the brother of John, for Zebedee was his father; but James the son of Alphaeus. Now I take this Levi also to be another than Matthew; first, because Matthew is not called the son of Alphaeus; and because Matthew and Levi, or James the son of Alphaeus, are distinctly counted, where the names of the apostles are mentioned, (Matt. x. 3,) for two distinct persons. And that this Levi, or James the apostle, was a Publican, as was the Apostle Matthew, whom we mentioned before, is evident; for both Mark and Luke do count him such. First, Mark saith, Christ found him when he called him, as he also found Matthew, sitting at the receipt of custom; yea, Luke words it thus: "He went forth, and saw a publican, named Levi, sitting at the receipt of custom, and he said unto him, Follow me." (Mark ii. 14. Luke v. 27.)

Now that this Levi, or James the son of Alphaeus, was a Jew, his name doth well make manifest. Besides, had there been among the apostles

any more Gentiles save Simon the Canaanite, or if this Levi James had been here, I think the Holy Ghost would, to distinguish him, have included him in the same discriminating character as he did the other, when he called him Simon the Canaanite. (Matt. x. 4.)

Matthew, therefore, and Levi or James were both Publicans, and, as I think, called both at the same time; were both Publican-Jews, and made by grace the apostles of Jesus Christ.

(3.) The next Publican that I find by name made mention of in the Testament of Christ is one Zaccheus, and he was a chief Publican; yea, for aught I know, the master of them all. "There was a man," said Luke, "named Zaccheus, which was the chief among the Publicans, and he was rich." (Luke xix. 2.) This man, Christ saith, was a son of Abraham, that is, as other Jews were; for he spake that to stop the mouths of their Pharisaical cavillations. Besides, the Publican showed himself to be such an one, when, under a supposition of wronging any man, he has respect to the Jewish law of restoring four-fold. (Exod. xxii. 1. 2 Sam. xii. 6.)

It is further manifest that he was a Jew, because Christ puts him among the lost; to wit, among the lost sheep of the house of Israel, (Luke xix. 8—10. Matt. xv. 24;) for Zaccheus was one that might properly be said to be lost, and that in the Jews' account. Lost, I say, and not only in the most common sense, by reason of transgression against the law, but for that he was an apostate Jew; not with reference to heathenish religion, but as to heathenish, cruel, and barbarous actions; and therefore he was, as the other, by his brethren counted as bad as heathens, Gentiles, and harlots. But salvation is come to this house, saith Christ, and that notwithstanding his publican practices, forasmuch as he also is the son of Abraham.

3. Again; Christ, by the parable of the lost sheep, doth plainly intimate that the Publican was a Jew. "Then drew near all the Publicans and sinners for to hear him; and the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them." (Luke xv. 1, 2.)

But with what answer doth Christ repel their objections? Why, he saith, "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" Doth he not here, by the lost sheep, mean the poor Publican? plenty of whom, while he preached this sermon, were there as objects of the Pharisees' scorn, but of the pity and compassion of Jesus Christ. He did, without doubt, mean them; for, pray, what was the flock, and who Christ's sheep under the law, but the house and people of Israel? (Ezek. xxxiv. 30, 31.) So, then, who could be the lost sheep of the house of Israel, but such as were Matthew, James, Zaccheus, and their companions in their, and such like transgressions?

4. Besides, had not the Publicans been of the

Jews, how easy had it been for the Pharisees to have objected, that an impertinency was couched in that most excellent parable of the lost sheep? They might have said, We are offended because thou receivest the Publicans, and thou for vindication of thy practice propoudest a parable of lost sheep; but they are the sinners of the house of Israel, and the Publicans are aliens and Gentiles. I say, how easily might they thus have objected? but they knew full well that the parable was pertinent, for that the Publicans were of the Jews, and not of the aliens. Yea, had they not been Jews, it cannot, it must not be thought that Christ, in sum, should call them so; and yet he did so when he called them lost sheep.

Now, that these Publicans were Jews, what follows but that for this they were a great deal the more abominated of their brethren? And, as I also hinted before, it is no marvel though they were; for a treacherous brother is worse than an open enemy. (Ps. lv. 12, 13.) For, if to be debauched in an open and common transgression is odious, how odious is it for a brother to be so; for a brother in nature and religion to be so? I say, again, if these things are intolerable, what shall we think of such men as shall join to all this complacency with a foreign prince to rob the church of God? Yea, that shall become a tenant, an officer, a man in power under them, to exact, force, and wring out of the hand of a brother his estate; yea, his bread and livelihood. Add to all this, What shall we say to him that shall do for an enemy against a brother in a way of injury and wrong, more than in strictness of law they were commanded by that same enemy to do? And yet all this they did, as both John insinuates, and Zaccheus confesses.

The Pharisee, therefore, was not so good, but the Publican was as bad. Indeed, the Publican was a notorious wretch, one that had a way of transgressing by himself; one that could not be sufficiently condemned by the Jews, nor coupled with a viler than himself. It is true, you find him here in the temple at prayer; not because he retained, in his apostasy, conscience of the true religion, but God had awakened him, showed him his sin, and bestowed upon him the grace of repentance, by which he was not only fetched back to the temple and prayer, but to his God, and to the salvation of his soul.

The Pharisee, then, was a man of another complexion, and stood, as to his own thoughts of himself, yea, and in the thoughts of others also, upon the highest and better ground by far. The Publican was a notorious sinner; the Pharisee was a notorious righteous man. The Publican was a sinner out of the ordinary way of sinning; and the Pharisee was a man for righteousness in a singular way also. The Publican pursued his villainies, and the Pharisee pursued his righteousness; and yet they both met in the temple to pray. Yea, the Pharisee stuck to, and boasted in the

law of God; but the Publican did forsake it, and hardened his heart against his way and people.

Thus diverse were they in their appearances; the Pharisee very good, the Publican very bad. But as to the law of God, which looked upon them with reference to the state of their spirits, and the nature of their actions, by that they were both found sinners, the Publican an open outside one, and the Pharisee a filthy inside one. This is evident, because the best of them was rejected, and the worst of them was received to mercy. Mercy standeth not at the Publican's badness, nor is it enamoured with the Pharisee's goodness. It suffereth not the law to take place on both, though it findeth them both in sin; but graciously embraceth the most unworthy, and leaveth the best to shift for himself. And good reason that both should be dealt with after this manner; to wit, that the word of grace should be justified upon the soul of the penitent, and that the other should stand or fall to that which he had chosen to be his master.

There are three things that follow upon this discourse.

1. That the righteousness of man is not of any esteem with God, as to justification. It is passed by as a thing of naughtiness, a thing not worth the taking notice of. There was not so much as notice taken of the Pharisee's person or prayer, because he came into the temple mantled up in his own good things.

2. That the man that has nothing to commend him to God but his own good doings shall never be in favour with him. This also is evident from the text. The Pharisee had his own righteousness, but had nothing else to commend him to God; and therefore could not by that obtain favour with God, but abode still a rejected one, and in a state of condemnation.

3. Wherefore, though we are bound by the law of charity to judge of men according as in appearance they present themselves unto us; yet withal, to wit, though we do so judge, we must leave room for the judgment of God. Mercy may receive him that we have doomed to hell, and justice may take hold on him whom we have judged to be bound up in the bundle of life. And both these things are apparent by the persons under consideration.

We, like Joseph, are for setting of Manasseh before Ephraim; but God, like Jacob, puts his hands across, and lays his right hand upon the worst man's head, and his left hand upon the best, (Gen. xlviii. 14.) to the amazement and wonderment even of the best of men.

"Two men went up into the temple to pray; the one a Pharisee, the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess."

In these words many things are worth the noting. As,

First. *The Pharisee's definition of righteousness*; the which standeth in two things: 1. In negatives; 2. In positives.

1. In negatives; to wit, what a man that is righteous must not be: "I am no extortioner, no unjust man, no adulterer, nor yet as this Publican."

2. In positives; to wit, what a man that is righteous must be: "I fast twice a week, I give tithes of all that I possess," &c.

That righteousness standeth in negative and positive holiness is true; but that the Pharisee's definition is, notwithstanding, false, will be manifest by and by. But I will first treat of righteousness in the general, because the text leadeth me to it.

First, then, a man that is righteous must have negative holiness; that is, he must not live in actual transgressions; he must not be an extortioner, unjust, an adulterer, or as the Publican was. And this the Apostle intends, when he saith, "Fly fornication—fly youthful lusts—fly from idolatry;" and, "Little children, keep yourselves from idols." (1 Cor. vi. 18; x. 14. 2 Tim. ii. 22. 1 John v. 21.) For it is a vain thing to talk of righteousness, and that ourselves are righteous, when every observer shall find us in actual transgression. Yea, though a man shall mix his want of negative holiness with some good actions, that will not make him a righteous man. As suppose a man that is a swearer, a drunkard, an adulterer, or the like, should, notwithstanding this, be open-handed to the poor, be a great executor of justice in his place, be exact in his buying, selling, keep touch with his promise and with his friend, or the like; these things, yea, many more such, cannot make him a righteous man; for the beginning of righteousness is yet wanting in him; which is this negative holiness. For except a man shall leave off to do evil, he cannot be a righteous man. Negative holiness is therefore of absolute necessity to make one in one's self a righteous man. This therefore condemns them that count it sufficient if a man have some actions that in themselves, and by virtue of the command, are good to make him a righteous man, though negative holiness is wanting. This is as saying to the wicked, thou art righteous, and a perverting of the right way of the Lord. Negative holiness, therefore, must be in a man before he can be accounted righteous.

Second. As negative holiness is required to declare one a righteous man, so also positive holiness must be joined therewith, or the man is unrighteous still. For it is not what a man is not, but what a man does, that declares him a righteous man. Suppose a man be no thief, no liar, no unjust man; or, as the Pharisee saith, no extortioner, no adulterer, &c., this will not make him a righteous man; but there must be joined to these holy and good actions, before he can be declared a righteous man. Wherefore, as the Apostle, did put them first upon negative holiness, so he joineth

thereto an exhortation to positive holiness, knowing, that where positive holiness is wanting, all the negative holiness in the world cannot declare a man a righteous man. When therefore he had said, "But thou, O man of God, flee these things," (sins and wickedness,) he adds, "and follow after righteousness, godliness, faith, love, patience, meekness," &c. (1 Tim. vi. 11.) Here Timothy is exhorted to negative holiness, when he is bid to flee sin. Here also he is exhorted to positive holiness, when he is bid to follow after righteousness, &c.; for righteousness can neither stand in negative nor positive holiness, as severed one from another. That man, then, and that man only, is, as to actions, a righteous man that hath left off to do evil, and hath learned to do well, (Isa. i. 16, 17); that hath cast off the works of darkness, and put on the armour of light. "Flee youthful lusts," said Paul, "and follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. ii. 22.)

The Pharisee, therefore, as to the general description of righteousness, made his definition right; but as to his person and personal righteousness, he made his definition wrong. I do not mean he defined his own righteousness wrong, but I mean, his definition of true righteousness, which standeth in negative and positive holiness, he made to stoop to justify his own righteousness, and therein he played the hypocrite in his prayer. For, although it is true righteousness that standeth in negative and positive holiness; yet that is not true righteousness that standeth but in some pieces and ragged remnants of negative and positive righteousness. If, then, the Pharisee would, in his definition of personal righteousness, have proved his own righteousness to be good, he must have proved that both his negative and positive holiness had been universal; to wit, that he had left off to act in any wickedness, and that he had given up himself to the duty enjoined in every commandment. For so the righteous man is described, (Job i. 8.) As it is also said of Zacharias and Elizabeth his wife, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke i. 6.) Here the perfection, that is, the universality of their negative holiness, is implied, and the universality of their positive holiness is expressed: "They walked in all the commandments of the Lord;" but that they could not do if they had lived in any unrighteous thing or way. They walked in all blamelessly, that is, sincerely, with upright hearts. The Pharisee's righteousness, therefore, even by his own implied definition of righteousness, was not good, as is manifest these two ways.

1. His negative holiness was not universal.

2. His positive holiness was rather ceremonial than moral.

1. His negative holiness was not universal. He saith, indeed, he was not an extortioner, nor unjust, no adulterer, nor yet as this Publican; but

none of these expressions apart, nor all, if put together, do prove him to be perfect as to negative holiness; that is, they do not prove him, should it be granted, that he was as holy with this kind of holiness as himself had testified. For,

(1.) What though he was not extortioner, he might yet be a covetous man. (Luke xvi. 14.)

(2.) What though, as to dealing, he was not unjust to others, yet he wanted honesty to do justice to his own soul. (Luke xvi. 15.)

(3.) What though he was free from the act of adultery, he might yet be made guilty by an adulterous eye, against which the Pharisee did not watch, (Matt. v. 28,) of which the Pharisee did not take cognisance.

(4.) What though he was not like the Publican, yet he was like, yea, was a downright hypocrite; he wanted in those things wherein he boasted himself, sincerity; but without sincerity no action can be good, or accounted of God as righteous. The Pharisee, therefore, notwithstanding his boast, was deficient in his righteousness, though he would fain have shrouded it under the right definition thereof.

2. Nor doth his positive holiness help him at all, forasmuch as it is grounded mostly, if not altogether, in ceremonial holiness; nay, I will recollect myself, it was grounded partly in ceremonial and partly in superstitious holiness, if there be such a thing as superstitious holiness in the world. This paying of tithes was ceremonial, such as came in and went out with the typical priesthood. But what is that to positive holiness, when it was but a small pittance by the by? Had the Pharisee argued plainly and honestly—I mean, had he so dealt with that law by which now he sought to be justified, he should have brought forth positive righteousness in morals, and should have said, and proved it too, that as he was no wicked man with reference to the act of wickedness, he was indeed a righteous man in acts of moral virtues. He should, I say, have proved himself a true lover of God, no superstitious one, but a sincere worshipper of him; for this is contained in the first table, (Exod. xx.) and is so in sum expounded by the Lord Christ himself. (Mark xii. 30.) He should also, in the next place, have proved himself truly kind, compassionate, liberal, and full of love and charity to his neighbour; for that is the sum of the second table, as our Lord also doth expound it, saying, "Thou shalt love thy neighbour as thyself." (Mark xii. 31.)

True, he says, he did them no hurt; but did he do them good? To do no hurt, is one thing; and to do good, is another; and it is possible for a man to do neither hurt nor good to his neighbour. What, then, is he a righteous man because he hath done him no hurt? No, verily; unless, to his power, he hath also done him good.

It is therefore a very fallacious and deceitful arguing of the Pharisee, thus to speak before God in his prayer: I am righteous, because I have

not hurt my neighbour, and because I have acted in ceremonial duties. Nor will that help him at all to say, he gave tithes of all that he possessed. It had been more modest to say, that he had paid them; for they, being commanded, were a due debt; nor could they go before God for a free gift, because by the commandment they were made a payment; but proud men and hypocrites love so to word it both with God and man, as at least to imply that they are more forward to do than God's commandment is to require them to do.

The second part of his positive holiness was superstitious; for God hath appointed no such set fasts, neither more nor less but just twice a week: "I fast twice a week." Ay, but who did command thee to do so? other than by thy being put upon it by a superstitious and erroneous conscience, doth not, nor canst thou make to appear. This part, therefore, of this positive righteousness was positive superstition, and abuse of God's law, and a gratification of thy own erroneous conscience. Hitherto, therefore, thou art defective in thy so seemingly brave and glorious righteousness.

Yet this let me say, in commendation of the Pharisee; in my conscience he was better than many of our English Christians; for many of them are so far off from being at all partakers of positive righteousness, that all their ministers, Bibles, and good books, good sermons, nor yet God's judgments, can persuade them to become so much as negatively holy, that is, to leave off evil.

SECOND. The second thing that I take notice of in this prayer of the Pharisee, is *his manner of delivery*, as he stood praying in the temple: "God, I thank thee," said he, "that I am not as other men are." He seemed to be at this time in more than an ordinary frame, while now he stood in the presence of the divine Majesty; for a prayer made up of praise, is a prayer of the highest order, and is most like the way of them that are now in a state beyond prayer. Praise is the work of heaven; but we see here, that a hypocrite may get into that vein, even while a hypocrite, and while on earth below. Nor do I think that this prayer of his was a premeditated stunted form, but a prayer extempore, made on a sudden, according to what he felt, thought, or understood of himself.

Here therefore we may see, that even prayer, as well as other acts of religious worship, may be performed in great hypocrisy; although I think, that to perform prayer in hypocrisy is one of the most daring sins that are committed by the sons of men. For by prayer, above all duties, is our most direct and immediate personal approach into the presence of God; and as there is an uttering of things before him, especially a giving of him thanks for things received, or a begging that such and such things might be bestowed upon me. But now, to do these things in hypocrisy, (and it is easy to do them so when we go up into the temple to pray,) must needs be intolerable wickedness; and it argueth infinite patience in God, that

he should let such as do so rise alive from their knees, or that he should suffer them to go away from the place where they stand without some token or mark of his wrath upon them.

I also observe, that this extempore prayer of the Pharisee was performed by himself, or in the strength of his own natural parts; for so the text implieth: "The Pharisee," saith the text, "stood and prayed thus with himself," with himself, or by himself; and may signify, either that he spoke softly, or that he made this prayer by reason of his natural parts. "I will pray with the Spirit," saith Paul. (1 Cor. xiv. 15.) "The Pharisee prayed with himself," said Christ. It is at this day wonderful common for men to pray extempore also; to pray by a book, by a premeditated set form, is now out of fashion. He is counted nobody now, that cannot at any time, at a minute's warning, make a prayer of half an hour long. I am not against extempore prayer, for I believe it to be the best kind of praying; but yet I am jealous that there are a great many such prayers made, especially in pulpits and public meetings, without the breathing of the Holy Ghost in them; for if a Pharisee of old could do so, why may not a Pharisee do the same now? Wit, and reason, and notion, is now screwed up to a very great height; nor do men want words, or fancies, or pride, to make them do this thing. Great is the formality of religion this day, and little the power thereof. Now, where there is a great form and little power, and such there was also among the Jews in the time of our Saviour Jesus Christ, there men are most strangely under the temptation to be hypocrites; for nothing doth so properly and directly oppose hypocrisy, as the power and glory of the things we profess. And so, on the contrary, nothing is a greater temptation to hypocrisy than a form of knowledge of things without the savour thereof. Nor can much of the power and savour of the things of the gospel be seen at this day upon professors,—I speak not now of all,—if their notions and conversations be compared together. How proud, how covetous, how like the world in garb and guise, in words and actions, are most of the great professors of this our day! But when they come to divine worship, especially to pray, by their words and carriages there one would almost judge them to be angels in heaven. But such things must be done in hypocrisy, as also the Pharisee's were.

"The Pharisee stood and prayed *thus with himself*." And in that it is said he prayed with himself, it may signify, that he went in his prayer no further than his sense and reason, feeling and carnal apprehensions went. True, christian prayer oft times leaves sense and reason, feeling and carnal apprehensions behind it; and it goeth forth with faith, hope, and desires, to know what at present we are ignorant of, and that unto which our sense, feeling, reason, &c. are strangers. The Apostle indeed doth say, "I will pray with the understanding;" (1 Cor. xiv. 15;) but then it must

be taken for an understanding spiritually enlightened. I say, it must be so understood, because the natural understanding, properly as such, receiveth not the things of the Spirit of God when offered, and therefore cannot pray for them; for they to such are foolish things. (1 Cor. iii. 14.)

Now, a spiritually enlightened understanding may be officious in prayer these ways :

1. As it has received conviction of the truth of the being of the things that are of the Spirit of God; for to receive conviction of the truth and being of such things, comes from the Spirit of God, not from the law, sense, or reason. (1 Cor. ii. 10—12.) Now, the understanding having, by the Holy Ghost, received conviction of the truth of the being of such things, draweth out the heart to cry in prayer to God for them. Therefore he saith, he would pray with the understanding.

2. A spiritually enlightened understanding hath also received, by the Holy Ghost, conviction of the excellency and glory of the things that are of the Spirit of God, and so inflameth the heart with more fervent desires in this duty of prayer; for there is a supernatural excellency in the things that are of the Spirit: "For if the ministration of death," to which the Pharisee adhered, "written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." (2 Cor. iii. 7—10.) And the Spirit of God showeth, at best, some things of that excellent glory of them to the understanding that it enlighteneth. (Eph. i. 17—19.)

3. The spiritually enlightened understanding hath also thereby received knowledge, that these excellent supernatural things of the Spirit are given by covenant in Christ to those that love God, and are beloved of him. "Now we have received," says Paul, "not the spirit of the world," that the Pharisee had, "but the Spirit which is of God, that we may know the things that are freely given to us of God." (1 Cor. ii. 12.) And this knowledge, that the things of the Spirit of God are freely given to us of God, puts yet a greater edge, more vigour, and yet further confidence into the heart to ask for what is mine by gift, by a free gift of God in his Son. But all these things the poor Pharisee was an utter stranger to; he knew not the Spirit, nor the things of the Spirit, and therefore must neglect faith, judgment, and the love of God, (Matt. xxiii. 23. Luke xi. 42;) and follow himself only, as to his sense, feeling, reason, and carnal imagination in prayer.

"He stood and prayed thus, *with himself*:" He prayed thus, talking to himself; for so also it may, I think, be understood. It is said of the unjust

judge, "He said within himself, Though I fear not God, nor regard man," &c. (Luke xviii. 4;) that is, he said it to himself. So the Pharisee is said to pray with himself: God and the Pharisee were not together, there was only the Pharisee and himself. Paul knew not what to pray for without the Holy Ghost joined himself with him, spake with him, and helped him with groans unutterable; but the Pharisee had no need of that: it was enough that he and himself were together at this work; for he thought without doubting that he and himself together could do. How many times have I heard ancient men and ancient women at it, with themselves, when all alone, in some private room, or in some solitary path; and in their chat they have been sometimes reasoning, sometimes chiding, sometimes pleading, sometimes praying, and sometimes singing; but yet all has been done by themselves when all alone; but yet so done, as one that has not seen them must needs have concluded that they were talking, singing, and praying with company, when all that they said, they did it with themselves, and had neither auditor nor regarder.

So the Pharisee was at it with himself; he and himself performed at this time the duty of prayer. Now I observe, that usually when men do speak to or with themselves, they greatly strive to please themselves. Therefore it is said, there is a man that "flattereth himself in his own eyes, until his iniquity be found to be hateful." (Ps. xxxvi. 2.) He flattereth himself in his own way, according as his sense and carnal reason dictate to him; and he might do it as well in prayer as in any other way. Some men will so hear sermons and apply them that they may please themselves. And some men will pray, but will refuse such words and thoughts in prayer as will not please themselves.

Oh, how many men speak all that they speak in prayer rather to themselves, or to their auditory, than to God that dwelleth in heaven! And this I take to be the manner, I mean something of the manner, of the Pharisee's praying. Indeed, he made mention of God, as also others do; but he prayed with himself to himself, in his own spirit, and to his own pleasing, as the matter of his prayer doth manifest. For was it not pleasant to this hypocrite, think you, to speak thus well of himself at this time? Doubtless it was. Also children and fools are of the same temper with hypocrites, as to this; they also love, without ground, as the Pharisee, to flatter themselves in their own eyes. But not he that commendeth himself is approved.

"God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican," &c.

Thus he begins his prayer; and it is, as was hinted before, a prayer of the highest strain. For to make a prayer all of thanksgiving, and to urge in that prayer the cause of that thanksgiving, is the highest manner of praying, and seems to be

done in the strongest faith, &c., in the greatest sense of things. And such was the Pharisee's prayer, only he wanted substantial ground for his thanksgiving, to wit, he wanted proof of that he said, "He was not as other men were," except he had meant, as he did not, that he was even of the worst sort of men; for even the best of men by nature, and the worst, are all alike. "What, are we better than they?" saith Paul, "No, in no wise." (Rom. iii. 9.) So then he failed in the ground of his thankfulness, and therefore his thankfulness was grounded on an untruth, and so became feigned, self-flattering, and could not be acceptable with the God of heaven.

Besides, in this high prayer of the Pharisee he fathered that upon God which he could by no means own, to wit, that his being so good as he thought himself to be, was through distinguishing love and favour of God: "God, I thank thee that I am not as other men are." I thank thee that thou hast made me better than others; I thank thee that my condition is so good, and that I am so far advanced above my neighbour.

There are several things flow from this prayer of the Pharisee that are worth our observation: As,

1. That the Pharisees and hypocrites do not love to count themselves sinners when they stand before God. They choose rather to commend themselves before him for virtuous and holy persons, sometimes saying, and oftener thinking, that they are more righteous than others. Yea, it seems by the word to be natural, hereditary, and so common for hypocrites to trust to themselves that they are righteous, and then to condemn others. This is the foundation upon which this very parable is built: "He spake this parable," saith Luke, "unto certain that trusted in themselves as being righteous," or that they were so, "and despised others." (ver. 9.) I say, hypocrites love not to think of their sins when they stand in the presence of God; but rather to muster up, and to present him with their several good deeds, and to venture a standing or falling by them.

2. This carriage of the Pharisee before God informs us, that moral virtues, and the ground of them, which is the law, if trusted to, blinds the mind of man that he cannot for them perceive the way to happiness. While Moses is read, and his law and the righteousness thereof trusted to, the veil is upon their heart. "And even unto this day," said Paul, "the same veil remaineth untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is over their heart." (2 Cor. iii. 14, 15.) And this is the reason so many moral men, that are adorned with civil and moral righteousness, are yet so ignorant of themselves, and the way of life by Christ.

The law of works, and the righteousness of the flesh, which is the righteousness of the law, blinds their minds, shuts up their eyes, and causeth them

to miss of the righteousness that they are so hotly in the pursuit of. Their minds were blinded, saith the text. Whose minds? Why those that adhered to, that stood by, and that sought righteousness of the law. Now, the Pharisee was such an one; he rested in the law, he made his boasts of God, and trusted to himself that he was righteous; all this proceeded of that blindness and ignorance that the law had possessed his mind withal; for it is not granted to the law to be the ministration of life and light, but to be the ministration of death, when it speaks; and of darkness, when trusted unto, that the Son of God might have the pre-eminence in all things. Therefore it is said, "When the heart shall turn to him, the veil shall be taken away." (2 Cor. iii. 16.)

3. We may see by this prayer the strength of vain-confidence: it will embolden a man to stand in a lie before God; it will embolden a man to trust to himself, and to what he hath done; yea, to plead his own goodness, instead of God's mercy, before him. For the Pharisee was not only a man that justified himself before men, but one that justified himself before God: and what was the cause of his so justifying of himself before God; but that vain-confidence that he had in himself and his works, which were both a cheat and a lie to himself? But I say, the boldness of the man was wonderful, for he stood to the lie that was in his right hand, and pleaded the goodness of it before him.

But besides these things, there are four things more that are couched in this prayer of the Pharisee.

1. By this prayer the Pharisee doth appropriate to himself conversion; he challengeth it to himself and to his fellows. "I am not," saith he, "as other men;" that is, in unconversion, in a state of sin, wrath, and death: and this must be his meaning; for the religion of the Pharisee was not grounded upon any particular natural privilege; I mean, not singly, not only upon that, but upon a falling in with those principles, notions, opinions, decrees, traditions, and doctrines that they taught distinct from the true and holy doctrines of the prophets. And they made to themselves disciples by such doctrine, men that they could captivate by those principles, laws, doctrines, and traditions: and therefore such are said to be of the sect of the Pharisees; that is, the scholars and disciples of them, converted to them and to their doctrine. Oh, it is easy for souls to appropriate conversion to themselves, that know not what conversion is! It is easy, I say, for men to lay conversion to God on a legal, or ceremonial, or delusive bottom, on such a bottom that will sink under the burden that is laid upon it; on such a bottom that will not stand when it is brought under the touchstone of God, nor against the rain, wind, and floods that are ordained to put it to the trial, whether it is true or false. The Pharisee here stands upon a supposed conversion to God. "I am not as other men;" but both he and his

conversion are rejected by the sequel of the parable: "That which is highly esteemed among men, is abomination in the sight of God." (Luke xvi. 15.) That is, that conversion that men, as men, flatter themselves that they have, is such. But the Pharisee will be a converted man, he will have more to show for heaven than his neighbour, "I am not as other men are;" to wit, in a state of sin and condemnation, but in a state of conversion and salvation. But see how grievously this sect, this religion, beguiled men. It made them twofold worse the children of hell than they were before, and than their teachers were, (Matt. xxiii. 15;) that is, their doctrine begat such blindness, such vain-confidence, and groundless boldness in their disciples, as to involve them in that conceit of conversion that was false, and so, if trusted to, damnable.

2. By these words, we find the Pharisee not only appropriating conversion to himself, but rejoicing in that conversion: "God, I thank thee," saith he, "that I am not as other men;" which saying of his gives us to see that he gloried in his conversion; he made no doubt at all of his state, but lived in the joy of the safety that he supposed his soul, by his conversion, to be in. Oh! thanks to God, says he, I am not in the state of sin, death, and damnation as the unjust, and this Publican is. But a strange delusion! to trust to the spider's web, and to think that a few of the most fine of the works of the flesh would be sufficient to bear up the soul in, at, and under the judgment of God. "There is a generation that are pure in their own eyes, and yet not washed from their filthiness." (Prov. xxx. 12.) This text can be so fitly applied to none as to the Pharisee, and to those that tread in the Pharisee's steps, and that are swallowed up with his conceits, and with the glory of his own righteousness.

So again, "There is a way," (a way to heaven,) "which seemeth right to a man, but the end thereof are the ways of death." (Prov. xiv. 12.) This also is fulfilled in these kind of men; at the end of their way is death and hell, notwithstanding their confidence in the goodness of their state.

Again; "There is that maketh himself rich, yet hath nothing." (Prov. xiii. 7.) What can be more plain from all these texts, than that some men that are out of the way think themselves in it; and that some men think themselves clean that are yet in their filthiness; and that think themselves rich for the next world, and yet are poor, and miserable, and wretched, and blind, and naked? Thus the poor, blind, naked, hypocritical Pharisee thought of himself, when God threatened to abase him; yea, he thought himself thus, and joyed therein, when indeed he was going down to the chambers of death.

3. By these words, the Pharisee seems to put the goodness of his condition upon the goodness of God. "I am not as other men are," and I thank God for it. "God," saith he, "I thank thee that I am not as other men are." He thanked God, when God had done nothing for him. He

thanked God when the way that he was in was not of God's prescribing, but of his own inventing. So the persecutor thanks God that he was put into that way of roguery that the devil had put him into, when he fell to rending and tearing of the church of God: "Their possessors slay them," saith the prophet, "and hold themselves not guilty: and they that sell them say, Blessed be the Lord, for I am rich." (Zech. xi. 5.) I remember that Luther used to say, "In the name of God begins all mischief." All must be fathered upon God; the Pharisee's conversion must be fathered upon God; the right, or rather the villany of the outrageous persecution against God's people, must be fathered upon God. "God, I thank thee," and, "Blessed be God," must be the burden of the heretic's song. So, again, the free-willer, he will ascribe all to God; the Quaker, the Ranter, the Socinian, &c. will ascribe all to God. "God, I thank thee," is in every man's mouth, and must be entailed to every error, delusion, and damnable doctrine that is in the world. But the name of God, and their doctrine, worship, and way, hang together much as doth it and the Pharisee's doctrine; that is to say, nothing at all: for God hath not proposed their principles, nor doth he own them, nor hath he commanded them, nor doth he convey by them the least grace or mercy to them; but rather rejecteth them, and holdeth them for his enemies, and for the destroyers of the world.

4. We come, in the next place, to the ground of all this, and that is, to what the Pharisee had attained; to wit, that he was no extortioner, no unjust man, no adulterer, nor even as this Publican; and for that he fasted twice a-week, and paid tithes of all that he possessed. So that you see he pretended to a double foundation for his salvation, a moral and a ceremonial one; but both very lean, weak, and feeble. For the first of his foundations, what is it more, if all be true that he saith, but a being removed a few inches from the vilest men in their vilest actions—a very slender matter to build my confidence for heaven upon!

And for the second part of his ground for life, what is it but a couple of ceremonies, if so good? the first is questioned as a thing not founded in God's law; and the second is such as is of the remotest sort of ceremonies that teach and preach the Lord Jesus. But suppose them to be the best, and his conformity to them the thoroughest, they never were ordained to get to heaven by, and so are become but a sandy foundation. But any thing will serve some men for a foundation and support for their souls, and to build their hopes of heaven upon. I am not a drunkard, says one, nor a liar, nor a swearer, nor a thief, and therefore I thank God I have hopes of heaven and glory. I am not an extortioner, nor an adulterer, nor unjust, nor yet as this Publican; and therefore do hope I shall go to heaven. Alas, poor men! will your being furnished with these things save you from the thundering claps and vehement batteries that

the wrath of God will make upon sin and sinners in the day that shall burn like an oven? No, no; nothing at that day can shroud a man from the hot rebukes of that vengeance, but the very righteousness of God, which is not the righteousness of the law, however christened, named, or garnished with all those gewgaws that men's heads and fancies can invent, for that is but the righteousness of man.

But, O thou blind Pharisee, since thou art so confident that thy state is good, and thy righteousness is that that will stand when it shall be tried with fire, (1 Cor. iii. 13.) let me now reason with thee of righteousness. My terror shall not make thee afraid; I am not God, but a man as thou art; we both are formed out of the clay.

First, Prithee when didst thou begin to be righteous? Was it before or after thou hadst been a sinner? Not afore, I dare say; but if after, then the sins that thou pollutedst thyself withal before have made thee incapable of acting legal righteousness; for sin, where it is, pollutes, defiles, and makes vile the whole man; therefore thou canst not by after acts of obedience make thyself just in the sight of that God thou pretended now to stand praying unto. Indeed, thou mayest cover thy dirt, and paint thy sepulchre; for that acts of after obedience will do, though sin has gone before. But, Pharisee, God can see through the white of this wall, even to the dirt that is within; God also can see through the paint and garnish of thy beautiful sepulchre, to the dead men's bones that are within; nor can any of thy most holy duties, nor all, when put together, blind the eye of the all-seeing Majesty from beholding all the uncleanness of thy soul. (Matt. xxiii. 27.) Stand not, therefore, so stoutly to it, now thou art before God; sin is with thee, and judgment and justice are before him. It becomes thee, therefore, rather to despise and abhor this life of thy hand, and to count all thy doings but dross and dung, and to be content to be justified with another's righteousness instead of thy own. This is the way to be secured. I say, blind Pharisee, this is the way to be secured from the wrath which is to come.

There is nothing more certain than this, that as to justification from the curse of the law, God has rejected man's righteousness for the weakness and unprofitableness thereof; and hath accepted in the room of that glorious righteousness of his Son; because, indeed, that, and that only, is universal, perfect, and equal with his justice and holiness. This is in a manner the contents of the whole Bible, and therefore must needs be most certainly true. Now, then, Mr. Pharisee, methinks, what if thou didst this and that while thou art at thy prayers, to wit, cast in thy mind what doth God love most? and the resolve will be at hand. The best righteousness, surely the best righteousness; for that thy reason will tell thee. This done, even while thou art at thy devotion, ask thyself again, But who has the best righteousness? and that

resolve will be at hand also; to wit, he that in person is equal with God, and that is his Son Jesus Christ; he that is separate from sinners, and made higher than the heavens, and that is his Son Jesus Christ; he that did no sin, nor had any guile found in his mouth; and there never was any such he in all the world but the Son of God, Jesus Christ.

Now, Pharisee, when thou hast done this, then, as thou art in thy devotion, ask again, But what is this best righteousness, the righteousness of Christ, to do? and the answer will be ready. It is to be made, by an act of the sovereign grace of God, over to the sinner that shall dare to trust thereto for justification from the curse of the law. "He is made unto us of God, righteousness." "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "For Christ is the end of the law for righteousness to every one that believeth." (1 Cor. i. 30. 2 Cor. v. 21. Rom. x. 4.)

This done, and concluded on, then turn again, Pharisee, and say thus with thyself: Is it most safe for me to trust in this righteousness of God, this righteousness of God-man, this righteousness of Christ? Certainly it is; since by the text it is counted the best, and that which best pleaseth God; since it is that which God hath appointed that sinners shall be justified withal. "For in the Lord have we righteousness if we believe." And, "In the Lord we are justified, and do glory." (Isa. xlv. 24, 25.)

Nay, Pharisee, suppose thine own righteousness should be as long, as broad, as high, as deep, as perfect, as good, even every way as good, as the righteousness of Christ; yet since God has chosen by Christ to reconcile us to himself, canst thou attempt to seek by thine own righteousness to reconcile thyself to God, and not attempt, at least, to confront this righteousness of Christ before God; yea, to challenge it by acceptance of thy person contrary to God's design?

Suppose, that when the king has chosen one to be judge in the land, and has determined that he shall be judge in all cases, and that by his verdict every man's judgment shall stand; I say, suppose after this another should arise, and of his own head resolve to do his own business himself. Now, though he should be every whit as able as the judge of the king's appointing to do it; yea, and suppose he should do it as justly and righteously too, yet his making of himself a judge would be an affront to the king, and an act of rebellion, and so a transgression worthy of punishment.

Why, Pharisee, God hath appointed that by the righteousness of his Son, and by that righteousness only, men shall be justified in his sight from the curse of the law. Wherefore take heed, and at thy peril, whatever thy righteousness is, confront not the righteousness of Christ therewith. I say, bring it not in, let it not plead for thee at the bar of God, nor do thou plead for that in his

court of justice ; for thou canst not do that and be innocent. If he trusts to his righteousness, he hath sinned, says Ezekiel. Mark the text, "When I shall say to the righteous, he shall surely live ; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered : but for the iniquity that he hath committed, he shall die for it." (Ezek. xxxiii. 13.)

Observe a few things from this text ; and they are these that follow :—

First. Here is a righteous man ; a man with whom we do not hear that the God of heaven finds fault.

Second. Here is a promise made to this man, that he shall surely live ; but on this condition, that he trusts not to his own righteousness. Whence it is manifest, that the promise of life to this righteous man is not for the sake of his righteousness, but for the sake of something else, to wit, the righteousness of Christ.

1. Not for the sake of his own righteousness. This is evident, because we are admitted, yea, commanded, to trust in the righteousness that saveth us. The righteousness of God is unto all, and upon all that believe ; that is, trust in it, and trust to it for justification. Now, therefore, if thy righteousness, when most perfect, could save thee, thou mightest, yea, oughtest, most boldly to trust therein. But since thou art forbidden to trust to it, it is evident it cannot save ; nor is it for the sake of that that the righteous man is saved. (Rom. iii. 21, 22.)

2. But for the sake of something else, to wit, for the sake of the righteousness of Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. "To declare," I say, "at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." (Rom. iii. 26. See Phil. iii. 7—9.)

"If he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered ; but for his iniquity that he hath committed," in trusting to his own righteousness, "he shall die for it."

Note hence further.

1. That there is more virtue in one sin to destroy than in all thy righteousness to save thee alive. If he trust, if he trust never so little, if he do at all trust to his own righteousness, all his righteousness shall be forgotten ; and by, and for, and in the sin that he hath committed in trusting to it, he shall die.

2. Take notice, also, that there are more damnable sins than those that are against the moral law. By which of the ten commandments is trusting to our own righteousness forbidden ? Yet it is a sin ; and it is a sin, therefore, forbidden by the gospel, and is included, lurketh close in, yea, is the, or a root of unbelief itself. "He that believeth not shall be damned ;" but he that trusteth in his

own righteousness doth not believe, neither in the truth or sufficiency of the righteousness of Christ to save him ; therefore he shall be damned.

But how is it manifest that he that trusteth to his own righteousness doth it through a doubt, or unbelief of the truth or sufficiency of the righteousness of Christ ?

I answer, because, even because he trusteth to his own. A man will never willingly choose to trust to the worst of helps, when he believes there is a better as near, and to be had as soon, and that too upon as easy if not more easy terms. If he that trusteth to his own righteousness for life did believe that there is indeed such a thing as the righteousness of Christ to justify, and that this righteousness of Christ has in it all sufficiency to do that blessed work, be sure he would choose that thereon to lay, lean, and venture his soul, that he saw was the best and most sufficient to save ; especially when he saw also, (and see that he must, when he sees the righteousness of Christ,) to wit, that that is to be obtained as soon, because as near, and to be had on as easy terms ; nay upon easier than may man's own righteousness. I say, he would sooner choose it, because of the weight of salvation, of the worth of salvation, and of the fearful sorrow that to eternity will overtake him that in this thing shall miscarry. It is for heaven, it is to escape hell, wrath, and damnation, saith the soul ; and therefore I will, I must, I dare not but choose that, and that only, that I believe to be the best and most sufficient help in so great a concern as soul-concern is. So, then, he that trusteth to his own righteousness does it of unbelief of the sufficiency of the righteousness of Christ to save him.

Wherefore this sin of trusting to his own righteousness is a most high and damning transgression, because it contemneth the righteousness of Christ, which is the only righteousness that is sufficient to save from the curse of the law. It also disalloweth the design of heaven, and the excellency of the mystery of the wisdom of God in designing this way of salvation for man. What shall I say ? It also seeketh to rob God of the honour of the salvation of man. It seeketh to take the crown from the head of Christ, and to set it upon the hypocrite's head ; therefore, no marvel that this one sin be of that weight, virtue, and power, as to sink that man and his righteousness into hell that leaneth thereon or that trusteth unto it.

But, Pharisee, I need not talk thus unto thee, for thou art not the man that hath that righteousness that God findeth not fault withal ; nor is it to be found, but with him that is ordained to be the Saviour of mankind ; nor is there any such one besides Jesus who is called Christ. Thy righteousness is a poor pittance, a scrap ; nay, not so good as a scrap of righteousness. Thine own confession makes thee partial in the law ; for here, in the midst of thy boasts, thou hast not, because thou canst not say thou hast fulfilled all righteousness. What madness then has brought thee into

the temple, there in audacious manner to stand and vaunt before God, saying, "God, I thank thee I am not as other men are?"

Dost thou not know, that he that breaks one, breaks all the commandments of God; and consequently, that he that keeps not all, keeps none at all of the commandments of God? Say I this of myself? Saith not the Scripture the same? "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." (James ii. 10.) Be confounded then, be confounded.

Dost thou know the God with whom now thou hast to do? He is a God that cannot, no, that cannot, as he is just, accept of an half righteousness for a whole; nor of a lame righteousness for a sound; nor of a sick righteousness for a well and healthy one. (Mal. i. 8.) And if so, how should he then accept of that which is no righteousness? I say, how should he accept of that which is none at all, save an hypocritical and feigned one, for thine is only such. And if Christ said, when you have done all, say, "We are unprofitable," how camest thou to say before thou hadst done one thing well, I am better, more righteous than other men?

Didst thou believe, when thou saidst it, that God knew thy heart? Hadst thou said this to the Publican, it had been a high and rampant expression; but to say this before God, to the face of God, when he knew that thou wast vile, and a sinner from the womb, and from the conception, spoils all. It was spoken to put a check to thy arrogance, when Christ said, "Ye are they that justify yourselves before men; but God knows your hearts." (Luke xvi. 15.)

Hast thou taken notice of this, that God judgeth the fruit by the heart from whence it comes? "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." (Luke vi. 45.) Nor can it be otherwise concluded, but that thou art an evil man, and so that all thy supposed good is nought but badness. For that thou hast made it to stand in the room of Jesus, and hast dared to commend thyself to the living God thereby; for thou hast trusted in thy shadow of righteousness, and committed iniquity. Thy sin hath melted away thy righteousness, and turned it to nothing but dross; or, if you will, to the early dew, like to which it goeth away, and so can by no means do thee good when thou shalt stand in need of salvation and eternal life of God.

But further, thou sayest thou art righteous, but they are but vain words. Knowest thou not that thy zeal, which is the life of thy righteousness, is preposterous in many things? What else means thy madness, and the rage thereof, against men as good as thyself? True, thy being ignorant that they are good, may save thee from the commission of the sin that is unpardonable, but it will never keep thee from spot in God's sight, but will make both thee and thy righteousness culpable.

Paul, who was once as brave a Pharisee as thou canst be, calleth much of that zeal, which he in that estate was possessed with, and lived in the exercise of, madness; yea, exceeding madness, (Acts xxvi. 9—11. Phil. iii. 5, 6;) and of the same sort is much of thine, and it must be so; for a lawyer, a man for the law, and that resteth in it, must be a persecutor; yea, a persecutor of righteous men, and that of zeal to God; because by the law is begat, through the weakness that it meeteth with in thee, sourness, bitterness of spirit, and anger against him that rightfully condemneth thee of folly, for choosing to trust to thine own righteousness, when a better is provided of God to save us. (Gal. iv. 28—31.) Thy righteousness, therefore, is deficient; yea, thy zeal for the law, and the men of the law, has joined madness with thy moral virtues, and made thy righteousness unrighteousness; how then canst thou be upright before the Lord?

Further; has not the pride of thy spirit in thy hot-headed zeal for thy pharisaical notions, run thee upon thinking that thou art able to do more than God hath enjoined thee, and so able to make thyself more righteous than God requireth thou shouldst be? What else is the cause of thy adding of laws to God's laws, precepts to God's precepts, and traditions to God's appointments? (Mark vii. 8.) Nay, hast thou not by thus doing condemned the law of want of perfection, and so the God that gave it of want of wisdom and faithfulness to himself and thee?

Nay, I say again, hath not thy thus doing charged God with being ignorant of knowing what rules there needed to be imposed on his creatures to make their obedience complete? And doth not this apish madness of thine intimate, moreover, that if thou hadst not stepped in with the bundle of thy traditions, righteousness had been imperfect, not through man's weakness, but through impediment in God, or in his ministering rules of righteousness unto us.

Now, when thou hast thought on these things fairly, answer thyself in these few questions: Is not this arrogance? Is not this blasphemy? Is not this to condemn God, that thou mightest be righteous? And dost thou think this is, indeed, the way to be righteous?

But again; what means thy preferring of thine own rules, laws, statutes, ordinances, and appointments, before the rules, laws, statutes and appointments of God? Thinkest thou this to be right? Whither will thy zeal, thy pride, and thy folly carry thee? Is there more reason, more equity, more holiness in thy traditions, than in the holy, and just, and good commandments of God? (Rom. vii. 12.) Why then, I say, dost thou reject the commandment of God, to keep thine own tradition? Yea, why dost thou rage, and rail, and cry out when men keep not thy law, or the rule of thine order, and tradition of thine elders, and yet shut thine eyes, or wink with them, when thou

thyself shalt live in the breach of the law of God? Yea, why wilt thou condemn men, when they keep not thy law, but study for an excuse, yea, plead for them that live in the breach of God's? (Mark vii. 10—13.) Will this go for righteousness in the day of God Almighty? Nay rather, will not this, like a millstone about thy neck, drown thee in the deeps of hell? Oh, the blindness, the madness, the pride and spite that dwells in the hearts of these pretended righteous men!

Again; what kind of righteousness of thine is this that standeth in a misplacing, and so consequently in a misesteeming of God's commands? Some thou settest too high, and some too low; as in the text, thou hast set a ceremony above faith, above love, and above hope in the mercy of God; when, as it is evident, the things last mentioned are the things of the first rate, the weightier matters. (Matt. xxiii. 23.)

Again; thou hast preferred the gold above the temple that sanctifieth the gold, and the gift upon the altar above the altar that sanctifies the gift. (Matt. xxiii. 17.)

I say, again, what kind of righteousness shall this be called? What back will such a suit of apparel fit, that is set together just cross and thwart to what it should be? Just as if the sleeves should be sewed upon the pocket-holes, and the pockets set on where the sleeves should stand; nor can other righteousness *proceed* where a wrong judgment *precedeth* it.

This misplacing of God's laws cannot, I say, but produce misshaped and misplaced obedience. It indeed produceth a monster, an ill-shaped thing, a mole, a mouse, a pig, all which are things unclean, and an abomination to the Lord. For see, saith he, if thou wilt be making, that thou make all things according to the pattern showed to thee in the mount. Set faith where faith should stand, a moral where a moral should stand, and a ceremony where a ceremony should stand; for this turning of things upside down shall be esteemed as the potter's clay. And wilt thou call this thy righteousness; yea, wilt thou stand in this, plead for this, and venture an eternal concern in such a piece of linsey-wolsey as this? O fools, and blind!

But further, let us come a little closer to the point, O blind Pharisee. Thou standest to thy righteousness, what dost thou mean? Wouldst thou have mercy for thy righteousness, or justice for thy righteousness?

If mercy, what mercy? Temporal things God giveth to the unthankful and unholly; nor doth he use to sell the world to man for righteousness. The earth hath he given to the children of men. But this is not the thing; thou wouldst have eternal mercy for thy righteousness; thou wouldst have God think upon what a holy, what a good, what a righteous man thou art, and hast been. But Christ died not for the good and righteous, nor did he come to call such to the banquet, that grace hath prepared for the world. "I came not,"

I am not come, saith Christ, "to call the righteous, but sinners to repentance." (Mark ii. 27. Rom. v.) Yet this is thy plea: Lord God, I am a righteous man, therefore grant me mercy, and a share in thy heavenly kingdom. What else dost thou mean when thou sayest, "God, I thank thee that I am not as other men are?" Why dost thou rejoice, why art thou glad that thou art more righteous, if indeed thou art, than thy neighbour, if it is not because thou thinkest that thou hast got the start of, the better of, thy neighbour, with reference to mercy; and that by thy righteousness thou hast insinuated thyself into God's affections, and procured an interest in his eternal favour. But,

What, what hast thou done by thy righteousness? I say, what hast thou given to God thereby? And what hath he received of thy hand? Perhaps thou wilt say, righteousness pleaseth God. But I answer, no, not thine, with respect to justification from the curse of the law, unless it be as perfect as the justice it is yielded to, and as the law that doth command it. But thine is not such a righteousness; no, thine is speckled, thine is spotted, thine makes thee to look like a speckled bird in his eye-sight.

Thy righteousness has added iniquity to thy iniquity, because it has kept thee from a belief of thy need of repentance, and because it has emboldened thee to thrust thyself audaciously into the presence of God, and made thee there, even before his holy eyes, which are so pure that they cannot look on iniquity, (Hab. i. 13,) to vaunt, boast, and brag of thyself, and of thy tottering, ragged, stinking uncleanness; for all our righteousnesses are as menstruous rags, because they flow from a thing, a heart, a man that is unclean. But,

Again; wouldst thou have mercy for thy righteousness? For whom wouldst thou have it; for another, or for thyself? If for another, and it is most proper that a righteous man should intercede for another by his righteousness rather than for himself, then thou thrustest Christ out of his place and office, and makest thyself to be a saviour in his stead; for a mediator there is already, even a mediator between God and man, and he is the man Christ Jesus. There is therefore no need of thine interceding by thy righteousness for the acceptance of any unto justification from the curse.

But dost thou plead by thy righteousness for mercy for thyself? Why, in so doing thou impliest,

First. That thy righteousness can prevail with God more than can thy sins. I say, that thy righteousness can prevail with God, to preserve thee from death, more than thy sins can prevail with him to condemn thee to it. And if so, what follows, but that thy righteousness is more, and has been done in a fuller spirit than ever were thy sins? but thus to insinuate is to insinuate a lie; for there is no man but, while he is a sinner, sinneth with a more full spirit than any good man can act righteousness withal.

A sinner when he sinneth, he doth it with all his heart, and with all his mind, and with all his soul, and with all his strength; nor hath he in his ordinary course anything that bindeth. But with a good man it is not so; all, and every whit of himself, neither is, nor can be, in every good duty that he doth. For when he would do good evil is present with him. And again, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot do the things that ye would." (Gal. v. 17.)

Now if a good man cannot do good things with that wholeness and oneness of soul; with that oneness and universality of mind, as a wicked man doth sin with, then is his sin heavier to weigh him down to hell, than is his righteousness to buoy him up to the heavens.

And again, I say, if the righteousness of a good man comes short of his sin, both in number, weight and measure, as it doth, for a good man shrinks and quakes at the thoughts of God's entering into judgment with him, (Ps. cxliii. 2.) then is his iniquity more than his righteousness. And I say again, if the sin of one that is truly gracious, and so of one that hath the best of principles, is heavier and mightier to destroy him than is his righteousness to save him, how can it be that the Pharisee that is not gracious, but a mere carnal man, somewhat reformed and painted over with a few, lean, and lousy formalities, should with his empty, partial, hypocritical righteousness, counterpoise his great, mighty, and weighty sins, that have cleaved to him in every state and condition of his, to make him odious in the sight of God?

Second. Dost thou plead by thy righteousness for mercy for thyself? Why, in so doing thou impliest that mercy thou deservedst; and that is next door to, or almost as much as to say, God oweth me what I ask for. The best that can be put upon it is, thou seekest security from the direful curse of God as it were by the works of the law, and to be sure betwixt Christ and the law thou wilt drop into hell. (Rom. ix. three last verses.) For he that seeks for mercy, as it were, and but as it were, by the works of the law, doth not altogether trust thereto. Nor doth he that seeks for that righteousness that should save him, as it were, by the works of the law, seek it only wholly and solely at the hands of mercy.

So then, to seek for that that should save thee, neither at the hands of the law nor at the hands of mercy, is, to be sure, to seek it where it is not to be found; for there is no medium betwixt the righteousness of the law and the mercy of God. Thou must have it either at the door of the law, or at the door of grace. But, sayest thou, I am for having of it at the hands of both. I will trust solely to neither. I love to have two strings to my bow. If one of them, as you think, can help me by itself, my reason tells me that both can help me better. Therefore will I be righteous and good,

and will seek by my goodness to be commended to the mercy of God; for, surely, he that hath something of his own to ingratiate himself into the favour of his prince withal, shall sooner obtain his mercy and favour than one that comes to him as stripped of all good.

I answer, but there are not two ways to heaven, not two living ways; there is one new and living way, which Christ hath consecrated for us through the veil, that is to say, his flesh; and besides that one, there is no more. (Heb. x. 19—24.) Why, then, dost thou talk of two strings to thy bow? What became of him that had, and would have, two stools to sit on? Yea, the text says plainly, that therefore they obtained not righteousness, because they sought it not by faith, but, as it were, by the works of the law. See here, they are disowned by the gospel, because they sought it not by faith; that is, by faith only. Again, the law, and the righteousness thereof, flies from them, nor could they attain it, though they followed after it, because they sought it not by faith.

Mercy, then, is to be found alone in Jesus Christ! Again, the righteousness of the law is to be obtained only by faith of Jesus Christ; that is, in the Son of God is the righteousness of the law to be found; for he, by his obedience to his Father, is become the end of the law for righteousness. And for the sake of his legal righteousness, which is also called the righteousness of God, because it was God in the flesh of the Lord Jesus that did accomplish it, is mercy and grace from God extended, to whoever dependeth by faith upon God by this Jesus his righteousness for it. And hence it is that we so often read that this Jesus is the way to the Father; that God, for Christ's sake, forgiveth us; that by the obedience of one, many are made righteous or justified; and that through this man is preached to us the forgiveness of sins; and that by him all that believe are justified from all things from which they could not be justified by the law of Moses.

Now, though I here do make mention of righteousness and mercy, yet I hold there is but one way, to wit, to eternal life; which way, as I said, is Jesus Christ; for he is the new, the only new and living way to the Father of mercies, for mercy to make me capable of abiding with him in the heavens for ever and ever.

But sayest thou, I will be righteous in myself that I may have wherewith to commend me to God when I go to him for mercy?

I answer, But, thou blind Pharisee; I tell thee thou hast no understanding of God's design by the gospel, which is, not to advance man's righteousness, as thou drestest; but to advance the righteousness of his Son, and his grace by him. Indeed, if God's design by the gospel was to exalt and advance man's righteousness, then that which thou hast said would be to the purpose. For what greater dignity can be put upon man's righteousness, than to admit it?

I say, then, for God to admit it, to be an Advocate, an Intercessor, a Mediator; for all these is that which prevaileth with God to show me mercy. But this God never thought of, much less could he thus design by the gospel; for the text runs flat against it. Not of works, not of works of righteousness which we have done; not of works, lest any man should boast, saying, Well, I may thank my own good life for mercy. It was partly for the sake of mine own good deeds that I obtained mercy to be in heaven and glory. Shall this be the burden of the song of heaven? or is it this that which is composed by that glittering heavenly host, and which we have read of in the holy book of God? No, no, that song runs upon other feet, standeth in far better strains, being composed of far higher and truly heavenly matter; for God has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i. 5—7.) And it is requisite that the song be framed accordingly; wherefore he saith that the heavenly song runs thus: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." (Rev. v. 9, 10.)

He saith not that they have redeemed, or helped to redeem and deliver themselves, but that the Lamb, the Lamb that was slain; the Lamb only was he that had redeemed them. Nor, saith he, that they had made themselves kings and priests unto God to offer any oblation, sacrifice, or offering whatsoever; but that the same Lamb had made them such. For they, as is insinuated by the text, were in, among, one with, and no better, than the kindreds, tongues, nations, and people of the earth. Better! No, in no wise, saith Paul, (Rom. iii. 9;) therefore their separation from them was of mere mercy, free grace, good-will, and distinguishing love; not for, or because of, works of righteousness which any of them have done; no, they were all alike. But these, because beloved, when in their blood, according to Ezek. xvi., were separated by free grace. And as another scripture hath it, redeemed from the earth, and from among men by blood. (Rev. xiv. 3, 4.) Wherefore, deliverance from the ireful wrath of God must not, neither in whole nor in part, be ascribed to the whole law, or to all the righteousness that comes by it, but to this Lamb of God, Jesus, the Saviour of the world; for it is he that delivered us from the wrath to come, and that according to God's appointment; "For God hath not appointed us to wrath, but to obtain salvation by (or through) our Lord Jesus Christ." (1 Thess. v. 9.) Let every man, therefore, take heed what he doth, and whereon he

layeth the stress of his salvation, "For other foundation can no man lay, than that is laid, which is Jesus Christ." (1 Cor. iii. 11.)

But dost thou plead still as thou didst before, and wilt thou stand thereto? Why, then, thy design must overcome God, or God's design must overcome thee. Thy design is to give thy good life, thy good deeds, a part of the glory of thy justification from the curse. And God's design is to throw all thy righteousness out into the street, into the dirt, and dunghill, as to that. Thou art for glory, and for glorying here before God; yea, thou art for sharing in the glory of justification, when that alone belongeth to God. And he hath said, "My glory will I not give to another." Thou wilt not trust wholly to God's grace in Christ for justification; and God will not take thy stinking righteousness in, as a partner in thy acquittal from sin, death, wrath, and hell. Now the question is, who shall prevail? God, or the Pharisee? And whose word shall stand—His, or the Pharisee's?

Alas! The Pharisee here must needs come down, for God is greater than all. Also, he hath said that no flesh shall glory in his presence; and that he will have mercy and not sacrifice. And again, that it is not, nor shall be, in him that wills, nor in him that runs, but in God that showeth mercy. What hope, help, stay, or relief then is there left for the merit-monger? What twig, or straw, or twined thread is left to be a stay for his soul? This besom will sweep away his cobweb: the house that this spider doth so lean upon will now be overturned, and he in it to hell fire; for nothing less than everlasting damnation is designed by God, and that for this fearful and unbelieving Pharisee. God will prevail against him for ever.

3. But wilt thou yet plead thy righteousness for mercy? Why, in so doing thou takest away from God the power of giving mercy. For if it be thine as wages, it is no longer his to dispose of at pleasure; for that which another man oweth me, is in equity not at his, but at my disposal. Did I say, that by this thy plea thou takest away from God the power of giving mercy? I will add, yea, and also of disposing of heaven and life eternal. And then, I pray you, what is left unto God, and what can he call his own? Not mercy; for that by thy good deeds thou hast purchased. Not heaven; for that by thy good deeds thou hast purchased. Not eternal life; for that by thy good deeds thou hast purchased. Thus, Pharisee, O thou self-righteous man, hast thou set up thyself above grace, mercy, heaven, glory; yea, above even God himself, for the purchaser should in reason be esteemed above the purchase.

Awake, man! What hast thou done? Thou hast blasphemed God, thou hast undervalued the glory of his grace; thou hast, what in thee lieth, opposed the glorious design of heaven! Thou hast sought to make thy filthy rags to share in thy justification.

Now, all these are mighty sins; these have made thine iniquity infinite. What wilt thou do? Thou hast created to thyself a world of needless miseries. I call them needless, because thou hadst more than enough before. Thou hast set thyself against God in a way of contending; thou standest upon thy points and pantables. Thou wilt not bate God an ace of what thy righteousness is worth, and wilt also make it worth what thyself shalt list. Thou wilt be thine own judge, as to the worth of thy righteousness; thou wilt neither hear what verdict the word has passed about it, nor wilt thou endure that God should throw it out in the matter of thy justification, but quarrellest with the doctrine of free grace, or else dost wrest it out of its place to serve thy Pharisalical designs; saying, "God, I thank thee, I am not as other men;" fathering upon thyself, yea, upon God and thyself, a stark lie; for thou art as other men are, though not in this, yet in that; yea, in a far worse condition than the most of men are. Nor will it help thee anything to attribute this thy goodness to the God of heaven; for that is but a mere toying; the truth is, the God that thou intendest is nothing but thy righteousness; and the grace that thou supposest is nothing but thine own good and honest intentions. So that,

4. In all that thou sayest, thou dost but play the downright hypocrite. Thou pretendest indeed to mercy, but thou intendest nothing but merit. Thou seemest to give the glory to God, but at the same time takest it all to thyself. Thou despisest others, and criest up thyself, and in conclusion fatherest all upon God by word, and upon thyself in truth. Nor is there anything more common among this sort of men than to make God, his grace, and kindness, the stalking-horse to their own praise, saying, God, I thank thee, when they trust to themselves that they are righteous, and have not need of any repentance; when the truth is, they are the worst sort of men in the world, because they put themselves into such a state as God hath not put them into, and then impute it to God, saying, God, I thank thee that thou hast done it; for what greater sin than to make God a liar, or than to father that upon God which he never meant, intended, or did? And all this under a colour to glorify God; when there is nothing else designed but to take all glory from him, and to wear it on thine own head as a crown and a diadem, in the face of the whole world.

A self-righteous man therefore can come to God for mercy none otherwise than fawningly: for what need of mercy hath a righteous man? Let him then talk of mercy, of grace, and goodness, and come in an hundred times with his "God, I thank thee," in his mouth; all is but words, there is no sense, nor savour, nor relish of mercy and favour; nor doth he in truth, from his very heart, understand the nature of mercy, nor what is an object thereof: but when he thanks God, he praises himself; when he pleads for mercy, he

means his own merit; and all this is manifest from what doth follow; for, saith he, "I am not as this Publican!" thence clearly insinuating, that not the good, but the bad, should be rejected of the God of heaven; that not the bad, but the good; not the sinner, but the self-righteous, are the most proper objects of God's favour. The same thing is done by others in our day. Favour, mercy, grace, and "God, I thank thee," is in their mouths, but their own strength, sufficiency, free-will, and the like, they are the things they mean by all such high and glorious expressions.

But, secondly, if thy plea be not for Mercy, but for Justice, then to speak a little to that. Justice has measures and rules to go by; unto which measures and rules, if thou comest not up, justice can do thee no good. Come, then, O blind Pharisee, let us pass away a few minutes in some discourse about this. Thou demandest justice, because God hath said, that the man that doth these things shall live in and by them. And again, the doers of the law shall be justified; not in a way of mercy, but in a way of justice. He shall live by them. But what hast thou done, O blind Pharisee! What hast thou done, that thou art emboldened to venture, to stand and fall to the most perfect justice of God? Hast thou fulfilled the whole law, and not offended in one point? Hast thou purged thyself from the pollutions and motions of sin that dwell in the flesh, and work in thy own members? Is the very being of sin rooted out of thy tabernacle? And art thou now as perfectly innocent as ever was Jesus Christ? Hast thou, by suffering the uttermost punishment that justice could justly lay upon thee for thy sins, made fair and full satisfaction to God, according to the tenor of his law, for thy transgressions? If thou hast done all these things, then thou mayest plead something, and yet but something for thyself in a way of justice. Nay, in this I will assert nothing, but will rather inquire:—What hast thou gained by all this thy righteousness? (we will now suppose what must not be granted.) Was not this thy state when thou wast in thy first parents? Wast thou not innocent, perfectly innocent and righteous? And if thou shouldst be so now, what hast thou gained thereby? Suppose that the man that had, forty years ago, forty pounds of his own, and had spent it all since, should yet be able now to show his forty pounds again? What has he got thereby, or how much richer is he at last, than he was when he first set up for himself? Nay, doth not the blot of his ill living, betwixt his first and his last, lie as a blemish upon him, unless he should redeem himself also by works of supererogation, from the scandal that justice may lay at his door for that?

But, I say, suppose, O Pharisee, this should be thy case, yet God is not bound to give thee in justice that eternal life which by his grace he bestoweth upon those that have redemption from sin by the blood of his Son. In justice, therefore,

when all comes to all, thou canst require no more than an endless life in an earthly paradise; for there thou wast set up at first; nor doth it appear from what hath been said, touching all that thou hast done or canst do, that thou deservedst a better place.

Did I say, that thou mayest require justly an endless life in an earthly paradise? Why; I must add to that saying this proviso: If thou continuest in the law, and in the righteousness thereof, else not.

But how dost thou know that thou shalt continue therein? Thou hast no promise from God's mouth for that, nor is grace or strength ministered to mankind by the covenant that thou art under. So that still thou standest bound to thy good behaviour, and in the day that thou dost give the first, though never so little a trip, or stumble in thy obedience, thou forfeitest thine interest in paradise, and in justice, as to any benefit there.

But alas, what need is there that we should thus talk of things, when it is manifest that thou hast sinned, not only before thou wast a Pharisee, but when, after the most strictest sect of thy religion, thou livedst also a Pharisee; yea, and now in the temple, in thy prayer there, thou showest thyself to be full of ignorance, pride, self-conceit, and horrible arrogancy, and desire of vain glory, &c., which are none of them the seat or fruits of righteousness, but the seat of the devil, and the fruit of his dwelling, even at this time, in thy heart.

Could it ever have been imagined, that such audacious impudence could have put itself forth in any mortal man, in his approach unto God by prayer, as has showed itself in thee? "I am not as other men!" sayest thou; but is this the way to go to God in prayer? Is this the way for a mortal man, that is full of sin, that stands in need of mercy, and that must certainly perish without it, to come to God in prayer? The prayer of the upright is God's delight. But the upright man glorifies God's justice, by confessing to God the vileness and pollution of his state and condition. He glorifies God's mercy by acknowledging, that that, and that only, as communicated of God by Christ to sinners, can save and deliver from the curse of the law.

This, I say, is the sum of the prayer of the just and upright man, (Job i. 8; xl. 4. Acts xiii. 22. Ps. xxxviii.; li. 2 Sam. vi. 21, 22,) and not as thou most vain-gloriously vauntest, with thy, "God, I thank thee that I am not as other men are."

True, when a man is accused by his neighbours, by a brother, by an enemy, and the like; if he be clear, and he may be so, as to what they shall lay to his charge, then let him vindicate, justify, and acquit himself, to the utmost that in justice and truth he can: for his name, the preservation whereof is more to be chosen than silver and gold; also his profession, yea, the name of God too, and religion, may now lie at stake, by reason of such false accusations, and perhaps can by no means,

as to this man, be recovered and vindicated from reproach and scandal, but by his justifying of himself. Wherefore in such a work a man serveth God, and saves religion from hurt; yea, as he that is a professor, and has his profession attended with a scandalous life, hurteth religion thereby; so he that has his profession attended with a good life, and shall suffer it notwithstanding to lie under blame by false accusations, when it is in the power of his hand to justify himself, hurteth religion also. But the case of the Pharisee is otherwise. He is not here a dealing with men, but God; not seeking to stand clear in the sight of the world, but in the sight of heaven itself; and that too, not with respect to what men or angels, but with respect to what God and his law could charge him with and justly lay at his door.

This, therefore, mainly altereth the case; for a man here to stand thus upon his points, it is death; for he affronteth God, he giveth him the lie, he reproveth the law, and in sum, accuseth it of bearing false witness against him; he doth this, I say, even by saying, "God, I thank thee that I am not as other men are;" for God hath made none of this difference. The law condemneth all men as sinners, and testifieth, that every imagination of the thought of the heart of the sons of men is only evil, and that continually. Wherefore, they that do as the Pharisee did, to wit, seek to justify themselves before God from the curse of the law by their own good doings, though they also, as the Pharisee did, seem to give God the thanks for all, yet do most horribly sin, even by their so doing, and shall receive a Pharisee's reward at last. Wherefore, oh thou Pharisee, it is a vain thing for thee either to think of, or to ask for, at God's hand either mercy or justice; because mercy thou canst not ask for, from sense of want of mercy, because thy righteousness, which is by the law, hath utterly blinded thine eyes, and complimenting with God doth nothing. And as for justice, that can do thee no good, but the more just God is, and the more by that he acteth towards thee, the more miserable and fearful will be thy condition, because of the deficiency of thy, so much by thee, esteemed righteousness.

What a deplorable condition, then, is a poor Pharisee in! For mercy he cannot pray, he cannot pray for it with all his heart; for he seeth, indeed, no need thereof. True, the Pharisee, though he was impudent enough, yet would not take all from God; he would still count that there was due to him a tribute of thanks; "God, I thank thee," saith he, but yet not a bit of this for mercy; but for that he had let him live, for I know not for what he did thank himself, till he had made himself better than other men; but that betterment was a betterment in none other judgment than that of his own, and that was none other but such an one as was false. So, then, the Pharisee is by this time quite out of doors; his righteousness is worth nothing, his prayer is worth nothing, his thanks to

God are worth nothing ; for that what he had was scanty and imperfect, and it was his pride that made him offer it to God for acceptance ; nor could his fawning thanksgiving better his case, or make his matter at all good before God.

But I'll warrant you, the Pharisee was so far off from thinking thus of himself, and of his righteousness, that he thought of nothing so much as of this, that he was a happy man ; yea, happier by far than other his fellow rationals. Yea, he plainly declares it when he saith, " God, I thank thee that I am not as other men are."

Oh what a fool's paradise was the heart of the Pharisee now in, while he stood in the temple praying to God ! " God, I thank thee," said he, for I am good and holy, I am a righteous man ; I have been full of good works ; I am no extortioner, unjust, nor adulterer, no nor yet as this wretched Publican. I have kept myself strictly to the rule of mine order, and my order is the most strict of all orders now in being. I fast, I pray, I give tithes of all that I possess. Yea, so forward am I to be a religious man, so ready have I been to listen after my duty, that I have asked both of God and man the ordinances of judgment and justice ; I take delight in approaching to God. What less now can be mine than the heavenly kingdom and glory ?

Now, the Pharisee, like Haman, saith in his heart, to whom would the king delight to do honour more than to myself ? Where is the man that so pleaseth God, and, consequently, that in equity and reason should be beloved of God like me ? Thus, like the prodigal's brother, he pleadeth, saying, " Lo, these many years do I serve thee, neither transgressed I at any time thy commandments." (Luke xv. 29.) O brave Pharisee ! But go on in thine oration : " Nor yet as this Publican."

Poor wretch, quoth the Pharisee to the Publican, What comest thou for ? Dost think that such a sinner as thou art shalt be heard of God ? God heareth not sinners ; but if any man be a worshipper of God as I am, as I thank God I am, him he heareth. Thou, for thy part, hast been a rebel all thy days : I abhor to come nigh thee, or to touch thy garments. Stand by thyself, come not near me, for I am more holy than thou. (Isa. lkv. 5.)

Hold, stop there, go no further ; fie, Pharisee, fie. Dost thou know before whom thou standest, to whom thou speakest, and of what the matter of thy silly oration is made ? Thou art now before God, thou speakest now to God, and therefore in justice and honesty thou shouldst make mention of his righteousness, not of thine ; of his righteousness, and of his only.

I am sure Abraham, of whom thou sayest he is thy father, never had the face to do as thou hast done, though it is to be presumed he had more cause so to do than thou hast, or canst have. Abraham had whereof to glory, but not before

God ; yea, he was called God's friend, and yet would not glory before him, but humbled himself, was afraid, and trembled in himself, when he stood before him, acknowledging of himself to be but dust and ashes. (Gen. xviii. 27, 30. Rom. iv. 2.) But thou, as thou hadst quite forgot that thou wast framed of that matter, and after the manner of other men, standest and pleadest thy goodness before him. Be ashamed, Pharisee ! Dost thou think that God hath eyes of flesh, or that he seeth as man sees ? Are not the secrets of thy heart open unto him ? Thinkest thou with thyself that thou with a few of thy defiled ways canst cover thy rotten wall, that thou hast daubed with untempered mortar, and so hide the dirt thereof from his eyes ? Or that these fine, smooth, and oily words, that come out of thy mouth, will make him forget that thy throat is an open sepulchre, and that thou within art full of dead men's bones and all uncleanness ? Thy thus cleansing of the outside of the cup and platter, and thy garnishing of the sepulchres of the righteous, is nothing at all in God's eyes, but things that manifest that thou art a hypocrite, and blind, because thou takest no notice of that which is within, which yet is that which is most abominable to God. For the fruit, alas, what is the fruit to the tree, or what are the streams to the fountain ? Thy fountain is defiled ; yea, a defiler, and so that which maketh thy whole self, with thy works, unclean in God's sight.

But, Pharisee, how comes it to pass that the poor Publican is now such a mote in thine eye that thou canst not forbear, but must accuse him before the judgment of God ? for in that thou sayest, " that thou art not even as this Publican," thou bringest in an accusation, a charge, a bill against him. What has he done ? Has he concealed any of thy righteousness, or has he secretly informed against thee that thou art a hypocrite, and superstitious ? I dare say, the poor wretch has neither meddled nor made with thee in these matters.

But what aileth thee, Pharisee ? Doth the poor Publican stand to vex thee ? Doth he touch thee with his dirty garments, or doth he annoy thee with his stinking breath ? Doth his posture of standing so like a man condemned offend thee ? True, he now standeth with his hand held up at God's bar, he pleads guilty to all that is laid to his charge.

He cannot strut, vapour, and swagger as thou dost ; but why offended at this ? Oh, but he has been a naughty man ! and I have been righteous, sayest thou. Well, Pharisee, well, his naughtiness shall not be laid to thy charge, if thou hast chosen none of his ways. But since thou wilt yet bear me down that thou art righteous, show now, even now, while thou standest before God and the Publican, some, though they be but small, yea, though but very small fruits of thy righteousness. Let the Publican alone, since he is speaking for his life before God. Or if thou canst not let him alone,

yet do not speak against him; for thy so doing will but prove that thou rememberest the evil that the man has done unto thee; yea, and that thou bearest him a grudge for it too, and that while you stand before God.

But, Pharisee, the righteous man is a merciful man, and while he standeth praying, he forgiveth; yea, and also crieth to God that he will forgive him too. (Mark xi. 25, 26. Acts vii. 60.) Hitherto then thou hast showed none of the fruits of thy righteousness. Pharisee, righteousness would teach thee to love this Publican, but thou showest that thou hatest him. Love covereth the multitude of sins; but hatred and unfaithfulness revealeth secrets.

Pharisee, thou shouldst have remembered this thy brother in this his day of adversity, and shouldst have showed that thou hadst compassion to thy brother in this his deplorable condition; but thou, like the proud, the cruel, and arrogant man, hast taken thy neighbour at the advantage, and that when he is even between the straits, and standing upon the very pinnacle of difficulty, betwixt the Heavens and the Hells, and hast done what thou couldst, what on thy part lay, to thrust him down to the deep, saying, "I am not even as this Publican."

What cruelty can be greater, what rage more furious, and what spite and hatred more damnable and implacable, than to follow or take a man while he is asking of mercy at God's hands, and to put in a caveat against his obtaining of it, by exclaiming against him that he is a sinner? The master of righteousness doth not so: "Do not think," saith he, "that I will accuse you to the Father." (John v. 45.) The scholars of righteousness do not so. "But as for me," said David, "when they (mine enemies) were sick, (and the Publican here was sick of the most malignant disease,) my clothing was of sackcloth; I humbled my soul with fasting; and my prayer (to wit, that I made for them) returned into my bosom. I behaved myself as though he had been my friend and brother: I bowed down heavily, as one that mourneth for his mother." (Ps. xxxv. 13, 14.)

Pharisee, dost thou see here how contrary thou art to righteous men? Now, then, where shall we find out one to parallel thee, but by finding out of him that is called the dragon; for he it is that accuseth poor sinners before God. (Zech. iii. Rev. xii.

"I am not as this Publican." Modesty should have commanded thee to have bit thy tongue as to this. What could the angels think, but that revenge was now in thine heart, and but that thou comest up into the temple, rather to boast of thyself and accuse thy neighbour, than to pray to the God of heaven. For what one petition is there in all thy prayer that gives the least intimation that thou hast the knowledge of God or thyself? Nay, what petition of any kind is there in thy vain-glorious oration from first to last? only an accusation

drawn up, and that against one helpless and forlorn; against a poor man, because he is a sinner; drawn up, I say, against him by thee, who canst not make proof of thyself that thou art righteous. But come to proofs of righteousness, and there thou art wanting also. What though thy raiment is better than his, thy skin may be full as black. Yea, what if thy skin be whiter than his, thy heart may be yet far blacker. Yea, it is so, for the truth hath spoken it; for within you are full of excess and all uncleanness. (Matt. xxiii.)

Pharisee, there are transgressions against the second table, and the Publican shall be guilty of them; but there are sins also against the first table, and thou thyself art guilty of them.

The Publican, in that he was an extortioner, unjust, and an adulterer, made it thereby manifest that he did not love his neighbour; and thou by making a God, a Saviour, a deliverer, of thy filthy righteousness, doth make it appear that thou dost not love thy God; for as he that taketh, or that derogateth from his neighbour in that which is his neighbour's due, sinneth against his neighbour, so he that taketh or derogateth from God, sinneth against God.

Now, then, though thou hast not, as thou dost imagine, played at that low game as to derogate from thy neighbour, yet thou hast played at that high game as to derogate from thy God; for thou hast robbed God of the glory of salvation; yea, declared, that as to that there is no trust to be put in him. "Lo, this is the man that made not God his strength; but trusted to the abundance of his riches, and strengthened himself in his wickedness or substance. (Ps. lii. 7.)

What else means this great bundle of thy own righteousness, which thou hast brought with thee into the temple? yea, what means else thy commending of thyself because of that, and so thy implicit prayer, that thou for that mightest find acceptance with God?

All this, what does it argue, I say, but thy diffidence of God? and that thou countest salvation safer in thine own righteousness than in the righteousness of God; and that thy own love to, and care of thy own soul is far greater, and so much better, than is the care and love of God? And is this to keep the first table? yea, the first branch of that table, which saith, "Thou shalt love the Lord thy God?" For thy thus doing cannot stand with love to God.

How can that man say, I love God, who from his very heart shrinketh from trusting in him? Or, how can that man say, I would glorify God, who in his very heart refuseth to stand and fall by his mercy?

Suppose a great man should bid all the poor of the parish to his house to dinner, and should, moreover, send by the mouth of his servant, saying, "My lord hath killed his fatlings, hath furnished his table, and prepared his wine, nor is there want of anything; come to the banquet."

Would it not be counted a high affront to, great contempt of, and much-distrust in the goodness of the man of the house, if some of these guests should take with them, out of their own poor store, some of their mouldy crusts, and carry them with them, lay them on their trenchers upon the table before the lord of the feast, and the rest of his guests, out of fear that he yet would not provide sufficiently for those he had bidden to his dinner that he made?

Why, Pharisee, this is thy very case! Thou hast been called to a banquet, even to the banquet of God's grace, and thou hast been disposed to go; but behold, thou hast not believed that he would of his own cost make thee a feast when thou comest; wherefore of thy own store thou hast brought with thee, and hast laid upon thy trencher on his table, thy mouldy and hoary crusts in the presence of the angels, and of this poor Publican; yea, and hast vauntingly said upon the whole, "God, I thank thee that I am not as other men are." I am no such needy man. (Luke xv. 7.) "I am no extortioner, nor unjust, no adulterer, nor even as this Publican." I am come, indeed, to thy feast, for of civility I could do no less, but for thy dainties I need them not, I have of such things enough of mine own. (Luke xviii. 9.) I thank thee, therefore, for thy offer of kindness, but I am not as those that have, and stand in need thereof, "nor yet as this Publican." And thus feeding upon thine own fare, or by making a composition of his and thine together, thou condemnest God, thou countest him insufficient or unfaithful; that is, either one that hath not enough, or having it, will not bestow it upon the poor and needy, and therefore of mere pretence thou goest to his banquet, but yet trustest to thine own, and to that only.

This is to break the first table, and so to make thyself a sinner of the highest form; for the sins against the first table are sins of a higher nature than are the sins against the second. True, the sins of the second table are also sins against God, because they are sins against the commandments of God; but the sins that are against the first table are sins not only against the command, but against the very love, strength, holiness, and faithfulness of God. And herein stands thy condition; thou hast not, thou sayest thou hast not, done injury to thy neighbour; but what of that, if thou hast reproached God thy Maker? This is as if a man should be in with his fellow-servant, and out with his master.

Pharisee, I will assure thee thou art beside the saddle; thy state is not good, thy righteousness is so far off from doing of thee any good, that it maketh thee to be a greater sinner than if thou hadst none at all, because it fighteth more immediately against the mercy, the love, the grace, and goodness of God, than the sin of other sinners, as to degree, does.

And as they are more odious and abominable in

the sight of God, as they needs must, if what is said be true, as it is; so they are more dangerous to the life and soul of man; for that they always appear unto him in whom they dwell, and to him that trusteth in them, not to be sins and transgressions, but virtues and excellent things. Not things that set a man further off, but the things that bring a man nearer to God than those that want them are or can be.

This, therefore, is the dangerous estate of those that go about to establish their own righteousness, that neither have nor can, while they are so doing, submit themselves to the righteousness of God. (Rom. x. 3.) It is far more easy to persuade a poor wretch, whose life is debauched, and whose sins are written in his forehead, to submit to the righteousness of God, (that is, to the righteousness that is of God's providing and giving,) than it is to persuade a self-righteous man to do it. For the profane is sooner convinced as of the necessity of righteousness to save him; so that he has none of his own to do him that pleasure, and therefore most gladly he accepteth of, and submitteth himself to, the help, and health, and salvation that is in the righteousness and obedience of another man.

And upon this account it is that Christ saith, the Publicans and the harlots enter into the kingdom of heaven before the Scribes and Pharisees. (Matt. xxi. 31.) Poor Pharisee, what a loss art thou at? thou art not only a sinner, but a sinner of the highest form? Not a sinner by such sins (by such sins chiefly) as the second table doth make manifest; but a sinner chiefly in that way as no self-righteous man did ever dream of. For when the righteous man or Pharisee shall hear that he is a sinner, he replieth, "I am not as other men are."

And because the common and more ordinary description of sin is the transgression against the second table, he presently replieth again, I am not as this Publican is, and so shroudeth himself under his own lame endeavours, and ragged, partial patches of moral or civil righteousness. Wherefore when he heareth that his righteousness is condemned, slighted, and accounted nothing worth, then he fretteth, and fumeth, and chafeth, and would kill the man that so slighteth and disdaineth his goodly righteousness; but Christ and the true gospel-teacher still goeth on, and condemneth all his righteousness as a menstrous rag, an abomination to God, and nothing but loss and dung.

Now menstrous rags, things that are an abomination, and dung, are not fit matter to make a garment of to wear, when I come to God for life, much less to be made my friend, my advocate, my mediator and spokesman, when I stand betwixt heaven and hell, (Isa. lxiv. 6. Luke xvi. 15. Phil. iii. 6—8;) to plead for me that I might be saved.

Perhaps some will blame me, and count me also worthy thereof, because I do not distinguish be-

twixt the matter and the manner of the Pharisee's righteousness. And let them condemn me still; for, saving the holy law, which is neither the matter nor manner of the Pharisee's righteousness, but rather the rules, if he will live thereby, up to which he should completely come in every thing that he doth. And I say again, that the whole of the Pharisee's righteousness is sinful, though not with and to men, yet with and before the God of heaven. Sinful I say it is, and abominable, both in itself, and also in its effects.

1. In itself; for that it is imperfect, scanty, and short of the rule by which righteousness is enjoined, and even with which every act should be; for shortness here, even every shortness in these duties, is sin, and sinful weakness; wherefore the curse taketh hold of the man for coming short, but that it could not justly do if his coming short was not his sin. Cursed is every one that doeth not, and that continueth not to do all things written in the law. (Deut. xxvii. 26. Gal. iii. 10.)

2. It is sinful, because it is wrought by sinful flesh; for all legal righteousness is a work of the flesh. (Rom. iv. 1. Phil. iii. 3—8.)

A work, I say, of the flesh; even of that flesh, who, or which also committeth the greatest enormities. For the flesh is but one, though its workings are divers; sometimes in a way most notoriously sensual and devilish, causing the soul to wallow in wickedness as the sow doth to wallow in the mire.

But these are not all the works of the flesh; the flesh sometimes will attempt to be righteous, and set upon doing actions that in their perfection would be very glorious and beautiful to behold. But because the law is only commanding words, and yieldeth no help to the man that attempts to perform it; and because the flesh is weak, and cannot do of itself that which it beginneth to meddle with, therefore this most glorious work of the flesh faileth.

But, I say, as it is a work of the flesh, it cannot be good, forasmuch as the hand that worketh it is defiled with sin; for in a good man, one spiritually good, that is, "in his flesh there dwells no good thing," but consequently that which is bad; how then can the flesh of a carnal, graceless man—and such an one is every Pharisee and self-righteous man in the world—produce, though it joineth itself to the law, to the righteous law of God, that which is good in his sight?

If any shall think that I pinch so hardly, because I call man's righteousness, which is of the law, of the righteous law of God, flesh; let them consider that which follows; to wit, that though man by sin is said to be dead in sin and trespasses, yet not so dead but that he can act still in his own sphere. That is, to do, and choose to do, either that which by all men is counted base, or that which by some is counted good, though he is not, nor can all the world make him capable of doing anything that may please his God.

Man by nature, as dead as he is, can, and that with the will of his flesh, will his own salvation. Man by nature can, and that by the power of the flesh, pursue and follow after his own salvation; but then he wills it, and pursues or follows after it, not in God's way, but his own. Not by faith in Christ, but by the law of Moses. (Rom. ix. 16, 31; x. 3—7.)

Wherefore it is no error to say, that a man naturally has Will, and a Power to pursue his will, and that as to his salvation. But it is a damnable error to say, that he hath will and power to pursue it, and that in God's way. For then we must hold that the mysteries of the gospel are natural; for that natural men, or men by nature, may apprehend and know them; yea, and know them to be the only means by which they must obtain eternal life: for the understanding must act before the will; yea, a man must approve of the way to life by Jesus Christ, before his mind will budge, or stir, or move that way: "But the natural man receiveth not the things of the Spirit of God," of the gospel; "for they are foolishness to him, neither can he know them, because they are spiritually discerned." (1 Col. ii. 14.)

He receiveth not these things; that is, his mind and will lie cross unto them, for he counts them foolishness; nor can all the natural wisdom in the world cause that his will should fall in with them, because it cannot discern them.

Nature discerneth the law, and the righteousness thereof; yea, it discerneth it, and approveth thereof; that is, that the righteousness of it is the best and only way to life, and therefore the natural will and power of the flesh, as here you see in the Pharisee, do steer their course by that for eternal life. (1 Cor. ii. 14.)

The righteousness of the law therefore is a work of the flesh, a work of sinful flesh, and therefore must needs be as filth and dung, and abominable as to that for which this man hath produced it, and presented it in the temple before God.

Nor is the Pharisee alone entangled in this mischief; many souls are by these works of the flesh flattered, as also the Pharisee was, into an opinion, that their state is good, when there is nothing in it. The most that their conversion amounteth to is, the Publican is become a Pharisee: the open sinner is become a self-righteous man. Of the black side of the flesh he hath had enough, now therefore with the white side of the flesh he will recreate himself. And now, most wicked must he needs be, that questioneth the goodness of the state of such a man. He, of a drunkard, a swearer, an unclean person, a sabbath-breaker, a liar, and the like, is become reformed; a lover of righteousness, a strict observer, doer, and trader in the formalities of the law, and a herder with men of his complexion. Also now he is become a great exclaimant against sin and sinners, defying to acquaint with those that once were his companions, saying, "I am not even as this Publican."

To turn therefore from the flesh to the flesh, from sin to man's righteousness: yea, to rejoice in confidence that thy state is better than is that of the Publican: I mean, better in the eyes of Divine justice and in the judgment of the law; and yet to be found by the law, not in the spirit, but in the flesh; not in Christ, but under the law; not in a state of salvation, but of damnation, is common among men. For they, and they only, are the right men, "who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Where by flesh must not be meant the horrible transgressions against the law, though they are also called the works of the flesh, (Gal. v. 19;) for they minister no occasion unto men to have confidence in them towards God: but that is that which is insinuated by Paul, where he saith, he had "no confidence in the flesh," though he might have had it, as he said, "Though I also might have confidence in the flesh. If any other man," saith he, "thinketh that he hath whereof he might trust in the flesh, I more." (Phil. iii. 3, 4.) And then he repeats a two-fold privilege that he had by the flesh.

1. That he was one of the seed of Abraham, and of the tribe of Benjamin, an Hebrew of the Hebrews, &c.

2. That he had fallen in with the strictest men of that religion, which was such after the flesh; to wit, to be a Pharisee, and was the son of a Pharisee, had much fleshly zeal for God, and was, "touching the righteousness which is of the law, blameless." (Phil. iii. 6.)

But, I say still, there is nothing but flesh, flesh; fleshly privileges, and fleshly righteousness, and so consequently a fleshly confidence, and trust for heaven. This is manifest for these very things, when the man had his eyes enlightened he counted all but loss and dung that he might be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

And this leads me to another thing, and that is, to tell thee, O thou blind Pharisee, that thou canst not be in a safe condition, because thou hast thy confidence in the flesh, that is, in the righteousness of the flesh. For "all flesh is grass, and all the glory thereof is as the flower of the field:" and the flesh and the glory of that being as weak as the grass, which to-day is, and to-morrow is cast into the oven, is but a weak business for a man to venture his eternal salvation upon. Wherefore, as I also hinted before, the godly-wise have been afraid to be found in their righteousness, I mean, their own personal righteousness, though that is far better than can be the righteousness of any carnal man; for the godly man's righteousness is wrought in the spirit and faith of Christ; but the ungodly man's righteousness is of the flesh, and of the law. Yet, I say, this godly man is afraid to stand by his righteousness before the tribunal of God, as is manifest in these following particulars.

First. He sees sin in his righteousness, for so the prophet intimates, when he saith, "All our righteousnesses are as filthy rags," (Isa. lxiv. 6;) but there is nothing can make one's righteousness filthy but sin. It is not the poor, the low, the mean, the sickly, the beggarly state of a man, nor yet his being hated of devils, persecuted of men, broken under necessities, reproaches, distresses, or any kind of troubles of this nature, that can make the godly man's righteousness filthy; nothing but sin can do it, and that can, doth, hath, and will do it. Nor can any man, be he who he will, and though he watches, prays, strives, denies himself, and puts his body under what chastisement or hardships he can; yea, though he also shall get his spirit and soul hoisted up to the highest peg or pin of sanctity and holy contemplation, and so his lusts to the greatest degree of mortification; but sin will be with him in the best of his performances. With him, I say, to pollute and defile his duties, and to make his righteousness specked and spotted, filthy and menstruous.

I will give you two or three instances for this.

1. Nehemiah was a man, in his day, one that was zealous, very zealous for God, for his house, for his people, and for his ways; and so continued, and that from first to last, as they may see that please to read the relation of his actions; yet when he comes seriously to be concerned with God about his duties, he relinquisheth a standing by them. True, he mentioneth them to God, but confesseth that there is imperfection in them, and prayeth that God will not wipe them away: "Wipe not out my good deeds, O my God, that I have done for the house of my God, and for the offices thereof." And again, "Remember me, O my God, concerning this," also another good deed, "and spare me according to the greatness of thy mercy: remember me, O my God, for good." (Neh. xiii.)

I do not think that by these prayers he pleadeth for an acceptance of his person, as touching justification from the curse of the law, as the poor blind Pharisee doth; but that God would accept of his service, as he was a son, and not deny to give him a reward of grace for what he had done, since he was pleased to declare in his testament that he would reward the labour of love of his saints with an exceeding weight of glory; and therefore prayeth that God would not wipe away his good deeds, but remember him for good, according to the greatness of his mercy.

2. A second instance is that of David, where he saith, "Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified." (Ps. cxlii. 2.) David, as I also have hinted before, is said to be a man after God's own heart, (Acts xiii. 22,) and as here by the Spirit he acknowledges him for his servant; yet behold how he shrinketh, how he draweth back, how he prayeth, and petitioneth, that God would vouchsafe so much as not to enter into judgment with

him. Lord, saith he, if thou enterest into judgment with me, I die, because I shall be condemned; for in thy sight I cannot be justified; to wit, by my own good deeds. Lord, at the beginning of thy dealing with me, by thy law and my works I die, therefore do not so much as enter into judgment with me, O Lord. Nor is this my case only, but it is the condition of all the world: "For in thy sight shall no man living be justified."

3. A third instance is, that general conclusion of the Apostle, "But that no man is justified by the law in the sight of God, is evident: for, The just shall live by faith." (Gal. iii. 11.) By this saying of Paul, as he taketh up the sentence of the prophet Habakkuk, (ii. 4.) so he taketh up this sentence, yea, and the personal justice of David also. No man, saith he, is justified by the law in the sight of God; no, no just man, no holy man, not the strictest and most righteous man. But why not? why? Because the just shall live by faith.

The just man, therefore, must die if he has not faith in another righteousness than that which is of the law, called his own; I say, he must die, if he has none other righteousness than that which is his own by the law. Thus also Paul confesses of himself: I, saith he, know nothing by myself, either before conversion or after; that is, I knew not that I did anything before conversion, either against the law or against my conscience; for I was then, touching the righteousness which is of the law, blameless. Also, since my conversion, I know nothing by myself; for, "I have walked in all good conscience before God unto this day." (Acts xxiii. 1.)

A great saying, I promise you. I doubt this is more than our glorious Justiciaries can say, except they say and lie. Well, but yet, "I am not hereby justified." (1 Cor. iv. 4. Phil. iii. 7.) Nor will I dare to venture the eternal salvation of my soul upon mine own justice, "for he that judgeth me is the Lord." That is, though I, through my dim-sightedness, cannot see the imperfections of my righteousness; yet the Lord, who is my judge, and before whose tribunal I must shortly stand, can and will; and if in his sight there shall be found no more but one spot in my righteousness, I must, if I plead my righteousness, fall for that.

Second. That the best of men are afraid to stand before God's tribunal, there to be judged by the law as to life and death, according to the sufficiency or non-sufficiency of their righteousness, is evident, because by casting away their own, in this matter, they make all the means they can for this; that is, that his mercy, by an act of grace, be made over to them, and that they in it may stand before God to be judged.

Hence David cries out so often, "Lead me in thy righteousness." (Ps. v. 8.) "Deliver me in thy righteousness." (Ps. xxxi. 1.) "Judge me according to thy righteousness." (Ps. xxxv. 24.) "Quicken me in thy righteousness." (Ps. cxix. 40.) "O Lord," says he, "give ear to my supplica-

tions; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified." (Ps. cxliii. 1, 2.) And David, "What if God doth thus? Why then, saith he, "My tongue shall speak of thy righteousness." (Ps. xxxv. 28.) "My tongue shall sing of thy righteousness." (Ps. li. 14.) "My mouth shall shew forth thy righteousness." Yea, "I will make mention of thy righteousness, even of thine only." (Ps. lxxi. 15, 16.)

Daniel also, when he comes to plead for himself and his people, he first casts away his and their righteousness, saying, "For we do not present our supplications unto thee for our righteousnesses." And pleads God's righteousness, and that he might have a share and interest in that, saying, "O Lord, righteousness belongeth to thee," (ix. 7, 18.) to wit, that righteousness, for the sake of which mercy and forgiveness, and so heaven and happiness, is extended to us.

Righteousness belongeth to thee, and is thine, as nearly as sin, shame, and confusion is ours, and belongeth to us: which righteousness he afterwards calleth *The Lord*, saying, do it, for the Lord's sake; read the 16th and 17th verses of the 9th of Daniel. "O Lord," saith he, "according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." For the sake of the Lord Jesus Christ; for on him Daniel now had his eye, and through him to the Father he made his supplication; yea, and the answer was according to his prayer, to wit, that God would have mercy on Jerusalem, and that he would in his time send the Lord, the Messias, to bring them in everlasting righteousness for them.

Paul, also, as I have hinted before, disclaims his own righteousness, and layeth fast hold on the righteousness of God: seeking to be found in that, or in him that has it, not having his own righteousness; for he knew that when the rain descends, the winds blow, and floods come, down fall all men, but they that have that righteousness. (Phil. iii.)

Now the earnest desire of the righteous to be found in God's righteousness, ariseth from strong conviction of the imperfections of their own, and of good knowledge that was given them of the terror that will attend men at the day of the fiery trial; to wit, the day of judgment. For although men can now flatter themselves into a fool's paradise, and persuade themselves that all shall be well with them then, for the sake of their own silly and vain-glorious performances; yet when the day comes that shall burn like an oven, and when all

that have done wickedly shall be as stubble, and so will all appear to be that are not found in Christ, then will their righteousness vanish like smoke, or be like fuel for that burning flame. And hence the righteousness that the godly seek to be found in, is called the name of the Lord, a strong tower, a rock, a shield, a fortress, a buckler, a rock of defence, unto which they resort, and into which they run and are safe.

The godly-wise therefore do not, as this Pharisee, bring their own righteousness into the temple, and there buoy up themselves and spirits by that into a conceit, that for the sake of that God will be merciful and good unto them; but throwing away their own, they make to God for his, because they certainly know, even by the word of God, that in the judgment none can stand the trial but those that are found in the righteousness of God.

Third. That the best of men are afraid to stand before God's tribunal by the law, there to be judged to life and death, according to the sufficiency or non-sufficiency of their righteousness, is evident; for they know, that it is a vain thing to seek by acts of righteousness to make themselves righteous men, as is the way of all them that seek to be justified by the deeds of the law.

And herein lieth the great difference between the Pharisee and the true christian man. The Pharisee thinks, by acts of righteousness he shall make himself a righteous man, therefore he cometh into the presence of God well furnished, as he thinks, with his negative and positive righteousness.

Grace suffereth not a man to boast it before God, whatever he saith before men: "His soul which is lifted up, is not upright in him." (Hab. ii. 4.) And better is the poor in spirit than the proud in spirit. The Pharisee was a very proud man, a proud, ignorant man, proud of his own righteousness, and ignorant of God's: for had he not, he could not, as he did, have so condemned the Publican, and justified himself.

And I say again, that all his pride and vain-glorious show of the Pharisee did arise from his not being acquainted with this, that a man must be good, before he can do good; he must be righteous before he can do righteousness. This is evident from Paul, who insinuateth this as the reason why "none do good," even because there is none that is righteous, no, not one. "There is none righteous," saith he; and then follows, "There is none that doeth good." (Rom. iii. 10—12.) For it is not possible for a man that is not first made righteous by the God of heaven, to do anything that, in a proper, in a law, or in a gospel sense, may be called righteousness. Meddle with righteous things he may; attempt to make himself a righteous man, by his so meddling with them, he may; but work righteousness, and so by such works of righteousness make himself a righteous man, he cannot.

The righteousness of a carnal man is indeed by

God called righteousness; but it must be understood as spoken in the dialect of the world; or with reference to the world's matters. The world indeed calls it righteousness; and it will do no harm, if it bear that term with reference to worldly matters. Hence, worldly civilians are called good and righteous men, and so, such as Christ, under that notion, neither died for, nor giveth his grace unto. (Rom. v. 7, 8.) But we are not now discoursing about any other righteousness than that which is so accounted either in a law, or in a gospel-sense; and therefore let us a little more touch upon that.

A man then must be righteous in a law-sense, before he can do acts of righteousness, I mean, there are such, in a gospel-sense. Hence, first, you have true gospel-righteousness made the fruit of a second birth. "If ye know that Christ is righteous, know ye that every one that doeth righteousness is born of him." (1 John ii. 29.) Not born of him by virtue of his own righteous actions, but born of him by virtue of Christ's mighty working with his work upon the soul; who afterwards, from a principle of life, acteth and worketh righteousness.

And he saith again, "Little children, let no man deceive you, he that doeth righteousness is righteous, even as he is righteous." (1 John iii. 7.) Upon this scripture I will a little comment, for the proof of what is urged before; namely, that a man must be righteous in a law-sense, before he can do such things that may be called acts of righteousness in a gospel-sense. And for this, this scripture ministereth to us two things to be considered by us.

The first is, that he that doeth righteousness is righteous.

The second is, that he that doeth righteousness is righteous, as Christ is righteous.

First. He that doeth righteousness; that is, righteousness which the gospel calleth so, is righteous; that is, precedent to, or before he doth that righteousness. For he doth not say, he shall make his person righteous by acts of righteousness that he shall do; for then an evil tree may bear good fruit: yea, and may make itself good by doing so. But he saith, he that doeth righteousness is righteous; as he saith, he that doeth righteousness is born of him.

So, then, a man must be righteous before he can do righteousness, before he can do righteousness in a gospel-sense.

Second. Our second thing then is to inquire, with what righteousness a man must be righteous, before he can do that which, in a gospel-sense, is called righteousness?

And first, I answer, he must be righteous in a law-sense; that is, he must be righteous in the judgment of the law. This is evident, because he saith, he that doeth righteousness is righteous as he is righteous. That is, in a law-sense; for Christ in no sense is righteous in the judgment of charity

only; but in his meanest acts, if it be lawful to make such comparison, he was righteous in a law-sense, or in the judgment of the law. Now the Apostle saith, that "he that doeth righteousness is righteous, as he is righteous." They are the words of God, and therefore I cannot err in quoting of them, though I may not so fully, as I would, make the glory of them shine in speaking to them.

But what righteousness is that with which a man must stand righteous in the judgment of the law, before he shall or can be found to do acts of righteousness that by the gospel are so called?

I answer, First. It is none of his own, which is of the law, you may be sure; for he hath this righteousness before he doeth any that can be called his own. "He that doth righteousness is righteous already;" precedent to, or before he doth that righteousness; yea, he "is righteous" before, "even as he is righteous."

Second. It cannot be his own which is of the gospel; that is, that which floweth from a principle of grace in the soul: for he is righteous before he doeth this righteousness. He that doeth righteousness, is righteous. He doth not say he that hath done it, but he that doeth it; respecting the act while it is in doing, he is righteous. He is righteous even then when he is an act of the very first act of righteousness; but an act, while it is in doing cannot, until it is done, be called an act of righteousness; yet, saith the text, "he is righteous."

But again, if an act, while it is in doing, cannot be called an act of righteousness; to be sure, it cannot have such influences as to make the actor righteous; to make him righteous, as the Son of God is righteous, and yet the righteousness with which this doer is made righteous, and that before he doeth righteousness, is such; for so saith the text, that makes him righteous as he is righteous.

Besides, it cannot be his own, which is gospel-righteousness, flowing from a principle of grace in the soul; for that in its greatest perfection in us, while we live in this world, is accompanied with some imperfections; to wit, our faith, love, and whole course of holiness is wanting, or hath something lacking in it. They neither are apart, nor when put all together, perfect, as to the degree, the uttermost degree of perfection.

But the righteousness under consideration, with which the man, in that of John, is made righteous, is a perfect righteousness; not only with respect to the nature of it, as a penny is as perfect silver as a shilling; nor yet with respect to a comparative degree; for so a shilling arriveth more toward the perfection of the number twenty, than doth a two-penny or three-penny piece: but it is a righteousness so perfect, that nothing can be added to it, nor can any thing be taken from it: for so implieth the words of the text, "he is righteous, as Christ is righteous." Yea, thus righteous before, and in order to his doing of righteousness.

And in this he is like unto the Son of God, who was also righteous before he did acts of righteousness referring to a law of commandment: wherefore it is said, that as he is, so are we in this world. As he is or was righteous before he did acts of righteousness among men by a law, so are his righteous, before they act righteousness among men by a law. "He that doth righteousness is righteous, as he is righteous."

Christ was righteous, before he did righteousness, with a two-fold righteousness. He had a righteousness as he was God: his godhead was perfectly righteous; yea, it was righteousness itself. His human nature was perfectly righteous, it was naturally spotless and undefiled. Thus his person was righteous, and so qualified to do that righteousness that, because he was born of a woman, and made under the law, he was bound by the law to perform.

Now, as he is, so are we: not by way of natural righteousness, but by way of resemblance thereunto. Had Christ, in order to his working of righteousness, a two-fold righteousness inherent in himself, the Christian, in order to his working of righteousness, hath belonging to him a two-fold righteousness. Did Christ's two-fold righteousness qualify him for that work of righteousness that was of God designed for him to do? Why, the Christian's two-fold righteousness doth qualify him for that work of righteousness that God hath ordained that he should do and walk in in this world.

But you may ask, what is that righteousness with which a Christian is made righteous before he doth righteousness?

I answer, It is a two-fold righteousness.

First. It is a righteousness put upon him. Second. It is a righteousness put into him.

First. For the first, It is righteousness put upon him, with which also he is clothed as with a coat or mantle, (Rom. iii. 22,) and this is called the robe of righteousness; and this is called the garments of salvation. (Isa. lxi. 10.) This righteousness is none other but the obedience of Christ; the which he performed in the days of his flesh, and can properly be called no man's righteousness but the righteousness of Christ; because no man had a hand therein, but he completed it himself. And hence it is said, that "by the obedience of one shall many be made righteous." (Rom. v. 19.) By the obedience of one, of one man Jesus Christ, as you have it in ver. 15, for he came down into the world to this very end; that is, to make a generation righteous, not by making of them laws, and prescribing unto them rules: for this was the work of Moses, who said, "And it shall be our righteousness, if we observe to do all the commandments before the Lord our God, as he hath commanded us." (Deut. vi. 25; xxiv. 13.) Nor yet by taking away by his grace the imperfections of their righteousness, and so making of that perfect by additions of his own; but he makes them right-

eous by his obedience; not in them, but for them, while he personally subjected himself to his Father's law on our behalf, that he might have a righteousness to bestow upon us. And hence we are said to be made righteous, while we work not; and to be justified while ungodly, (Rom. iv. 5,) which can be done by no other righteousness than that which is the righteousness of Christ by performance, the righteousness of God by donation, and our righteousness by imputation. For, I say, the person that wrought this righteousness for us is Christ Jesus; the person that giveth it to us is the Father; who hath made Christ to be unto us righteousness, and hath given him to us for this very end, that we might be made the righteousness of God in him. (1 Cor. i. 30. 2 Cor. v. 21.) And hence it is so often said, One shall say, "Surely in the Lord have I righteousness and strength." And again, "In the Lord shall all the seed of Israel be justified, and shall glory." "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isa. xlv. 24, 25; liv. 17.)

This righteousness is that which justifieth, and which secureth the soul from the curse of the law; by hiding, through its perfection, all the sins and imperfections of the soul. Hence it follows, in that fourth of the Romans, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

And this it doth, even while the person that by grace is made a partaker, is without good works, and so ungodly. This is the righteousness of Christ, Christ's personal performances, which he did when he was in this world; that is that by which the soul while naked is covered, and so hid as to its nakedness from the divine sentence of the law; "I spread my skirt over thee, and covered thy nakedness." (Ecl. xvi. 8.)

Now this obediential righteousness of Christ consisteth of two parts. 1. In a doing of that which the law commanded us to do. 2. In a paying that price for the transgression thereof, which justice hath said shall be required at the hand of man; and that is the cursed death. "In the day that thou eatest thereof thou shalt surely die" the death; to wit, the death that comes by the curse of the law. So, then, Christ having brought in that part of obedience for us which consisteth in a doing of such obediential acts of righteousness which the law commands; he addeth thereto the spilling of his blood, to be the price of our redemption from that cursed death that by sin we had brought upon our bodies and souls. And thus are the Christians made perfectly righteous; they have the whole obedience of Christ made over to them; to wit, that obedience that standeth in doing the law, and that obedience that standeth in paying of a price for our transgressions.

So then, doth the law call for righteousness? Here it is. Doth the law call for satisfaction for our sins? Here it is. And what can the law say any more to the sinner but that which is good, when he findeth in the personal obedience of Christ for him that which answereth to what it can command, that which it can demand of us.

Herein then standeth a Christian's safety, not in a bundle of actions of his own, but in a righteousness which cometh to him by grace and gift; for this righteousness is such as comes by gift, by the gift of God. Hence it is called the gift of righteousness, the gift by grace, the gift of righteousness by grace, which is the righteousness of one, to wit, the obedience of Jesus Christ. (Rom. v. 15—19.)

And this is the righteousness by which he that doth righteousness is righteous as he is righteous; because it is the very self-same righteousness that the Son of God hath accomplished by himself. Nor has he any other or more excellent righteousness, of which the law taketh notice, or that it requireth, than this. For as for the righteousness of his Godhead, the law is not concerned with that; for as he is such, the law is his creature and servant, and may not meddle with him.

The righteousness also of his human nature, the law hath nothing to do with that; for that is the workmanship of God, and is as good, as pure, as holy and undefiled, as is the law itself. All then that the law hath to do with, is to exact complete obedience of him that is made under it, and a due satisfaction for the breach thereof, the which, if it hath, then Moses is content.

Now, this is the righteousness with which the Christian, as to justification, is made righteous; to wit, a righteousness that is neither essential to his Godhead nor to his manhood; but such as standeth in that glorious person, who was such, his obedience to the law. Which righteousness himself had, with reference to himself, no need of at all for his Godhead; yea, his manhood was perfectly righteous without it. This righteousness therefore was there, and there only, necessary, where Christ was to be considered as God's servant and our surety, to bring to God Jacob again, and to restore the preserved of Israel. For though Christ was a Son, yet he became a servant to do, not for himself, for he had no need, but for us, the whole law, and so bring in everlasting righteousness for us.

And hence it is said, that Christ did what he did for us. He became the end of the law for righteousness for us; he suffered for us, (1 Pet. ii. 21); he died for us, (1 Thess. v. 10); he laid down his life for us, (1 John iii. 16); and he gave himself for us, (Gal. i. 4.) The righteousness then that Christ did fulfil, when he was in the world, was not for himself, simply considered, nor for himself, personally considered, for he had no need thereof; but it was for the elect, the members of his body.

Christ then did not fulfil the law for himself, for he had no need thereof. Christ again did fulfil the law for himself, for he had need of the righteousness thereof; he had need thereof for the covering of his body, and the several members thereof; for they, in a good sense, are himself, members of his body, of his flesh, and of his bones; and he owns them as parts of himself in many places of the Holy Scripture. Eph. v. 30. Acts ix. 4, 5. Matt. xxv. 45; x. 40. Mark ix. 37. Luke x. 16. 1 Cor. xii. 12, 27. This righteousness, then, even the whole of what Christ did in answer to the law, it was for *his*, and God hath put it upon them, and they are righteous in it, even righteous as he is righteous. And this they have before they do acts of righteousness.

Secondly. There is righteousness put into them, before they act righteous things. A righteousness, I say, put into them; or I had rather that you should call it a principle of righteousness; for it is a principle of life to righteousness. Before man's conversion, there is in him a principle of death to sin; but when he is converted to Christ, there is put into him a principle of righteousness, that he may bring forth fruit unto God. (Rom. vii. 4—6.)

Hence they are said to be quickened, to be made alive, to be risen from death to life, to have the Spirit of God dwelling in them; not only to make their souls alive, but to quicken their mortal bodies to that which is good. (Rom. viii. 11.)

Here, as I hinted before, they that do righteousness are said to be born of him, that is, antecedent to their doing of righteousness, (1 John ii. 29;) "born of him," that is, made alive with new spiritual and heavenly life. Wherefore the exhortation to them is, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Rom. vi. 13.)

Now this principle must also be in men, before they can do that which is spiritually and gospelly good. For whatever seeming good thing any man doth before he has bestowed upon him this heavenly principle from God, it is accounted nothing, it is accounted sin and abomination in the sight of God; for an evil tree cannot bring forth good fruit. "Men do not gather grapes of thorns, neither of a bramble gather figs. Either make the tree good and his fruit good, or the tree evil and his fruit evil." (Luke vi. 43—45.) It is not the fruit that makes the tree, but the tree that makes the fruit. A man must be good before he can do good, and evil before he can do evil.

They be not righteous actions that make a righteous man; nor be they evil actions that make a wicked man; for the tree must be a sweetening tree before it yield sweetings; and a crab-tree before it bring forth crabs.

This is that which is asserted by the Son of God

himself; and it lieth so level with reason and the nature of things, that it cannot be contradicted. (Matt. vii. 16—18.) "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil." (Luke vi. 45.) But this, notwithstanding all that can be said, seemeth very strange to the carnal world; for they will not be otherwise persuaded, but that they be good deeds that make good men, and evil ones that make evil men. And so by such dotish apprehensions do what in them lieth to fortify their hearts with the mists of darkness against the clear shining of the word, and conviction of the truth.

And thus it was from the beginning: Abel did his first services to God from this principle of righteousness; but Cain would have been made righteous by his deed; but his deed not flowing from the same root of goodness as did Abel's, notwithstanding he did it with the very best he had, is yet called evil: for he wanted, I say, the principles, to wit, of grace and faith, without which no action can be counted good in a gospel sense.

These two things, then, that man must have that will do righteousness. He must have put upon him the perfect righteousness of Christ; and he must have dwelling in him, as a fruit of the new birth, a principle of righteousness. Then indeed he is a tree of righteousness, and God is like to be glorified in and by him; but this the Pharisee was utterly ignorant of, and at the remotest distance from it.

You may ask me next, But which of these is first bestowed upon the Christian, the perfect righteousness of Christ unto justification, or this gospel principle of righteousness unto sanctification?

Ans. The perfect righteousness of Christ unto justification must first be made over to him by an act of grace. This is evident,

1. Because he is justified as ungodly; that is, whilst he is ungodly. But it must not be said of them that have this principle of grace in them; that they are ungodly; for they are saints and holy. But this righteousness, by it God justifieth the ungodly, by imputing it to them, when, and while they, as to a principle of grace, are graceless.

This is further manifested thus: The person must be accepted before the performance of the person can; "And God had respect unto Abel, and to his offering." (Gen. iv. 4.) If he had respect to Abel's person first, yet he must have respect unto it for the sake of some righteousness; but Abel, as yet, had no righteousness; for that he acted after that God had had respect unto his person. "And God had respect unto Abel, and to his offering: but unto Cain, and to his offering, the Lord had not respect."

The prophet Ezekiel also shows us this; where, by the similitude of the wretched infant, and of the manner of God's receiving it to mercy, he shows how he received the Jews to favour. First,

saith he, "I spread my skirt over thee, and covered thy nakedness." (xvi. 8.) There is justification; "I covered thy nakedness." But what manner of nakedness was it? Was it utter nakedness—nakedness in its perfection? Yes, it was then as naked as naked could be, even as naked as in the day that it was born. And as thus naked, it was covered, not with anything, but with the skirt of Christ; that is, with his robe of righteousness, with his obedience, that he performed by himself for that very purpose. For by the obedience of one many are made righteous.

2. Righteousness unto justification must be first, because the first duty that a Christian performeth to God must be accepted, not for the sake of the principle from which in the heart it flows, nor yet for the sake of the person that acts it, but for the sake of Christ, whose righteousness it is, by which, before, the sinner stands just before God. And hence it is said, "By faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. xi. 4.) By faith he did it; but faith hath respect to the righteousness that justifies. For we are justified by faith, not by faith as it is a grace, nor by faith simply as it is an acting grace; but by the righteousness of faith; that is, by that righteousness that faith embraceth, layeth hold of, and helpeth the soul to rest upon, and to trust to, for justification of life, which is the obedience of Christ. Besides, it is said, by faith he offered; faith, then, faith in Christ was precedent to his offering.

Now, since faith was in being and in act before his offer, and since before his offer he had no personal goodness of his own, faith must look out from home; I say, it must look out to another than to him in whom it resided for righteousness; and finding the righteousness of Christ to be the righteousness which by God was designed to be performed for the justification of a sinner, it embraces it, and through it offereth to God a more excellent sacrifice than Cain.

Hence it follows, "by which he obtained witness that he was righteous." By which, not by his offering, but by his faith. For his offering, simply as an offering, could not have made him righteous, if he had not been righteous before; "for an evil tree cannot bring forth good fruit." Besides, if this be granted, why had not God respect to Cain's offering as well as to Abel's? For, did Abel offer? so did Cain. Did Abel offer his best? so did Cain his. And if with this we shall take notice of the order of their offering, Cain seemed to offer first, and so with the frankest will and forwardest mind; but yet, saith the text, "The Lord had respect to Abel, and to his offering." But why to Abel? Why, because his person was made righteous before he offered his gift: "By which he obtained witness that he was righteous." God testifying of his gifts, that they were good and acceptable, because they declared Abel's acceptance of the righteousness of Christ, for his justice, through the riches of the grace of God.

By faith, then, Abel offered to God a more excellent sacrifice than Cain. He shrouded himself under the righteousness of Christ, and so, as out of that righteousness, he offered to God; God also looking and finding him there, (where also he could not have been, as to his own apprehension, no otherwise than by faith,) accepted of his gift; by which acceptance, for so you may understand it also, God testified that he was righteous. For God receiveth not the gifts and offerings of those that are not righteous, for their sacrifices are an abomination unto him. (Prov. xxi. 27.)

Abel, then, was righteous before; he was, I say, made righteous first, as he stood ungodly in himself; God justifieth the ungodly. (Rom. iv.) Now, being justified, he was righteous; and being righteous, he offered his sacrifice of praise to God, or other offerings which God accepted, because he believed in his Son, as also other scriptures manifest abundantly. But this our Pharisee understandeth not.

3. Righteousness by imputation must be first, because we are made so, to wit, by another: "By the obedience of one shall many be made righteous." Now, to be made righteous implies a passiveness in him that is so made, and the activity of the work to lie in somebody else; except he had said, they had made themselves righteous; but that it doth not, nor doth the text leave to any the least countenance so to insinuate; nay, it plainly affirms the contrary, for it saith, by the obedience of one, of one man Jesus Christ, many are made righteous; by the righteousness of one. (Rom. v.) So, then, if they be made righteous by the righteousness of one; I say, if many be made righteous by the righteousness of one, then are they that are so, as to themselves, passive and not active, with reference unto the working out of this righteousness. They have no hand in that; for that is the act of one, the righteousness of one, the obedience of one, the workmanship of one, even of Christ Jesus.

Again; if they are made righteous by this righteousness, then also they are passive, as to their first privilege by it; for they are made righteous by it; they do not make themselves righteous; no, they do not make themselves righteous by it.

Imputation is also the act of God. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness. The righteousness, then, is the work of Christ, his own obedience to his Father's law; the making of it ours is the act of his Father, and of his infinite grace; "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness;" "For he (God) hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." And both these things God showed to our first parents, when he acted in grace towards them after the fall.

There it is said, the Lord God made unto Adam,

and unto his wife, coats of skins, and clothed them. (Gen. iii. 21.)

Whence note,

(1.) That Adam and his wife were naked, both in God's eye and in their own. (ver. 10, 11.)

(2.) That the Lord God made coats of skins.

(3.) That in his making of them he had respect to Adam and to his wife, that is, he made them for him.

(4.) That when he had made them, he also clothed them therewith.

They made not the coats, nor did God bid them make them; but God did make them himself to cover their nakedness with. Yea, when he had made them, he did not bid them put them on, but he himself did clothe them with them. For thus runs the text; "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Oh, it was the Lord God that made this coat, with which a poor sinner is made righteous! And it is also the Lord God that putteth it upon us. But this our Pharisee understandeth not.

But now, if a man is not righteous before he is made so—before the Lord God has, by the righteousness of another, made him so—then, whether this righteousness come first or last, the man is not righteous until it cometh; and if he be not righteous until it cometh, then what works soever are done before it comes, they are not the works of a righteous man, nor the fruits of a good tree, but of a bad. And so, again, this righteousness must first come before a man be righteous, and before a man does righteousness. Make the tree good, and its fruit will be good.

Now, since a man must be made righteous before he can do righteousness, it is manifest his works of righteousness do not make him righteous, no more than the fig makes its own tree a fig-tree, or than the grape doth make its own vine a vine. Hence those acts of righteousness that christian men do perform, are called the fruits of righteousness, which are by Jesus Christ to the glory and praise of God. (Phil. i. 11.)

The fruits of righteousness they are by Jesus Christ, as the fruits of the tree are by the tree itself. For the truth is, that principle of righteousness, of which mention has been made before, and concerning which I have said, it comes in, in the second place; it is also originally to be found for us nowhere but in Christ.

Hence it is said to be by Jesus Christ; and again, "of his fulness have all we received, and grace for grace." (John i. 16.) A man must then be united to Christ first, and so being united, he partaketh of this benefit, to wit, a principle that is supernatural, spiritual and heavenly. Now, his being united to Christ is not of or from himself, but of and from the Father, who, as to this work, is the husbandman; even as the twig that is grafted into the tree officiateth not, that is, grafteth not itself therinto, but is grafted in by some other, itself being utterly passive as to that. Now,

being united unto Christ, the soul is first made partaker of justification, or of justifying righteousness, and now no longer beareth the name of an ungodly man, for he is made righteous by the obedience of Christ; he being also united to Christ, partaketh of the root and fatness of Christ; the root, that is, his Divine nature; the fatness, that is, that fulness of grace that is laid up in him to be communicated unto us, even as the branch that is grafted into the olive-tree partaketh of the root and fatness of the olive-tree. Now, partaking thereof, it quickeneth, it groweth, it buddeth, and yieldeth fruit to the praise and glory of God. (Rom. xi. 17.)

But these things, as I have often said, the poor Pharisee was ignorant of, when so swaggeringly he, with his "God, I thank thee," came into the temple to pray; and, indeed, in that which hath here been said, is something of the mystery of God's will in his way with his elect; and such a mystery it is, that it lieth hid for ever to nature and natural men; for they think of nothing less than of this, nor of nothing more, when they think of their souls and of salvation, than that something must be done by themselves to reconcile them to God. Yea, if through some common convictions their understandings should be swayed to a consenting to that, that justification is of grace by Christ, and not of works by men; yet conscience, reason, and the law of nature, not being as yet subdued by the power and glory of grace unto the obedience of Christ, will rise up in rebellion against this doctrine, and will overrule and bow down the soul again to the law and works thereof for life.

4. Righteousness by imputation must be first, because, else faith, which is a part, yea, a great part of that which is called a principle of grace in the soul, will have nothing to fix itself upon, nor a motive to work by. Let this, therefore, be considered by those that are on the contrary side.

Faith, so soon as it has being in the soul, is like the child that has being in the mother's lap, if must have something to feed upon, not something at a distance, afar off, or to be purchased; I speak now as to justification from the curse; but something by promise made over of grace to the soul; something to feed upon to support from the fears of perishing by the curse for sin. Nor can it rest content with all duties and performances, that other graces shall put the soul upon; nor with any of its own works, until it reaches and takes hold of the righteousness of Christ. Faith is like the dove, that found no rest anywhere in all the world until it returned to Noah into the ark. But this our Pharisee understandeth not.

Perhaps some may object, that from this way of reasoning it is apparent that sanctification is first, since the soul may have faith, and so a principle of grace in it, and yet, as yet it cannot find Christ to feed and to refresh the soul withal.

Ans. From this way of reasoning it is not at all

apparent that sanctification, or a principle of grace is in the soul before righteousness is imputed, and the soul made perfectly righteous thereby. And for the clearing up of this let me propose a few things.

Justifying righteousness, to wit, the obedience of that one man Christ, is imputed to the sinner to justify him in God's sight. For his law calls for perfect righteousness, and before that he come to, and put upon the poor sinner, God cannot bestow other spiritual blessings upon him; because by the law he has pronounced him accursed; by the which curse he is also so holden, until a righteousness shall be found upon the sinner, that the law, and so divine justice can alike approve of, and be contented with. So, then, as to the justification of the sinner, there must be a righteousness for God; I say, for the sinner, and for God. For the sinner to be clothed with, and for God to look upon, that he may, for the sake thereof in a way of justice, bless the sinner with forgiveness of sins. For forgiveness of sins is the next thing that followeth upon the appearance of the sinner before God in the righteousness of Christ. (Rom. iv. 6, 7.)

Now, upon this forgiveness follows the second blessing. Christ hath redeemed us from the curse of the law, being made a curse for us; and so, consequently, hath obtained for us the forgiveness of sins; for he that is delivered from the curse hath received forgiveness of sins, or rather is made partaker thereof; now being made a partaker thereof, the second blessing immediately follows, to wit, the blessing of Abraham, that is, "the promise of the Spirit through faith." (Gal. iii. 13, 14.) But this our Pharisee understandeth not.

But now, although it be of absolute necessity that imputed righteousness be first to the soul; that is, that perfect righteousness be found upon the sinner first by God, that he may bestow other blessings in a way of justice; yet it is not of absolute necessity that the soul should see this first.

Let God then put righteousness, the righteousness of his Son upon me; and by virtue of that, let the second blessing of God come in to me; and by virtue of that, let me be made to see myself a sinner, and Christ's righteousness, and my need of it, in the doctrine of it, as it is revealed in the Scriptures of truth. Let me then believe this doctrine to be true, and be brought by my belief to repentance for my sins, to hungering and thirsting vehemently after this righteousness; for this is "the kingdom of God and his righteousness." Yea, let me pray, and cry, and sigh, and groan day and night to the God of this righteousness, that he will of grace make me a partaker. And let me thus prostrate before my God, all the time that in wisdom he shall think fit. And in his own time he shall show me that I am a justified person, a pardoned person, a person in whom the Spirit of God hath dwelt for some time, though I knew it not.

So, then, justification before God is one thing, and justification in mine own eyes is another: not that these are two justifications, but the same righteousness by which I stand justified before God, may be seen of God, when I am ignorant of it; yea, for the sake of it I may be received, pardoned, and accounted righteous of him, and yet I may not understand it. Yea, further, he may proceed in the way of blessing, to bless me with additional blessings, and yet I be ignorant of it.

So that the question is not, Do I find that I am righteous? But, am I so? Doth God find me so, when he seeth that the righteousness of his Son is upon me, being made over to me by an act of his grace? For I am justified freely by his grace, through the redemption which is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the redemption of sins that are past, through the forbearance of God. (Rom. iii. 25.) But this our Pharisee understandeth not.

I am then made righteous first, by the righteousness of another; and because I am thus righteous, God accepteth of my person as such, and bestoweth upon me his grace; the which, at first, for want of skill and experience in the word of righteousness, I make use of but poorly, and have need to be certified that I am made righteous, and that I have eternal life, (Heb. v. 13;) not by faith first and immediately, but by the written word, which is called the word of faith; which word declareth unto me, to whom grace, and so faith in the seed of it is given, that I have eternal life; and that I should with boldness, in peace and joy, believe on the Son of God. (Rom. xv. 13. 1 John v. 13.) But,

Again; I, in the first acts of my faith, when I am come at Christ, do not accept of him, because I know I am righteous, either with imputed righteousness, or with that which is inherent: both these, as to my present privilege in them, may be hidden from mine eyes, and I only put upon taking of encouragement to close with Christ for life and righteousness, as he is set forth to be a propitiation before mine eyes, in the word of the truth of the gospel; to which word I adhere as, or because I find I want peace with God in my soul, and because I am convinced that the means of peace is not to be found any where but in Jesus Christ. Now, by my thus adhering to him, I find stay for my soul, and peace to my conscience, because the word doth ascertain me, that he that believeth on him hath remission of sins, hath eternal life, and shall be saved from the wrath to come.

But, alas! who knows the many straits, and, as I may say, the stress of weather, I mean the cold blasts of hell, with which the poor soul is assaulted, betwixt its receiving of grace and its sensible closing with Jesus Christ? None, I dare say, but it and its fellows. "The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy." (Prov. xiv. 10.) No sooner doth

Satan perceive that God is doing with the soul in a way of grace and mercy, but he endeavoureth what he may to make the renewing thereof bitter and wearisome work to the sinner. Oh what mists, what mountains, what clouds, what darkness, what objections, what false apprehensions of God, of Christ, of grace, of the word, and of the soul's condition, doth he now lay before it, and haunt it with; whereby he fighteth, dejecteth, casteth down, daunteth, distresseth, and almost driveth it quite into despair. Now, by the reason of these things, faith, and all the grace that is in the soul, is hard put to it to come at the promise; and by the promise to Christ, as it is said, when the tempest and great danger of shipwreck lay upon the vessel in which Paul was, they "had much work to come by the boat." (Acts xxvii. 16.) For Satan's design is, if he cannot keep the soul from Christ, to make his coming to him and closing with him as hard, difficult, and troublesome as he by his devices can. But faith, true justifying faith, is a grace that is not weary by all that Satan can do; but meditateth upon the word, and taketh stomach, and courage, fighteth, and crieth, and by crying and fighting, by help from heaven, its way is made through all the oppositions that appear so mighty, and draweth up at last to Jesus Christ, into whose bosom it putteth the soul, where, for the time, it sweetly resteth after its marvellous tossings to and fro.

And besides what hath been said, let me yet illustrate this truth unto you by this familiar similitude.

Suppose a man, a traitor, that by the law should die for his sin, is yet such an one, that the king hath exceeding kindness for; may not the king pardon this man of his clemency; yea, order that his pardon should be drawn up and sealed, and so in every sense be made sure; and yet, for the present, keep all this close enough from the ears or the knowledge of the person therein concerned? Yea, may not the king after all leave this person, with others under the same transgression, to sue for, and obtain this pardon with great expense and difficulty, with many tears and heart-achings, with many fears, and dubious cogitations?

Why, this is the case between God and the soul that he saveth; he saveth him, pardoneth him, and secureth him from the curse and death that to him is due for sin, but yet doth not tell him so, but ascends in his great suit unto God for it. Only this difference we must make in this between God and the potentates of this world: God cannot pardon before the sinner stands before him righteous by the righteousness of Christ; because he has in judgment, and justice, and righteousness threatened and concluded that he that wants righteousness shall die.

And I say again, because this righteousness is God's, and at God's disposal only; it is God that must make a man righteous before he can forgive him his sins, or bestow upon him of his secondary

blessings; to wit, his Spirit, and the graces thereof. And I say again, it must be this righteousness; for it can be no other that must justify a sinner from sin in the sight of God, and from the sentence of his law. But,

(2.) This is, and must be the way of God with the sinner, that faith may not only have an object to work upon, but a motive to work by.

Here, as I said, faith hath an object to work upon, and that is the person of Christ, and that personal righteousness of his, which he in the days of his flesh did finish to justify sinners withal. This is, I say, the object of faith for justification, whereunto the soul by it doth continually resort. Hence David said to Christ, "Be thou my strong habitation;" or as you have it in the margin, "Be thou to me for a rock of habitation, whereunto I may continually resort." (Ps. lxxi. 3.) And two things he inserts by so saying.

The first is, that the Christian is a man under continual exercises, sometimes one way, and sometimes another; but all his exercises have a tendency in them more or less to spoil him, if he deals with them hand to hand; therefore he is rather for flying than standing; for flying to Christ, than for grappling with them in and by his own power.

The second is, that Christ is of God provided to be our shelter as to this very thing. Hence his name is said to be a strong tower, and that the righteous run into it and are safe. (Prov. xviii. 10.) That also of David in the 56th Psalm is very pregnant to this purpose: "Mine enemies," saith he, "would daily swallow me up, for they be many that fight against me, O thou Most High." And what then? Why, "What time I am afraid," saith he, "I will trust in thee." Thus you see faith hath an object to work upon to carry the soul unto, and to secure the soul in, in times of difficulty, and they are almost continually, and that object is Jesus Christ, and his righteousness. But,

Again, as faith hath an object to work upon, so it hath a motive to work by; and that is the love of God in giving of Christ to the soul for righteousness. Nor is there any profession, religion, or duty and performance, that is at all regarded, where this faith, which by such means can work, is wanting. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." (Gal. v. 6.) So he saith not here, but faith which acteth lovingly, or but faith whose fruit is love, though true faith hath love for its offspring, but faith which worketh by love; that is true, saving, justifying faith, as it beholdeth the righteousness of Christ, as made over to the soul for justification, so it beholdeth love, love to be the cause of its so being made over. It beholdeth love in the Father, in giving of his Son; and love in the Son, in giving of himself to be made soul-saving righteousness for me. And this seeing, it worketh, or this apprehending, it worketh by it; that is, it

is stirred up to an holy boldness of venturing all eternal concerns upon Christ, and also to an holy endeared affecting love of him for his sweet and blessed redeeming love. Hence the Apostle saith, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (2 Cor. v. 14, 15.)

Thus then is the heart united in affection and love to the Father and the Son, for the love that they have showed to the poor sinner, in their thus delivering him from the wrath to come. Nor doth this love of God cause that the faith of the poor man should work by it to him alone: no; for by this love faith worketh, in sweet passions and pangs of love, to all that are thus reconciled, as this sinner seeth he is. The motive, then, whereby faith worketh, both as to justification and sanctification, the great motive to them, I say, is love, the love of God, and the love of Christ: "We love him because he first loved us." That is, when our faith hath told us so: for so are the words above, "We have known and believed the love that God hath to us." And then, "We love him because he first loved us." And then, "This commandment have we from him, That he who loveth God, love his brother also." (1 John iv. 16—21.) But this our poor Pharisee understandeth not. But,

5. Righteousness by imputation must be first, to cut off boasting from the heart, conceit, and lips of men. Wherefore he saith, as also was hinted before, That we are justified freely by the grace of God, not through, or for the sake of an holy gospel principle in us; but "through the redemption that is in Jesus Christ," &c. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." And this is the law of faith, that we are justified as afore. (Rom. iii. 24, 27.)

Nor can any man propound such an essential way to cut off boasting as this, which is of God's providing: for what has man here to boast of? No righteousness, nor yet of the application of it to his soul. The righteousness is Christ's, not the sinner's. The imputation is God's, not the sinner's. The cause of imputation is God's grace and love, not the sinner's works of righteousness. The time of God's imputing righteousness, is when the sinner was a sinner, wrapped up in ignorance, and wallowing in his vanity; not when he was good, or when he was seeking of it; for his inward gospel goodness is a fruit of the imputation of justifying righteousness, as has been already showed. "Where is boasting then?" Where is our Pharisee then, with his brags of not being as other men are? It is excluded, and he with it, and the poor Publican taken into favour, that boasting might be cut off. "Not of works, lest any man should boast." There is no trust to be put in men; those that seem most humble, and that

to appearance are farthest off from pride, it is natural to them to boast; yea, to boast now, now they have no cause to boast. For by grace are we saved through faith, and that not of ourselves, it is the gift of God. Not of works, lest any man should boast.

But if man is so prone to boast, when yet there is no ground of boasting in him, nor yet in what he doth, how would he have boasted, had he been permitted by the God of heaven to have done something, though that something had been but a very little something towards his justification? But God has prevented boasting by doing as he has done. (Eph. ii. 8, 9.) Nay, the Apostle addeth further, lest any man should boast, that as to good works, "we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (ver. 10.) Can the tree boast, because it is a sweetening tree, since it was not the tree, but God that made it such? Where is boasting then? "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. i. 30, 31.) Where is boasting then? Where is our Pharisee then, with all his works of righteousness, and with his boasts of being better than his neighbours?

It may be said, If we should be justified for the sake of our inherent righteousness, since that righteousness is the gift of God, will it not follow that boasting is in the occasion thereof cut off?

Ans. No, for although the principle of inherent righteousness be the gift of God, yet it bringeth forth fruits by man, and through man, and so man having a hand therein, though he should have never so little, he has an occasion offered him to boast. Yea, if a man should be justified before God by the grace, or the working of the grace of faith in him, he would have ground of occasion to boast, because faith, though it be the gift of God, yet as it acteth in man, takes man along with it in its so acting; yea, the acting of faith is as often attributed to the man by whom it is acted, and oftener, than to the grace itself. How then can it be, but that man must have a hand therein, and so a ground therein, or thereof to boast?

But now, since justification from the curse of the law before God lieth only and wholly in God's imputing of Christ's righteousness to a man, and that too while the man to whom it is imputed is in himself wicked and ungodly, there is no room left for boasting before God, for that is the boasting intended; but rather an occasion given to shame and confusion of face, and to stop the mouth for ever, since justification comes to him in a way so far above him, so vastly without him, his skill, help, or what else soever. (Ezek. xvi. 61—63.)

6. Righteousness by imputation must be first, that justification may not be of debt, but mercy and grace. This is evident from reason. It is

meet that God should therefore justify us by a righteousness of his own, not of his own prescribing, for that he may do, and yet the righteousness be ours; but of his own providing, that the righteousness may be his. "Now to him that worketh is the reward not reckoned of grace, but of debt." (Rom. iv. 4) If I work for justifying righteousness, and that way get righteousness, my justification is not of grace but of debt, God giveth it not unto me, for he oweth it unto me; so then it is no longer his but mine; mine not of grace, but debt. And if so, then I thank him not for remission of sins, nor for the kingdom of heaven, nor for eternal life; for if justifying righteousness is of debt, then when I have it, and what dependeth thereon, I have but mine own, that which God oweth to me.

Nor will it help at all to say, but I obtain it by God's grace in me, because that doth not cut off my work, nor prevent my having of an hand in my justifying righteousness.

Suppose I give a man materials, even all materials that are necessary to the completing of such or such a thing; yet if he worketh, though the materials be mine, I am to him a debtor, and he deserveth a reward. Thou sayest, God has given thee his Spirit, his grace, and all other things that are necessary for the working up of a complete righteousness. Well, but is thy work required to the finishing of this righteousness? If so, this is not the righteousness that justifieth, because it is such as has thy hand, thy workmanship therein, and so obtains a reward. And observe it, righteousness, justifying righteousness, consisteth not in a principle of righteousness, but in works of righteousness; that is, in good duties, in obedience, in a walking in the law to the pleasing of the law, and the content of the justice of God.

I suppose, again, that thou shalt conclude with me, that justifying righteousness, I mean that which justifies from the curse of the law, resideth only in the obedience of the Son of God; and that the principle of grace that is in thee is none of that righteousness, no, not then when thou hast to the utmost walked with God according to thy gift and grace: yet if thou concludest that this principle must be in thee, and these works done by thee, before this justifying righteousness is imputed to thee for justification, thou layest in a caveat against justification by grace; and also concludest, that though thou art not justified by thy righteousness, but by Christ, yet thou art justified by Christ's righteousness, for the sake of thine own, and so makest justification to be still a debt. But here the scripture doth also cut thee off: "Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land;" which was but a type of heaven, and if our righteousness cannot give us by its excellency a share in the type, be sure that for it we shall never be sharers in the antitype itself. "Understand, therefore, that the Lord thy God giveth thee not this good land to

possess it for thy righteousness; for thou art a stiff-necked people." (Deut. ix. 5, 6.)

Gospel-performances, therefore, are not first; that was first, for the sake of which God did receive these people into favour with himself, and that was a covenant righteousness; and where could that covenant righteousness be found but in the Prince, Mediator, and High-priest of the covenant? For it was he and he only that was appointed of God, nor could any but himself bring in everlasting righteousness. (Dan. ix. 24, 25.) This is evident from these texts last mentioned; it was not for their righteousness that they possessed the land.

Again; As it was not for their righteousness that they were made possessors of the land, so it was not for the sake of their righteousness that they were made partakers of such a righteousness that did make them possess the land. This is plain to reason; for then inherent, or inherent and personal righteousness, when by us performed, is of worth to obtain of God a justifying righteousness. But if it be of worth to obtain a justifying righteousness, then, as it seems, it is more commodious to both parties than is justifying righteousness. First, it is more commodious to him that worketh it, for by it he obtaineth everlasting righteousness; and secondly, it is more commodious unto him that receiveth it, else why doth he for it give us a due debt, and so put upon us the everlasting justifying righteousness?

Perhaps it will be objected, that God doth all this of grace; but I answer, that these are but fallacious words, spake by the tongue of the crafty. For we are not now discoursing of what rewards God can give to the operations of his own grace in us, but whether he can in a way of justice, or how he will, bestow any spiritual blessings upon sinful creatures, against whom, for sin, he has pronounced the curse of the law, before he hath found them in a righteousness, that is proved to be as good justice and righteousness as is the justice and righteousness of the law, with whom we have to do.

I assert he cannot, because he cannot lie, because he cannot deny himself. For if he should first threaten the transgression of the law with death, and yet afterwards receive the transgressor to grace without a plenary satisfaction, what is this but to lie, and to diminish his truth, righteousness, and faithfulness; yea, and also to overthrow the sanction and perfect holiness of his law? His mercy, therefore, must act so towards this sinner, that justice may be content, and that can never be without a justifying righteousness.

Now what this justifying righteousness should be, and when imputed, that is the question. I say, it is the righteousness or the obedience of the Son of God in the flesh, which he assumed, and so his own, and the righteousness of nobody else, otherwise than by imputation.

I say, again, that this righteousness must be imputed first, that the sinner may stand just in

God's sight from the curse, and that God might deal with him both in a way of justice as well as mercy, and yet do the sinner no harm.

But you may ask, How did God deal with sinners before his righteousness was actually in being?

I answer, He did then deal with sinners even as he dealeth with them now; he justified them by it, by virtue of the suretyship of him that was to bring it in. Christ became surety for us, and by his suretyship laid himself under an obligation to bring in, in time, for those for whom he became a surety, this everlasting and justifying righteousness, and by virtue of this those of his elect that came into and went out of the world, before he came to perform his work, were saved through the forbearance of God. Wherefore, before the Lord came, they were saved for the Lord's sake, and for the sake of his name. And they that were spiritually wise understood it, and pleaded it as their necessities required, and the Lord, for his sake also, accepted them. (Heb. vii. 22. Rom. iv. 24. Dan. ix. 17. Ps. xxxv. 11.)

7. Righteousness by imputation must be first: that justification may be certain; "therefore it is of faith, of the righteousness that faith layeth hold on, that it might be by grace; to the end the promise might be sure to all the seed." (Rom. iv. 16.) That the promise; What promise? The promise of remission of sins, &c., might be sure.

Now a promise of remission of sins supposeth a righteousness, a righteousness going before; for there is no forgiveness of sins, nor promise of forgiveness, but for the sake of righteousness: but not for the sake of righteousness that shall be by us, but that is already found in Christ as head, and so imputed to the elect for their remission. "God for Christ's sake hath forgiven you." (Eph. iv. 32.) For Christ's sake; that is, for the sake of the righteousness of Christ. Therefore, imputed righteousness must be first; yea, it must be before forgiveness, and forgiveness is extended by God then when we lie in our blood, though to us it is manifested afterwards. Therefore, it is of faith; he saith not, by it, respecting the act of faith, but of, respecting the doctrine or word which presenteth me with this blessed imputed righteousness. "They that are of faith, are the children of faithful Abraham." They that are of the doctrine of faith, for all the elect are the sons of that doctrine in which is this righteousness of Christ contained; yea, they are begotten by it of God to this inheritance, to their comfortable enjoyment of the comfort of it by faith.

That "the promise might be sure to all the seed;" to all them wrapped up in the promise, and so begotten and born. That it might be sure, implying that there is no certain way of salvation for the elect but this, because God can never by other means reconcile us to himself; for his heavenly eyes perceive, through and through, the silly cobweb righteousness that we work; yea, they

spy faults and sins in the best of our gospel performances. How then can God put any trust in such people, or how can remission be extended to us for the sake of that? Yea, our faith is faulty, and also imperfect; how then should remission be extended to us for the sake of that? But now the righteousness of Christ is perfect, perpetual and stable as the great mountains, wherefore he is called the rock of our salvation, because a man may as soon tumble the mountains before him as one would tumble a little ball, I say, as soon as sin can make invalid the righteousness of Christ, when, and unto whom, God shall impute it for justice. (Ps. xxxvi. 6.) In the margin it is said, to be like the mountain of God; to wit, that is called Mount Zion, or that Moriah, on which the temple was built, and upon which it stood. All other bottoms are fickle, all other righteousnesses are so feeble, short, narrow, and thin, yea, so specked and full of imperfections. "For what the law could not do in that it was weak through the flesh," Christ did for us in the similitude of sinful flesh. But what could not the law do? Why it could not give us righteousness, nor strengthen us to perform it. It could not give us any certain, solid, well-grounded hope of remission of sin and salvation, "but the bringing in of a better hope did, by the which we draw nigh unto God."

Wherefore this righteousness being imputed, justice findeth no fault therewith, but consenteth to the extending to the sinner those blessings that tend to perfect his happiness in the heavens.

8. Righteousness by imputation must be first, "that in all things Christ might have the pre-eminency." Christ is head of the church, and therefore let him have the highest honour in the soul; but how can he have that, if any precede as to justification, before his perfect righteousness be imputed? If it be said, grace may be in the soul, though the soul doth not act it until the moment that justifying righteousness shall be imputed, I ask, What should it do there before, or to what purpose is it there, if it be not acted? And again, how came it thither, how got the soul possession of it while it was unjustified? Or, how could God in justice give it to a person that by the law stood condemned, before they were quitted from that condemnation? And, I say, nothing can set the soul free from that curse but the perfect obedience of Christ; nor that either, if it be not imputed for that end to the sinner by the grace of God.

Imputed, that is, reckoned or accounted to him. And why should it not be accounted to him for righteousness? Whom did Christ bring it into the world for, for the righteous or for sinners? no doubt for sinners. And how must it be reckoned to them? when in circumcision, or in uncircumcision; not in circumcision, but in uncircumcision; not as righteous, but as sinners. And how are they to consider of themselves, even then when

they first are apprehensive of their need of this righteousness? Are they to think that they are righteous, or sinners?

And again; How are they to believe concerning themselves, then when they put forth the first act of faith towards this righteousness for justification? Are they to think that they are righteous, or sinners? Sinners, sinners doubtless they are to reckon themselves, and as such to reckon themselves justified by this righteousness. And this is according to the sentence of God, as appeareth by such sayings:

"For when we were yet without strength, in due time Christ died for the ungodly."

"But God commended his love toward us, in that, while we were yet sinners, Christ died for us."

"For if when we were enemies we were reconciled to God by the death of his Son," &c. (Rom. v. 8, 10.)

Out of these words I gather these three things.
1. That Christ by God's appointment died for us.

2. That by his death he reconciled us to God.

3. That even then, when the very act of reconciliation was in performing, and also when performed, we were ungodly, sinners, enemies.

Now the act by which we are said to be reconciled to God while ungodly, while sinners, and while enemies, was Christ's offering himself a sacrifice for us, which is, in the words above-mentioned, called his death. Christ died, Christ died for the ungodly, Christ died for us while sinners. Christ reconciled us to God by his death. And just as here Christ is said to die for us, so the Father is said to impute righteousness to us; to wit, as we are without works, as we are ungodly: "Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 5.) He worketh not, but is ungodly, when this gracious act of God, in imputing of the righteousness of Christ to him is extended, the which, when he shall believe, his faith is counted to him for righteousness. And why should we not have the benefit of the righteousness while we are ungodly, since it was completed for us while we were yet ungodly? Yea, we have the benefit of it: "For, when we were enemies, we were reconciled to God by the death of his Son." (Rom. v. 10.)

When I say, the benefit, I mean that benefit that we are capable of, and that is justification before God; for that a man may be capable of while he is himself ungodly, because this justice comes to him by the righteousness of another. True, was it to be his own righteousness by which he was to be justified, he should not, could not so be, as or while he is ungodly. But the righteousness is Christ's, and that imputed by God, not as a reward for work, or of debt, but freely by his grace, to the glory of it, and therefore may be done, and is

so, while the person concerned is without works, ungodly, and a sinner.

And he that denieth that we are capable of this benefit while we are sinners and ungodly, may with like reason deny that we are created beings. For that which is done for a man without him, may be done for him, not only at any time which they that do it shall appoint, but for him while in any condition in this world. While a man is a beggar, may not I make him worth ten thousand a year, if I can and will; yea, and yet he shall not know thereof in that moment that I make him so? yet the revenue of that estate shall really be his from the moment that I make him so, and he shall know it too at the rent-day.

This is the case; we are sinners and ungodly; there is a righteousness wrought out by Jesus Christ, the which God hath designed we shall be made righteous by; and by it, if he will impute it to us, we shall be righteous in his sight, even then when we are yet ungodly in ourselves; "for he justifies the ungodly."

Now, though it is irregular and blameworthy in man to justify the wicked, because he cannot for the wicked provide, and clothe him with a justifying righteousness, yet it is glorious and for ever worthy of praise for God to do it; because it is in his power not only to forgive, but to make a man righteous, even then when he is a sinner, and to justify him, as afore is proved, while he is ungodly.

But it may be yet objected, that though God has received satisfaction for sin, and so sufficient terms of reconciliation by the obedience and death of his Son, yet he imputeth it not unto us but upon condition of our becoming good.

Ans. This must not be admitted: for,

1. The Scripture saith not so; but that we are reconciled to God by the death of his Son, and justified too, and that while, or when we are sinners and ungodly.

2. If this objection carrieth the truth in it, then it follows, that the Holy Ghost, faith, and so all grace may be given to us, and we may have it dwelling in us, yea, acting in us, before we stand righteous in the judgment of the law before God; for nothing can make us stand just before God in the judgment of the law, but the obedience of the Son of God without us. And if the Holy Ghost, faith, and so consequently the habit of every grace, may be in us, acting in us, before Christ's righteousness be by God imputed to us, then we are not justified as sinners and ungodly, but as persons inherently holy and righteous before.

But I have over and over already showed you that this cannot be, therefore righteousness for justification must be imputed first. And here let me present the reader with two or three things.

(1.) That justification before God is one thing, and justification to the understanding and conscience is another. Now, I am treating of justification before God, not of it as to man's under-

standing and conscience, and I say, a man may be justified before God, even then when himself knoweth nothing thereof, (Isa. xl. 2. Matt. ix. 2;) and so when and while he hath not faith about it, but is ungodly.

(2.) There is a justification by faith, by faith's applying of that righteousness to the understanding and conscience, which God hath afore of his grace imputed for righteousness to the soul for justification in his sight. And this is that by which we, as to sense and feeling, have peace with God: "Being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) And these two the Apostle keepeth distinct, a little lower in this chapter; for after that he had said (over the tenth) that while "we were enemies we were reconciled to God by the death of his Son," he addeth, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (ver. 11.) Here you see that to be reconciled to God by the death of his Son, is one thing; and for us actually, for that I think he aimeth at, to receive by faith this reconciliation, is another. That is a thing over and above, and not only so, but we have received the atonement.

(3.) Men do not gather their justification from God's single act of imputing of righteousness, that we might stand clear in his sight from the curse and judgment of the law, but from the word, the which they neither see nor understand, till it is brought to their understanding by the light and glory of the Holy Ghost.

We are not, therefore, in the ministry of the word to pronounce any man justified, from a supposition that God has imputed righteousness to him, since that act is not known to us until the fruits that follow thereupon do break out before our eyes; to wit, the signs and effects of the Holy Ghost's indwelling in our souls. And then we may conclude it; that is, that such a one stands just before God, yet not for the sake of his inherent righteousness, nor yet for the fruits thereof, and so not for the sake of the act of faith, but for the sake of Jesus Christ his doing and suffering for us.

Nor will it avail to object, that if at first we stand just before God by his imputing of Christ's righteousness unto us, though faith be not in us to act, we may always stand justified so, and so what need of faith? For therefore are we justified, first, by the imputation of God, as we are ungodly, that thereby we might be made capable of receiving of the Holy Ghost and his graces in a way of righteousness and justice. Besides, God will have those that he shall justify by his grace through the redemption that is in Jesus Christ, to have the Holy Ghost, and so faith, that they may know and believe the things not only that shall be, but that already are, freely given to us of God. Now, says Paul, "we have received, not the spirit of the world, but the spirit which is of God; that

we might know the things that are freely given to us of God." (1 Cor. ii. 12.) To know, that is, to believe. It is given to you to believe, who believe according to the working of his mighty power, "and we have known and believed the love that God hath to us," preceding to our believing. (1 John iv. 16.) He then that is justified by God's imputation, shall believe by the power of the Holy Ghost; for that must come, and work faith, and strengthen the soul to act it, because imputed righteousness has gone before. He then that believeth shall be saved; for his believing is a sign, not a cause, of his being made righteous before God by imputation: and he that believeth not shall be damned, because his non-belief is a sign that he is not righteous, and a cause that his sins abide upon him.

And thus much for the Pharisee, and for his information; and now I come to that part of the text which remains, which part in special respecteth the Publican.

"And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

What this Publican was, I have showed you, both with respect to his nation, office, and disposition. Wherefore I shall not here trouble the reader, as to that, with a second rehearsal of things; we now, therefore, come to his repentance in the whole and in the parts of it; concerning which I shall take notice of several things, some more remote, and some more near to the matter and life of it.

But first, let us see how thwart and cross the Pharisee and the Publican did lie in the temple one to another, while they both were presenting of their prayers to God.

First. The Pharisee he goes in boldly, fears nothing, but trusteth in himself that his state is good, that God loves him, and that there was no doubt to be made but of his good speed in this his religious enterprise. But, alas! poor Publican, he sneaks, he leans, he is hardly able to crawl into the temple, and when he comes there, stands behind, aloof off, as one not worthy to approach the Divine presence.

Second. The Pharisee at his approach hath his mouth full of something, yea of many fine things, whereby he strokes himself over the head, and in effect calls himself, and that in his presence, one of God's white boys, that always kept close to his will, abode with him; or as the prodigal's brother said, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." (Luke xv. 29.) But, alas! poor Publican, thy guilt, as to these pleas, stops thy mouth; thou hast not one good thing to say of thyself, not one rag of righteousness; thy conversation tells thee so, thy conscience tells thee so; yea, and if thou shouldst now attempt to set a good face on it, and for thy credit say something after the Pharisee in way of

thine own commendations, yet here is God on the one side, the Pharisee on the other, together with thine own heart to give thee check, to rebuke thee, to condemn thee, and to lay thee even with the ground for thy insolency.

Third. The Pharisee in his approach to God wipes his fingers of the Publican's enormities, will not come nigh him, lest he should defile him with his beastly rags: "I am not as other men are, or even as this Publican." But the poor Publican, alas for him! his fingers are not clean, nor can he tell how to make them so; besides, he meekly and quietly puts up this reflection of the Pharisee upon him, and by silent behaviour justifies the severe sentence of that self-righteous man, concluding with him, that for his part, he is wretched, and miserable, and poor, and blind, and naked, and not worthy to come nigh, or to stand by, so good, so virtuous, so holy, and so deserving a man as our spangling Pharisee is.

Fourth. The Pharisee, as at feasts and synagogues, chose the chief and first place for his person and for his prayer, counting that the Publican was not meet, ought not to presume to let his stinking breath once come out of his polluted lips in the temple till he had made his holy prayer. And poor Publican, how dost thou hear and put up this with all other affronts, counting even as the Pharisee counted of thee, that thou wast but a dog in comparison of him, and therefore not fit to go before, but to come as in chains, behind, and forbear to present thy mournful and debtorous supplication to the holy God, till he had presented him with his, in his own conceit, brave, gay, and fine oration!

Fifth. The Pharisee, as he is numerous in his repeating of his good deeds, so is stiff in standing to them, bearing up himself, that he hath now sufficient foundation on which to bear up his soul against all the attempts of the law, the devil, sin, and hell. But, alas, poor Publican! thou standest naked; nay, worse than naked, for thou art clothed with filthy garments, thy sins cover thy face with shame: nor hast thou in, from, or of thyself, any defence from, or shelter against the attempts, assaults, and censures of thy ghostly enemies, but art now in thine own eyes, though in the temple, cast forth into the open field stark naked, to the loathing of thy person, as in the day that thou wast born, and there ready to be devoured or torn in pieces for thy transgressions against thy God.

What wilt thou do, Publican? What wilt thou do? Come, let's see; which way wilt thou begin to address thyself to God? Bethink thyself, man, hast thou anything to say? speak out, man, the Pharisee by this time has done, and received his sentence. Make an "O yes;" let all the world be silent; yea, let the angels of heaven come near and listen; for the Publican is come to have to do with God! Yea, is come from the receipt of custom into the temple to pray to him.

"And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner!" And is this thy way, poor Publican? O cunning sinner! O crafty Publican! thy wisdom has outdone the Pharisee, for it is better to apply ourselves to God's mercy, than to trust to ourselves that we are righteous. But that the Publican did hit the mark, yea, get nearer unto, and more into the heart of God and his Son than did the Pharisee, the sequel of the matter will make manifest.

Take notice, then, of this profound speech of the Publican; every word is heavier than the earth, and has more argument in it than have ten thousand pharisaical prayers. "God be merciful to me a sinner." Yea, the Son of God was so delighted with this prayer, that for the sake of it he, even as a limner, draweth out the Publican in his manner of standing, behaviour, gestures, &c., while he makes this prayer to God; wherefore we will take notice both of the one and of the other; for surely his gestures put lustre into his prayer and repentance.

His prayer you see is this, "God be merciful to me a sinner."

His gestures in his prayer were in general three.

First. He stood afar off.

Second. He would not lift up so much as his eyes to heaven.

Third. He smote upon his breast with his fist, saying, "God be merciful to me a sinner."

To begin first with his prayer. In his prayer we have two things to consider of. First. His confession: I am a sinner. Second. His imploring of help against this malady: "God be merciful to me a sinner."

In his confession divers things are to be taken notice of. As,

1. The fairness and simplicity of his confession. A sinner: I am a sinner; "God be merciful to me a sinner." This indeed he was, and this indeed confesses; and this, I say, he doth of godly simplicity. For, for a man to confess himself a sinner, it is to speak all against himself that can be spoken. And man, as degenerate, is too much an hypocrite, and too much a self-flatterer, thus to confess against himself, unless made simple and honest about the thing through the power of conviction upon his heart. And it is yet worth your noting, that he doth not say he was, or had been, but that at that time his state was such, to wit, a sinner. "God be merciful to me a sinner," or who am, and now stand before thee a sinner, or, in my sins.

Now, a little to show you what it is to be a sinner; for every one that sinneth may not in a proper sense be called a sinner. Saints, the sanctified in Christ Jesus, do often sin, but it is not proper to call them sinners. But here the Publican calls himself a sinner; and therefore, in effect, calls himself an evil tree, one that hath neither good nature,

nor that beareth good fruit: one whose body and soul is polluted, whose mind and conscience is defiled: one who hath "walked according to the course of this world, and after the spirit that now worketh in the children of disobedience;" they having their minds at enmity with or against God, and are taken captive by the devil at his will. A sinner, one whose trade hath been in and about sin and the works of Satan all his days.

Thus he waves all pleas, and shows of pleas, and stoops his neck immediately to the block. Though he was a base man, yet he might have had pleas; pleas, I say, as well as the Pharisee, though not so many, yet as good. He was of the stock of Abraham, a Jew, an Israelite of the Israelites, and so a privileged man in the things and religion of the Jews, else what doth he do in the temple? Yea, why did not the Pharisee, if he was a heathen, lay that to his charge while he stood before God? but the truth is, he could not; for the Publican was a Jew as well as the Pharisee, and consequently might, had he been so disposed, have pleaded that before God. But that he would not, he could not, for his conscience was under convictions, the awakenings of God were upon him; wherefore his privileges melt away like grease, and fly from him like the chaff of the summer threshing-floor, which the wind taketh up and scattereth as the dust; he therefore lets all privileges fall, and pleads only that he is a "sinner."

2. In this confession he judges and condemns himself. For, for a man to say, "I am a sinner," is as much as to say, I am contrary to the holiness of God, a transgressor of his law, and consequently an object of the curse, and an heir of hell. The Publican therefore goeth very far in this his confession, but this is not all; for, for a man to confess that he is a sinner, is in the

3. Third place, to confess that there is nothing in him done, or can be done by him, that should allure, or prevail with God to do anything for him. For a sinner cannot do good; no, nor work up his heart unto one good thought; no, though he should have heaven itself if he could, or was sure to burn in hell fire for ever and ever if he could not. For sin, where it is in possession and bears rule, as it doth in every one that we may properly call a sinner, there it hath the mastery of the man, hath bound up his senses in cords and chains, and made nothing so odious to the soul as are the things that be of the Spirit of God. Wherefore it is said of such, that they are enemies in their minds; that the carnal mind is enmity to God, and that wickedness proceedeth of the wicked; and that the Ethiopian may as well change his skin, or the leopard his spots, as they that are accustomed to do evil may learn to do well. (Eph. ii. Rom. viii. 1 Sam. xxiv. 13. Jer. xiii. 23.)

4. In this confession, he implicitly acknowledgeth that sin is the worst of things, forasmuch as it layeth the soul without the reach of all remedy that can be found under heaven. Nothing below,

or short of the mercy of God can deliver a poor soul from this fearful malady. This the Pharisee did not see. Doubtless he did conclude, that at some time or other he had sinned; but he never in all his life did arrive to a sight of what sin was. His knowledge of it was but false and counterfeit, as is manifest by his cure; to wit, his own righteousness. For take this for a truth undeniable, that he that thinks himself better before God because of his reformations, never yet had the true knowledge of his sin. But the poor Publican, he had it, he had it in truth, as is manifest, because it drives him to the only sovereign remedy. For indeed, the right knowledge of sin in the filth and guilt, and damning power thereof, makes a man to understand, that not anything but grace and mercy by Christ can secure him from the hellish ruins thereof.

Suppose a man sick of an apoplexy unto death, and should for his remedy make use only of those things that are good against the second ague, would not this demonstrate that this man was not sensible of the nature and danger of this disease? The same may be said of every sinner, that shall make use only of those means to justify him before God, that can hardly make him go for a good Christian before judicious men. But the poor Publican, he knew the nature of his disease, the danger of his disease; and knew also that nothing but mercy, infinite mercy could cure him thereof.

5. This confession of the Publican declareth that he himself was borne up now by an almighty, though invisible hand. For sin, when seen in its colours, and when appearing in its monstrous shape and hue, frighteth all mortals out of their wits away from God; and if he stops them not, also out of the world. This is manifest by Cain, Judas, Saul, and others, who could not stand up before God under the sense and appearance of their sin, but fly before him, one to one fruit of despair, and one to another. But now this Publican, though he apprehends his sin, and that himself was one that was a sinner, yet he beareth up, cometh into the temple, approaches the presence of an holy and sin-revenging God, stands before him, and confesses that he is that ugly man, that man that sin had defiled, and that had brought himself into the danger of damnation thereby.

This, therefore, was a mighty act of the Publican. He went against the voice of conscience, against sense and feeling, against the curse and condemning verdict of the law; he went, as I may say, upon hot burning coals to one, that to sin and sinners, as such, is not but consuming fire.

Now, then, did the Publican this of his own head, or from his own mind? No, verily, there was some supernatural power within that did secretly prompt him on, and strengthen him to this more noble venture. True, there is nothing more common among wicked men than to tick and toy, and play with this saying of the Publican, "God be merci-

ful to me a sinner;" not at all being sensible either what sin is, or of their need of mercy. And such sinners shall find their speed in the Publican's prayer far otherwise than the Publican sped himself; it will happen unto them much as it happened unto the vagabond Jews, exorcists, who took upon them to call over them that had evil spirits, the name of the Lord Jesus; that were beaten by that spirit, and made fly out of that house naked and wounded. (Acts xix. 13—16.) Poor sinner, dead sinner, thou wilt say the Publican's prayer, and make the Publican's confession, and say, "God be merciful to me a sinner." But hold; dost thou do it with the Publican's heart, sense, dread, and simplicity? If not, thou dost but abuse the Publican and his prayer, and thyself, and his God; and shalt find God rejecting of thee and thy prayers, saying, The Publican I know, his prayers and tears, and godly tears I know; but who or what art thou? and will send thee away naked and wounded. They are the hungry that he filleth with good things, but the rich and senseless he sends empty away.

For my part, I find it one of the hardest things that I can put my soul upon, even to come to God, when warmly sensible that I am a sinner, for a share in grace and mercy. Oh! methinks it seems to me as if the whole face of the heavens were set against me. Yea, the very thought of God strikes me through; I cannot bear up, I cannot stand before him, I cannot but with a thousand tears say, "God be merciful to me a sinner." (Ezra ix. 15.)

At another time, when my heart is more hard and stupid, and when his terror doth not make me afraid, then I can come before him and talk of my sins, and ask mercy at his hand, and scarce be sensible of sin or grace, or that indeed I am before God. But above all, they are the rare times, when I can go to God as the Publican, sensible of his glorious majesty, sensible of my misery, and bear up, and affectionately cry, "God be merciful to me a sinner."

But again, the Publican by his confession showeth a piece of the highest wisdom that a mortal man can show; because by so doing he engageth as well as imploreth the grace and mercy of God to save him. You see by the text he imploreth it; and now I will show you that he engageth it, and makes himself a sharer in it.

"He that hideth his sins shall not prosper: but he that confesseth and forsaketh them shall find mercy." (Prov. xxviii. 13.) And again, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.)

First; in the promise of pardon he shall find mercy; he shall have his sins forgiven. As also Solomon prays, that God will forgive them that know their own sore, and they are indeed such as are sensible of the plague of their own heart. (2 Chron. vi. 29, 30. 1 Kings viii. 37, 38.) And the reason is, because the sinner is now driven to

the farthest point; for confession is the farthest point, and the utmost bound unto which God has appointed the Publican to go, with reference to his work. As it is said of Saul to David, when he was about to give him Michal his daughter to wife, "The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies." (1 Sam. xviii. 25.)

So says God in this matter, I desire no sacrifices, nor legal righteousness to make thee acceptable to me; only acknowledge and confess thine iniquity that thou hast transgressed against me. (Jer. iii. 12, 13.) And though this by some may be thought to be a very easy way to come at, and partake of, the mercy of God; yet let the sensible sinner try it, and he shall find it one of the hardest things in the world. And there are two things to which man is prone, that makes confession hard.

I. There is a great incidency in us to be partial, and not thorough and plain in our confessions. We are apt to make half confessions; to confess some, and hide some; or else to make feigned confessions, flattering both ourselves and also God, while we make confession unto him; or else to confess sin as our own fancies apprehend, and not as the word describes them. These things we are very incident to. Men can confess little sins, while they hide great ones. Men can feign themselves sorry for sin, when they are not, or else in their confessions forget to judge of sin by the word. Hence it is said, They turned to God, not with their whole heart, but as it were feignedly. They spake not aright, saying, What have I done? They flatter him with their lips, and lie unto him with their tongues, and do their wickedness in the dark, and sin against him with a high hand, and then come to him and cover the altar with their tears. These things, therefore, demonstrate the difficulty of sincere confession of sin; and that to do it as it should is no such easy thing.

To right confession of sin several things must go. As,

I. There must be found conviction for sin upon the spirit: for before a man shall be convinced of the nature, aggravation, and evil of sin, how shall he make godly confession of it? Now to convince the soul of sin, the law must be set home upon the conscience by the Spirit of God; "For by the law is the knowledge of sin." (Rom. iii. 20.) And again, "I had not known sin except the law had said, Thou shalt not covet." (Rom. vii. 7.) This law, now, when it effectually ministereth conviction of sin to the conscience, doth it by putting^d of life, and strength, and terror into sin. By its working on the conscience, it makes sin revive, "and the strength of sin is the law." (1 Cor. xv. 56.) It also increaseth and multiplieth sin, both by the revelation of God's anger against the soul, and also by mustering up, and calling to view sins committed, and forgotten time out of mind. Sin seen in the glass of the law is a terrible thing; no

man can behold it and live. "When the commandment came, sin revived, and I died;" when it came from God to my conscience, as managed by an Almighty arm, "then it slew me." And now is the time to confess sin, because now a soul knows what it is, and sees what it is, both in the nature and consequence of it.

2. To right confession of sin there must be sound knowledge of God, especially as to his justice, holiness, righteousness and purity; wherefore the Publican here begins his confession by calling upon, or by the acknowledgment of his majesty: "God be merciful to me a sinner." As if he should say, God, O God, O great God, O sin-revenging God, I have sinned against thee, I have broken thy law, I have opposed thy holiness, thy justice, thy law, and thy righteous will. O consuming fire, (for our God is a consuming fire,) I have justly provoked thee to wrath, and to take vengeance of me for my transgressions! But, alas! how few that make confession of sin have right apprehension of God, unto whom confession of sin doth belong! Alas, 'tis easy for men to entertain such apprehensions of God as shall please their own humours, and as will admit them without dying to bear up under their sense of sin, and that shall make their confession rather facile and fantastical, than solid and heart-breaking. The sight and knowledge of the great God is to the sinful man the most dreadful thing in the world; and is that which makes confession of sin so rare and wonderful a thing. Most men confess their sins behind God's back, but few to his face; and you know there is oft-times a vast difference in one thus doing among men.

3. To right confession of sin, there must be a deep conviction of the certainty and terribleness of the day of judgment. This John the Baptist inserts, where he insinuates, that the Pharisees' want of sense of, and the true confession of sin, was because they had not been warned, or had not taken the alarm, to flee from the wrath to come. What dread, terror, or frightful apprehension can there be put into a revelation of sin, where there is no sense of a day of judgment, and of our giving there unto God an account for it? (Matt. iii. 7. Luke iii. 7.)

I say, therefore, to right confession of sin there must be,

(1.) A deep conviction of the certainty of the day of judgment; namely, that such a day is coming, that such a day shall be. This the Apostle insinuates, where he saith, "God commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts xvii. 30, 31.)

This will give sense of what the soul must expect at that day for sin, and so will drive to an hearty acknowledgment of it, and to strong cries for

deliverance from it. For thus will the soul argue that expecteth the judgment day, and that believes that he must count for all there. Oh my heart! it is in vain now to dissemble, or to hide, or to lessen transgressions; for there is a judgment to come, a day in which God will judge "the secrets of men by his Son," and at that day he will bring to light "the hidden things of darkness, and will make manifest the counsels of the heart." If it must be so then, to what boot will it be now to seek to dissemble, or to lessen in this matter? (1 Cor. iv. 5.) This also is in the Old Testament urged as an argument to cause youth, and persons of all sizes to recall themselves to sobriety, and so to confession of their sin to God; where the Holy Ghost saith ironically, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (Eccl. xi. 9.) So again, "God shall bring every work into judgment, with every secret thing, whether good, or whether evil." (Eccl. xii. 14.)

The certainty of this, I say, must go to the producing of a sincere confession of sin, and this is intimated by the Publican, who, with his confession, addeth a hearty crave of mercy, "God be merciful to me a sinner." As who should say, if thou art not merciful to me, by thy judgment when thou comest I shall be swallowed up; without thy mercy I shall not stand, but fall by the judgment which thou hast appointed.

(2.) As there must be, for the producing of sincere confession of sin, a deep conviction of the certainty, so there must also be of the terribleness of the day of judgment. Wherefore as the Apostle makes use of the first, so of this, to put men upon repentance, an ingredient of which is sincere confession of sin. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." (2 Cor. v. 10, 11.) The terror of the Lord, as we see here, he makes use of that to persuade men to come by confession of sin, and repentance, to God for mercy.

And I am persuaded, that it will be found a truth one day, that one reason that this day doth so swarm with wanton professors, is, because they have not begun at sound conviction for, nor gone to God at first with sincere confession of sin. And one cause of that has been, for that they did never seriously fall in with, nor yet in heart sink under, either the certainty or terribleness of the day of judgment.

Oh, the terrors of the Lord! the amazing face that will be put upon all things before the tribunal of God. Yea, the terror that will then be read in the face of God, of Christ, of saints and angels, against the ungodly; whoso believes and under-

stands it, cannot live without confession of sin to God, and coming to him for mercy.

Mountains! mountains, fall upon us, and cover us! will then the cry of the ungodly be, and "hide us from the face of Him that sits upon the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?" This terror is also signified where it is said, "And I saw a great white throne, and him that sat on it, from whose face the (very) earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx.) Here is terror, and this terror is revealed afore-hand in the word of the truth of God, that sinners might hear and read and consider it, and so come and confess and implore God's mercy.

The terror of the Lord, how will it appear, when he "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ!" (2 Thess. i. 7—9.)

The terror of the Lord, how will it appear, when his wrath shall burn and flame out like an oven, or a fiery furnace before him, while the wicked stand in his sight! (Matt. xiii. 50.)

The terror of the Lord, how will it appear, while the angels at his commandment shall gather the wicked in bundles to burn them! "As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. xiii. 40—42.) Who can conceive of this terror to its full with his mind? Wherefore much more unable are men to express it with tongue or pen; yet the truly penitent and sin-confessing Publican hath apprehension so far thereof, by the word of the testimony, that it driveth him to God with a confession of sin, for an interest in God's mercy. But,

4. To right and sincere confession of sin, there must be a good conviction of a probability of mercy. This also is intimated by the Publican in his confession; "God," saith he, "be merciful to me a sinner." He had some glimmerings of mercy, some conviction of a probability of mercy,

or that he might obtain mercy for his pardon, if he went, and with unfeigned lips did confess his sins to God.

Despair of mercy shuts up the mouth, makes the heart hard, and drives a man away from God; as is manifest in the case of Adam and the fallen angels. But the least intimation of mercy, if the heart can but touch, feel, taste, or have the least probability of it, that will open the mouth, tend to soften the heart, and to make a very Publican come up to God into the temple and say, "God be merciful to me a sinner."

There must, then, be this holy mixture of things in the heart of a truly confessing Publican. There must be sound sense of sin, sound knowledge of God, deep conviction of the certainty and terribleness of the day of judgment, as also of the probability of obtaining mercy.

But to come to that which remains; I told you that there were two things that did make unfeigned confession hard. The first I have touched upon.

II. And now the second follows: And that is, some private, close leaning to some piece or parcel of goodness, that a man shall conceit that he hath done before, or is doing now, or that he purposeth in his deceitful heart that he will do one of these days, with which he hopes to prevail with God for the pardon of his sins. This man, to be sure, knows not sin in the nature and evil of it, only he has some false apprehensions about it. For where the right knowledge of sin is in the heart, that man sees so much evil in the least transgression as that it would, even any one sin, break the backs of all the angels of heaven, should the great God but impute it to them. And he that sees this is far enough off from thinking of doing to mitigate, or assuage the rigour of the law, or to make pardonable his own transgressions thereby. But he that sees not this, cannot confess his transgressions aright; for the confession consisteth in the general, in a man's taking to himself his transgressions, and standing in them, with the acknowledgement of them to be his, and that he cannot stir from under them, nor do anything to make amends for them, or to palliate the rigour of justice against the soul. And this the Publican did when he cried, "God be merciful to me a sinner."

He made his sins his own, he took them to him, he stood before God in them, accounting that he was surely undone for ever if God did not extend forgiveness unto him. And this is to do as the prophet Jeremy bids; to wit, "only to acknowledge our iniquities," to acknowledge them, and to stand in them, at the terrible bar of God's justice, until mercy takes them out of the way; not shifting our shoulders or conscience of them, by doing, or promising to do, either this or that good work: only acknowledge, acknowledge only. And the reason of this kind of confession is,

1. Because this carrieth in it the true nature of confession; to confess, and to abide under the crimes confessed, without shifts and evasions, is the only real simple way of confessions. "I said, I would confess my transgressions unto the Lord;" and what then? "and thou forgavest the iniquity of my sin." (Ps. xxxii. 5.) Mark, nothing comes in betwixt confession and forgiveness of sin, nothing of works of righteousness, nothing of legal amendments, nothing but an outcry for mercy; and that act is so far off from lessening the offence, that it greatly heighteneth and aggravates it. That is the first reason.

2. A second reason is, because God doth expect that the penitent confessors should, for the time that his wisdom shall think meet, not only confess, but bear their shame upon them; yea, saith God, "Be thou confounded, and bear thine own shame." Yea, ere ever, or at best, when God takes away thine iniquity thou shalt be confounded, and never open thy mouth more because of thy shame. (Ezek. xvi. 52, 63.) We count it convenient that men, when their crimes and transgressions are to be manifested, that they be set in some open place, with a paper, wherein their transgressions are inserted, pinned upon their back or their forehead, that they may not only confess, but bear their own shame. And, at the penitential confession of sinners, God has something of this kind to do; if not before men, yet before angels, that they may behold, and be affected, and rejoice when they shall see, after the revelation of sin, the sinner taken into the favour and abundant mercy of God. (Luke xv.)

3. A third reason is, for that God will, in the forgiveness of sin, magnify the riches of his mercy; but this cannot be if God shall suffer, or accept of such confession of sin, as is yet intermixed with those things that will darken the heinousness of the offence, and that will be darkened either by a partial, feigned, or overly confession; or by a joining with the confession any of the sinner's pretended good deeds.

That God in the salvation, and so in the confession of the sinner, designs the magnifying of his mercy, is apparent enough from the whole current of Scripture, and that any of the things now mentioned will, if suffered to be done, darken and eclipse this thing, is evident to reason itself.

Suppose a man stand indicted for treason, yet shall so order the matter, that it shall ring in the country that his offences are but petty crimes; though the king shall forgive this man, much glory shall not thereby redound to the riches and greatness of his mercy. But let all things lie naked, let nothing lie hid or covered, let sin be seen, shown and confessed, as it is with and in the sinner himself, and then there will be in his forgiveness a magnifying of mercy.

4. A fourth reason is, for that else God cannot be justified in his sayings, nor overcome when he is judged. (Ps. li. Rom. iii.) God's word hath told

us what sin is, both as to its nature and evil effects. God's word hath told us, that the best of our righteousnesses are no better than filthy rags. God's word has also told us, that sin is forgiven us freely by grace, and not for the sake of our amendments: and all this God will have shown not only in the acts of his mercy towards, but even in the humiliations and confessions of the penitent: for God will have his mercy begin to be displayed even there where the sinner hath taken his first step toward him: "That as sin hath reigned unto death, even so might grace reign through our righteousness unto eternal life by Jesus Christ our Lord." (Rom. v. 21.)

5. A fifth reason is, because God would have by the Publican's conversion others affected with the displays and discoveries of wonderful grace; but to cloud and cover it with lessening of sin, and the sinful righteousness of man, is not the way to do this. Wherefore the sinner's confession must be such as is full, nor must anything of his to lessen sin come in betwixt confession and mercy; and this is the way to affect others, as bad as Publicans and sinners, and to make them come in to God for mercy.

For what will such say when sin begins to appear to the conscience, and when the law shall follow it with a voice of words, each one like a clap of thunder? I say, what will such say when they shall read that the Publican did only acknowledge his iniquity, and found grace and favour at the hand of God, but that God is infinitely merciful; merciful indeed, and that to those, or to such as do in truth stand in need of mercy? Also that he showeth mercy of his own good pleasure, nothing moving him thereto but the bounty of his own goodness, and the misery of his creature.

I say, this is the way to make others be affected with mercy; as he saith by the apostle Paul, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus." (Eph. ii. 4—7.) You may also see that 1 Tim. i. 15, 16.

6. Another reason of this is, because this is the way to heighten the comfort and consolation of the soul; and that both here and hereafter. What tendeth more to this, than for sinners to see, and with guilt and amazement to confess what sin is, and so to have pardon extended from God to the sinner as such? This fills the heart; this ravishes the soul; all this puts a whole heaven of joy into every one of the thoughts of salvation from sin, and deliverance from wrath to come. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and

sorrow and sighing shall flee away." (Isa. xxxv. 10.) Indeed, the belief of this makes joy and gladness endless; I say, it will make it begin here, and make that it shall never have consummation in heaven.

7. Besides, it layeth upon the soul the greatest obligations to holiness. What like the apprehension of free forgiveness, and that apprehension must come in through a sight of the greatness of sin, and of my inability to do anything towards satisfaction, to engage the heart of a rebel and traitor to love his prince, and to submit to his laws?

When Elisha had taken the Syrians captives, some were for using severities towards them; but he said, "Set bread and water before them, that they may eat and drink, and go to their master;" and they did so. And what follows? "So the bands of Syria came no more into the land of Israel." He conquered their malice with his compassion. And it is the love of Christ that constraineth to live to him. (2 Kings vi. 22, 23. 2 Cor. v. 14.)

Many other things might possibly be urged, but at present let these be sufficient.

The second thing that we made mention of in the Publican's prayer was, an imploring of help against this malady; "God be merciful to me a sinner." In which petition I shall take notice of several things.

I. That a man's help against sins doth not so absolutely lie in his personal conquest as in the pardon of them. I suppose a conquest, though there can indeed by man be none, so long as he liveth in this world; I mean, a complete conquest and annihilation of sin.

The Publican, and so every graciously awakened sinner, is doubtless for the subduing of sin; but yet he looketh that the chief help against it doth lie in the pardon of it. Suppose a man should stab his neighbour with his knife, and afterwards burn his knife to nothing in the fire, would this give him help against his murder? No verily, notwithstanding this, his neck is obnoxious to the halter, yea, and his soul to hell fire. But a pardon gives him absolute help: "It is God that justifies; who shall condemn?" (Rom. viii.) Suppose a man should live many days in rebellion against God, and after that leave off to live any longer so rebelliously, would this help him against the guilt which he contracted before? No verily, without remission there is no help, but the rebel is undone. Wherefore the first blessedness, yea, and that without which all other things cannot make one blessed, it lies in pardon. "Blessed is he whose transgression is forgiven, whose sin is covered." (Ps. xxxii. 1.) "Blessed is the man to whom the Lord will not impute sin." (Rom. iv. 8.)

Suppose a man greatly sanctified and made holy; I say, suppose it; yet if the sins before committed by him be not pardoned, he cannot be a blessed man.

Yet, again; Suppose a man should be caught up to heaven, not having his sins pardoned, heaven

itself cannot make him a blessed man. I suppose these things, not that they can be, to illustrate my matter. There can be no blessedness upon any man who yet remaineth unforgiven. You see therefore here, that there was much of the wisdom of the Holy Ghost in this prayer of the Publican. He was directed the right, the only, the next way to shelter, where blessedness begins, even to mercy for the pardon of his sins. Alas! What would it advantage a traitor to be taken up into the king's coach, to be clothed with the king's royal robe, to have put upon his finger the king's gold ring, and to be made to wear, for the present, a chain of gold about his neck, if after all this the king should say unto him, But I will not pardon thy rebellion; thou shalt die for thy treason? Pardon, then, to him that loves life, is chiefest, is better, and more to be preferred and sought after than all other things; yea, it is the highest point of wisdom in any sinner to seek after that first.

This, therefore, confuteth the blindness of some, and the hypocrisy of others. Some are so silly and so blind as quite to forget and look over the pardon of sin, and to lay their happiness in some external amendments; when, alas, poor wretches as they are, they abide still under the wrath of God! Or if they be not quite so foolish as utterly to forget the forgiveness of sin, yet they think of it but in the second place; they are for setting of sanctification before justification, and so seek to confound the order of God; and that which is worse unto them, they by so doing do what they can to keep themselves indeed from being sharers in that great blessing of forgiveness of sins by grace.

But the Publican here was guided by the wisdom of heaven. He comes into the temple, he confesseth himself a sinner, and forthwith, without any delay, before he removeth his foot from where he stands, craves help of pardon; for he knew that all other things, if yet he remained as involved in guilt, would not help him against that damnation that belonged to a vile and unforgiven sinner.

This also confuteth the hypocrites, such as is our Pharisee here in the text, that glory in nothing more, or so much, as that they are "not as other men—unjust, adulterers, extortioners, or even as this Publican;" for these men have missed of the beginning of good, which is the forgiveness of sin; and if they have missed of the first, of the beginning, good, they shall never, as so standing, receive the second, or the third. Justification, sanctification, glorification, they are the three things, but the order of God must not be perverted. Justification must be first, because that comes to man while he is ungodly and a sinner.

Justification cannot be where God has not passed a pardon. A pardon, then, is the first thing to be looked after by the sinner; this the Pharisee did not, therefore he went down to his house unjustified; he set the stumbling-block of his iniquity before his face when he went to inquire of the

Lord; and as he neglected, slighted, scorned, because he thought that he had no need of pardon, therefore it was given to the poor, needy, and miserable Publican, and he went away with the blessing of it.

Publicans, since this is so weighty a point, let me exhort you that you do not forget this prayer of your wise and elder brother, to wit, the Publican, that went up into the temple to pray. I say, forget it not, neither suffer any vain-glorious or self-conceited hypocrite to beat you with arguments or to allure you with their silly and deceitful tongues from this most wholesome doctrine. Remember that you are sinners of, equal to, or as abominable as are, the Publicans, wherefore do you, as you have him for your pattern, go to God, and to him confess in all simple, honest, and self-abasing-wise, your great, numerous, and abominable sins; and be sure that in the very next place you forget not to ask for pardon, saying, "God be merciful to me a sinner." And remember that heaven itself cannot help you against, nor keep you from, the damnation and misery that comes by sin, if it was possible you should go thither, if you miss of pardon and forgiveness.

II. As the Publican imploreth help, so withal he closely approveth, notwithstanding, of the sentence of the law that was gone out against him. This is manifest, for that he saith to God, "be merciful to me;" and also in that he concludes himself "a sinner." I say, he justifieth, he approveth of the sentence of the law that was gone out against him, and by which he now stood condemned in his own conscience before the tribunal of God's justice. He saith not as the hypocrite, "Because I am innocent, surely his anger shall turn from me," (Jer. ii. 35;) or, "What have we spoken so much against thee?" (Mal. iii. 13.) No, he is none of these murmurers or complainers, but fairly falls before the law, witnesses, judge and jury, and consenteth to the verdict, sentence, and testimony of each of them.

To illustrate this a little: suppose a malefactor should be arraigned before a judge, and that after the witnesses, jury, and judge have all condemned him to death for his fact, the judge again should ask him what he can say for himself why sentence of death should not pass upon him? Now if he saith nothing but "Good, my lord, mercy;" he in sum confesseth the indictment, justifieth the witnesses, approveth of the verdict of the jury, and consenteth to the judgment of the judge.

The Publican, therefore, in crying mercy, justifieth the sentence of the law that was gone out against his sins; he wrangleth not with the law, saying, that was too severe, though many men do thus, saying, God forbid, for then woe be to us. He wrangleth not with the witness, which was his own conscience, though some will buffet, smite, and stop its mouth, or command it to be silent. He wrangleth not with the jury, which was the prophets and apostles, though some men cannot

abide to hear all that they say. He wrangleth not with the judge, nor showeth himself irreverently before him, but in all humble wise, with all manner of gestures that could bespeak him acquiescing with the sentence, he flieth to mercy for relief.

Nor is this alone the way of the Publican; but of other godly men before his time. When David was condemned, he justified the sentence, and the judge out of whose mouth it proceeded, and so fled for succour to the mercy of God. (Ps. li.) When Shemaiah the prophet pronounced God's judgments against the princes of Judah for their sin, they said, "The Lord is righteous." (2 Chron. xii. 6.) When the church in the Lamentations had reckoned up several of her grievous afflictions, wherewith she had been chastised of her God, she, instead of complaining, doth justify the Lord, and approve of the sentence that was passed upon her, saying, "The Lord is righteous; for I have rebelled against his commandment." (Lam. i. 18.) So Daniel, after he had enumerated the evils that befel the church in his day, addeth, "Therefore hath the Lord brought it upon us; for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice." (Dan. ix. 14.)

I know that all these do justify the judgment of God that was gone out against them, as the Publican did the sentence wherewith he was condemned. And I say, that unless a man doth come hither, his confession and cry for mercy is not right, and so according to the Scripture, reason, and nature of things as they ought to be; for he that has any other plea, why doth he cry God, Mercy! Surely not because he concludes that what is done is done justly and righteously against him, but because he is overruled by spite, prejudice, tyranny, or the like.

But this is not the case with our Publican. He has transgressed a law that is holy, just, and good: the witness that accuseth him of this is God and his conscience; he is also cast by the verdict of holy men of God; and all this he knows, and implicitly confesses, even in that he directs his prayer unto his judge for pardon. And it is one of the excellentest sights in the world to see, or understand a sinner thus honestly receiving the sentence of the law that is gone out against him; to see and hear a Publican thus to justify God. And this God will have done for these reasons:

1. That it might be conspicuous to all that the Publican has need of mercy. This is for the glory of the justice of God, because it vindicates it in its goings out against the Publican. God loveth to do things in justice and righteousness when he goeth out against men, though it be but such a going out against them as only tendeth to their conviction and conversion. When he dealt with our father Abraham in this matter, he called him to his foot, as here he doth the Publican. And, sinner, if ever God counts thee worthy to inherit the throne of glory, he will bring thee hither. But,

2. The Publican, by the power of conviction, stoops to and falleth under the righteous sentence gone forth against him, that it might be also manifest that what afterward he shall receive is of the mere grace and sovereign goodness of God. And indeed there is no way that doth more naturally tend to make this manifest than this. For thus; there is a man proceeded against for life, by the law, and the sentence of death is in conclusion most justly and righteously passed upon him by the judge. Suppose now that after this, this man lives, and is exalted to honour, enjoys great things, and is put into place of trust and power, and that by him that he has offended, even by him that did pass the sentence upon him. What will all say, or what will they conclude, even upon the very first hearing of this story? Will they not say, Well, whoever he was that found himself wrapped up in this strange providence, must thank the mercy of a gracious prince; for all these things bespeak grace and favour. But,

3. As the Publican falleth willingly under the sentence, and justifieth the passing of it upon him; so by his flying to mercy for help, he declareth to all that he cannot deliver himself: he putteth help away from himself, or saith, It is not in me.

This, I say, is another thing included in this prayer, and it is a thing distinct from that but now we have been speaking to. For it is possible for a man to justify and fall under the sentence of the judge, and yet retain that with himself that will certainly deliver him from that sentence when it has done its worst. Many have held up their hand, and cried guilty at the bar, and yet have fetched themselves off well enough for all that; but then they have not pleaded mercy, for he that doth so, puts his life altogether into the hands of another; but privilege, or good deeds either done or to be done by them. But the Publican in the text puts all out of his own hand; and in effect saith to that God before whom he went up into the temple to pray; Lord, I stand here condemned at the bar of thy justice, and that worthily, for the sentence is good, and hath in righteousness gone out against me; nor can I deliver myself; I heartily and freely confess I cannot; wherefore I betake myself only to thy mercy, and do pray thee to forgive the transgressions of me a sinner. Oh how few be there of such kind of Publicans! I mean, of Publicans thus made sensible, that come unto God for mercy.

Mercy with most is rather a compliment, I mean, while they plead it with God, than a matter of absolute necessity; they have not awfully, and in judgment and conscience fallen under the sentence, nor put themselves out of all plea but the plea of mercy. Indeed, thus to do, is the effect of the proof of the vanity and emptiness of all experiments made use of before.

Now there is a two-fold proof of experiments: the one is, the result of practice; the other is, the result of faith.

The woman with her bloody issue made her proof by practice, when she had spent all that she had upon physicians and was nothing bettered, but rather grew worse. (Mark v. 26.) But our Publican here proves the emptiness and vanity of all other helps, by one cast of faith upon the contents of the Bible, and by another look upon his present state of condemnation; wherefore he presently, without any more ado, condemneth all other helps, ways, modes, or means of deliverance, and betakes himself only to the mercy of God, saying, "God be merciful to me a sinner."

And herein he showeth wonderful wisdom. For,

(1.) By this, he thrusts himself under the shelter and blessing of the promise: and I am sure it is better and safer to do so, than to rely upon the best of excellences that this world can afford. (Hos. xiv. 1—4.)

(2.) He takes the ready way to please God; for God takes more delight in showing of mercy than in any thing that we can do. (Hos. vi. 6. Matt. ix. 13; xii. 7.) Yea, and that also is the man that pleaseth him, even he that hopes in his mercy. (Ps. cxlvii. 11.) The Publican, therefore, whatever the Pharisee might think, stood all this while upon sure ground, and had by far the start of him for heaven. Alas! his dull head could look no further than to the conceit of the pitiful beauty and splendour of his own stinking righteousness. Nor durst he leave that to trust wholly to the mercy of God; but the Publican comes out, though in his sins, yet like an awakened, enlightened, resolved man, and first abases himself, then gives God the glory of his justice, and after that the glory of his mercy, by saying, "God be merciful to me a sinner;" and thus in the ears of the angels he did ring the changes of heaven. Again,

(3.) The Publican, in his thus putting himself upon mercy, showeth, that in his opinion there is more virtue in mercy to save, than there is in the law and sin to condemn. And although this is not counted a great matter to do while men are far from the law, and while their conscience is asleep within them; yet when the law comes near, and conscience is awake, whose tries it will find it a laboursome work. Cain could not do thus, for his heart; no, nor Saul; nor Judas neither. This is another kind of thing than most men think it to be, or shall find it, whenever they shall behold God's angry face, and when they shall hear the words of his law.

However, our Publican did it, and ventured his body, soul, and future condition for ever in this bottom, with other the saints and servants of God, leaving of the world to swim over the sea of God's wrath if they will, in their weak and simple vessels of bullrushes, or to lean upon their cobweb-hold, when he shall arise to the judgment that he hath appointed.

In the mean time pray God awaken us, as he did the Publican; pray God enlighten us, as he did the Publican; grant us boldness to come

to him as the Publican did; and also in that trembling spirit as he did, when he cried in the temple before him, "God be merciful to me a sinner."

Thus having in brief passed over his prayer, we come in the next place to his gestures; for in my judgment the right understanding of them will give us yet more conviction of the Publican's sense and awakening of spirit under this present action of his.

And I have observed many a poor wretch that has readily had recourse to the Publican's prayer, that never knew what the Publican's gestures, in the presence of God, while in prayer before him, did mean. Nor must any man be admitted to think, that those gestures of his were in custom, and a formality among the Jews in those days; for it is evident enough by the carriage of the Pharisee that it was below them and their mode, when they came into the temple, or when they prayed any where else; and they in those days were counted for the best of men, and men too in religious matters they were to imitate and take their examples at the hands of the best, not at the hands of the worst.

The Publican's gestures, then, were properly his own, caused by the guilt of sin, and by that dread of the majesty of God that was upon his spirit. And a comely posture it was, else Christ Jesus, the Son of God, would never have taken that particular notice thereof as he did, nor have smiled upon it so much as to take it, and distinctly repeat it, as that which made his prayer the more weighty, and the more also to be taken notice of. Yea, in mine opinion, the Lord Jesus has committed it to record, for that he liked it, and for that it shall pass for some kind of touchstone of prayer, that is made in good sense of sin, and of God, and of need of his goodness and mercy. For verily, all these postures signify sense, sight of a lost condition, and a heart in good earnest for mercy.

I know that they may be counterfeited, and Christ Jesus knows who doth so too; but that will not hinder, or make weak or invalid what hath already been spoken about it. But to forbear to make a further prologue, and to come to the handling of particulars.

"And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast."

Three things, as I told you already, we may perceive in these words, by which his Publican posture or gestures are set forth.

First. He stands afar off. Second. He would not lift up so much as his eyes to heaven. Third. He smote upon his breast.

First. For the first of these, "He stood afar off." "And the Publican standing afar off." This is, I say, the first thing, the first posture of his with which we are acquainted, and it informeth us of several things.

1. That he came not with senselessness of the

majesty of God when he came to pray, as the Pharisee did, and as sinners commonly do. For this standing back, or afar off, declares that the majesty of God had an awful stroke upon his spirit. He saw whither, to whom, and for what he was now approaching the temple. It is said in that 20th of Exodus, that when the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking—and all these were signs of God's terrible presence and dreadful majesty—they removed themselves, "and stood afar off." (Exod. xx. 18.) This behaviour, therefore, of the Publican did well become his present action, especially since, in his own eyes, he was yet an unforgiven sinner. Alas! what is God's majesty to a sinful man but a consuming fire? And what is a sinful man in himself, or in his approach to God, but as stubble fully dry?

How, then, could the Publican do otherwise than what he did, than stand afar off, if he either thought of God or himself? Indeed, the people afore-named, before they saw God in his terrible majesty, could scarce be kept off from the mount with words and bounds, as it is now the case of many. Their blindness gives them boldness; their rudeness gives them confidence; but when they shall see what the Publican saw, and felt, and understood as he, they will pray, and stand afar off, even as these people did. They removed and stood afar off, and then fell to praying of Moses that this dreadful sight and sound might be taken from them. And what if I should say, he stood afar off for fear of a blow, though he came for mercy, as it is said of them, they stood "afar off for the fear of her torment." (Rev. xviii. 10.)

I know what it is to go to God for mercy, and what it is to stand all that while in my spirit through fear afar off, being possessed with this, Will not God now smite me at once to the ground for my sins? David thought something when he said as he prayed, "Cast me not away from thy presence, and take not thy Holy Spirit from me." (Ps. li. 11.)

There is none knows, but those that have them, what turns and returns, what coming on and going off there is in the spirit of a man that indeed is awakened, and that stands awakened before the glorious Majesty in prayer. The prodigal also made his prayer to his father intentionally, while he was yet a great way off. And so did the lepers too; "And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lift up their voices and said, Jesus, Master, have mercy on us." (Luke xvii. 12, 13.)

See here, it has been the custom of praying men to keep their distance, and not to be rudely bold in rushing into the presence of the holy and heavenly Majesty, especially if they have been sensible of their own vileness and sins, as the prodigal, the lepers, and our Publican was. Yea, Peter himself, when upon a time he perceived more than

commonly he did of the majesty of Jesus his Lord, what doth he do? "When Simon Peter saw it," says the text, "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." (Luke v. 8.) Oh! when men see God and themselves, it fills them with holy fear of the greatness of the majesty of God, as well as with love to, and desire after his mercy.

Besides, by his standing afar off, it might be to intimate that he now had in mind, and with great weight upon his conscience, the infinite distance that was betwixt God and him. Men should know that, and tremble in the thoughts of it, when they are about to approach the omnipotent presence.

What is poor sorry man, poor dust and ashes, that he should crowd it up, and go jostlingly in the presence of the great God? specially since it is apparent, that, besides the disproportion that is betwixt God and him, he is a filthy, leprous, polluted, nasty, stinking, sinful bit of carrion. Esther, when she went to supplicate the king her husband for her people, made neither use of her beauty, nor relation, nor other privileges of which she might have had temptation to make use, especially at such a time, and in such exigencies as then did compass her about. But I say, she made not use of them to thrust herself into his presence, but knew, and kept her distance, standing in the inward court of his palace, until he held out the golden sceptre to her; then "Esther drew near, and touched the top of the sceptre." (Esth. v. 2.)

Men, also, when they come into the presence of God should know their distance; yea, and show that they know it too, by such gestures and carriage and behaviours that are seemly. A remarkable saying is that of Solomon: "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil." And as they should keep their foot, so also he adds: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few." (Eccles. v. 1, 2.)

Three things the Holy Ghost exhorteth to in this text.

The one is, that we look to our feet, and not be forward to crowd into God's presence.

Another is, that we should also look well to our tongues, that they be not rash in uttering anything before God.

And the third is, because of the infinite distance that is betwixt God and us, which is intimated by those words, "for God is in heaven, and thou upon earth."

The Publican therefore showed great wisdom, holy shame, and humility, in this brave gesture of his, namely, in his standing afar off, when he went up into the temple to pray. But this is not all.

2. The Publican, in standing afar off, left room for an advocate, an high priest, a day's-man to

come betwixt, to make peace between God and this poor creature. Moses, the great mediator of the Old Testament, was to go nigher to God than the rest of the elders, or, of the people, were. (Exod. xx. 21.) Yea, the rest of the people were expressly commanded to worship, standing afar off. (Exod. xix. 21.) No man of the sons of Aaron that hath a blemish was to come nigh. "No man that hath a blemish of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire: he shall not come nigh to offer the bread of his God." (Lev. xxi. 21.)

The Publican durst not be his own mediator; he knew he had a blemish, and was infirm, and therefore he stands back; for he knew that it was none of him that his God had chosen to come near unto him, to offer the fat and the blood. (Ezek. xlv. 13—15.) The Publican, therefore, was thus far right: he took not up the room himself, neither with his person nor his performances, but stood back, and gave place to the high priest that was to be intercessor.

We read that when Zacharias went into the temple to burn incense, as at that time his lot was, "the whole multitude of the people were praying without." (Luke i. 9, 10.) They left him where he was, near to God, between God and them, mediating for them; for the offering of incense by the chief priest was a figurative making of intercession for the people, and they maintained their distance.

It is a great matter in praying to God, not to go too far, nor to come too short in that duty. I mean, in the duty of prayer, and a man is very apt to do one or the other. The Pharisee went so far; he was too bold; he came into the temple making such a ruffle with his own excellences; there was in his thoughts no need of a Mediator. He also went up so nigh to God, that he took up the room and place of the Mediator himself; but this poor Publican, he knows his distance, and keeps it, and leaves room for the High Priest to come and intercede for him with God. He stood afar off, not too far off; for that is the room and place of unbelievers; and in this sense that saying is true, "For, lo, they that are far from thee shall perish." (Ps. lxxiii. 27.) That is, they whose unbelief hath set them in their hearts and affections more upon their idols, and that have been made to cast God behind their backs, to follow and go a whoring after them.

Hitherto therefore it appears, that though the Pharisee had more righteousness than the Publican, yet the Publican had more spiritual righteousness than the Pharisee; and that though the Publican had a baser and more ugly outside than the Pharisee, yet the Publican knew how to prevail with God for mercy better than he.

As for the Publican's posture of standing in prayer, it is excusable, and that by the very father of the faithful himself; for Abraham stood praying when he made intercession for Sodom. (Gen. xviii. 22, 23.) Christ also alloweth it where he saith, "And when ye stand praying, forgive, if ye have

ought against any : that your Father also which is in heaven may forgive you your trespasses." (Mark xi. 25.) Indeed, there is no stinted order prescribed for our thus or thus behaving of ourselves in prayer, whether kneeling, or standing, or walking, or lying, or sitting; for all these postures have been used by the godly. "Paul kneeled down and prayed." (Acts xx. 36.) Abraham and the Publican stood and prayed. David prayed as he walked. (2 Sam. xv. 30, 31.) Abraham prayed lying upon his face. (Gen. xvii. 17, 18.) Moses prayed sitting. (Exod. xvii. 12.) And indeed prayer, effectual fervent prayer, may be, and often is, made unto God under all these circumstances of behaviour : for God has not tied us to any of them ; and he that shall tie himself, or his people, to any one of these, doth more than he hath warrant for from God ; and let such take care of innovating ; it is the next way to make men hypocrites and dissemblers in those duties in which they should be sincere.

True, which of those soever a man shall choose to himself for the present to perform this solemn duty in, it is required of him, and God expects it, that he should pray to him in truth, and with desire, affection, and hunger after those things that with his tongue he maketh mention of before the throne of God. And indeed without this all is nothing. But, alas ! how few there be in the world whose heart and mouth in prayer shall go together ? Dost thou, when thou askest for the spirit, or faith, or love to God, to holiness, to saints, to the world, and the like, ask for them with love to them, desire of them, hungering after them ? Oh ! this is a mighty thing ! and yet prayer is no more before God than as it is seasoned with these blessed qualifications. Wherefore it is said, that while men are praying, God is searching of the heart, to see what is the meaning of the Spirit, or whether there be the Spirit and his meaning in all that the mouth hath uttered, either by words, sighs, or groans ; because it is by him, and through his help only that any make prayers according to the will of God. (Rom. viii. 26, 27.) Whatever thy posture, therefore, shall be, see that thy prayers be pertinent and fervent, not mocking of thine own soul with words, while thou wantest and art an utter stranger to the very vital and living spirit of prayer.

Now our Publican had, and did exercise, the very spirit of prayer in prayer. He prayed sensibly, seriously, affectionately hungering, thirsting, and with longing after that, for which with his mouth he implored the God of heaven. His heart and soul were in his words, and it was that which made his prayer, prayer, even because he prayed in prayer ; he prayed inwardly as well as outwardly.

David tells us, that God heard the voice of his supplication, the voice of his cry, the voice of his tears, and the voice of his roaring. For indeed there are all these without this acceptable sound in them, nor can anything but sense, and affection,

and fervent desire, make them sound well in the ears of God. Tears, supplications, prayers, cries, may be all of them done in formality, hypocrisy, and from other causes, and to other ends than that which is honest and right in God's sight. For God, as he had experience of, would search and look after the voice of his tears, supplications, roarings, prayers, and cries.

And if men had less care to please men, and more to please God, in the matter and manner of praying, the world would be at a better pass than it is. But this is not in man's power to help and to amend. When the Holy Ghost comes upon men with greater conviction of their state and condition, and of the use and excellency of the grace of sincerity and humility in prayer, then, and not till then, will the grace of prayer be more prized, and the spacious, flouting, complimentary lips of flatterers be more laid aside. I have said it already, and I will say it again, that there is now-a-days a great deal of wickedness committed in the very duty of prayer ; by words, of which men have no sense, by reaching after such conclusions and clenches therein, as may make their persons be admired ; by studying for, and labouring after such enlargements as the Spirit accompanieth not the heart in. O Lord God, O Lord God, make our hearts upright in us, as in all points and parts of our profession, so in this solemn appointment of God. "If I regard iniquity in my heart," said David, "the Lord will not hear me." But if I be truly sincere he will, and then it is no matter whether I kneel, or stand, or sit, or lie, or walk ; for I shall do none of these, nor put up my prayers under any of these circumstances, lightly, foolishly, and idly, but to beautify this gesture with the inward working of my mind and spirit in prayer ; that whether I stand or sit, walk or lie down, glory and gravity, humility and sincerity shall make my prayer profitable, and my outward behaviour comely in his eyes, with whom in prayer I now have to do.

And had not our Publican been inwardly seasoned with these, Christ would have taken but little pleasure in his modes and outward behaviour ; but being so honest inwardly, and in the matter of his prayer, his gestures by that were made beautiful also ; and therefore it is that our Lord so delightfully dilateth upon them, and draweth them out at length before the eyes of others.

I have often observed, that that which is natural, and so comely in one, looks odiously when imitated by another,—I speak as to gestures and actions in preaching and prayer. Many, I doubt not, but will imitate the Publican, and that both in the prayer and gestures of the Publican, whose persons and actions will yet stink full foully in the nostrils of him that is holy and just, and that searcheth the heart and the reins.

Well, the Publican stood and prayed ; he stood afar off and prayed, and his prayers came even to the ears and heart of God.

"And the Publican standing afar off, would not lift up so much as his eyes to heaven."

We are now come to another of his postures. "He would not," says the text, "so much as lift up his eyes to heaven." Here therefore was another gesture added to that which went before; and a gesture that a great while before had been condemned by the Holy Ghost himself. "Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush?" (Isa. lviii. 5.)

But why condemned then, and smiled upon now? Why! Because done in hypocrisy then, and in sincerity now. Hypocrisy and a spirit of error will so besmut God's ordinances, that he shall take no pleasure in them: but sincerity and honesty in duties will make even them, circumstances that in themselves are indifferent, at least them comely in the sight of men. May I not say, before God? The Rechabites were not commanded of God, but of their father, to do as they did; but, because they were sincere in their obedience thereto, even God himself maketh use of what they did to condemn the disobedience of the Jews; and moreover doth tell the Rechabites, at last, that they should not want a man to stand before him for ever. "And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of Hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore, thus saith the Lord of Hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever." (Jer. xxx. 18, 19.)

"He would not lift up his eyes to heaven." Why? Surely because shame had covered his face. Shame will make a man blush and hang his head like a bulrush. Shame for sin is a virtue, a comely thing; yea, a beauty-spot in the face of a sinner that cometh to God for mercy.

God complains of the house of Israel, that they could sin, and that without shame; yea, and threateneth them too with sore and repeated judgments, "because they were not ashamed," it is in Jer. viii. 12. Their crimes in general were, they turned every one to his course, as the horse runneth into the battle. In particular, they were such as rejected God's word, they loved this world, and set themselves against the prophets, crying, Peace, peace, peace, when they cried Judgment, judgment: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord." Oh! to stand, or sit, or lie, or kneel, or walk before God in prayer, with blushing cheeks for sin, is one of the excellentest sights that can be seen in the world. Wherefore the church taketh some kind of heart to herself in that she could lie down in her shame; yea, and makes

that a kind of an argument with God, to prove that her prayers did come from her heart, and also that he would hear them. (Jer. iii. 25.)

Shame for sin argueth sense of sin, yea, a right sense of sin, a godly sense of sin; Ephraim pleads this when under the hand of God: "I was," saith he, "ashamed, yea, even confounded, because I did bear the reproach of my youth." But what follows? "Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still: therefore, my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." (Jer. xxxi. 19, 20.)

I know that there is a shame that is not the spirit of an honest heart; but that rather floweth from sudden surprisal, when the sinner is unawares taken in the act, in the very manner. And thus sometimes the house of Israel was taken, and then when they blushed, their shame is compared to the shame of a thief. "As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes and their priests, and their prophets."

But where were they taken, or about what were they found? Why, they were found "saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth." (Jer. ii. 26, 27.) God catched them thus doing, and this made them ashamed, even as the thief is ashamed when the owner doth catch him stealing of his horse.

But this was not the Publican's shame; this shame brings not a man into the temple to pray, to stand willingly, and to take shame before God in prayer. This shame makes one rather to fly from his face, and to count one's self most at ease when they get farthest off from God.

The Publican's shame, therefore, which he demonstrateth that he had even by hanging down of his head, was godly and holy, and much like that of the prodigal, when he said, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." (Luke xv. 21.) I suppose that his postures were much the same with the Publican's, as were his prayers, for the substance of them. Oh, however grace did work in both to the same end; they were both of them, after a godly manner, ashamed of their sins.

"He would not lift up so much as his eyes to heaven."

It saith not he could not, but he would not; which yet more fully makes it appear that it was shame, not guilt, nor guilt only or chiefly, though it is manifest enough that he had guilt also by his crying, "God be merciful to me a sinner." I say, guilt was not the chief cause of hanging down his head, because it saith, he would not; for when guilt is the cause of stooping it lieth not in the will, or in the power thereof to help one up.

David tells us that when he was under guilt, his iniquities were gone over his head: "As an heavy burden they are too heavy for me," (Ps.

xxxviii. 4;) and that with them he was bowed down greatly. Or, as he says in another place, "Mine iniquities have taken hold upon me, so that I am not able to look up." (Ps. xl. 12.) I am not able to do it; guilt disableth the understanding and conscience, shame makes all willingly fall and bare at the feet of Christ.

"He would not." He knew what he was, what he had been, and should be, if God had not mercy upon him. Yea, he knew also that God knew what he was, had been, and would be, if mercy prevented not; Wherefore, (thought he,) wherefore should I lift up the head? I am no righteous man, no godly man; I have not served God, but Satan; this I know, this God knows, this angels know, wherefore I will not "lift up the head." It is as much as to say, I will not be an hypocrite, like the Pharisee; for lifting up of the head signifies innocence and harmlessness of life, or good conscience, and the testimony thereof, under, and in the midst of all accusations. Wherefore this was the counsel of Zophar to Job: "If thou prepare thine heart, and stretch out thine hands towards him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear." (Job xi. 13—15.)

This was not the Publican's state, he had lived in lewdness and villany all his days; nor had he prepared his heart to seek the Lord God of his fathers, he had not cleansed his heart nor hands from violence, nor done that which was lawful and right. He only had been convinced of his evil ways, and was come into the temple as he was, all foul, and in his filthy garments, and amidst his pollutions; how, then, could he be innocent, holy, or without spot? And consequently, how could he lift up his face unto God? I remember what Abner said to Asahel, "Turn thee aside from following me; wherefore should I smite thee to the ground? how, then, should I hold up my face to Joab thy brother?" (2 Sam. ii. 22.)

As if he had said, If I kill thee, I shall blush, be ashamed, and hang my head like a bulrush, the next time I come into the company of thy brother.

This was the Publican's case; he was guilty, he had sinned, he had committed a trespass, and now, being come into the temple, into the presence of that God whose laws he had broken, and against whom he had sinned, how could he lift up his head? how could he bear the face to do it? No, it better became him to take his shame, and to hang his head in token of guilt; and indeed he did, and did it to purpose too, for he would not lift up, no, not so much as his eyes to heaven.

True, some would have done it, the Pharisee did it; though if he had considered that hypocrisy, and leaning to his own righteousness had been sin, he would have found as little cause to have done it as did the Publican himself. But,

I say, he did it, and sped thereafter; he went down to his house as he came up into the temple, a poor unjustified Pharisee, whose person and prayers were both rejected, because, like the whore of whom we read in the Proverbs, after he had practised all manner of hypocrisy, he comes into the temple "and wipes his mouth, and saith, I have done no wickedness." (Prov. xxx. 20.) He lifts up his head, his face, his eyes to heaven; he struts, he vaunts himself; he swaggers, he vapours, and cries up himself, saying, "God, I thank thee that I am not as other men are."

True, had he come and stood before a stock or a stone he might have said thus, and not have been reprehended; for such are gods that see not, nor hear, neither do they understand. But to come before the true God, the living God, the God that fills heaven and earth by his presence, and that knows the things that come into the mind of man, even every one of them, I say, to come into his house, to stand before him, and thus to lift up his head and eyes in such hypocrisy before him; this was abominable, this was to tempt God, and to prove him; yea, to challenge him to know what was in man if he could, even as those did who said, "How can God (see) know? can he judge through the dark cloud?" (Job xxii. 13. Ps. lxxiii. 11.)

But the Publican, no the Publican could not, durst not, would not do thus. He would not lift up so much as his eyes to heaven. As who should say, O Lord, I have been against thee, a traitor and a rebel, and like a traitor and rebel before thee will I stand. I will bear my shame before thee in the presence of the holy angels; yea, I will prevent thy judging of me by judging myself in thy sight, and will stand as condemned before thee, before thou passest sentence upon me.

This is now for a sinner to go to the end of things. For what is God's design in the work of conviction for sin, and in his awakening of the conscience about it? What is his end, I say, but to make the sinner sensible of what he hath done, and that he might feignedly judge himself for the same? Now this our Publican doth; his will, therefore, is now subjected to the word of God, and he justifies him in all his ways and works towards him. Blessed be God for any experience of these things.

"He would not lift up so much as his eyes to heaven." He knew by his deeds and deservings that he had no portion there; nor would he divert his mind from the remembering, and from being affected with the evil of his ways.

Some men, when they are under the guilt and conviction of their evil life, will do what they can to look any ways, and that on purpose to divert their minds, and to call them off from thinking on what they have done; and by their thus doing they bring many evils more upon their own souls: for this is a kind of striving with God, and a showing a dislike to his ways. Would not you think,

if when you are showing your son or your servant his faults, if he should do what he could to divert and take off his mind from what you are saying, that he striveth against you, and showeth dislike of your doings? What else means the complaints of masters and of fathers in this matter? I have a servant, I have a son, that doth contrary to my will. Oh, but why do you not chide them for it? The answer is, So I do; but they do not regard my words; they do what they can, even while I am speaking, to divert their minds from my words and counsels. Why, all men will cry out, This is base, this is worthy of great rebuke; such a son, such a servant, deserveth to be shut out of doors, and so made to learn better breeding by want and hardship.

But the Publican would not divert his mind from what at present God was about to make him sensible of, no, not by a look on the choicest object, he would not lift up so much as his eyes to heaven. They are but bad scholars, whose eyes, when their master is teaching of them, are wandering off of their books.

God saith unto men, when he is a teaching them to know the evil of their ways, as the angel said to the prophet, when he came to show him the pattern of the temple; "Son of man," says he, "behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither." (Ezek. xl. 4.) So to the intent that God might show to the Publican the evil of his ways, therefore was he brought under the power of convictions, and the terrors of the law; and he also, like a good learner, gave good heed unto that lesson that now he was learning of God; for he would not lift up so much as his eyes to heaven.

Looking downwards doth oftentimes bespeak men very ponderous and deep in their cogitations; also that the matter about which in their minds they are now concerned hath taken great hold of their spirits. The Publican hath now new things, great things, and long-lived things, to concern himself about. His sins, the curse, with death and hell, began now to stare him in the face; wherefore it was no time now to let his heart, or his eyes, or his cogitations wander, but to be fixed, and to be vehemently applying of himself as a sinner to the God of heaven for mercies.

Few know the weight of sin, and how, when the guilt thereof takes hold of the conscience, it commands homewards all the faculties of the soul. No man can go out or off now. Now he is wind-bound, or as Paul says, caught. Now he is made to possess bitter days, bitter nights, bitter hours, bitter thoughts; nor can he shift them, for this sin is ever before him. As David said, "For I acknowledge my transgressions; and my sin is ever before me," in mine eye, and sticketh fast in every one of my thoughts. (Ps. li. 3.)

He would not lift up so much as his eyes to

heaven; "but smote upon his breast." This was the third and last of his gestures. He smote upon his breast; to wit, with his hand, or with his fist. I read of several gestures with the hand and foot, according to the working and passions of the mind. It is said Balak smote his hands together, being angry because that Balaam had blessed and not cursed for him the children of Israel. (Numb. xxiv. 10.)

God says also, that he had smitten his hands together at the sins of the children of Israel. (Ezek. xxii. 13.) God also bids the prophet stamp with his feet, and smite with his hand upon his thigh, upon sundry occasions, and at several enormities, but the Publican here is said to smite upon his breast. (ch. vi. 11; xxi. 12.) And,

1. Smiting upon the breast betokeneth sorrow for something done: this is an experiment common among men. And indeed, therefore, as I take it, doth our Lord Jesus put him under this gesture in the act and exercise of his repentance, because it is that which doth most lively set it forth.

Suppose a man comes to great damage for some folly that he has wrought, and he be made sorrowful for being and doing such folly. There is nothing more common than for such a man, if he may, to walk to and fro in the room where he is, with head hung down, fetching ever and anon a bitter sigh; and smiting himself upon the breast in his dejected condition; "But smote upon his breast, saying, God be merciful to me a sinner."

2. Smiting upon the breast is sometimes a token of indignation and abhorrence of something thought upon. I read in Luke, that when Christ was crucified, those spectators that stood to behold the barbarous usage that he endured at the hands of his enemies, "smote their breasts and returned." "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned," (Luke xxiii. 48;)—smote their breasts; that is, in token of indignation against, and abhorrence of their cruelty, that so grievously used the Son of God.

Here, also, we have our Publican smiting upon his breast, in token of indignation against, and abhorrence of his former life. And, indeed, without indignation against, and abhorrence of his former life, his repentance had not been good. Wherefore the Apostle doth make indignation against sin, and against ourselves for that, one sign of true repentance, (2 Cor. vii. 11,) and his indignation against sin in general, and against his former life in particular, was manifested by his smiting upon the breast; even as Ephraim's smiting upon the thigh was a sign and token of his. "Surely," says he, "after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth." (Jer. xxxi. 19.) Man, when he vehemently dislikes a thing, is very apt to show that dislike which to that thing he hath, by this or

another outward gesture ; as in putting the branch to the nose, in snuffing or snorting at it, (Ezek. viii. 17. Mal. i. 13. Luke xvi. 14.) or in deriding ; or, as some say, in blowing of their noses at it. But the Publican here chooseth rather to use this most solemn posture ; for smiting upon the breast seems to imply a more serious, solemn, grave way or manner of dislike, than any of those last mentioned do.

3. Smiting upon the breast seems to intimate a quarrel with the heart for beguiling, deluding, flattering, seducing, and enticing of him to sin. For as conviction for sin begets in man, I mean if it be thorough, a sense of the sore and plague of the heart ; so repentance, if it be right, begets in the man an outcry against the heart ; for as much as by that light, by which repentance takes occasion, the sinner is made to see that the heart is the fountain and well-spring of sin. "For from within, out of the heart of men proceed evil thoughts, adulteries, covetousness," &c. (Mark vii. 21, 22.) And hence it is, that commonly young converts do complain so of their hearts, calling them wicked, treacherous, deceitful, desperate ones.

Indeed, one difference between true and false repentance lieth in this. The man that truly repents crieth out of his heart ; but the other, as Eve, upon the serpent, or something else. And that the Publican perceived his heart to be naught, I conclude, by his smiting upon his breast.

4. Smiting upon the breast seems to intimate one apprehensive of some new, sudden, strange and amazing thing : as when a man sees some strange sight in the air, or heareth some sudden or dismal sound in the clouds. Why, as he is struck into a deep damp in his mind, so it is a wonder if he can keep or hold back from smiting upon his breast.

Now oftimes a sight of God and sense of sin comes to the sinner like a flash of lightning, not for short continuance, but for suddenness, and so for surprisal ; so that the sinner is struck, taken and captivated to his own amazement, with what so unexpectedly is come upon him. It is said of Paul at his conversion, that when conviction of his bad life took fast hold of his conscience, he trembled, and was astonished. (Acts ix. 6.) And although we read not of any particular circumstance of his behaviour under his conviction outwardly, yet it is almost impossible but he must have some, and those of the most solid sort. For there is such a sympathy betwixt the soul and the body, that the one cannot be in distress or comfort, but the other must partake of, and also signify the same. If it be comfort, then it is shown ; if comfort of mind, then by leaping, skipping, cheerfulness of the countenance, or some other outward gesture ; if it be sorrow or heaviness of spirit, then that is showed by the body, in weeping, sighing, groaning, softly-going, shaking of the head, a lowering counte-

nance, stamping, smiting upon the thigh or breast, as here the Publican did, or somewhat.

We must not therefore look upon these outward actions or gestures of the Publican to be empty, insignificant things ; but to be such, that in truth did express and show the temper, frame, and present complexion of his soul. For Christ, the wisdom of God, hath mentioned them to that very end, that in and by them might be held forth, and that men might see, as in a glass, the very emblem of a converted, and truly penitent sinner. "He smote upon his breast."

5. Smiting upon the breast is sometimes to signify a mixture of distrust, joined with hope. And indeed, in young converts, hope and distrust, or a degree of despair, do work and answer one another, as doth the noise of the balance of the watch in the pocket. Life and death, life and death is always the motion of the mind then, and this noise continues until faith is stronger grown, and until the soul is better acquainted with the methods and ways of God with a sinner. Yea, was but a carnal man in a convert's heart, and could see, he should discern these two, to wit, hope and fear, to have a continual motion in the soul : wrestling and opposing one another, as doth light and darkness, in striving for the victory.

And hence it is that you find such people so fickle and uncertain in their spirits. Now on the mount, then in the valleys ; now in the sunshine, then in the shade ; now warm, then frozen ; now bonny and blithe, then in a moment pensive and sad ; as thinking of a portion nowhere but in hell. This will cause smiting on the breast ; nor can I imagine that the Publican was as yet farther than thus far in the Christian's progress, since yet he was smiting upon his breast.

6. Smiting upon the breast seems to intimate, that the party so doing is very apprehensive of some great loss that he has sustained ; either by negligence, carelessness, foolishness, or the like, and this is the way in which men do lose their souls. Now to lose a thing, a great thing, the only choice thing that a man has, negligently, carelessly, foolishly, or the like, why it puts aggravations into the thoughts of the loss that the man has sustained ; and aggravations in the thoughts of them go out of the soul, and come in upon a sudden, even as the bailiff, or the king's sergeant at arms, and at every appearance of them makes the soul start ; and starting, it smites upon the breast.

I might multiply particulars ; but to be brief, we have before us a sensible soul, a sorrowful soul, a penitent soul : one that prays indeed, that prays sensibly, affectionately, effectually. One that sees his loss, that fears and trembleth before God in consideration of it, and one that knows no way, but the right way, to secure himself from perishing, to wit, by having humble and hearty recourse to the God of heaven for mercy.

I should now come to speak something by way

of use and application; but before I do that, I will briefly draw up and present you with a few conclusions that in my judgment do naturally flow from the text, therefore in this place I will read over the text again.

“Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

From these words I gather these several conclusions, with these inferences.

1. That it doth not always follow, that they that pray do know God, or love him, or trust in him. This conclusion is evident by the Pharisee, in the text; he prayed, but he knew not God, he loved not God, he trusted not in God; that is, he knew him not in his Son, nor so loved, nor trusted in him. He was, though a praying man, far off from this. Whence it may be inferred, that those that pray not at all cannot be good, cannot know, love or trust in God. For if the star, though it shines, is not the sun, then surely a clod of dirt cannot be the sun. Why, a praying man doth as far outstrip a non-praying man, as a star outstrips a clod of earth. A non-praying man lives like a beast, nay, a worse, and with reference to his station, a more sottish life than he. “The ox knoweth his owner, and the ass his master’s crib: but this man Israel doth not know, but this man my people doth not consider.” (Isa. i. 3.) The prayerless man is therefore of no religion, except he be an Atheist or an Epicurean. Therefore the non-praying man is numbered among the heathens, and among those that know not God, and is appointed and designed by the sentence of the word to the fearful wrath of God. (Ps. lxxix. 6. Jer. x. 25.)

2. A second conclusion is, That the man that prays, if in his prayer he pleads for acceptance, either in whole or in part, for his own good deeds, is in a miserable state. This also is gathered from the Pharisee here; he prayed, but in his prayer he pleaded his own good deeds for acceptance, that is, of his person, and therefore went down to his house unjustified. Now to be unjustified is the worst condition that a man can be in, and he is in this condition that doth thus. The conclusion is true, forasmuch as the Pharisee mentioned in the parable is not so spoken of, for the only sake of that sect of men, but to caution, forewarn, and bid all men take heed, that they by doing as he, procure not his rejection of God, and be sent away from his presence unjustified. I do therefore infer from hence, that if he that pleadeth his own good doing for personal acceptance with God be thus miserable; then he that teacheth men so to

do, is much more miserable. We always conclude, that a ringleader in an evil way is more blameworthy than those that are led of him. This falls hard upon the leading Socinians and others, who teach that men’s works make their persons accepted of God.

True, they say, through Christ; but that is brought in as a blandation, merely to delude the simple with, and is an horrible lie; for we read not in all the word of God, as to personal justification in the sight of God from the curse; and that is the question under consideration, that it must be by man’s righteousness, as made prevalent by Christ’s, but contrariwise by his and his only, without the deeds, works, or righteousness of the law, which is our righteousness. Wherefore I say, the teachers and leaders of this doctrine have the greater sin.

3. A third conclusion is, They that use high and flaunting language in prayer, their simplicity and godly sincerity is to be questioned, as to the doing of that duty sincerely. This still flows from our text; the Pharisee greatly used this; for higher and more flaunting language can hardly be found, than in the Pharisee’s mouth; nor will ascribing to God by the same mouth loud and praise help the business at all: For to be sure, where the effect is base and rotten, the cause cannot be good.

The Pharisee would hold himself in hand that he was not as other men, and then gives thanks to God for this. But the conclusion was most vilely false, and therefore the praise for it could not but be foolish, vain, and frivolous. Whence I infer, that if to use such language in prayer is dangerous, then to affect the use thereof is yet more dangerous. Prayer must be made with humble hearts, and sensible words, and of that we have treated before; wherefore high, flaunting, swelling words of vanity become not a sinner’s mouth, no, not at any time, much less when he comes to, and presents himself before God in that solemn duty of prayer. But, I say, there are some that so affect the Pharisee’s mode, that they cannot be well if in some sort or other they be not in the practice of it; not knowing what they say, nor whereof they affirm; but these are greatly addicted to hypocrisy, and to desire of vain-glory, especially if the sound of their words be within the reach of other men’s ears.

4. A fourth conclusion is, That reformation and amendment, though good, with, and before men, are nothing as to justification with God. This is manifest by the condition of our Pharisee; he was a reformed man, a man beyond others for personal righteousness, yet he went out of the temple from God unjustified, his works came to nothing with God. Hence I infer, that the man that hath nothing to commend him to God of his own, yet stands as fair before God for justification, and so acceptance, as any other man in the world.

5. A fifth conclusion is, It is the sensible sinner,

the self-bemoaning sinner, the self-judging sinner, the self-abhorring sinner, and the self-condemning sinner, whose prayers prevail with God for mercy. Hence I infer, that one reason why men make so many prayers, and prevail no more with God, is because their prayers are rather the floatings of

pharisaical fancies, than the fruits of sound sense of sin, and sincere desires of enjoying God in mercy, and in the fruits of the Holy Ghost.

The use and application we must let alone till another time.

NOTES.

NOTE 1.—The character of the Pharisees would be but imperfectly understood, if it were forgotten that, in our Saviour's time, they had long held an important station in the political factions of the country. To this station they had first arisen by their religious zeal, and they could retain it by no other means. It is probable that, at the outset of their career, the animating principle which urged them to a course differing from that of the rest of their countrymen, was a sincere desire to preserve both themselves and others from the contaminating influence, first of Alexandria, and then of Rome. When honest zeal had made them respectable, the promptings of pride and vanity, so common to men in such a situation, would rapidly succeed to its quieter teaching. Every success after this was more likely to create an artful, simulating disposition, than to keep up the earnest love of divine holiness. Power had been won, and power must be retained. The successors of the stern and pious reformers loved their name as the symbol of a great party. Their known looks, habits, and peculiarities of every kind entered into the symbol, and with imitation began hypocrisy; and the besotted people, blind to the fraud, and favouring it, thus helped onward the march of corruption, which ended in the destruction of the nation. Josephus affords sufficient information respecting the first political proceedings of the Pharisees, to show us how the foundations of their long-existing power were so securely laid. "The Pharisees," he says, "are those who are esteemed most skilful in the exact explication of their laws. They ascribe all to fate, or providence, and to God, and yet allow that to act what is right, or the contrary, is principally in the power of men. They say that all souls are incorruptible; but that the souls of good men only are removed into other bodies, while those of bad men are subject to eternal punishment. But the Sadducees take away fate entirely, and suppose that God is not concerned in our doing, or not doing, what is evil; and they say that to act what is good, or what is evil, is at men's own choice, and that the one or the other belongs to every one that they may act as they please. They also take away the belief of the immortal duration of the soul, and of the punishments and rewards in Hades. Moreover, the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public; but the behaviour of the Sadducees one towards another is in some degree wild, and their conversation with those of their own party is as barbarous as if they were strangers to them."—(*Wars*, Book II. c. viii.) No inference can be drawn from this account unfavourable to the honesty of the Pharisees; but in that which relates to the time of Hyrcanus, we find them deeply involved in the arts of faction. Speaking of the prosperous state of public affairs under Hyrcanus, the historian remarks,

that among those whom envy rendered the worst disposed towards that prince were the Pharisees; and he adds; that they possessed such great power over the multitude, that whatever they said against the king or the high priest was readily believed. "The Sadducees are able to persuade none but the rich, and have not the populace obsequious to them; but the Pharisees have the multitude on their side." "They have delivered to the people a great many observances by succession from their fathers, which are not written in the laws of Moses; and for that reason it is that the Sadducees reject them, and great disputes have arisen among them."—(*Antiq.* Book XIII. c. v.) In the time of Alexandra, the mother of Aristobulus, the Pharisees, we are told, "joined themselves to her to assist her in the government, they seeming to be more religious than others, and to give a more accurate interpretation of the laws." "Now Alexandra hearkened to them in an extraordinary degree, she being a woman of great piety towards God. But these Pharisees artfully insinuated themselves into her favour, by little and little, and became themselves the real administrators of affairs. They banished and reduced whom they pleased; they bound and loosed at their pleasure. In a word, they had the enjoyment of the royal authority, while the expenses and the difficulties of it belonged to Alexandra."—(*Wars*, B. I. c. v.)

NOTE 2.—So far was any dishonour from being originally attached to the name or character of "Publican," that it was accounted a dignity to be called by that title. Thus Cicero speaks of his friend Varro as having an additional claim to his regard, because he had joined himself to that order, an order, he remarks in his oration for Plancius, which numbered in its ranks the "very flower of the Roman knights, the ornament of the city, and the strength of the Commonwealth." But this once respectable order rapidly degenerated with the general decline of morals in the state. While this was the case in Rome itself, it became still more so in the subject provinces. As tax-gatherers, the Publicans were everywhere hated as extortioners. To this common prejudice there was added, among the Jews, the hatred with which so proud and fierce a people could not but view the worst representatives of their conquerors and oppressors. Publicans, moreover, were a very different class of men, according to the appointment under which they acted. A vast interval existed between the man of wealth and rank who made the first contract with government to bring in so much revenue, and the humble agent who, through a long succession of inferior contractors, came, at last, face to face with the oppressed inhabitants of some town or village, and had to grind them to the uttermost to make his office profitable.

PREFATORY REMARKS

ON

THE STRAIT GATE.

No particular help is required to enable a reader to understand this admonition: "Enter ye in at the Strait Gate." The image presented to the mind is distinct, and there at once arises in us a feeling of the necessity of caution and effort. If we had to do with the meaning only of such counsels, it would, in most cases, be better to leave them in their plain originality, unweakened by paraphrase, unchanged by hues and shadows cast from our own restricted notions. But ready as men may be to discover the intention of a divine precept, and to bring the meaning out of a metaphor, the understanding will often fail to take any further step: there will be no progress of either thought or will; and nothing will be done, the conscience remaining only passively obedient. Hence the use of the preacher or commentator. He may, or he may not, throw new light on a text. There are evidently many passages of Scripture the full meaning of which can only be discovered by patient toil and appropriate learning. But the power of giving a fresh, or larger interpretation to divine truth, is not the most generally useful talent of a religious instructor. The ordinary reader or hearer is in the position of a man whose foot is upon a path which he is not likely to pursue without encouragement and companionship. He knows how far he has come, and where he now is, and is satisfied. The friend who urges him forward, may have little that is novel to suggest; but the object is gained if the step be kept on the right path, and the mind preserved from growing indifferent as to the purpose of the journey.

Even supposing, therefore, that the expositor of such a passage as that before us could lay no claim to peculiar powers of mind, his simple, earnest reflections on the subject might prove of inestimable service to a multitude of readers. They may know as much as he knows; every thought which arises in their minds at his suggestion might have arisen of its own accord; but if what they knew would not have been employed as he brings them to use it, and if the thoughts which answer at once to his would have lain dormant had they had none to answer, then they owe to him a large debt of gratitude, though enriched by no one really new idea.

The same is the case in respect to great portions of ordinary literature. Readers feel that it is not a series of grand, original ideas—though very precious when to be had—that is always to be looked for in what they study; but that a very valuable object has been gained if the mind has felt itself excited to healthful and progressive action, and been made to look at common and familiar things with more frequent pauses of observation.

It is a characteristic of Scripture, that what is necessary to the knowledge of salvation is stated fully and explicitly. But from this very circumstance it arises that less effort is needed to acquire the knowledge of the greatest of all truths, than to comprehend subjects of doubtful, or only accidental, value. As it is not till actual conversion that the mind becomes aware of the immeasurable depths of divine truth, it continues, in all its previous stages, to indulge the repose of which we have been speaking, and to arouse it from which should be the first aim of an expositor. Such is Bunyan's aim in the present discourse. He does not appear to have entertained any idea of making the text a foundation for speculative reasoning, or the means of introducing novel or startling remarks: it is treated in his simplest style. The explanations which he gives are at once accepted; and no conscience, not seared or reprobate, can feel easy under the straightforward and readily intelligible appeals which follow the comment.

The reader should not forget to bear in mind that such is the nature of this discourse. He will be disappointed and unedified if he expect to see it marked by all the force and ingenuity, which entitle some of Bunyan's other compositions to be placed in the highest class of religious literature. But while it wants these qualities, it has its own proper value. Let the reader have considered for himself the import of the words, "Enter into the strait gate." He will probably discover that he has done no more than apprehend their meaning; that he was at once satisfied with this bare exercise of his understanding, and still is satisfied with the knowledge it has given him. A quiet perusal of the following discourse will tend greatly to change this feeling. It will show him how, step by step, along the course of mere plain, familiar thought, the application of the text will lead him into new scenes of duty, and higher regions of hope. While his understanding remained fixed and satisfied with its own immediate grasp of the precept, it effected nothing for either his mental or his spiritual well-being; but stirred

into action by the example and invitations of another mind, it finds that there is a life and power, as well as a meaning, in the text.

A caution has been given to prevent the reader from expecting any display of genius in the following paper. Another caution is not less necessary. Let him not suppose that a man of little ability could have written so valuable a discourse. Out of the vast accumulations of common experience, a superior experience only can select and concentrate instances so as to make it particular. In the work of a master the eye of the portrait is upon us whoever we be ; in other cases, the look is too vague to be noticed by any one. It is the same with every species of talent or particular endowment. The rudest materials acquire a special value when employed to express an earnest thought, however gained. Bunyan has here contented himself with the most common topics of religious persuasion. He is more a preacher than a writer ; but his phrases are rich with meaning, and when received with honest attention, there is a feeling in the mind, somewhat like surprise, that arguments of such every-day repetition should fall for the first time so weightily upon the heart.

In a study of character, it is useful to see what the object of our contemplation, the individual man, will appear when under no necessity for great efforts. Bunyan, in the present case, is a simple teacher. How beautiful is his earnestness!

H. S.

THE STRAIT GATE;

OR,

GREAT DIFFICULTY OF GOING TO HEAVEN.

PLAINLY PROVING, BY THE SCRIPTURES, THAT NOT ONLY THE RUDE AND PROFANE, BUT MANY GREAT PROFESSORS WILL COME SHORT OF THAT KINGDOM.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—
MATT. vii. 13, 14.

TO THE READER.

COURTEOUS READER,—God, I hope, hath put it into my heart to write unto thee another time, and that about matters of the greatest moment, for now we discourse not about things controverted among the godly, but directly about the saving or damning of the soul; yea, moreover, this discourse is about the fewness of them that shall be saved, and it proves, that many a high professor will come short of eternal life; wherefore the matter must needs be sharp, and so disliked by some, but let it not be rejected by thee. The text calls for sharpness, so do the times, yea, the faithful discharge of my duty towards thee hath put me upon it.

I do not now pipe, but mourn, and it will be well for thee if thou canst graciously lament. (Matt. xi. 17.) Some, say they, make the gate of heaven too wide, and some make it too narrow; for my part, I have here presented thee with as true a measure of it, as by the word of God I can. Read me, therefore, yea, read me, and compare

me with the Bible, and if thou findest my doctrine and that book of God concur, embrace it, as thou wilt answer the contrary in the day of judgment. This awakening work, if God will make it so, was prepared for thee: if there be need, and it wounds, get healing by blood; if it disquiets, get peace by blood; if it takes away all thou hast, because it was naught (for this book is not prepared to take away true grace from any), then buy of Christ "gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness doth not appear; and anoint thine eyes with eye-salve, that thou mayest see." (Rev. iii. 18.) Self-flatteries, self-deceivings, are easy and pleasant, but damnable. The Lord give thee a heart to judge right of thyself, right of this book, and so to prepare for eternity, that thou mayest not only expect entrance, but be received into the kingdom of Christ, and of God. Amen.

So prays thy Friend,

JOHN BUNYAN.

THE STRAIT GATE.

LUKE xiii. 24.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

THESE are the words of our Lord Jesus Christ, and are therefore in especial manner to be heeded; besides, the subject-matter of the words is the most weighty, to wit, how we should attain salvation, and therefore also to be heeded.

The occasion of the words was a question which one that was at this time in the company of the disciples put to Jesus Christ; the question was this: "Lord, are there few that be saved?" (ver. 23.) A serious question, not such as tended to the subversion of the hearers, as too many now-a-days do; but such as in its own nature tended to the awakening of the company to good, and that called for such an answer that might profit the people also. This question also well pleased Jesus

Christ, and he prepareth, and giveth such an answer as was without the least retort or show of distaste; such an answer, I say, as carried in it the most full resolve to the question itself, and help to the persons questioning: "And he said unto them, Strive to enter in," &c. The words are an answer, and an instruction also.

First. An answer, and that in the affirmative; the gate is strait, many that seek will not be able therefore but few shall be saved.

Second. The answer is an instruction also: "Strive to enter in," &c., good counsel and instruction; pray God help me, and my reader, and all that love their own salvation, to take it.

My manner of handling the words will be, FIRST. BY WAY OF EXPLICATION, and then, SECOND. BY WAY OF OBSERVATION.

FIRST. By way of EXPLICATION.

The words are to be considered, first, with reference to their *general scope*; and then with reference to their *several phrases*.

First. The *general scope* of the text is to be considered, and that is that great thing salvation; for these words do immediately look at, point to, and give directions about salvation: "Are there few that be saved? Strive to enter in at the strait gate."

The words, I say, are to direct us, not only to talk of, or to wish for, but to understand how we shall, and to seek that we may be effectually saved, and therefore of the greatest importance. To be saved! what is like being saved? To be saved from sin, from hell, from the wrath of God, from eternal damnation, what is like it? To be made an heir of God, of his grace, of his kingdom and eternal glory, what is like it? and yet all this is included in this word "saved," and in the answer to that question, "Are there few that be saved?" Indeed this word "saved" is but of little use in the world, save to them that are heartily afraid of damning. This word lies in the Bible, as excellent salves lie in some men's houses, thrust into a hole, and not thought on for many months, because the household people have no wounds nor sores. In time of sickness, what so set by as the doctor's glasses and gallipots full of his excellent things? but when the person is grown well, the rest is thrown to the dunghill. Oh! when men are sick of sin, and afraid of damning, what a text is that, where this word "saved" is found! Yea, what a word of worth, and goodness, and blessedness, is it to him that lies continually upon the wrath of a guilty conscience? "But the whole need not the physician?" he therefore, and he only, knows what "saved" means, that knows what hell, and death, and damnation means. "What shall I do to be saved?" is the language of the trembling sinner. "Lord, save me," is the language of the sinking sinner; and none admire the glory that is in that word "saved," but such as see, without being saved, all things in heaven and earth are emptiness to them. They also that believe themselves privileged in all the blessedness that is wrapped up in that word, bless and admire God that hath saved them. Wherefore, since the thing intended, both in the question and the answer, is no less than the salvation of the soul, I beseech you to give the more earnest heed. (Heb. xii.)

Second. But to come to the *particular phrases* in the words, and to handle them orderly, in the words I find four things.

First. An intimation of the kingdom of heaven. Second. A description of the entrance into it. Third. An exhortation to enter into it. And, Fourth. A motive to enforce that exhortation.

First. An intimation of the kingdom of heaven; for when he saith, "Strive to enter in," and in such phrases, there is supposed a place or state, or both, to be enjoyed. "Enter in;" enter into what; or whither, but into a state or place, or both; and therefore when you read this word

"enter in," you must say there is certainly included in the text that good thing that yet is not expressed. "Enter in," into heaven, that is the meaning, where the saved are, and shall be; into heaven, that place, that glorious place, where God and Christ, and angels are, and the souls or spirits of just men made perfect. "Enter in;" that thing included, though not expressed in the words, is called in another place the Mount Zion, the heavenly Jerusalem, the general assembly and church of the first-born which are written in heaven. (Heb. xii. 23.) And therefore the words signify unto us, that there is a state most glorious, and that when this world is ended; and that this place and state are likewise to be enjoyed and inherited by a generation of men for ever. Besides, this word "enter in" signifieth that salvation to the full is to be enjoyed only there, and that there only is eternal safety; all other places and conditions are hazardous, dangerous, full of snares, imperfections, temptations, and afflictions, but there all is well; there is no devil to tempt, no desperately wicked heart to deliver us up, no deceitful lust to entangle, nor any enchanting world to bewitch us: there all shall be well to all eternity. Further; all the parts of, and circumstances that attend salvation, are only there to be enjoyed: there only is immortality and eternal life; there is the glory and fulness of joy, and the everlasting pleasures; there is God and Christ to be enjoyed by open vision; and more, there are the angels and the saints. Further, there is no death, nor sickness, nor sorrow, nor sighing, for ever: there is no pain, nor persecutor, nor darkness, to eclipse our glory. Oh, this Mount Zion! Oh, this heavenly Jerusalem! (2 Cor. v. 1—4. Ps. xvi. 11. Luke xx. 35, 36. Heb. xii. 22—24.)

Behold, therefore, what a great thing the Lord Jesus hath included by this little word "in." In this word is wrapped up a whole heaven and eternal life; even as there is also by other little words in the Holy Scriptures of truth; as where he saith, "Knock, and it shall be opened unto you," and the elect have obtained it. This should teach us, not only to read, but to attend in reading; not only to read, but to lift up our hearts to God in reading; for if we be not heedful, if he gives us not light and understanding, we may easily pass over without any great regard such a word as may have a glorious kingdom and eternal salvation in the bowels of it; yea, sometimes, as here, a whole heaven is intimated, where it is not at all expressed. The apostles of old did use to fetch great things out of the Scriptures, even out of the very order and timing of the several things contained therein. (See Rom. iv. 9—11. Gal. iii. 16, 17. Heb. viii. 13.) But,

Second. As we have here an intimation of the kingdom of heaven, so we have a description of the entrance into it, and that by a double similitude: I. It is called a gate. II. A strait gate. "Strive to enter in at the strait gate."

I. It is set forth by the similitude of a gate. A gate, you know, is of a double use; it is to open and shut, and so, consequently, to let in or to keep out; and to do both these at the season; as he said, "Let not the gates of Jerusalem be opened till the sun be hot;" and again, "I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." (Neh. vii. 3; xiii. 19, 20.) And so you find of this gate of heaven, when the five wise virgins came, the gate was opened, but afterwards came the other virgins, and the door was shut. (Matt. xxv.) So then the entrance into heaven is called a gate, to show there is a time when there may be entrance, and there will be a time when there shall be none; and indeed this is a chief truth contained in the text, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." I read in the Scriptures of two gates or doors, through which they that go to heaven must enter.

1. There is the door of faith, the door which the grace of God hath opened to the Gentiles; this door is Jesus Christ, as also himself doth testify, saying, "I am the door," &c. (Acts xiv. 27. John x. 9.) By this door men enter into God's favour and mercy, and find forgiveness through faith in his blood, and live in hope of eternal life; and therefore himself also hath said, "I am the door; by me if any man enter in, he shall be saved;" that is, received to mercy, and inherit eternal life. But,

2. There is another door or gate, (for that which is called in the text a gate, is twice in the next verse called a door;) there is, I say, another gate, and that is the passage into the very heaven itself, the entrance into the celestial mansion-house; and that is the gate mentioned in the text, and the door mentioned twice in the verse that follows. And thus Jacob called it, when he said, Bethel was the house of God, and this is the gate of heaven; that is, the entrance, for he saw the entrance into heaven. One end of Jacob's ladder stands in Bethel, God's house, and the other end reacheth up to the gate of heaven. (Gen. xxviii. 10—17.) Jacob's ladder was the figure of Christ, which ladder was not the gate of heaven, but the way from the church to that gate which he saw above at the top of the ladder. (Gen. xxviii. 12. John i. 51.) But again, that the gate in the text is the gate or entrance into heaven, consider,

(1.) It is that gate that letteth men into or shutteth men out of that place or kingdom where Abraham, and Isaac, and Jacob are; which place is that paradise where Christ promised the thief that he should be that day that he asked to be with him in his kingdom; it is that place into which Paul said he was caught, when he heard words unlawful or impossible for a man to utter. (Luke xiii. 28; xxiii. 42. 2 Cor. xii. 1—6.)

Quest. But is not Christ the gate or entrance into this heavenly place?

Ans. He is he without whom no man can get thither, because by his merits men obtain that world, and also because he, as the Father, is the donor and disposer of that kingdom to whom he will. Further, this place is called his house, and himself the Master of it; "When once the Master of the house is risen up, and hath shut to the door." (Luke xiii. 25.) But we use to say, that the master of the house is not the door. Men enter into heaven, then, by him, not as he is the gate, or door, or entrance into the celestial mansion-house, but as he is the giver and disposer of that kingdom to them whom he shall count worthy, because he hath ordained it for them.

(2.) That this gate is the very passage into heaven, consider the text has special reference to the day of judgment, when Christ will have laid aside his mediatory office, which before he exercised for the bringing to the faith his own elect; and will then act, not as one that justifieth the ungodly, but as one that judgeth sinners. He will now be risen up from the throne of grace, and shut up the door against all the impenitent, and will be set upon the throne of judgment, from thence to proceed with ungodly sinners.

Obj. But Christ bids strive. "Strive" now "to enter in at the strait gate;" but if that gate be as you say, the gate or entrance into heaven, then it should seem that we should not strive till the day of judgment, for we shall not come at that gate till then.

Ans. Christ, by this exhortation, "Strive," &c., doth not at all admit of or countenance delays, or that a man should neglect his own salvation; but putteth poor creatures upon preparing for the judgment, and counsellet them now to get those things that will then give them entrance into glory. This exhortation is much like these: "Be ye therefore ready also, for at such an hour as ye think not the Son of Man cometh." "And they that were ready went in with him to the marriage, and the door was shut." (Matt. xxiv. 44; xxv. 10.)

So that when he saith, "Strive to enter in," it is as much as if he should say, Blessed are they that shall be admitted another day to enter into the kingdom of heaven; but they that shall be accounted worthy of so unspeakable a favour must be well prepared and fitted for it beforehand. Now the time to be fitted is not the day of judgment, but the day of grace; not then, but now. Therefore, strive now for those things that will then give you entrance into the heavenly kingdom. But,

II. As it is called a gate, so it is called a strait gate: "Strive to enter in at the strait gate."

The straitness of this gate is not to be understood carnally, but mystically. You are not to understand it as if the entrance into heaven was some little pinching wicket; no, the straitness of this gate is quite another thing. This gate is wide enough for all them that are the truly gracious and sincere lovers of Jesus Christ, but so

strait as that not one of the other can by any means enter in: "Open to me the gates of righteousness; I will go into them, and I will praise the Lord: this gate of the Lord into which the righteous shall enter." (Ps. cxviii. 19, 20.) By this word, therefore, Christ Jesus hath showed unto us, that without due qualifications there is no possibility of entering into heaven; the strait gate will keep all others out. When Christ spake this parable he had doubtless his eye upon some passage or passages of the Old Testament, with which the Jews were well acquainted. I will mention two, and so go on.

1. The place by which God turned Adam and his wife out of paradise. Possibly our Lord might have his eye upon that, for though that was wide enough for them to come out at, yet it was too strait for them to go in at. But what should be the reason of that? Why, they had sinned; and therefore "God set at the east of that garden cherubims, and a flaming sword, turning every way, to keep the way of the tree of life." (Gen. iii. 24.) The cherubims, and this flaming sword, they made the entrance too strait for them to enter in. Souls, there are cherubims, and a flaming sword, at the gates of heaven, to keep the way of the tree of life: therefore, none but them that are duly fitted for heaven can enter in at this strait gate, the flaming sword will keep all others out. "Know you not that the unrighteous shall not inherit the kingdom of God; be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi. 9, 10.)

2. Perhaps our Lord might have his eye upon the gates of the temple when he spoke this word unto the people; for though the gates of the temple were six cubits wide, yet they were so strait, that none that were unclean in any thing might enter in thereat, (Ezek. xi. 48;) because there were placed at these gates porters, whose office was to look that none but those that had right to enter might go in thither. And so it is written, Jehoiada set "porters at the gates of the house of the Lord, that none that were unclean in any thing might enter in." (2 Chron. xxiii. 19.) Souls, God hath porters at the gates of the temple, at the gate of heaven; porters, I say, placed there by God, to look that none that are unclean in any thing may come in thither. In at the gate of the church none may enter now that are openly profane, and scandalous to religion; no, though they plead they are beloved of God. "What hath my beloved to do in mine house," saith the Lord, "seeing he hath wrought lewdness with many?" (Jer. xi. 15.)

I say, I am very apt to believe that our Lord Jesus Christ had his thoughts upon these two texts, when he said the gate is strait; and that which confirms me the more in the thing is this;

a little below the text he saith, "There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourselves thrust out." (Luke xiii. 28.) Thrust out, which signifieth a violent act, resisting with striving those that would, though unqualified, enter. The porters of the temple were, for this very thing, to wear arms, if need were, and to be men of courage and strength, lest the unsanctified or unprepared should by some means enter in. We read in the book of Revelation of the holy city, and that it had twelve gates, and at the gates twelve angels; but what did they do there? Why, amongst the rest of their service, this was one thing, that there might in no wise enter in any thing that defileth, or worketh abomination, and that maketh a lie. (Rev. xxi. 27.)

But, more particularly to show what it is that maketh this gate so strait, there are three things that make it strait:—1. There is sin. 2. There is the word of the law. 3. There are the angels of God.

1. There is sin; the sin of the profane, and the sin of the professor.

(1.) The sin of the profane. But this needs not be enlarged upon, because it is concluded upon at all hands, where there is the common belief of the being of God, and the judgment to come, that "the wicked shall be turned into hell, and all the nations that forget God." (Ps. ix. 17.)

(2.) But there is the sin of professors; or, take it rather thus, there is a profession that will stand with an unsanctified heart and life; the sin of such will overpoise the salvation of their souls, the sin end being the heaviest end of the scale; I say, that being the heaviest end which hath sin in it, they tilt over, and so are, notwithstanding their glorious profession, drowned in perdition and destruction; for none such hath any inheritance in the kingdom of Christ and of God: therefore "let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience;" neither will a profession be able to excuse them. (Eph. v. 3—6.) The gate will be too strait for such as these to enter in thereat. A man may partake of salvation in part, but not of salvation in whole. God saved the children of Israel out of Egypt, but overthrew them in the wilderness: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." So we see that, notwithstanding their beginning, "they could not enter in because of unbelief." (Jude v. Heb. iii. 19.)

2. There is the word of the law, and that will make the gate strait also. None must go in thereat but those that can go in by the leave of the law; for though no man be, or can be, justified by the works of the law, yet, unless the righteousness and holiness by which they attempt to

enter into this kingdom be justified by the law, it is in vain once to think of entering in at this strait gate. Now the law justifieth not, but upon the account of Christ's righteousness; if, therefore, thou be not indeed found in that righteousness, thou wilt find the law lie just in the passage into heaven to keep thee out. Every man's work must be tried by fire, that it may be manifest of what sort it is. There are two errors in the world about the law: one is, when men think to enter in at the strait gate by the righteousness of the law; the other is, when men think they may enter into heaven without the leave of the law. Both these, I say, are errors; for as by the works of the law no flesh shall be justified, so without the consent of the law no flesh shall be saved. "Heaven and earth shall pass away, before one jot or tittle of the law shall fail, till all be fulfilled." He therefore must be damned that cannot be saved by the consent of the law. And, indeed, this law is the flaming sword that turneth every way; yea, that lieth in this day in the way to heaven, for a bar to all unbelievers and unsanctified professors; for it is taken out of the way for the truly gracious only. It will be found as a roaring lion to devour all others; because of the law, therefore, the gate will be found too strait for the unsanctified to enter in. When the Apostle had told the Corinthians that the unrighteous should not inherit the kingdom of God, and that such were some of them, he adds, "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God," (1 Cor. vi. 9—11;) closely concluding, that had they not been washed, and sanctified, and justified, in the name of the Lord Jesus, the law, for their transgressions, would have kept them out; it would have made the gate too strait for them to enter in.

3. There are also the angels of God, and by reason of them the gate is strait. The Lord Jesus calleth the end of the world his harvest; and saith, moreover, that the angels are his reapers. These angels are, therefore, to gather his wheat into his barn, but to gather the ungodly into bundles to burn them. (Matt. xiii. 39, 41, 49.) Unless, therefore, the man that is unsanctified can master the law, and conquer angels; unless he can, as I may say, pull them out of the gateway of heaven, himself is not to come thither for ever. No man goeth to heaven but by the help of the angels, I mean, at the day of judgment: "For the Son of man shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. xxiv. 31.) If those that shall enter in at the strait gate, shall only enter in thither by the conduct of the holy angels; pray, when do you think those men will enter in thither, concerning whom the angels are commanded to gather them, to bind them in bundles to burn them? This, therefore, is a third difficulty. The angels will make this entrance strait; yea, too

strait for the unjustified and unsanctified to enter in thither.

Third. I come now to the exhortation, which is, to strive to enter in: "Strive to enter in at the strait gate." These words are fitly added; for since the gate is strait, it follows that they who will enter in must strive.

Strive. This word "strive" supposeth, 1. That great idleness is natural to professors; they think to get to heaven by lying as it were on their elbows. 2. It also suggesteth, that many will be the difficulties that professors will meet with before they get to heaven. 3. It also concludeth, that only the labouring Christian man or woman will get in thither. "Strive," &c.

Three questions I will propound upon the word, an answer to which may give us light into the meaning of it: I. What doth this word "strive" import? II. How should we strive? III. Why should we strive?

I. What doth this word "strive" import?

Ans. 1. When he saith, "Strive," it is as much as to say, Bend yourselves to the work with all your might: "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (Ecc. ix. 10.) Thus Samson did when he set himself to destroy the Philistines; "He bowed himself with all his might." (Judges xvi. 30.) Thus David did also, when he made provision for the building and beautifying of the temple of God. (1 Chron. xxix. 2.) And thus must thou do, if ever thou enterest into heaven.

2. When he saith, "Strive," he calleth for the mind and will, that they should be on his side, and on the side of the things of his kingdom; for none strive indeed but such as have given the Son of God their heart, of which the mind and will are a principal part; for saving conversion lieth more in the turning of the mind and will to Christ, and to the love of his heavenly things, than in all knowledge and judgment. And this the Apostle confirmeth, when he saith, "Stand fast in one spirit, with one mind striving," &c. (Phil. i. 27.)

3. And, more particularly, this word "strive" is expressed by several other terms, as, (1.) It is expressed by that word, "So run that ye may obtain." (1 Cor. ix. 24, 25.) (2.) It is expressed by that word, "Fight the good fight of faith; lay hold of eternal life." (1 Tim. vi. 12.) (3.) It is expressed by that word, "Labour not for the meat that perisheth, but for that meat that endureth to everlasting life." (John vi. 27.) 4. It is expressed by that word, "We wrestle . . . with principalities and powers, and the rulers of the darkness of this world." (Eph. vi. 12.) Therefore, when he saith, "Strive," it is as much as to say, Run for heaven—Fight for heaven—Labour for heaven—Wrestle for heaven, or you are like to go without it.

II. The second question is, How should we strive?

Ans. The answer in general is, Thou must strive lawfully: "And if a man also strive for the mastery, yet is he not crowned, except he strive lawfully." (2 Tim. ii. 5.)

But you will say, What is it to strive lawfully?

Ans. 1. To strive against the things which are abhorred by the Lord Jesus; yea, to resist to the spilling of your blood, striving against sin. (Heb. xii. 4.) To have all those things that are condemned by the word; yea, though they be thine own right hand, right eye, or right foot, in abomination; and to seek by all godly means the utter suppressing of them. (Mark ix. 43, 45, 47.)

2. To strive lawfully, is to strive for those things that are commanded in the word. "But thou, O man of God, flee the world, and follow after," that is, strive for, "righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, lay hold on eternal life," &c. (1 Tim. vi. 11, 12.)

3. He that striveth lawfully must be, therefore, very temperate in all good and lawful things of this life. "And every one that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." (1 Cor. ix. 25.) Most professors give leave to the world, and vanity of their hearts, to close with them, and to hang about their necks, and make their striving to stand rather in an outcry of words, than a hearty labour against the lusts and love of the world, and their own corruptions; but this kind of striving is but a beating of the air, and will come to just nothing at last. (1 Cor. ix. 26.)

4. He that striveth lawfully, must take God and Christ along with him to the work, otherwise he will certainly be undone: "Whereunto," said Paul, "I also labour, striving according to his working, which worketh in me mightily." (Col. i. 29.) And for the right performing of this, he must observe these following particulars.

(1.) He must take heed that he doth not strive about things or words to no profit; for God will not then be with him: "Of these things," saith the Apostle, "put them in remembrance; charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." (2 Tim. ii. 14.) But, alas! how many professors in our days are guilty of this transgression, whose religion stands chiefly, if not only, in a few unprofitable questions and vain wranglings about words and things to no profit, but to the destruction of the hearers.

(2.) He must take heed, that whilst he strives against one sin he does not harbour and shelter another; or, that whilst he cries out against other men's sins, he does not countenance his own.

(3.) In the striving, strive to believe, strive for the faith of the gospel; for the more we believe the gospel, and the reality of the things of the world to come, with the more stomach and courage shall we labour to possess the blessedness. (Phil. i. 27. Heb. iv.) Let us labour, therefore,

to enter into that rest, lest any man fall after the same example of unbelief.

(4.) As we should strive for, and by faith, so we should strive by prayer, (Rom. xv. 30.) by fervent and effectual prayer. Oh, the swarms of our prayerless professors! What do they think of themselves? Surely the gate of heaven was heretofore as wide as in these our days; but what striving by prayer was there then among Christians for the thing that gives admittance into this kingdom, over there is in these latter days!

(5.) We should also strive by mortifying our members that are upon the earth: "I therefore so run," said Paul, "so fight I, not as one that beats the air, but I keep under my body, and bring it into subjection, lest that by any means, when I have preached the gospel to others, I myself should be a cast-away." (1 Cor. ix. 26, 27.) But all this is spoken principally to professors; so I would be understood.

III. I come now to the third question, namely, But why should we strive?

Ans. 1. Because the thing for which you are here exhorted to strive, it is worth the striving for: it is for no less than for a whole heaven, and an eternity of felicity there. How will men that have before them a little honour, a little profit, a little pleasure, strive! I say again, how will they strive for this! Now they do it for a corruptible crown, but we an incorruptible. Methinks this word heaven, and this eternal life ought verily to make us strive, for what is there again, either in heaven or earth, like them to provoke a man to strive?

2. Strive, because otherwise the devil and hell will assuredly have thee: "He goes about like a roaring lion, seeking whom he may devour." (1 Pet. v. 8.) These fallen angels, they are always watchful, diligent, unwearied; they are also mighty, subtle, and malicious, seeking nothing more than the damnation of thy soul. Oh, thou that art like the artless dove, strive!

3. Strive, because every lust strives and wars against thy soul. "The flesh lusteth against the Spirit." (Gal. v. 17.) "Dearly beloved, I beseech you," said Peter, "as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (1 Pet. ii. 11.) It is a rare thing to see or find out a Christian that indeed can bridle his lusts; but no strange thing to see such professors that are not only bridled, but saddled too, yea, and ridden from lust to sin, from one vanity to another, by the very devil himself, and the corruptions of their hearts.

4. Strive, because thou hast a whole world against thee. The world hateth thee if thou be a Christian; the men of the world hate thee; the things of the world are snares for thee, even thy bed and table, thy wife and husband, yea, thy most lawful enjoyments have that in them that will certainly sink thy soul to hell, if thou dost not strive against the snares that are in them. (Rom. xi. 9.)

The world will seek to keep thee out of heaven with mocks, flouts, taunts, threatenings, gaols, gibbets, halters, burnings, and a thousand deaths; therefore strive. Again, if it cannot overcome thee with these, it will flatter, promise, allure, entice, entreat, and use a thousand tricks on this hand to destroy thee; and observe, many that have been stout against the threats of the world, have yet been overcome with the bewitching flatteries of the same. There ever was enmity between the devil and the church, and betwixt his seed and her seed too; Michael and his angels, and the dragon and his angels, these make war continually. (Gen. iii. Rev. xii.) There have been great desires and endeavours among men to reconcile these two in one, to wit, the seed of the serpent and the seed of the woman, but it could never yet be accomplished. The world says, they will never come over to us; and we again say, by God's grace we will never come over to them. But the business hath not ended in words; both they and we have also added our endeavours to make each other submit; but endeavours have proved ineffectual too. They, for their part, have devised all manner of cruel torments to make us submit; as, slaying with the sword, stoning, sawing asunder, flames, wild beasts, banishments, hunger, and a thousand miseries. We again, on the other side, have laboured by prayers and tears, by patience and long-suffering, by gentleness and love, by sound doctrine and faithful witness-bearing against their enormities, to bring them over to us; but yet the enmity remains; so that they must conquer us, or we must conquer them. One side must be overcome; but the weapons of our warfare are not carnal, but mighty through God.

(5) Strive, because there is nothing of Christianity got by idleness: "Idleness clothes a man with rags, and the vineyard of the slothful is grown over with nettles." (Prov. xxiii. 21; xxiv. 30—32.) Profession that is not attended with spiritual labour cannot bring the soul to heaven. The fathers before us were "not slothful in business," but "fervent in spirit, serving the Lord." Therefore, "be not slothful; but followers of them who through faith and patience inherit the promises." (Rom. xii. 11. Heb. vi. 12.)

"Strive to enter in." Methinks the words at the first reading do intimate to us, that the Christian, in all that ever he does in this world, should carefully heed and regard his soul; I say, in all that ever he does. Many are for their souls by fits and starts; but a Christian indeed, in all his doing and designs which he contriveth and manageth in this world, should have a special eye to his own future and everlasting good; in all his labours he should strive to enter in. Wisdom (Christ) "is the principal thing; therefore get wisdom; and in all thy getting get understanding." (Prov. iv. 7.) Get nothing, if thou canst not get Christ and grace, and further hopes of heaven in that getting; get nothing with a bad conscience,

with the hazard of thy peace with God, and that in getting it thou weakenest thy graces which God hath given thee; for this is not to strive to enter in. Add grace to grace, both by religious and worldly duties; for "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. i. 8—11.) Religious duties are not the only striving times; he that thinks so is out. Thou mayest help thy faith and thy hope in the godly management of thy calling, and mayest get farther footing in eternal life, by studying the glory of God in all thy worldly employment. I am speaking now to Christians that are justified freely by grace; and am encouraging, or rather counselling them to strive to enter in; for there is an entering in by faith and good conscience now, as well as our entering in body and soul hereafter; and I must add, that the more common it is to thy soul to enter in now by faith, the more stedfast hope shalt thou have of entering in hereafter in body and soul.

"Strive to enter in." By these words also the Lord Jesus giveth sharp rebuke to those professors that have not eternal glory, but other temporal things in their eye, by all the bustle that they make in the world about religion. Some there be, what a stir they make, what a noise and clamour, with their notions and forms! and yet perhaps all is for the loaves; because they have eaten of the loaves, and are filled. (John vi. 26.) They strive indeed to enter, but it is not into heaven; they find religion hath a good trade at the end of it; or they find that it is the way to credit, repute, preferment, and the like; and therefore they strive to enter into these. But these have not the strait gate in their eye, nor yet in themselves have they love to their poor and perishing souls; wherefore this exhortation nippeth such, by predicting of their damnation.

"Strive to enter in." These words also sharply rebuke them who content themselves as the angel of the church of Sardis did, to wit, "to have a name to live, and be dead," (Rev. iii. 1;) or as they of the Laodiceans, who took their religion upon trust, and were content with a poor, wretched, lukewarm profession; for such as these do altogether unlike to the exhortation in the text, that says, Strive, and they sit and sleep; that says, Strive to enter in, and they content themselves with a profession that is never like to bring them thither.

"Strive to enter in." Further, these words put us upon proving the truth of our graces now; I say, they put us upon the proof of the truth of them now; for if the strait gate be the gate of heaven, and yet we are to strive to enter into it now, even while we live, and before we come thither, then doubtless Christ means by this exhortation, that we should use all lawful means to prove our graces in this world; whether they will stand in the judgment or no. Strive to enter in; get those graces now that will prove true graces

then; and therefore try those you have; and if, upon trial, they prove not right, cast them away, and cry for better, lest they cast thee away, when better are not to be had. "Buy of me gold tried in the fire;" mark that. (Rev. iii. 18.) Buy of me faith and grace that will stand in the judgment; strive for that faith, buy of me that grace, and also white raiment, that thou mayest be clothed, that the shame of thy wickedness doth not appear; and anoint thine eyes with eye-salve, that thou mayest see. Mind you this advice; this is right striving to enter in.

But you will say, How should we try our graces? Would you have us run into temptation to try if they be sound or rotten?

Ans. You need not run into trials; God hath ordained, that enough of them shall overtake thee to prove thy graces either rotten or sound before the day of thy death; sufficient to the day is the evil thereof, if thou hast but a sufficiency of grace to withstand. I say, thou shalt have trials enough overtake thee, to prove thy graces sound or rotten. Thou mayest therefore, if God shall help thee, see how it is like to go with thee before thou goest out of this world, to wit, whether thy graces be such as will carry thee in at the gates of heaven or no.

But how should we try our graces now?

Ans. How dost thou find them in outward trials? (See Heb. xi. 15, 16.) How dost thou find thyself in the inward workings of sin? (Rom. vii. 24.) How dost thou find thyself under the most high enjoyment of grace in this world? (Phil. iii. 14.)

But what do you mean by these three questions?

Ans. I mean, graces show themselves at these their seasons, whether they be rotten or sound.

How do they show themselves to be true under the first of these?

Ans. By mistrusting our own sufficiency; by crying to God for help; by desiring rather to die than to bring any dishonour to the name of God; and by counting, that if God be honoured in the trial, thou hast gained more than all the world could give thee. (2 Ohron. xx. 12; xiv. 11. Acts iv.; xx. 22. 2 Cor. iv. 17, 18. Heb. xi. 24, 25.)

How do they show themselves to be true under the second?

Ans. By mourning, and confessing, and striving, and praying against them; by not being content, shouldst thou have heaven, if they live and defile thee; and by counting of holiness the greatest beauty in the world; and by flying to Jesus Christ for life. (Zech. xii. 10. John xix. Heb. xii. 14. Ps. xix. 12.)

How do they show themselves to be true under the third?

Ans. By prizing the true graces above all the world, by praying heartily that God will give thee more, by not being content with all the grace thou canst be capable of enjoying on this side heaven and glory. (Ps. lxxxiv. 10. Luke xvii. 5. Phil. iii.)

"Strive to enter in." The reason why Christ addeth these words, "to enter in," is obvious, to wit, because there is no true and lasting happiness on this side heaven; I say, none that is both true and lasting, I mean, as to our sense and feeling, as there shall; for "here have we no continuing city, but we seek one to come." (Heb. xiii. 14.) The heaven is within, strive therefore to enter in; the glory is within, strive therefore to enter in; the Mount Zion is within, strive therefore to enter in; the heavenly Jerusalem is within, strive therefore to enter in; angels and saints are within, strive therefore to enter in; and, to make up all, the God and Father of our Lord Jesus Christ, and that glorious Redeemer, is within; strive therefore to enter in.

"Strive to enter in." "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Without are also the devils, and hell, and death, and all damned souls; without is howling, weeping, wailing, and gnashing of teeth; yea, without are all the miseries, sorrows, and plagues that an infinite God can in justice and power inflict upon an evil and wicked generation. "Strive therefore to enter in at the strait gate." (Rev. xxii. 15. Matt. xxv. 41. Rev. xii. 9. Isa. lxxv. 13, 14. Matt. xxii. 13. Deut. xxix. 18—20.)

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

IV. We are now come to the motive which our Lord urges to enforce his exhortation.

He told us before, that the gate was strait; he also exhorted us to strive to enter in thereat, or to get those things now that will further our entrance then, and to set ourselves against those things that will hinder our entering in.

In this motive there are five things to be minded.

1. That there will be a disappointment to some at the day of judgment; they will seek to enter in, and shall not be able.

2. That not a few, but many, will meet with this disappointment; "for many will seek to enter in, and shall not be able."

3. This doctrine of the miscarriage of many, then, it standeth upon the validity of the word of Christ; "for many, I say, will seek to enter in, and shall not be able."

4. Professors shall make a great heap among the many that shall fall short of heaven: "for many, I say unto you, will seek to enter in, and shall not be able."

5. Where grace and striving are wanting now, seeking and contending to enter in will be unprofitable then; "for many, I say unto you, will seek to enter in, and shall not be able."

But I will proceed in my former method, to wit, to open the words unto you.

"For many," &c. If he had said, "for some" will fall short, it had been a sentence to be minded.

if he had said, "For some that seek, will fall short," it had been very awakening: but when he saith, "Many, many will fall short," yea, many among professors will fall short, this is not only awakening, but dreadful.

"For many," &c. I find this word "many" variously applied in Scripture.

1. Sometimes it intendeth the open profane, the wicked and ungodly world; as where Christ saith, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat." (Matt. vii. 13.) I say, by the "many" here, he intends those chiefly that go on in the broad way of sin and profaneness, bearing the tokens of their damnation in their foreheads; those whose daily practice proclaims that "their feet go down to death, and their steps take hold of hell." (Job xxi. 29, 30. Isa. iii. 9. Prov. iv.)

2. Sometimes this word "many" intendeth those that cleave to the people of God deceitfully and in hypocrisy, or as Daniel hath it, "Many shall cleave unto the church with flatteries." (Dan. xi. 34.) The word "many" in this text includeth all those who feign themselves better than they are in religion; it includeth, I say, those that have religion only for a holiday suit, to set them out at certain times, and when they come among suitable company.

3. Sometimes this word "many" intendeth them that apostatize from Christ, such as for awhile believe, and in time of temptation fall away, as John saith of some of Christ's disciples: "From that time many of his disciples went back, and walked no more with him." (John vi. 66.)

4. Sometimes this word "many" intendeth them that make a great noise, and do many great things in the church, and yet want saving grace. "Many," saith Christ, "will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" (Matt. xii. 22.) Mark, there will be many of these.

5. Sometimes this word "many" intendeth those poor, ignorant, deluded souls that are led away with every wind of doctrine; those who are caught with the cunning and crafty deceiver, who lieth in wait to beguile the unstable: "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." (2 Pet. ii. 2.)

6. Sometimes this word "many" includeth all the world, good and bad: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt." (Dan. xii. 2, comp. with John v. 28, 29.)

7. Lastly; sometimes this word "many" intendeth the good only, even them that shall be saved. (Luke i. 16; ii. 34.)

Since, then, that the word is so variously applied, let us inquire how it must be taken in the text. And, 1. It must not be applied to the sincerely godly, for they shall never perish. (John

x. 27, 28.) 2. It cannot be applied to all the world, for then no flesh should be saved. 3. Neither is it to be applied to the open profane only, for then the hypocrite is by it excluded. 4. But by the many in the text our Lord intendeth in special the professor; the professor, I say, how high soever he seems to be now, that shall be found without saving grace in the day of judgment.

Now, that the professor is in special intended in this text, consider, so soon as the Lord had said, "Many will seek to enter in, and shall not be able," he pointeth, as with his finger, at the many that then he in special intendeth; to wit, them among whom he had taught; them that had eat and drunken in his presence; them that had prophesied, and cast out devils in his name, and in his name had done many wonderful works. (Luke xiii. 26. Matt. vii. 22.) These are the many intended by the Lord in this text, though others also are included under the sentence of damnation by his word in other places. "For many," &c. Matthew saith concerning this strait gate, that there are but few that find it. But it seems the cast-aways in my text did find it; for you read that they knocked at it, and cried, "Lord, open unto us." So, then, the meaning may seem to be this; many of the few that find it will seek to enter in, and shall not be able. I find, at the day of judgment, some will be crying to the rocks to cover them, and some at the gates of heaven for entrance. Suppose that those that cry to the rocks to cover them, are they whose conscience will not suffer them once to look God in the face, because they are fallen under present guilt, and the dreadful fears of the wrath of the Lamb, (Rev. vi. 16;) and that those that stand crying at the gate of heaven are those whose confidence holds out to the last, even those whose boldness will enable them to contend even with Jesus Christ for entrance; them, I say, that will have profession, casting out of devils, and many wonderful works, to plead; of this sort are the many in my text: "For many, I say unto you, will seek to enter in, and shall not be able." "For many," &c. Could we compare the professors of the times with the everlasting word of God, this doctrine would more easily appear to the children of men. How few among the many, yea, among the swarms of professors, have heart to make conscience of walking before God in this world, and to study his glory among the children of men! How few, I say, have his name lie nearer their hearts than their own carnal concerns! nay, do not make his word, and his name, and his ways, a stalking-horse to their own worldly advantages? God calls for faith, good conscience, moderation, self-denial, humility, heavenly-mindedness, love to saints, to enemies, and for conformity in heart, in word, and life, to his will. But where is it? (Mark xi. 22. 1 Pet. iii. 16. Heb. xiii. 5. Phil. iv. 5. Matt. x. 37—39. Col. iii. 1—4. Mic. vi. 8. Rev. ii. 10. John xv. 17. 1 John iv. 21. Matt. v. 44. Prov. xxiii. 26. Col. iv. 6.)

"For many, I say unto you." These latter words carry in them a double argument to prove the truth asserted before. First, in that he directly pointeth at his followers: "I say unto you." Many, I say unto you, even to you that are my disciples, to you that have eat and drunk in my presence. I know that sometimes Christ hath directed his speech to his disciples, not so much upon their accounts as upon the accounts of others; but here it is not so; the "I say unto you," in this place, it immediately concerned some of themselves: "I say unto you," ye shall begin to stand without, and to knock, "saying, Lord, Lord, open to us; and he shall answer, and say unto you, I know you not whence you are? Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are. Depart from me, all ye workers of iniquity;" it is you—you—you—that I mean! "I say unto you." It is common with a professing people, when they hear a smart and a thundering sermon, to say, Now has the preacher paid off the drunkard, the swearer, the liar, the covetous, the adulterer; forgetting that these sins may be committed in a spiritual and mystical way. There is spiritual drunkenness, spiritual adultery, and a man may be a liar that calls God his Father when he is not, or that calls himself a Christian, and is not. Wherefore, perhaps all these thunders and lightnings in this terrible sermon may more concern thee than thou art aware of. "I say unto you," unto you, professors, may be the application of all this thunder. (Rev. ii. 9; iii. 9.) "I say unto you."

Had not the Lord Jesus designed by these words to show what an overthrow will one day be made among professors, he needed not to have "*you'd*" it at this rate as, in the text and afterwards, he has done; the sentence had run intelligible enough without it; I say, without his saying, "I say unto you;" but the truth is, the professor is in danger; the preacher and the hearer, the workers of miracles, the workers of wonders, may all be in the danger of damning, notwithstanding all their attainments. And to awaken us all about this truth, therefore, the text must run thus: "For many, I say unto you, shall seek to enter in, and shall not be able."

See you not yet that the professor is in danger, and that those words, "I say unto you," are a prophecy of the everlasting perdition of some that are famous in the congregation of saints? I say, if you do not see it, pray God your eyes may be opened, and beware that thy portion be not as the portion of one of those that are wrapped up in the 28th verse of the chapter: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourselves thrust out."

"For many, I say unto you." These words, I told you, carry in them a double argument for

confirmation of the truth asserted before. First, that professors are here particularly pointed at; and, secondly, it is the saying of the Truth himself. For these words, "I say," are words full of authority: "I say it," "I say unto you," says Christ, as he saith in another place, "It is I that speak: behold it is I." The person whose words we have now under consideration was no blundering raw-headed preacher, but the very wisdom of God, his Son, and him that hath lain in his bosom from everlasting, and consequently had the most perfect knowledge of his Father's will, and how it would fare with professors at the end of this world. And now hearken what himself doth say of the words which he hath spoken: "Heaven and earth shall pass away, but my word shall not pass away." (Matt. xxiv. 35.) "I say unto you."

The prophets used not to speak after this manner, nor yet the holy apostles; for thus to speak is to press things to be received upon their own authority. They used to say, Thus saith the Lord, or Paul, or Peter, an apostle, or a servant of God. But now we are dealing with the words of the Son of God; it is he that hath said it; wherefore we find the truth of the perishing of many professors asserted and confirmed by Christ's own mouth. This consideration carrieth great awakening in it; but into such a fast sleep are many now-a-days fallen, that nothing will awaken them but that shrill and terrible cry, "Behold, the Bridegroom cometh; go ye out to meet him."

"*I say unto you.*" There are two things upon which this assertion may be grounded:—1. There is in the world a thing like grace, that is not. 2. There is a sin called the sin against the Holy Ghost, from which there is no redemption. And both these things befall professors.

1. There is in the world a thing like grace, that is not. (1.) This is evident, because we read that there are some that not only make a fair show in the flesh, that glory in appearance, that appear beautiful outward, that do as God's people, but have not the grace of God's people. (Gal. vi. 12. 2 Cor. v. 12. Matt. xxiii. 27. Isa. lvii. 3, 4.) (2.) It is evident, also, from those frequent cautions that are everywhere in the Scriptures given us about this thing: "Be not deceived;" "Let a man examine himself;" "Examine yourselves, whether you be in the faith." (Gal. vi. 7. 1 Cor. xi. 28. 2 Cor. xiii. 5.) All these expressions intimate to us that there may be a show of, or a thing like grace, where there is no grace indeed. (3.) This is evident from the conclusion made by the Holy Ghost upon this very thing; "For if a man think himself to be something, when he is nothing, he deceiveth himself." (Gal. vi. 3.) The Holy Ghost here concludeth, that a man may think himself to be something, may think he hath grace, when he hath none; may think himself something for heaven and another world, when, indeed, he is just nothing at all with reference thereto; the Holy Ghost also determines upon this

point, to wit, that they that do so deceive themselves: "For if a man think himself to be something, when he is nothing, he deceiveth himself;" he deceiveth his own soul, he deceiveth himself of heaven and salvation. So again, "Let no man beguile you of your reward." (Col. ii. 18.) (4.) It is manifest from the text, "For many, I say unto you, will seek to enter in, and shall not be able."

Alas! great light, great parts, great works, and great confidence of heaven, may be where there is no faith of God's elect, no love of the Spirit, no repentance unto salvation, no sanctification of the Spirit, and so consequently no saving grace. But,

2. As there is a thing like grace, which is not, so there is a sin called the sin against the Holy Ghost, from which there is no redemption; and this sin doth more than ordinarily befall professors.

There is a sin called the sin against the Holy Ghost, from which there is no redemption. This is evident both from Matthew and Mark: "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Matt. xii. 32. Mark iii. 29.) Wherefore, when we know that a man hath sinned this sin, we are not to pray for him, or to have compassion on him. (1 John v. 16. Jude 22.)

This sin doth most ordinarily befall professors; for there are few, if any, that are not professors that are at present capable of sinning this sin. They which "were once enlightened, and have tasted the heavenly gift, that were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," (Heb. vi. 4, 5;) of this sort are they that commit this sin. Peter also describes them to be such that sin the unpardonable sin: "For if, after they have escaped the pollution of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." (2 Pet. ii. 20.) The other passage in the 10th of the Hebrews holdeth forth the same thing: "For if we sin willfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, that shall devour the adversaries." (Heb. x. 26, 27.) These, therefore, are the persons that are the prey for this sin; this sin feedeth upon professors; and they that are such do very often fall into the mouth of this eater. Some fall into the mouth of this sin by delusions and doctrines of devils; and some fall into the mouth of it by returning with the dog to his vomit again, and with the sow that was washed to her wallowing in the mire. (2 Pet. ii. 22.) I shall not here give you a particular description of this sin, that I have done elsewhere; but such a sin there is, and they that commit it shall never have forgiveness. And I say again,

there be professors that commit this unpardonable sin, yea, more than most are aware of. Let all, therefore, look about them. The Lord awaken them that they may so do; for what with a profession without grace, and by the venom of the sin against the Holy Ghost, many will seek to enter in, and shall not be able.

"Will seek to enter in." This kingdom, at the gate of which the reprobate will be stopped, will be at the last judgment the desire of all the world; and they, especially they in my text, will seek to enter in: for then they will see that the blessedness is to those that shall get into this kingdom, according to that which is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.) To prove that they will seek, although I have done it already, yet read these texts at your leisure. (Matt. xxv. 11; vii. 22. Luke xiii. 28.) And, in a word, to give you the reason why they will seek to enter in,

1. Now they will see what a kingdom it is, what glory there is in it, and now they shall also see the blessedness which they shall have, that shall then be counted worthy to enter in. The reason why this kingdom is so little regarded, it is because it is not seen, the glory of it is hid from the eyes of the world: "Their eye hath not seen, nor their ear heard," &c. Ay, but then they shall hear and see too; and when this comes to pass, then, even then, he that now most seldom thinks thereof will seek to enter in.

2. They will now see what hell is, and what damnation in hell is, more clear than ever. They will also see how the breath of the Lord, like a stream of brimstone, doth kindle it. Oh; the sight of the burning fiery furnace, which is prepared for the devil and his angels! This, this will make work in the souls of cast-aways at that day of God Almighty, and then they will seek to enter in.

3. Now they will see what the meaning of such words as these are, hell-fire, everlasting fire, devouring fire, fire that never shall be quenched. Now they will see what "for ever" means; what "eternity" means; now they will see what this word means, "the bottomless pit;" now they will hear roaring of sinners in this place, howling in that, some crying to the mountains to fall upon them, and others to the rocks to cover them; now they will see blessedness is nowhere but within.

4. Now they will see what glory the godly are possessed with; how they rest in Abraham's bosom, how they enjoy eternal glory, how they walk in their white robes, and are equal to the angels. Oh the favour, and blessedness, and unspeakable happiness that now God's people shall have! and this shall be seen by them that are shut out, by them that God hath rejected for ever; and this will make them seek to enter in. (Luke xvi. 22, 23; xiii. 28.)

"Will seek to enter in."

Quest. But some may say, How will they seek to enter in ?

Ans. 1. They will put on all the confidence they can; they will trick and trim up their profession, and adorn it with what bravery they can. Thus the foolish virgins sought to enter in; they did trim up their lamps, made themselves as fine as they could; they made shift to make their lamps to shine awhile; but the Son of God, discovering himself, their confidence failed, their lamps went out, the door was shut upon them, and they were kept out.

2. They will seek to enter in by crowding themselves in among the godly. Thus the man without the wedding-garment sought to enter in; he goes to the wedding, gets into the wedding-chamber, sits close among the guests, and then, without doubt, concluded he should escape damnation. But, you know, one black sheep is soon seen, though it be among a hundred white ones. Why even thus it fared with this poor man; and when the king came in to see the guests, he saw there a man that had not on a wedding-garment. He spied him presently, and before one word was spoken to any of the others, he had this dreadful salutation, "Friend, how camest thou in hither, not having on a wedding-garment?" And he was speechless; though he could swagger it out amongst the guests, yet the master of the feast, at first coming in, strikes him dumb, and having nothing to say for himself, the king had something to say against him: "Then said the king to the servants, the angels, Bind him hand and foot, and take him away, and cast him into utter darkness; there shall be weeping and gnashing of teeth." (Matt. xxii. 11—13.)

3. They will seek to enter in by pleading their profession and admittance to the Lord's ordinances when they were in the world: "Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets;" we sat at thy table, and used to frequent sermons and christian assemblies; we were well thought of by thy saints, and were admitted into thy churches; we professed the same faith as they did; "Lord, Lord, open unto us."

4. They will seek to enter in by pleading their virtues; how they subjected to his ministry, how they wrought for him, what good they did in the world, and the like, (Matt. vii. 22;) but neither will this help them; the same answer that the two former had, the same have these: "Depart from me, ye workers of iniquity."

5. They will seek to enter in by pleading excuses when they cannot evade conviction. The slothful servant went this way to work, when he was called to account for not improving his Lord's money: "Lord," says he, "I knew thou wast a hard man, reaping where thou hast not sowed, and gathering where thou hast not strawed, and I was afraid," &c., either that I should not please in laying out thy money, or that I should put it into hands out of which I should not get it again

at thy need, "and I went and hid thy talent in the earth; lo, there thou hast that is thine;" as if he had said, True, Lord, I have not improved, I have not got; but consider, also, I have not embezzled, I have not spent nor lost thy money, lo, there thou hast what is thine. (Matt. xxv. 24—28.) There are but few will be able to say these last words at the day of judgment. The most of professors are for embezzling, mispending, and slothing away their time, their talents, their opportunities to do good in. But I say, if he that can make so good an excuse as to say, Lo, there thou hast what is thine; I say, if such an one shall be called a wicked and slothful servant, if such an one shall be put to shame at the day of judgment, yea, if such an one shall, notwithstanding this care to save his Lord's money, be cast as unprofitable into utter darkness, where shall be weeping and gnashing of teeth, what will they do that have neither took care to lay out, nor care to keep what was committed to their trust?

6. They will seek to enter in by pleading that ignorance was the ground of their miscarrying in the things wherein they offended; wherefore, when Christ charges them with want of love to him, and with want of those fruits that should prove their love to be true; as, that they did not feed him, did not give him drink, did not take him in, did not clothe him, visit him, come unto him, and the like; they readily reply, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (Matt. xxv. 44.) As who should say, Lord, we are not conscious to ourselves that this charge is worthily laid at our door! God forbid that we should have been such sinners; but, Lord, give an instance; when was it, or where? True, there was a company of poor sorry people in the world, very inconsiderable, set by with nobody; but for thyself, we professed thee, we loved thee, and, hadst thou been with us in the world, wouldst thou have worn gold, wouldst thou have eaten the sweetest of the world, we would have provided it for thee; and therefore, Lord, Lord, open to us! But will this plea do? No. Then shall he answer them, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." This plea, then, though grounded upon ignorance, which is one of the strangest pleas for neglect of duty, would not give them admittance into the kingdom: "These shall go away into everlasting punishment, but the righteous into life eternal."

I might add other things, by which it will appear how they will seek to enter in. As,

1. They will make a stop at this gate, this beautiful gate of heaven; they will begin to stand without at the gate, as being loth to go any further. Never did malefactor so unwillingly turn off the ladder, when the rope was about his neck, as these will turn away, in that day, from the gates of heaven to hell.

2. They will not only make a stop at the gate, but there they will knock and call; this also argueth them willing to enter. They will begin to stand without, and to knock at the gate, saying, Lord, Lord, open to us! This word Lord being doubled, shows the vehemency of their desires: "Lord, Lord, open to us!" The devils are coming; Lord, Lord, the pit opens her mouth upon us; Lord, Lord, there is nothing but hell and damnation left us, if, Lord, Lord, thou hast not mercy upon us; "Lord, Lord, open to us!"

3. Their last argument for entrance is their tears, when groundless confidence, pleading of virtues, excuses, and ignorance will not do; when standing at the gate, knocking and calling, "Lord, Lord, open to us," will not do, then they betake themselves to their tears. Tears are sometimes the most powerful arguments, but they are nothing worth here. Esau also sought it carefully with tears, but it helped him nothing at all. (Heb. xii. 17.) There shall be weeping and gnashing of teeth, for the gate is shut for ever, mercy is gone for ever, Christ hath rejected them for ever. All their pleas, excuses, and tears, will not make them able to enter into this kingdom.

"For many, I say unto you, will seek to enter in, and shall not be able."

I come now to the latter part of the words, which closely show us the reason of the rejection of these many that must be damned; "they will seek to enter in, and shall not be able."

A hypocrite, a false professor, may go a great way; they may pass through the first and second watch, to wit, may be approved of Christians and churches; but what will they do when they come at this iron gate that leadeth into the city? There the workers of iniquity will fall, be cast down, and shall not be able to rise.

"And shall not be able." The time, as I have already hinted, which my text respecteth, it is the day of judgment, a day when all masks and vizards shall be taken off from all faces. It is a day wherein God "will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." (1 Cor. iv. 5.) It is also the day of his wrath, the day in which he will pay vengeance, even a recompense to his adversaries.

At this day, those things that now these "many" count sound and good will shake like a quagmire; even all their naked knowledge, their feigned faith, pretended love, glorious shows of gravity in the face, their holiday words, and specious carriages, will stand them in little stead. I call them holiday ones, for I perceive that some professors do with religion just as people do with their best apparel, hang it against the wall all the week, and put it on on Sundays. For as some scarce ever put on a suit but when they go to a fair or a market, so little house religion will do with some; they save religion till they go to a meeting, or till they meet with a godly chapman. Oh, poor religion! Oh, poor professor! What wilt thou do

at this day, and the day of thy trial and judgment? Cover thyself thou canst not; go for a Christian thou canst not; stand against the Judge thou canst not. What wilt thou do? "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

"And shall not be able." The ability here intended is not that which standeth in carnal power or fleshly subtlety, but in the truth and simplicity of those things, for the sake of which God giveth the kingdom of heaven to his people.

There are five things, for the want of which this people will not be able to enter.

1. This kingdom belongs to the elect, to those for whom it was prepared from the foundation of the world. (Matt. xxv. 34.) Hence Christ saith, when he comes he will send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another. (Matt. xxiv. 31.) And hence he saith again, "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there." "They shall deceive, if it were possible, the very elect." "But the elect hath obtained it, and the rest were blinded." (Rom. xi. 7.)

2. They will not be able to enter, because they will want the birthright. The kingdom of heaven is for the heirs; and if children, then heirs; if born again, then heirs: wherefore it is said expressly, "Except a man be born again, he cannot see the kingdom of God." By this one word, down goes all carnal privilege of being born of flesh and blood, and of the will of man. Canst thou produce the birthright; but art thou sure thou canst? For it will little profit thee to think of the blessed kingdom of heaven, if thou wantest a birthright to give thee an inheritance there. Esau did despise his birthright, saying, What good will this birthright do me? And there are many in the world of his mind to this day. "Tush," say they, "they talk of being born again; what good shall a man get by that? They say, No going to heaven without being born again. But God is merciful; Christ died for sinners; and we will turn when we can tend it, and doubt not but all will be well at last." But I will answer thee, thou child of Esau, that the birthright and blessing go together; miss of one, and thou shalt never have the other. Esau found this true; for having first despised the birthright, when he would afterwards "have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." (Gen. xxv. Heb. xii. 16, 17.)

3. They shall not be able to enter in who have not believed with the faith of God's operation; the faith that is most holy, even the faith of God's elect; "He that believeth on the Son of God hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36.) But now, this faith is the

effect of electing love, and of a new birth. (John i. 11—13.) Therefore, all the professors that have not that faith which floweth from being born of God will seek to enter in, and shall not be able.

4. They shall not be able to enter in that have not gospel-holiness. Holiness that is the effect of faith, is that which admits into the presence of God, and into his kingdom too: "Blessed and holy are they that have part in the first resurrection, on such the second death," which is hell and damnation, (Rev. xx. 6, 14.) "have no power." Blessed and holy, with the holiness that flows from faith which is in Christ, for to these the inheritance belongs: "That they may receive forgiveness of sins, and inheritance among them that are sanctified by faith," saith Christ, "which is in me." (Acts xxvi. 18.) This holiness, which is the natural effect of faith in the Son of God, Christ Jesus the Lord will at this day of judgment distinguish from all other show of holiness and sanctity, be they what they will; and will admit the soul that hath this holiness into his kingdom, when the rest will seek to enter in, and shall not be able.

5. They shall not be able to enter in that do not persevere in this blessed faith and holiness; not that they that have them indeed can finally fall away, and everlastingly perish; but it hath pleased Jesus Christ to bid them that have the right to hold fast that they have, to endure to the end, and then tells them they shall be saved; though it is as true that none is of power to keep himself; but God worketh together with his children, and they are kept by the power of God, through faith, unto salvation, which is also laid up in heaven for them. (1 Pet. i. 3—5.)

"The foolish shall not stand in thy sight; thou hatest the workers of iniquity." (Ps. v. 5.) The foolish are the ungodly ones, that neither have faith, nor holiness, nor perseverance in godliness, and yet lay claim to the kingdom of heaven: but "better is a little with righteousness, than great revenues without right." (Prov. xvi. 8.) What is it for me to claim a house, or a farm, without right? or to say, All this is mine, but have nothing to show for it? This is but like the revenues of the foolish: his estate lieth in his conceit; he hath nothing by birthright and law, and therefore shall not be able to inherit the possession: "For many, I say unto you, will seek to enter in, and shall not be able."

Thus, you see that the non-elect shall not be able to enter; that he that is not born again shall not be able to enter; that he that hath not saving faith, with holiness and perseverance flowing therefrom, shall not be able to enter: wherefore consider of what I have said.

SECOND. I come now to give you some OBSERVATIONS FROM THE WORDS; and they may be three.

I. When men have put in all the claim they can for heaven, but few will have it for their in-

heritance: "For many, I say unto you, will seek to enter in, and shall not be able."

II. Great, therefore, will be the disappointment that many will meet with at the day of judgment: "For many will seek to enter in, and shall not be able."

III. Going to heaven, therefore, will be no trivial business; salvation is not got by a dream; they that would then have that kingdom must now strive lawfully to enter: "For many, I say unto you, will seek to enter in, and shall not be able."

I. I shall speak chiefly, and yet but briefly, to the first of these observations, to wit, That when men have put in all the claim they can to the kingdom of heaven, but few will have it for their inheritance. The observation standeth of two parts:

First. That the time is coming when every man will put in whatever claim they can to the kingdom of heaven. Second. There will be but few of them that put in claim thereto that shall enjoy it for their inheritance.

First. I shall speak but a word or two to the first part of the observation, because I have prevented my enlargement thereon by my explication upon the words; but you find, in the 25th of Matthew, that all they on the left hand of the Judge did put in all the claim they could for this blessed kingdom of heaven. If you should take them on the left hand, as most do, for all the sinners that shall be damned, then that completely proveth the first part of the observation; for it is expressly said, "Then shall they," all of them jointly, and every one apart, "also answer him, saying, Lord, when saw we thus and thus, and did not minister unto thee?" (Matt. xxv. 44.) I could here bring you in the plea of the slothful servant; the cry of the foolish virgins; I could also here enlarge upon that passage, "Lord, Lord, have we not eaten and drunk in thy presence, and thou hast taught in our streets?" But these things are handled already, in the handling of which this first part of the observation is proved; wherefore, without more words, I will, God assisting by his grace, descend to the second part thereof, to wit,

Second. There will be but few of them that put in claim thereto, that will enjoy it for their inheritance.

I shall speak distinctly to this part of the observation, and shall first confirm it by a scripture or two: "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." (Matt. vii. 14.) "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." (Luke xii. 32.) By these two texts, and by many more that will be urged anon, you may see the truth of what I have said.

To enlarge, therefore, upon the truth; and, 1. More generally; 2. More particularly. 1. More generally, I shall prove that in all ages but few have been saved. 2. More particularly, I shall prove but few of them that profess have been saved.

1. In the old world, when it was most populous, even in the days of Noah, we read but of eight persons that were saved out of it. Well, therefore, might Peter call them but few; but how few? Why, but eight souls; "wherein few, that is, eight souls, were saved by water." (1 Pet. iii. 20.) He touches a second time upon this truth, saying, "He spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." Mark, all the rest are called the ungodly, and there were also a world of them. (2 Pet. ii. 5.) These are also taken notice of in Job, and go there also by the name of wicked men: "Hast thou marked the old way, which wicked men have trodden, which were cut down out of time, whose foundation was overflowed with a flood, which said unto God, Depart from us, and what can the Almighty do for them?" (Job xxii. 15—17.)

There were therefore but eight persons that escaped the wrath of God in the day that the flood came upon the earth; the rest were ungodly; there was also a world of them, and they are to this day in the prison of hell. (Heb. xi. 7. 1 Pet. iii. 19, 20.) Nay, I must correct my pen; there were but seven of the eight that were good; for Ham, though he escaped the judgment of the water, yet the curse of God overtook him to his damnation.

2. When the world began again to be replenished, and people began to multiply therein, how few, even in all ages, do we read of that were saved from the damnation of the world!

(1.) One Abraham and his wife God called out of the land of the Chaldeans: "I called," said God, "Abraham alone." (Isa. li. 2.)

(2.) One Lot, out of Sodom and Gomorrah, out of Admah and Zeboim; one Lot, out of four cities! Indeed, his wife and two daughters went out of Sodom with him; but they all three proved naught, as you may see in the 19th of Genesis. Wherefore Peter observes, that Lot only was saved: "He turned the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an example unto those that after should live ungodly, and delivered just Lot, that righteous man." (Read 2 Pet. ii. 6—8.) Jude says, that in this condemnation God overthrew, not only Sodom and Gomorrah, but the cities about them also; and yet you find none but Lot could be found that was righteous, either in Sodom or Gomorrah, or the cities about them; wherefore they, all of them, suffer the vengeance of eternal fire. (ver. 7.)

(3.) Come we now to the time of the Judges; how few then were godly, even then when the inhabitants of the villages ceased, they ceased in Israel! "the highways" of God "were" then "unoccupied." (Judg. v. 6, 7.)

(4.) There were but few in the days of David: "Help, Lord," says he, "for the godly man

ceaseth, for the faithful fail from among the children of men." (Ps. xii. 1.)

(5.) In Isaiah's time the saved were come to such a few, that he positively says that there were a very small number left: "God had made them like Sodom, and they had been like unto Gomorrah." (Isa. i. 9.)

(6.) It was cried unto them in the time of Jeremiah, that they should "run to and fro through the streets of Jerusalem, and see, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it." (Jer. v. 1.)

(7.) God showed his servant Ezekiel how few there would be saved in his day, by the vision of a few hairs saved out of the midst of a few hairs; for the saved were a few saved out of a few. (Ezek. v. 5.)

(8.) You find, in the time of the prophet Micah, how the godly complain that, as to number, they then were so few, that he compares them to those that are left behind when they had gathered the summer fruit. (Mic. vii. 1.)

(9.) When Christ was come, how did he confirm this truth, that but few of them that put in claim for heaven will have it for their inheritance! But the common people could not hear it, and therefore, upon a time when he did but a little hint at this truth, the people, even all in the synagogue where he preached it, "were filled with wrath, rose up, thrust him out of the city, and led him unto the brow of the hill" whereon their city was built, "that they might cast him down headlong." (Luke iv. 28, 29.)

(10.) John, who was after Christ, saith, "The whole world lieth in wickedness; that all the world wandered after the beast; and that power was given to the beast over all kindreds, tongues and nations." Power to do what? Why, to cause all, both great and small, rich and poor, bond and free, to receive his mark, and to be branded for him. (1 John v. 10. Rev. xiii. 3, 7, 16.)

(11.) Should we come to observation and experience, the show of the countenance of the bulk of men doth witness against them; "they declare their sin like Sodom, they hide it not." (Isa. iii. 9.) Where is the man that maketh the Almighty God his delight, and that designeth his glory in the world? Do not even almost all pursue this world, their lusts and pleasures? and so, consequently, say unto God, "Depart from us, for we desire not the knowledge of thy ways;" or, "What is the Almighty, that we should serve him? It is in vain to serve God," &c.

So that without doubt it will appear a truth in the day of God, that but few of them that shall put in their claim to heaven will have it for their inheritance.

Before I pass this head, I will show you to what the saved are compared in the Scriptures.

1. They are compared to a handful: "There

shall be a handful of corn in the earth upon the top of the mountains?" &c. (Ps. xxvii. 16.) This corn is nothing else but them that shall be saved. (Matt. iii. 12, 13, 30.) But mark, "There shall be a handful." What is a handful when compared with the whole heap? or what is a handful out of the rest of the world?

2. As they are compared to a handful, so they are compared to a lily among the thorns, (Sol. Song ii. 2.) which is rare, and not so commonly seen: "As the lily among thorns," saith Christ, "so is my beloved among the daughters." By thorns, we understand the worst and best of men, even all that are destitute of the grace of God, for "the best of them is as a briar, and the most upright of them as a thorn hedge." (Mic. vii. 4. 2 Sam. xxiii. 6.) I know that she may be called a lily among thorns also, because she meets with the pricks of persecution. (Ezek. ii. 6; xxviii. 24.) She may also be thus termed, to show the disparity that is betwixt hypocrites and the church. (Luke viii. 14. Heb. viii.) But this is not all; the saved are compared to a lily among thorns, to show you that they are but few in the world; to show you that they are but few and rare; for as Christ compares her to a lily among thorns, so she compares him to an apple-tree among the trees of the wood, which is rare and scarce, not common.

3. They that are saved are called but one of many; for though there be "threescore queens, and fourscore concubines, and virgins without number," yet my love, saith Christ, is but one, my undefiled is but one, (Sol. Song vi. 8, 9;) according to that of Jeremiah, "I will take you, one of a city." (Jer. iii. 14.) That saying of Paul is much like this; "Know ye not, that they which run in a race, run all, but one receiveth the prize?" (1 Cor. ix. 24.) But one, that is, few of many, few of them that run; for he is not here comparing them that run with them that sit still, but with them that run; some run and lose, some run and win; they that run and win are few in comparison of them that run and lose: "They that run in a race, run all, but one receives the prize;" let there then be "threescore queens, and fourscore concubines, and virgins without number," yet the saved are but few.

4. They that are saved are compared to the gleaning after the vintage is in: "Woe is me," said the church, "for I am as when they have gathered the summer fruits, as the grape-gleanings after the vintage is in." (Mic. vii. 1.) The gleanings! What are the gleanings to the whole crop? and yet you here see, to the gleanings are the saved compared. It is the devil and sin that carry away the cart-loads, while Christ and his ministers come after a-gleaning. But the gleaning of the grapes of Ephraim are better than the vintage of Abiezer. (Judg. viii. 2.) Them that Christ and his ministers glean up and bind up in the bundle of life, are better than the loads that go the other way. You know it is often the cry of the poor in

harvest, Poor gleaning! poor gleaning! And the ministers of the gospel they also cry, "Lord, who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. liii. 1.) When the prophet speaks of the saved under this metaphor of gleaning, how doth he amplify the matter? "Gleaning-grapes shall be left," says he, "two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord." (Isa. xvii. 6.) Thus you see what gleaning is left in the vineyard, after the vintage is in; two or three here, four or five there. Alas! they that shall be saved when the devil and hell have had their due, they will be but as the gleaning, they will be but few; they that go to hell, go thither in clusters, but the saved go not so to heaven. (Matt. xiii. 30. Mic. vii.) Wherefore, when the prophet speaketh of the saved, he saith there is no cluster; but when he speaketh of the damned, he saith they are gathered by clusters. (Rev. xiv. 18, 19.) O sinners! but few will be saved! O professors! but few will be saved!

5. They that shall be saved are compared to jewels; "And they shall be mine, saith the Lord, in the day that I make up my jewels." (Mal. iii. 17.) Jewels, you know, are rare things, things that are not found in every house. Jewels will lie in little room, being few and small, though lumber takes up much. In almost every house you may find brass, and iron, and lead; and in every place you may find hypocritical professors, but the saved are not these common things; they are God's peculiar treasure. (Ps. cxxxv. 4.) Wherefore Paul distinguisheth betwixt the lumber and the treasure in the house. There is, saith he, in a great house, not only vessels of gold and silver, but also of wood and of earth, and some to honour, and some to dishonour. (2 Tim. ii. 20.) Here is a word for wooden and earthy professors; the jewels and treasures are vessels to honour, they of wood and earth are vessels of dishonour, that is, vessels for destruction. (Rom. ix. 21.)

6. They that shall be saved are compared to a remnant: "Except the Lord had left unto us a very small remnant, we should have been as Sodom, and should have been like unto Gomorrah." (Isa. i. 9.) A remnant, a small remnant, a very small remnant! Oh, how doth the Holy Ghost word it! and all to show you how few shall be saved. Every one knows what a remnant is, but this is a small remnant, a very small remnant. So, again, "Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." (Jer. xxxi. 7.) What shall I say? the saved are often in Scripture called a remnant. (Ezek. ix. 4, 8. Isa. x. 20—22; xi. 11, 16. Jer. xxiii. 3. Joel ii. 32.) But what is a remnant to the whole piece? what is a remnant of people to the whole kingdom? or what is a remnant of wheat to the whole harvest?

7. The saved are compared to the tithe or tenth

part; wherefore when God sendeth the prophet to make the hearts of the people fat, their ears dull, and to shut their eyes, the prophet asketh, "How long?" to which God answereth, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed man far away, and there be a great forsaking in the midst of the land. But yet," as God saith in another place, "I will not make a full end;" "in it shall be a tenth, so the holy seed shall be the substance thereof." (Isa. vi. 10—13.) But what is a tenth? What is one in ten? And yet so speaks the Holy Ghost, when he speaks of the holy seed, of those that were to be reserved from the judgment. And observe it, the fattening and blinding of the rest, it was to their everlasting destruction; and so both Christ and Paul expounds it often in the New Testament. (Matt. xiii. 14, 15. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8.) So that those that are reserved from them that perish will be very few, one in ten: "A tenth shall return, so the holy seed shall be the substance thereof."

I shall not add more generals at this time. I pray God that the world be not offended at these. But without doubt, but few of them that shall put in their claim for heaven will have it for their inheritance; which will yet further appear in the reading of that which follows.

Therefore I come more particularly to show you, that but few will be saved; I say, but few of professors themselves will be saved; for that is the truth that the text doth more directly look at and defend. Give me therefore thy hand, good reader, and let us soberly walk through the rest of what shall be said; and let us compare as we go each particular with the Holy Scripture.

1. It is said, "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." (Isa. i. 8.) The vineyard was the church of Israel; the cottage in that vineyard was the daughter of Zion, or the truly gracious amongst, or in that church. (Isa. v. 1.) A cottage; God had but a cottage there, but a little habitation in the church, a very few that were truly gracious amongst that great multitude that professed; and had it not been for these, for this cottage, the rest had been ruined as Sodom: "Except the Lord of hosts had left in us," in the church, "a very few, they had been as Sodom." (ver. 9.) Wherefore among the multitude of them that shall be damned, professors will make a considerable party.

2. "For though thy people Israel be as the sand of the sea, a remnant shall return, a remnant shall be saved." (Isa. x. 22. Rom. ix. 27.) For though thy people Israel, whom thou broughtest out of Egypt, to whom thou hast given church constitution, holy laws, holy ordinances, holy prophets, and holy covenants; thy people by separation from all people, and thy people by profession; though this

thy people be as the sand of the sea, a remnant shall be saved; wherefore among the multitude of them that shall be damned, professors will make a considerable party.

3. "Reprobate silver shall men call them, because the Lord hath rejected them." (Jer. vi. 30.) The people here under consideration are called, (ver. 27.) God's people, his people by profession: "I have set thee for a tower and a fortress among my people, that thou mayest know, and try their way." What follows? They are all grievous revolters, walking with slanders, reprobate silver; the Lord hath rejected them. In chap. vii. 29, they are called also the generation of his wrath: "For the Lord hath rejected and forsaken the generation of his wrath." This, therefore, I gather out of these Holy Scriptures; that with reference to profession and church constitution, a people may be called the people of God, but with reference to the event and final conclusion that God will make with some of them, they may be truly the generation of his wrath.

4. In the 5th of Isaiah you read again of the vineyard of God, and that it was planted on a very fruitful hill, planted with the choicest vines, had a wall, a tower, a wine-press belonging to it, and all things that could put it into right order and good government, as a church; but this vineyard of the Lord of hosts brought forth wild grapes, fruits unbecoming her constitution and government, wherefore the Lord takes from her his hedge and wall, and lets her be trodden down. Read Christ's exposition upon it in Matt. xxi. 23, &c. Look to it, professors, these are the words of the text: "For many, I say unto you, will seek to enter in, and shall not be able."

5. "Son of man," said God to the prophet, "the house of Israel is to me become a dross; all they are brass and tin, and iron and lead; in the midst of the furnace they are the dross of silver." (Ezek. xxii. 18.) God had silver there, some silver, but it was but little; the bulk of that people was but the dross of the church, though they were the members of it. But what doth he mean by the dross? why he looked upon them as no better, notwithstanding their church-membership, than the rabble of the world, that is, with respect to their latter end; for to be called dross, it is to be put amongst the rest of the sinners of the world, in the judgment of God, though at present they abide in his house: "Thou puttest away all the wicked of the earth like dross; therefore I love thy testimonies." (Ps. cxix. 119.)

God saith to his saved ones, "He hath chosen them in the furnace of affliction." The refiner, when he putteth the silver into his furnace, he puts lead in also among it; now this lead being ordered as he knows how, works up the dross from the silver, which dross, still as it riseth, he putteth by, or taketh away with an instrument. And thus deals God with his church: there is silver in his church, ay, and there is also dross; now the dross

are the hypocrites and graceless ones that are got into the church, and these will God discover, and afterwards put away as dross. So that it will, without doubt, prove a truth of God, that many of their professors that shall put in claim for heaven, will not have it for their inheritance.

6. It is said of Christ, "His fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner, but will burn up the chaff with unquenchable fire." (Matt. iii. 12.) The floor is the church of God: "Oh my threshing, and the corn of my floor," said God by the prophet to his people. (Isa. xxi. 10.) The wheat are those good ones in his church that shall be undoubtedly saved; therefore he saith, "Gather my wheat into my garner." The chaff groweth upon the same stalk and ear, and so is in the same visible body with the wheat, but there is not substance in it: wherefore in time they must be severed one from the other; the wheat must be gathered into the garner, which is heaven; and the chaff, or professors that want true grace, must be gathered into hell, that they may be burned up with unquenchable fire. Therefore let professors look to it.

7. Christ casts away two of the three grounds that are said to receive the word. (Luke viii.) The stony ground received it with joy, and the thorny ground brought forth fruit almost to perfection. Indeed, the highway ground was to show us, that the carnal, whilst such, receive not the word at all; but here is the pinch: two of the three that received it fell short of the kingdom of heaven; for but one of the three received it so as to bring forth fruit to perfection. Look to it, professors!

8. The parable of the unprofitable servant, the parable of the man without a wedding-garment, and the parable of the unsavoury salt, does each of them justify this for truth. (Matt. xxv. 24, 29; xxii. 11—13; v. 13.) That of the unprofitable servant is to show us the sloth and idleness of some professors; that of the man without a wedding-garment, is to show us how some professors have the shame of their wickedness seen by God, even when they are among the children of the bridegroom; and that parable of the unsavoury salt is to show, that as the salt that hath lost its savour is fit for nothing, no, not for the dunghill, but to be trodden under foot of men; so some professors, —yea, and great ones too, for this parable reached one of the apostles—will in God's day be counted fit for nothing, but to be trodden down as the mire in the streets. Oh! the slothful, the naked, and unsavoury professors, how will they be rejected of God and Christ in the judgment! Look to it, professors!

9. The parable of the tares also giveth countenance to this truth; for though it be said, the field is the world, yet it is said, the tares were sown even in the church. "And while men slept, the enemy came and sowed tares among the wheat, and went his way." (Matt. xiii. 24, 25.)

Obj. But some may object, The tares might be sown in the world among the wheat, though not in the churches.

Ans. But Christ, by expounding this parable, tells us, the tares were sown in his kingdom; the tares, that is, the children of the devil. (ver. 30, 39.) As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Look to it, professors!

10. The parable of the ten virgins also suiteth our purpose; these ten are called the kingdom of heaven, (Matt. xxv. 1—13;) that is, the church of Christ, the visible rightly-constituted church of Christ; for they went all out of the world, had all lamps, and all went forth to meet the bridegroom; yet behold what an overthrow the one half of them met with at the gate of heaven; they were shut out, bid to depart, and Christ told them he did not know them. Tremble, professors! Pray, professors!

11. The parable of the net that was cast into the sea, (Matt. xiii. 47, 49,) that also countenanceth this truth. The substance of that parable is to show, that souls may be gathered by the gospel, there compared to a net, may be kept in that net, drawn to shore, (to the world's end,) by that net, and yet may then prove bad fishes, and be cast away. The parable runs thus: "The kingdom of heaven," the gospel, "is like unto a net which was cast into the sea," the world, "and gathered of every kind," good and bad; "which when it was full, they drew it to shore," to the end of the world, "and sat down," in judgment, "and gathered the good into vessels, and cast the bad away." Some bad fishes; nay, I doubt a great many, will be found in the net of the gospel at the day of judgment. Watch and be sober, professors!

12. "And many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; and the children of the kingdom shall be cast out." (Matt. viii. 12.) The children of the kingdom, whose privileges were said to be these, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Rom. ix. 4.) I take liberty to harp the more upon the first church, because that that happened to them, happened as types and examples, intimating, there is ground to think, that things of as dreadful a nature are to happen among the churches of the Gentiles. (1 Cor. x. 11, 12.) Neither, indeed, have the Gentile churches security from God that there shall not as dreadful things happen to them. And concerning this very thing sufficient caution is given to us also. (1 Cor. vi. 9, 10. Gal. v. 19—21.

Eph. v. 3—6. Phil. iii. 17, 19. 2 Thess. ii. 11, 12. 2 Tim. ii. 20, 21. Heb. vi. 4—8; x. 26—28. 2 Pet. ii.; iii. 1 John v. 10. Rev. ii. 20—22.)

13. The parable of the true vine and its branches confirms what I have said. By the vine there I understand Christ, Christ as head; by the branches I understand his church. Some of these branches proved fruitless cast-aways, were in time cast out of the church, were gathered by men, and burned. (John xv. 1—6.)

14. Lastly, I will come to particular instances:

(1.) The twelve had a devil among them. (John vi. 70.) (2.) Ananias and Sapphira were in the church of Jerusalem. (Acts v.) (3.) Simon Magus was among them at Samaria. (Acts viii.) (4.) Among the church of Corinth were them that had not the knowledge of God. (1 Cor. xv. 34.) (5.) Paul tells the Galatians, false brethren crept in unawares; and so does the Apostle Jude, and yet they were as quick-sighted to see as any now-a-days. (Gal. ii. 4. Jude iii.) (6.) The church in Sardis had but a few names in her to whom the kingdom of heaven belonged: "Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy." (Rev. iii. 4.) (7.) As for the church of the Laodiceans, it is called "wretched, and miserable, and poor, and blind, and naked." (Rev. iii. 17.) So that, put all things together, and I may boldly say, as I also have said already, that among the multitude of them that shall be damned, professors will make a considerable party; or, to speak in the words of the observation, "When men have put in all the claim they can for heaven, but few will have it for their inheritance."

I will now show you some reasons of the point, besides those five that I showed you before.

I. I will show you why the poor, carnal, ignorant world miss of heaven; and then, II. Why the knowing professors miss of it also.

I. 1. The poor, carnal, ignorant world miss of heaven, even because they love their sins, and cannot part with them: "Men love darkness rather than light, because their deeds be evil." (John iii. 19.) The poor ignorant world miss of heaven, because they are enemies in their minds to God, his word, and holiness: they must be all damned who take pleasure in unrighteousness. (2 Thess. ii. 10—12.) The poor ignorant world miss of heaven, because they stop their ears against convictions, and refuse to come when God calls: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded, but have set at nought all my counsels, and would none of my reproof; I also will laugh at your calamities, and mock when your fear cometh as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you; then shall you call upon me, but I will not answer; they shall seek me early, but shall not find me." (Prov. i. 24—28.)

2. The poor ignorant world miss of heaven,

because the god of this world hath blinded their eyes that they can neither see the evil and damnable state they are in at present, nor the way to get out of it; neither do they see the beauty of Jesus Christ, nor how willing he is to save poor sinners. (2 Cor. iv. 2, 3.)

3. The poor ignorant world miss of heaven, because they put off and defer coming to Christ until the time of God's patience and grace is over. Some, indeed, are resolved never to come; but some again say, We will come hereafter; and so it comes to pass, that because God called, and they did not hear; so they shall cry, and I will not hear, saith the Lord. (Zech. vii. 11—13.)

4. The poor ignorant world miss of heaven, because they have false apprehensions of God's mercy. They say in their hearts, We shall have peace, though we walk in the imagination of our heart, to add drunkenness to thirst. But what saith the word? "The Lord will not spare him; but then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall be upon him, and God shall blot out his name from under heaven." (Deut. xxix. 20.)

5. The poor ignorant world miss of heaven, because they make light of the gospel that offereth mercy to them freely, and because they lean upon their own good meanings, and thoughts, and doings. (Matt. xxii. 1—5. Rom. ix. 30, 31.)

6. The poor carnal world miss of heaven, because by unbelief, which reigns in them, they are kept for ever from being clothed with Christ's righteousness, and from washing in his blood, without which there is neither remission of sin nor justification. But to pass these till anon,

II. I come, in the next place, to show you some reasons why the professor falls short of heaven.

First. In the general, they rest in things below special grace; as in awakenings that are not special, in repentance that is not special, &c.; and a little to run a parallel betwixt the one and the other, that, if God will, you may see and escape.

1. Have they that shall be saved awakenings about their state by nature? So have they that shall be damned. They that never go to heaven may see much of sin, and of the wrath of God due thereto. This had Cain and Judas, and yet they came short of the kingdom. (Gen. iv. Matt. xxvii. 4.) The saved have convictions, in order to their eternal life; but the others' convictions are not so. The convictions of the one do drive them sincerely to Christ; the convictions of the other do drive them to the law, and the law to desperation at last.

2. There is a repentance that will not save, a repentance to be repented of; and a repentance to salvation, not to be repented of. (2 Cor. vii. 10.) Yet so great a similitude and likeness there is betwixt the one and the other, that most times the wrong is taken for the right, and through this mistake professors perish. As, (1.) In saving repent-

ance there will be an acknowledgment of sin ; and one that hath the other repentance may acknowledge his sins also. (Matt. xxvii. 4.) (2.) In saving repentance there is a crying out under sin ; but one that hath the other repentance may cry out under sin also. (Gen. iv. 13.) (3.) In saving repentance there will be humiliation for sin ; and one that hath the other repentance may humble himself also. (1 Kings xxi. 29.) (4.) Saving repentance is attended with self-loathing ; but he that hath the other repentance may have loathing of sin too, (2 Pet. ii. 22 ;) a loathing of sin, because it is sin, that he cannot have ; but a loathing of sin, because it is offensive to him, that he may have. The dog doth not loathe that which troubleth his stomach, because it is there, but because it troubleth him ; when it has done troubling of him, he can turn to it again, and lick it up as before it troubled him. (5.) Saving repentance is attended with prayers and tears ; but he that hath none but the other repentance, may have prayers and tears also. (Gen. xxvii. 34, 35. Heb. xii. 16, 17.) (6.) In saving repentance there is fear and reverence of the word and ministers that bring it ; but this may be also where there is none but the repentance that is not saving ; for Herod feared John, knowing that he was a just man, and holy, and observed him ; when he heard him, he did many things, and heard him gladly. (Mark vi. 20.) (7.) Saving repentance makes a man's heart very tender of doing anything against the word of God. But Balaam could say, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord." (Numb. xxiv. 13.)

Behold, then, how far a man may go in repentance, and yet be short of that which is called "repentance unto salvation, not to be repented of." 1. He may be awakened ; 2. He may acknowledge his sin ; 3. He may cry out under the burden of sin ; 4. He may have humility for it ; 5. He may loathe it ; 6. May have prayers and tears against it ; 7. May delight to do many things of God ; 8. May be afraid of sinning against him ; and after all this may perish for want of saving repentance.

Second. Have they that shall be saved, faith ? Why, they that shall not be saved may have faith also ; yea, a faith in many things so like the faith that saveth, that they can hardly be distinguished, though they differ both in root and branch. To come to particulars.

1. Saving faith hath Christ for its object ; and so may the faith have that is not saving. Those very Jews, of whom it is said they believed on Christ, Christ tells them, and that after their believing, "Ye are of your father the devil, and the lusts of your father ye will do." (John viii. 44.) 2. Saving faith is wrought by the word of God ; and so may the faith be that is not saving. (Luke viii. 13.) 3. Saving faith looks for justification without works ; and so may a faith do that is not saving. (James ii. 18.) 4. Saving faith will sanc-

tify and purify the heart ; and the faith that is not saving may work a man off from the pollutions of the world, as it did Judas, Demas, and others. (See 2 Pet. ii.) 5. Saving faith will give a man tastes of the world to come, and also joy by those tastes ; and so will the faith do that is not saving. (Heb. vi. 4, 5. Luke viii. 13.) 6. Saving faith will help a man, if called thereto, to give his body to be burned for his religion ; and so will the faith do that is not saving. (1 Cor. xiii. 1—5.) 7. Saving faith will help a man to look for an inheritance in the world to come ; and that may the faith do that is not saving : "All those virgins took their lamps, and went forth to meet the bridegroom." (Matt. xxv. 1.) 8. Saving faith will not only make a man look for, but prepare to meet the bridegroom ; and so may the faith do that is not saving : "Then all these virgins arose, and trimmed their lamps." (Matt. xxv. 7.) 9. Saving faith will make a man look for an interest in the kingdom of heaven with confidence, and the faith that is not saving will even demand entrance of the Lord : Lord, Lord, open unto us. (Matt. xxv. 11.) 10. Saving faith will have good works follow it into heaven ; and the faith that is not saving may have great works follow it, as far as to heaven gates : "Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wondrous works ?" (Matt. vii. 22.)

Now, then, if the faith that is not saving may have Christ for its object, be wrought by the word, look for justification without works, work men off from the pollutions of the world, and give men tastes of, and joy in the things of another world ; I say again, if it will help a man to burn for his judgment, and to look for an inheritance in another world ; yea, if it will help a man to prepare for it, claim interest in it ; and if it can carry great works, many great and glorious works, as far as heaven gates, then no marvel if abundance of people take this faith for the saving faith, and so fall short of heaven thereby. Alas, friends ! there are but few that can produce such for repentance ; and such faith, as yet you see, I have proved even reprobates have had in several ages of the church. But,

Third. They that go to heaven are a praying people ; but a man may pray that shall not be saved. Pray ! he may pray, pray daily ; yea, he may ask of God the ordinances of justice, and may take delight in approaching to God ; nay, further, such souls may, as it were, cover the altar of the Lord with tears, with weeping and crying out (Isa. xxviii. 2. Mal. ii. 13.)

Fourth. Do God's people keep holy fasts ? they that are not his people may keep fasts also, may keep fasts often, even twice a-week. "The Pharisee stood, and prayed thus with himself : God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice a-week, I give tithes of all that

I possess." (Luke xviii. 11, 12.) I might enlarge upon things, but I intend but a little book. I do not question but many Balaamites will appear before the judgment-seat to condemnation; men that have had visions of God, and that knew the knowledge of the Most High; men that have had the Spirit of God come upon them, and that have by that been made other men; yet these shall go to the generations of their fathers, they shall never see light. (Numb. xxiv. 2, 4, 16. 1 Sam. x. 6, 10. Ps. xlix. 19.)

I read of some men whose excellency in religion mounts up to the heavens, and their head reaches unto the clouds, who yet shall perish for ever like their own dung; and he that in this world hath seen them, shall say at the judgment, Where are they? (Job xx. 5—7.) There will be many a one that were gallant professors in this world, be wanting among the saved in the day of Christ's coming; yea, many whose damnation was never dreamed of. Which of the twelve ever thought that Judas would have proved a devil? nay, when Christ suggested that one among them was naught, they each were more afraid of themselves than of him, (Matt. xxvi. 21—23.) Who questioned the salvation of the foolish virgins? the wise ones did not, they gave them the privilege of communion with themselves. (Matt. xxv.) The discerning of the heart, and the infallible proof of the truth of saving grace, is reserved to the judgment of Jesus Christ at his coming. The church and best of saints sometimes hit, and sometimes miss in their judgments about this matter; and the cause of our missing in our judgment, is, 1. Partly because we cannot infallibly, at all times, distinguish grace that saveth from that which doth but appear to do so. 2. Partly, also, because some men have the art to give right names to wrong things. 3. And partly because we, being commanded to receive him that is weak, are afraid to exclude the least Christian. By a hid means, hypocrites creep into the churches. But what saith the Scripture? "I the Lord search the heart, I try the reins." And again; "All the churches shall know that I am he that searches the reins and hearts, and I will give to every one of you according to your works." (Jer. xi. 20; xvii. 10. Rev. ii. 23.) To this Searcher of hearts is the time of infallible discerning reserved, and then you shall see how far grace that is not saving hath gone; and also how few will be saved indeed! The Lord awaken poor sinners by my little book.

I come now to make some brief *Use and Application* of the whole; an. 1.

I. My first word shall be to the open profane. Poor sinner, thou readest here, that but a few will be saved, that many that expect heaven will go without heaven. What sayest thou to this, poor sinner? Let me say it over again. There are but few to be saved, but very few; let me add, but few professors; but few eminent professors.

What sayest thou now, sinner? If judgment begins at the house of God, what will the end of them be that obey not the gospel of God? This is Peter's question. Canst thou answer it, sinner? Yea, I say again, if judgment must begin at them, will it not make thee think, What shall become of me? And I add, when thou shalt see the stars of heaven to tumble down to hell, canst thou think that such a muck-heap of sin as thou art shall be lifted up to heaven? Peter asks thee another question, to wit, "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1 Pet. iv. 18.) Canst thou answer this question, sinner? Stand among the righteous thou mayest not; "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." (Ps. i. 5.) Stand among the wicked, thou then wilt not dare to do. Where wilt thou appear, sinner? to stand among the hypocrites will avail thee nothing. The hypocrite "shall not come before him," that is, with acceptance, but shall perish. (Job xiii. 16.) Because it concerns thee much, let me over with it again. When thou shalt see less sinners than thou art bound up by angels in bundles to burn them, where wilt thou appear, sinner? Thou mayest wish thyself another man, but that will not help thee, sinner. Thou mayest wish, Would I had been converted in time! but that will not help thee neither. And if, like the wife of Jeroboam, thou shouldst feign thyself to be another woman, the Prophet, the Lord Jesus, would soon find thee out? What wilt thou do, poor sinner? Heavy tidings, heavy tidings, will attend thee, except thou repent, poor sinner! (1 Kings xiv. 2, 5, 6. Luke xiii. 3, 5.) Oh, the dreadful state of a poor sinner, of an open profane sinner! Every body that hath but common sense knows that this man is in the broad way to death, yet he laughs at his own damnation.

Shall I come to particulars with thee?

1. Poor unclean sinner, the harlot's house is the way to hell, going down to the chambers of death. (Prov. ii. 18; v. 5; vii. 27.)

2. Poor swearing and thievish sinner, God hath prepared the curse, that "every one that stealeth shall be cut off, as on this side, according to it; and every one that sweareth shall be cut off as on that side, according to it." (Zech. v. 3.)

3. Poor drunken sinner, what shall I say to thee? "Woe to the drunkards of Ephraim;" "woe to them that are mighty to drink wine, and men of strong drink; they shall not inherit the kingdom of heaven." (Isa. xxviii. 1; v. 22; 1 Cor. vi. 9, 10.)

4. Poor covetous, worldly man, God's word says that "the covetous the Lord abhorreth;" that "the covetous man is an idolater;" and that the covetous "shall not inherit the kingdom of God." (Ps. x. 3. Eph. v. 5. John ii. 15. 1 Cor. vi. 9, 10.)

5. And thou, liar, what wilt thou do? "All liars shall have their part in the lake that burneth with fire and brimstone." (Rev. xxi. 8, 27.)

I shall not enlarge. Poor sinner, let no man deceive thee; for "because of these things cometh the wrath of God upon the children of disobedience." (Eph. v. 6.) I will therefore give thee a short call, and so leave thee.

Sinner, awake; yea, I say unto thee, Awake! Sin lieth at thy door, and God's axe lieth at thy root, and hell-fire is right underneath thee. I say again, Awake! "Every tree, therefore, that bringeth not forth good fruit is hewn down, and cast into the fire." (Gen. iv. 7. Matt. iii. 10.)

Poor sinner, awake! Eternity is coming, and his Son, they are both coming to judge the world. Awake! art yet asleep, poor sinner? let me set the trumpet to thine ear once again. The heavens will be shortly on a burning flame; the earth, and the works thereof, shall be burned up, and then wicked men shall go into perdition. Dost thou hear this, sinner? (2 Pet. iii.) Hark again; the sweet morsels of sin will then be fled and gone, and the bitter burning fruits of them only left. What sayest thou now, sinner? canst thou drink hell-fire? will the wrath of God be a pleasant dish to thy taste? This must be thine every day's meat and drink in hell, sinner.

I will yet propound to thee God's ponderous question, and then for this time leave thee: "Can thine heart endure, or can thine hand be strong in the day that I shall deal with thee, saith the Lord?" (Ezek. xxii. 14.) What sayest thou? Wilt thou answer this question now? or wilt thou take time to do it? or wilt thou be desperate, and venture all? And let me put this text in thine ear, to keep it open; and so the Lord have mercy upon thee: "Upon the wicked shall the Lord rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." (Ps. xi. 6.) Repent, sinners!

II. My second word is to them that are upon the potter's wheel; concerning whom, we know not, as yet, whether their convictions and awakenings will end in conversion, or no; several things I shall say to you, both to further your convictions, and to caution you from staying anywhere below or short of saving grace.

1. Remember that but few shall be saved; and if God should count thee worthy to be one of that few, what a mercy would that be!

2. Be thankful, therefore, for convictions; conversion begins at conviction, though all conviction doth not end in conversion. It is a great mercy to be convinced that we are sinners, and that we need a Saviour; count it therefore a mercy; and that thy convictions may end in conversion, do thou take heed of stifling of them. It is the way of poor sinners to look upon convictions as things that are hurtful; and therefore they use to shun the awakening ministry, and to check a convincing conscience. Such poor sinners are much like to the wanton boy that stands at the maid's elbow, to blow out her candle as fast as she lights it at the fire. Convinced sinner, God lighteth thy

candle, and thou putteth it out; God lights it again, and thou putteth it out; yea, "how oft is the candle of the wicked put out!" (Job xxi. 17.) At last God resolveth he will light thy candle no more; and then, like the Egyptians, you dwell all your days in darkness, and never see light more, but by the light of hell-fire; wherefore give glory to God, and if he awakens thy conscience, quench not thy convictions. Do it, saith the prophet, "before he cause darkness, and before your feet stumble upon the dark mountains, and he turn your convictions into the shadow of death, and make them gross darkness." (Jer. xiii. 16.)

(1.) Be willing to see the worst of thy condition. It is better to see it here than in hell; for thou must see thy misery here or there. (2.) Beware of little sins, they will make way for great ones, and they again will make way for bigger, upon which God's wrath will follow; and then may thy latter end be worse than thy beginning. (2 Pet. ii. 20.) (3.) Take heed of bad company, and evil communication, for that will corrupt good manners. God saith, evil company will turn thee away from following him, and will tempt thee to serve other gods, devils. "So the anger of the Lord will be kindled against thee, and destroy thee suddenly." (Deut. vii. 4.) (4.) Beware of such a thought as bids thee delay repentance; for that is damnable. (Prov. i. 24. Zech. vii. 12, 13.) (5.) Beware of taking example by some poor carnal professor, whose religion lies in the tip of his tongue. Beware, I say, of the man whose head swims with notions, but "his life is among the unclean." (Job xxxvi. 14.) "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." (Prov. xiii. 20.) (6.) Give thyself much to the word, and prayer, and good conference. (7.) Labour to see the sin that cleaveth to the best of thy performances, and know that all is nothing if thou be not found in Jesus Christ. (8.) Keep in remembrance, that God's eye is upon thy heart, and upon all thy ways: "Can any hide himself in secret places, that I should not see him, saith the Lord? do not I fill heaven and earth, saith the Lord?" (Jer. xxxiii. 24.) (9.) Be often meditating upon death and judgment. (Eccles. xi. 9; xii. 14.) (10.) Be often thinking what a dreadful end sinners that have neglected Christ will make at that day of death and judgment. (Heb. x. 31.) (11.) Put thyself often, in thy thoughts, before Christ's judgment-seat, in thy sins, and consider with thyself, Were I now before my Judge, how should I look; how should I shake and tremble! (12.) Be often thinking of them that are now in hell past all mercy; I say, be often thinking of them, thus: They were once in the world, as I now am. They once took delight in sin, as I have done. They once neglected repentance, as Satan would have me do. But now they are gone, now they are in hell, now the pit hath shut her mouth upon them.

Thou mayest also double thy thoughts of the

damned, thus : 1. If these poor creatures were in the world again, would they sin as they did before? would they neglect salvation as they did before? 2. If they had sermons, as I have; if they had the Bible, as I have; if they had good company, as I have; yea, if they had a day of grace, as I have; would they neglect it as they did before? Sinner, couldst thou soberly think of these things, they might help, God blessing them, to awaken thee, and to keep thee awake to repentance, to the repentance that is to salvation, never to be repented of.

Obj. But you have said, few shall be saved; and some that go a great way yet are not saved. At this therefore I am even discouraged and weakened; I think I had as good go no further; I am indeed under conviction, but I may perish, and if I go on in my sins I can but perish; and it is ten, twenty, a hundred to one if I be saved should I be never so earnest for heaven.

Ans. That few will be saved must needs be a truth, for Christ hath said it; that many go far, and come short of heaven, is as true, being testified by the same hand. But what then? Why, then had I as good never seek. Who told thee so? Must nobody seek, because few are saved? This is just contrary to the text, that bids us therefore strive; strive to enter in, because the gate is strait, and because many will seek to enter in, and shall not be able. But why go back again, seeing that is the next way to hell? Never go over hedge and ditch to hell. If I must needs go thither, I will go the farthest way about. But who can tell, though there should not be saved so many as there shall, but thou mayest be one of that few. They that miss of life perish, because they will not let go their sins, or because they take up a profession short of the saving faith of the gospel. They perish, I say, because they are content with such things as will not prove graces of a saving nature when they come to be tried in the fire; otherwise the promise is free, and full, and everlasting: "Him that cometh to me," says Christ, "I will in no wise cast out; for God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." (John vi. 37.) Wherefore let not this thought, Few shall be saved, weaken thy heart; but let it cause thee to mend thy pace, to mend thy cries, to look well to thy grounds for heaven; let it make thee fly faster from sin to Christ; let it keep thee awake, and out of carnal security, and thou mayest be saved.

III. My third word is to professors. Sirs, give me leave to set my trumpet to your ears again a little. When every man hath put in all the claim they can for heaven, but few will have it for their inheritance; I mean, but few professors, for so the text intendeth, and so I have also proved: "For many, I say unto you, will seek to enter in, and shall not be able." Let me, therefore, a little expostulate the matter with you, O ye thousands of professors!

1. I begin with you whose religion lieth only in your tongues; I mean, you who are little or nothing known from the rest of the rabble of the world, only you can talk better than they. Hear me a word or two: "If I speak with the tongue of men and angels, and have not charity," that is, love to God, and Christ, and saints, and holiness, "I am nothing," no child of God, and so have nothing to do with heaven. (1 Cor. xiii. 1, 2.) A prating tongue will not unlock the gates of heaven, nor blind the eyes of the Judge. Look to it: "The wise in heart will receive commandments; but a prating fool shall fall." (Prov. x. 8.)

2. Covetous professor, thou that makest a gain of religion, that useth thy profession to bring grist to thy mill, look to it also. Gain is not godliness. Judas's religion lay much in the bag, but his soul is now burning in hell. All covetousness is idolatry; but what is that, or what will you call it, when men are religious for filthy lucre's sake? (Ezek. xxxiii. 31.)

3. Wanton professors, I have a word for you: I mean, you that can tell how to misplead Scripture, to maintain your pride, your banqueting, and abominable idolatry. Read what Peter says. You are the snare and damnation of others. You "allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error." (2 Pet. ii. 18.) Besides, the Holy Ghost hath a great deal against you, for your feasting, and eating without fear, not for health, but gluttony. (Jude xii.) Further; Peter says, that you that count it pleasure to riot in the daytime are spots and blemishes, sporting yourselves with your own deceivings. (2 Pet. ii. 13.) And, let me ask, did God give his word to justify your wickedness? or doth grace teach you to plead for the flesh, or the making provision for the lusts thereof? Of these also are they that feed their bodies to strengthen their lusts, under pretence of strengthening frail nature. But, pray, remember the text: "Many, I say unto you, will seek to enter in, and shall not be able."

4. I come next to the Opinionist; I mean, to him whose religion lieth in some circumstantial of religion. With this sort this kingdom swarms at this day. These think all out of the way that are not of their mode, when themselves may be out of the way in the midst of their zeal for their opinions. Pray, do you also observe the text, "Many, I say unto you, will seek to enter in, and shall not be able."

5. Neither is the Formalist exempted from this number. He is a man that hath lost all but the shell of religion. He is hot indeed for his form; and no marvel, for that is his all to contend for; but his form being without the power and spirit of godliness, it will leave him in his sins; nay, he standeth now in them, in the sight of God, and is one of the many that "will seek to enter in, and shall not be able." (2 Tim. iii. 5.)

6. The Legalist comes next, even him that hath

no life but what he makes out of his duties. This man hath chosen to stand or fall by Moses, who is the condemner of the world: "There is one that accuseth you, even Moses, in whom ye trust." (John v. 45.)

7. There is, in the next place, the Libertine; he that pretendeth to be against forms and duties as things that gender to bondage, neglecting the order of God. This man pretends to pray always, but under that pretence prays not at all; he pretends to keep every day a Sabbath, but this pretence serves him only to cast off all set times for the worship of God. This is also one of the many that "will seek to enter in, and shall not be able." (Tit. i. 16.)

8. There is the temporising Latitudinarian: he is a man that hath no God but his belly, nor any religion but that by which his belly is worshipped. His religion is always like the times, turning this way and that way, like the cock on the steeple; neither hath he any conscience but a benumbed and seared one, and is next door to a downright Atheist; and also is one of the many that "will seek to enter in, and shall not be able."

9. There is also the wilfully-ignorant Professor, or him that is afraid to know more, for fear of the cross. He is for the picking and choosing of truth, and loveth not to hazard his all for that worthy name by which he would be called. When he is at any time overset by arguments, or awakenings of conscience, he uses to heal all by, I was not brought up in this faith; as if it were unlawful for Christians to know more than hath been taught them at first conversion. There are many scriptures that lie against this man, as the mouths of great guns, and he is one of the many that "will seek to enter in, and shall not be able."

10. We will add to all these the professor that would prove himself a Christian, by comparing himself with others, instead of comparing himself with the word of God. This man comforts himself, because he is as holy as such and such; he also knows as much as that old professor, and then concludes he shall go to heaven; as if he certainly knew that those with whom he compareth himself would be undoubtedly saved. But how if he should be mistaken? nay, may they not both fall short? But to be sure he is in the wrong that hath made the comparison (2 Cor. x. 12); and a wrong foundation will not stand in the day of judgment. This man, therefore, is one of the many that "will seek to enter in, and shall not be able."

11. There is yet another professor; and he is for God and for Baal too: he can be anything for any company; he can throw stones with both hands; his religion alters as fast as his company; he is a frog of Egypt, and can live in the water and out of the water; he can live in religious company, and again as well out. Nothing that is disorderly comes amiss to him; he will hold with the hare, and run with the hound; he carries fire in

one hand, and water in the other; he is a very anything but what he should be. This is also one of the many that "will seek to enter in, and shall not be able."

12. There is also that free-willer, who denies to the Holy Ghost the sole work in conversion; and that Socinian, who denieth to Christ that he hath made to God satisfaction for sin; and that Quaker, who takes from Christ the two natures in his person; and I might add, as many more; touching whose damnation (they dying as they are) the Scripture is plain. These "will seek to enter in, and shall not be able." But,

IV. If it be so, what a strange disappointment will many professors meet with at the day of judgment! I speak not now to the open profane; every body, as I have said, that hath but common understanding between good and evil knows that they are in the broad way to hell and damnation, and they must needs come thither; nothing can hinder it but repentance unto salvation, except God should prove a liar to save them, and it is hard venturing of that.

Neither is it amiss, if we take notice of the examples that are briefly mentioned in the Scriptures concerning professors that have miscarried.

1. Judas perished from among the apostles. (Acts i.) 2. Demas, as I think, perished from among the evangelists. (2 Tim. iv. 10.) 3. Diotrefes from among the ministers, or them in office in the church. (3 John 9.) 4. And as for christian professors, they have fallen by heaps, and almost by whole churches. (2 Tim. i. 15. Rev. iii. 4, 15—17.) 5. Let us add to these, that the things mentioned in the Scriptures about these matters are but brief hints and items of what is afterwards to happen; as the Apostle said, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." (1 Tim. v. 24.)

So that, fellow-professors, let us fear, lest a promise being left us of entering into this rest, any of us should seem to come short of it. Oh, to come short! nothing kills like it, nothing will burn like it. I intend not discouragements, but awakenings; the churches have need of awakening, and so have all professors. Do not despise me, therefore, but hear me over again. What a strange disappointment will many professors meet with at the day of God Almighty? a disappointment, I say, and that as to several things.

(1.) They will look to escape hell, and yet fall just into the mouth of hell. What a disappointment will be here! (2.) They will look for heaven, but the gate of heaven will be shut against them. What a disappointment is here! (3.) They will expect that Christ should have compassion for them, but will find that he hath shut up all bowels of compassion from them. What a disappointment is here!

V. As this disappointment will be fearful, so certainly it will be very full of amazement.

1. Will it not amaze them to be unexpectedly excluded from life and salvation? 2. Will it not be amazing to them to see their own madness and folly, while they consider how they have dallied with their own souls, and took lightly for granted that they had that grace that would save them, but hath left them in a damnable state? 3. Will they not also be amazed one at another, while they remember how in their lifetime they counted themselves fellow-heirs of life? To allude to that of the prophet, "They shall be amazed one at another, their faces shall be as flames." (Isa. xiii. 8.) 4. Will it not be amazing to some of the damned themselves, to see some come to hell that then they shall see come thither? to see preachers of the word, professors of the word, practisers in the word, to come thither. What wondering was there among them at the fall of the king of Babylon, since he thought to have swallowed up all, because he was run down by the Medes and Persians! "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground that didst weaken the nations!" If such a thing as this will with amazement surprise the damned, what an amazement will it be to them to see such a one as he, whose head reached to the clouds, to see him come down to the pit, and perish for ever, like his own dung! "Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth." (Isa. xiv. 9.) They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man? Is this he that professed, and disputed, and forsook us? but now he is come to us again. Is this he that separated from us? but now he is fallen with us into the same eternal damnation with us.

VI. Yet again, one word more, if I may awaken professors. Consider, though the poor carnal world shall certainly perish, yet they will want these things to aggravate their sorrow, which thou wilt meet with in every thought that thou wilt have of the condition thou wast in when thou wast in the world.

1. They will not have a profession to bite them

when they come thither. 2. They will not have a taste of a lost heaven to bite them when they come thither. 3. They will not have the thoughts of, "I was almost at heaven," to bite them when they come thither. 4. They will not have the thoughts of how they cheated saints, ministers, churches, to bite them when they come thither. 5. They will not have the dying thoughts of false faith, false hope, false repentance, and false holiness, to bite them with when they come thither. I was at the gates of heaven, I looked into heaven, I thought I should have entered into heaven; Oh, how will these things sting! They will, if I may call them so, be the sting of the sting of death in hell-fire.

VII. Give me leave now in a word to give you a little advice.

1. Dost thou love thine own soul? then pray to Jesus Christ for an awakened heart, for a heart so awakened with all the things of another world, that thou mayest be allured to Jesus Christ. 2. When thou comest there, beg again for more awakenings about sin, hell, grace, and about the righteousness of Christ. 3. Cry also for a spirit of discerning, that thou mayest know that which is saving grace indeed. 4. Above all studies, apply thyself to the study of those things that show thee the evil of sin, the shortness of man's life, and which is the way to be saved. 5. Keep company with the most godly among professors. 6. When thou hearest what the nature of true grace is, defer not to ask thine own heart, if this grace be there? And here take heed,

(1.) That the preacher himself be sound, and of good life.

(2.) That thou takest not seeming graces for real ones, nor seeming fruits for real fruits.

(3.) Take heed that a sin in thy life goes not unrepented of; for that will make a flaw in thine evidence, a wound in thy conscience, and a breach in thy peace; and a hundred to one, if at last it doth not drive all the grace in thee into so dark a corner of thy heart, that thou shalt not be able, for a time, by all the torches that are burning in the gospel, to find it out to thine own comfort and consolation.

PREFATORY REMARKS

ON

THE FEAR OF GOD,

THE relation in which a creature stands to his Creator, cannot be without results. God will love the work of his own hands, and that to the full extent of its nature and being, as long as it keeps its first estate. The creature, in every condition, owes to the Creator both fear and love. This demand upon nature, in all its forms, is readily answered, according to the capacity given, as long as nature preserves, unperverted or unweakened, its proper character. Life, wherever and however it exists, responds of itself to the power and goodness of the Giver.

But it is with the condition of a fallen being that we are practically concerned. Fear and love, in this case, though not different in themselves, are variously modified by their connection with other passions, in the conflict of which they can rarely keep their proper place.

The nature of fear would be better understood, if we examined our own minds as to its common operations. It would soon be discovered, that it has sometimes more respect to the object or person feared, and sometimes more to ourselves and our own interests. In the former sense it is not incompatible with the most perfect love; but in the latter, the fear of God may agitate the most corrupt and basest heart. We feel instinctively, and the more certainly the purer we are, how the highest and best of beings may, in a certain sense, be injured by our unfaithfulness and disobedience. Thinking of this, we fear Him: fear Him because we love Him; fear, lest we obscure the brightness of his image, or interrupt, by any shadow of our wrong-doings and imperfections, the light of his truth and love.

When, on the other hand, evil dispositions prevail in our hearts, and the motive power of all our passions is regard to some selfish interest, then we fear God on our own account only. Fear thus produced has necessarily torment in it. Every fresh revelation to the conscience, or even to the understanding, of the holiness and justice of the Almighty, increases the fear, and its torturing accompaniments. But this recognition of his presence is no homage: such involuntary dread of his power creates no change of disposition. Alarm may be excited in a thousand ways: every unusual appearance in nature—storm, or midnight silence, may give a strange terror to the soul, and the emotion may have an immediate connection with some thought of God; but in the highest stage of such feeling, it is shelter only that the sense of his power leads us to desire. Let the mind figure to itself a means of escape from the threatened evil, and the fear of God himself is suspended, and remains in suspense till other circumstances occur to re-excite it. In all this we discover the important fact, that though it is God who is feared, it is only for ourselves that we fear Him.

But further: could we persuade our reason to lie quiet, and desist from assuring us that God has our existence, and all circumstances connected with it, under his control, no fear of Him would disturb us. The immensity of his empire, a dim idea of some of his attributes, might still occasionally affect us with awe at the mention of his name; but if we could believe that his very glory was a curtain between Him and us, the awe would be only a pleasurable feeling, like that produced by any other object sublime and noble. There would still be no fear of God.

And that instances of such a state of feeling exist, daily proofs are given by the ordinary actions and sentiments of men in all classes of society. The mere inborn corruption of our nature will not, of itself, either destroy in us the knowledge of God, or free us from the fear of his judgments. As long as we remain not worse than we are by nature, changed and darkened though it be, we both believe in God, and fear Him. But when, on the one side, the mind grows haughty with notions of its self-sufficiency; and, on the other, the passions are pampered till they become altogether earthly in their tendencies, then there is a struggle against the fear of God, and it is gradually overcome.

Thus, while men, in their ordinary state, are subject to a frequently recurring dread of divine power and justice, but fear God only from the lowest motives of interest; so, when reason increases in pride, and the love of the world becomes dominant, even this kind of fear declines, and leaves the soul free to its blind wilfulness.

But, in these respects, we have considered the fear of God not so much as belonging to religious

as to natural character. A great step has to be set before the common feeling of awe, which a thought of divine justice inspires, is changed into that steady, uncompromising dread of his anger, which accompanies the knowledge of his law, as a work of grace. But wide, indeed, as is the difference between the natural and the religious fear of God, there is a stage of the latter at which, in one important respect, they bear a close resemblance. And it is in this: the fear of God, as long as it looks only to his law, and the penalties of its broken enactments, holds the soul still in bondage to mere selfish considerations. As in its natural state, so now, in its first period of enlightenment, it only fears, because it dreads punishment. The beauty of the divine law, in after times, making the offender abhor himself because he has not loved it better, affects him not yet. His thoughts are fixed upon its terrors only. Its majesty humbles and appals him. This admiring awe of the heavenly in what condemns him, is a sentiment springing from the new life in him; but it does not change the essential characteristic of his fear: it is a fear for himself, a selfish fear. The terrible intensity with which the truth is apprehended; the fastening of the eye, with the fixedness of unalterable faith, on the throne of God, does not transfer the consideration of what guilt may bring upon ourselves, to what it involves as an injury against God. Thus, though the principle of this fear is different from that which natural reason, or instinct may create, the level to which it raises a man is never above that of selfishness, more or less refined, as it may be, by peculiarities of mind and condition.

After this, we have, happily, another species of the fear of God to contemplate. In nowise is the power of the gospel more wonderfully or sublimely proved than in its action on this sentiment. Nothing exists, within the reach of human intellect, that could ever have persuaded guilty and condemned man to fear God, because he had a direct respect to God, in the glory, beauty, and awful perfection of his nature. Merely as a man he might have thus rejoiced in his Creator; but he could not as sinful man. Guilt changes everything in the relation of the one to the other.

Inestimably precious, therefore, is that grace of the new dispensation, which can work such wonders on the character of this strongest of human feelings. The fear of God, wrought upon by the divine Spirit, is no longer earthly, but heavenly. It has now respect, in all its movements and influences, to the blessed Father. That He should be grieved is the distress; that the will should be ever adverse to his, is the perplexity; that his designs should have been marred, or even in appearance interrupted, is the anguish. Self is not forgotten—it never can be. The dread of judgment is the same, except for the trust in pardon. But, with all this selfishness, proper to human nature, the predominating element in the fear of God, as found in his children, is regard to his honour—reverence for his will.

H. S.

A TREATISE ON THE FEAR OF GOD:

SHOWING,

WHAT IT IS, AND HOW DISTINGUISHED FROM THAT WHICH IS NOT SO:

ALSO,

WHENCE IT COMES: WHO HAS IT: WHAT ARE THE EFFECTS: AND WHAT THE PRIVILEGES OF THOSE THAT HAVE IT IN THEIR HEARTS.

Ps. cxxviii.

"Blessed is every one that feareth the Lord."

REV. xiv. 7.—"Fear God."

THIS exhortation is not only found here in the text, but is in several other places of the Scripture pressed, and that with much vehemency, upon the children of men, as in Eccl. xii. 13. 1 Pet. i. 17, &c. I shall not trouble you with long preambles, or fore-speech to the matter, nor shall I here so much as meddle with the context, but shall immediately fall upon the words themselves, and briefly treat of the fear of God.

The text, you see, presenteth us with matter of greatest moment, to wit, with God, and with the fear of him.

First. They present us with God, the true and living God, maker of the worlds, and upholder of all things by the word of his power; that incomprehensible Majesty, in comparison of whom all nations are less than the drop of a bucket, and than the small dust of the balance. This is he that fills heaven and earth, and is everywhere present with the children of men, beholding the evil and the good; for he hath set his eyes upon all their ways.

So that, considering that by the text we have presented to our souls the Lord God and Maker of us all, who also will be either our Saviour or Judge, we are in reason and duty bound to give the more earnest heed to the things that shall be spoken, and be the more careful to receive them, and put them in practice; for, as I said, as they present us with the mighty God, so they exhort us to the highest duty towards him, to wit, to fear him; I call it the highest duty, because it is, as I may call it, not only a duty in itself, but, as it were, the salt that seasoneth every duty. For there is no duty performed by us that can by any means be accepted of God, if it be not seasoned with godly fear. Wherefore the Apostle saith, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear." Of this fear, I say, I would discourse at this time; but because this word fear is variously taken in the Scripture, and because it may be profitable to us to see it in its variety, I shall therefore choose this method for the managing of my discourse, even to show

you the nature of the word in its several, especially of the chiefest, acceptations.

I. Then by this word "fear" we are to understand even God himself, who is the object of our fear.

II. By this word "fear" we are to understand the word of God, the rule and director of our fear.

Now to speak to this word "fear," as it is thus taken.

I. Of this word "fear," as it respecteth God himself, who is the object of our fear.

By this word "fear," as I said, we are to understand God himself, who is the object of our fear; for the Divine Majesty goeth often under this very name himself. This name Jacob called him by, when he and Laban chid together on Mount Gilead, after that Jacob had made his escape to his father's house: "Except," said he, "the God of Abraham, and the fear of Isaac had been with me, surely now thou hadst sent me away empty." So again, a little after, when Jacob and Laban agree to make a covenant of peace each with other, though Laban, after the jumbling way of the heathen by his oath, puts the true God and the false together, yet "Jacob sware by the fear of his father Isaac." (Gen. xxxi. 42, 53.)

By the fear, that is, by the God of his father Isaac. And, indeed, God may well be called the fear of his people, not only because they have by his grace made him the object of their fear, but because of the dread and terrible majesty that is in him. "He is a mighty God, and terrible, and with God is terrible majesty." (Dan. vii. 28; x. 17. Neh. i. 5; iv. 14; ix. 32. Job xxxvii. 22.)

Who knows the power of his anger? "The mountains quake at him, the hills melt, and the earth is burnt at his presence; yea, the world, and all that dwell therein. Who can stand before his indignation? who can abide the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." (Nah. i. 5, 6.)

His people know him, and have his dread upon them, by virtue whereof there is begot and maintained in them that godly awe and reverence of his majesty which is agreeable to their profession of him. "Let him be your fear, and let him be your dread." Set his majesty before the eyes of your

souls, and let his excellency make you afraid with godly fear. (Isa. viii. 12, 13.)

There are these things that make God to be the fear of his people :

First. His presence is dreadful, and that not only his presence in common, but his special, yea, his most comfortable and joyous presence. When God comes to bring a soul news of mercy and salvation, even that visit, that presence of God is fearful. When Jacob went from Beersheba towards Haran, he met with God in the way by a dream, in the which he apprehended a ladder set upon the earth, whose top reached to heaven; now, in this dream, from the top of this ladder he saw the Lord, and heard him speak unto him, not threateningly—not as having his fury come up into his face—but in the most sweet and gracious manner, saluting him with promise of goodness after promise of goodness, to the number of eight or nine; as will appear, if you read the place, (Gen. xxviii. 16, 17.) Yet I say, when he awoke, all the grace that discovered itself in this heavenly vision to him could not keep him from dread and fear of God's majesty. "And Jacob awoke out of his sleep, and said, Surely the Lord was in this place, and I knew it not; and he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

At another time, to wit, when Jacob had that memorable visit from God, in which he gave him power as a prince to prevail with him—yea, and gave him a name, that by his remembering it he might call God's favour the better to his mind, yet even then and there such dread of the majesty of God was upon him, that "he went away wondering that his life was preserved." (Gen. xxxii. 30.) Man crumbles to dust at the presence of God; yea, though he shows himself to us in his robes of salvation.

We have read how dreadful and how terrible even the presence of angels have been unto men, and that when they have brought them good tidings from heaven. (Judg. xiii. 22. Matt. xxviii. 4. Mark xvi. 5, 6.) Now if angels, which are but creatures, are, through the glory that God has put upon them, so fearful and terrible in their appearance to men, how much more dreadful and terrible must God himself be to us, who are but dust and ashes! When Daniel had the vision of his salvation sent him from heaven—for so it was, "O Daniel," said the messenger, "a man greatly beloved;"—yet behold the dread and terror of the person speaking fell with that weight upon this good man's soul, that he could not stand, nor bear up under it. He stood trembling, and cries out, "Oh, my Lord, by the vision my sorrows are turned upon me, and I have retained no strength! And how can the servant of this my lord talk with this my lord! for as for me straightway there remaineth no strength in me." (Dan. x. 16.) See you here if the presence of God is not a dreadful

and a fearful thing; yea, his most gracious and merciful appearances; how much more then when he showeth himself to us as one that disliketh our ways, as one that is offended with us for our sins!

And there are three things that in an eminent manner make his presence dreadful to us,

1. The first is God's own greatness and majesty; the discovery of this, or of himself thus, even as no poor mortals are able to conceive of him, is altogether unsupportable. The man dies to whom he thus discovers himself. "And when I saw him," says John, "I fell at his feet as dead." (Rev. i. 17.) It was this, therefore, that Job would have avoided in the day that he would have approached unto him. "Let not thy dread," says he, "make me afraid. Then call thou, and I will answer; or let me speak, and answer thou me." (Job xiii. 21, 22.) But why doth Job after this manner thus speak to God? Why, it was from a sense that he had of the dreadful majesty of God, even the great and dreadful God that keepeth covenant with his people. The presence of a king is dreadful to the subject, yea, though he carries it never so condescendingly; if then there be so much glory and dread in the presence of the king, what fear and dread must there be, think you, in the presence of the eternal God!

2. When God giveth his presence to his people, that his presence causeth them to appear to themselves more what they are than at other times, by all other light, they can see. "Oh, my Lord," said he, "by the vision my sorrows are turned upon me;" and why was that, but because by the glory of that vision he saw his own vileness more than at other times? So again: "I alone," says he, "saw this great vision;" and what follows? why, "and my comeliness was turned in me into corruption, and I retained no strength." (Dan. x. 8.) By the presence of God, when we have it indeed, even our best things, our comeliness, our sanctity and righteousness, all do immediately turn to corruption, and polluted rags. The brightness of his glory dims them, as the clear light of the shining sun puts out the glory of the fire or candle, and covers them with the shadow of death.

See also the truth of this in that vision of the prophet Isaiah. "Woe is me," said he, "for I am undone, for I am a man of polluted lips, and I dwell among a people of unclean lips." Why? what is the matter? how came the prophet by this sight? "Why," says he, "mine eyes have seen the King, the Lord 'of hosts.'" (Isa. vi. 5.) But do you think that this outcry was caused by unbelief? no, nor yet begotten by slavish fear. This was to him the vision of his Saviour, with whom also he had communion before, (chap. i. 2—5;) it was the glory of that God with whom he had now to do, that turned, as was noted before of Daniel, his comeliness in him into corruption, and that gave him yet greater sense of the disproportion that was betwixt his God and him, and so a greater sight of his defiled and polluted nature.

3. Add to this the revelation of God's goodness, and it must needs make his presence dreadful to us; for when a poor defiled creature shall see that this great God hath, notwithstanding his greatness, goodness in his heart, and mercy to bestow upon him; this makes his presence yet the more dreadful. "They shall fear the Lord and his goodness." (Hos. iii. 5.) The goodness as well as the greatness of God doth beget in the heart of his elect an awful reverence of his majesty. "Fear ye not me," saith the Lord, "will ye not tremble at my presence?" And then to engage us in our soul to the duty, he adds one of his wonderful mercies to the world, for a motive, "Fear ye not me?" why, who art thou? He answers, "Even I, which have" set, or placed "the sand for the bound of the sea by a perpetual decree that it cannot pass; and though the waves thereof toss themselves, yet can they not prevail, though they roar, yet can they not pass over it." (Jer. v. 22.)

Also when Job had God present with him, making manifest the goodness of his great heart to him, what doth he say? how doth he behave himself in his presence? "I have heard of thee," says he, "by the hearing of the ear, but now mine eyes see thee; wherefore I abhor myself, and repent in dust and ashes." (Job xlii. 5, 6.)

And what mean the tremblings, the tears, those breakings and shakings of heart that attend the people of God, when in an eminent manner they receive the pronouncement of the forgiveness of sins at his mouth, but that the dread of the majesty of God is in their sight mixed therewith? God must appear like himself, speak to the soul like himself; nor can the sinner, when under these glorious discoveries of its Lord and Saviour, keep out the beams of his majesty from the eyes of its understanding. "I will cleanse them," saith he, "from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, whereby they have transgressed against me." And what then? "And they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it." (Jer. xxxiii. 8, 9.)

Alas! there is a company of poor, light, frothy professors in the world, that carry it under that which they call the presence of God, more like to antics, than sober, sensible Christians; yea, more like to a fool of a play, than those that have the presence of God. They would not carry it so in the presence of a king, nor yet of the lord of their land, were they but receivers of mercy at his hand. They carry it, even in their most eminent seasons, as if the sense and sight of God, and his blessed grace to their souls in Christ, had a tendency in it to make men wanton. But, indeed, it is the most humbling and heart-breaking sight in the world; it is fearful.

Obj. But would you not have us rejoice at the sight and sense of the forgiveness of our sins?

Ans. Yes; but yet I would have you, and in-

deed you shall, when God shall tell you that your sins are pardoned indeed, "rejoice with trembling," (Ps. ii. 11;) for then you have solid and godly joy. A joyful heart, and wet eyes, in this will stand very well together, and it will be so, more or less. For if God shall come to you indeed, and visit you with the forgiveness of sins, that visit removeth the guilt, but increaseth the sense of thy filth; and the sense of this, that God hath forgiven a filthy sinner, will make thee both rejoice and tremble. Oh, the blessed confusion that will then cover thy face whilst thou, even thou, so vile a wretch, shalt stand before God to receive at his hand thy pardon, and so the first-fruits of thy eternal salvation! "That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame," thy filth, "when I am pacified towards thee for all that thou hast done," saith the Lord God. (Ezek. xvi. 63.)

Second. But, as the presence, so the name of God, is dreadful and fearful; wherefore his name doth rightly go under the same title, "That thou mayest fear that glorious and fearful name, The Lord thy God." (Deut. xxviii. 58.) The name of God, what is that, but that by which he is distinguished and known from all others? Names are to distinguish by; so man is distinguished from beasts, and angels from men; so heaven from earth, and darkness from light; especially when by the name the nature of the thing is signified and expressed; and so it was in their original, for then names expressed the nature of the things so named. And, therefore, it is that the name of God is the object of our fear, because by his name his nature is expressed: "Holy and reverend is his name." (Ps. cxi. 9.) And again; "He proclaimed the name of the Lord, The Lord, the Lord God, gracious and merciful, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, pardoning iniquity, transgression and sins, and that will by no means clear the guilty." (Exod. xxxiv. 6, 7.)

Also his name, I am, Jah, Jehovah, with several others, what is by them intended but his nature, as his power, wisdom, eternity, goodness and omnipotency, &c. might be expressed and declared. The name of God is therefore the object of a Christian's fear. David prayed to God that he would unite his heart to fear his name. (Ps. lxxxvi. 11.) Indeed, the name of God is a fearful name, and should always be revered by his people; yea, his name is to be feared for ever and ever, and that not only in his church, and among his saints, but even in the world and among the heathen. "So the heathen shall fear the name of the Lord, and all kings thy glory." (Ps. cii. 15.) God tells us that his name is dreadful, and that he is pleased to see men be afraid before his name. Yea, one reason why he executeth so many judgments upon men as he doth, is that others might see and fear his name. "So shall they fear the name of the Lord from the west, and his glory

from the rising of the sun." (See Mal. iv. 2. Rev. xi. 18. Mal. i. 4; ii. 5. Isa. lix. 18, 19.)

The name of a king is a name of fear: "And I am a great king, saith the Lord of hosts." The name of master is a name of fear: "And if I be a master, where is my fear, saith the Lord?" yea, rightly to fear the Lord is a sign of a gracious heart. And again, "To them that fear thy name," saith he, "shall the Son of righteousness arise with healing in his wings;" yea, when Christ comes to judge the world, he will give reward to his servants the prophets, and to his saints, and to them that fear his name, small and great. Now, I say, since the name of God is that by which his nature is expressed, and since he naturally is so glorious and incomprehensible, his name must needs be the object of our fear, and we ought always to have a reverent awe of God upon our hearts at what time soever we think of, or hear his name, but most of all, when we ourselves do take his holy and fearful name into our mouths, especially in a religious manner, that is, in preaching, praying, or holy conference. I do not by thus saying intend, as if it was lawful to make mention of his name in light and vain discourses; for we ought always to speak of it with reverence and godly fear, but I speak it to put Christians in mind that they should not in religious duties show lightness of mind, or be vain in their words when yet they are making mention of the name of the Lord, "And let every one that nameth the name of our Lord Jesus Christ depart from iniquity." (2 Tim. ii. 19.)

Make mention, then, of the name of the Lord at all times with great dread of his Majesty upon your hearts, and in great soberness and truth. To do otherwise is to profane the name of the Lord, and to take his name in vain; "And the Lord will not hold him guiltless that taketh his name in vain." Yea, God saith, that he will cut off the man that doth it; so jealous is he of the honour due unto his name. (Exod. xx. 7. Lev. xx. 3.) This therefore showeth you the dreadful state of those that lightly, vainly, lyingly, and profanely make use of the name, this fearful name of God, either by their blasphemous cursing and oaths, or by their fraudulent dealing with their neighbour; for some men have no way to prevail with their neighbour to bow under a cheat, but by calling falsely upon the name of the Lord to be witness that the wickedness is good and honest; but how these men will escape, when they shall be judged, devouring fire and everlasting burnings for their profaning and blaspheming of the name of the Lord, becomes them betimes to consider of. (Jer. xiv. 14, 15. Ezek. xx. 39. Exod. xx. 7.)

Third. But as the presence and name of God are dreadful and fearful in the church, so are his worship and service. I say his worship, or the works of service, to which we are by him enjoined while we are in this world, are dreadful and fearful

things. This David conceiveth, when he saith, "But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards thy holy temple." (Ps. v. 7.) And again, saith he, "Serve the Lord with fear." To praise God is a part of his worship. But says Moses, "Who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. xv. 11.) To rejoice before him is a part of his worship; but David bids us "rejoice with trembling." (Ps. ii. 11.) Yea, the whole of our service to God, and every part thereof, ought to be done by us with reverence and godly fear. And therefore let us, as Paul saith again, "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." (Heb. xii. 2 Cor. vii. 1.)

1. That which makes the worship of God so fearful a thing, is, for that it is the worship of God. All manner of service carries more or less dread and fear along with it, according as the quality or condition of the person is, to whom the worship and service is done. This is seen in the service of subjects to their princes, the service of servants to their lords, and the service of children to their parents. Divine worship, then, being due to God—for it is now of Divine worship we speak—and this God so great and dreadful in himself and name, his worship must therefore be a fearful thing.

2. Besides, this glorious Majesty is himself present to behold his worshippers in their worshipping him. "When two or three of you are gathered together in my name, I am there;" that is, gathered together to worship him, "I am there," says he. And so, again, he is said to "walk in the midst of the seven golden candlesticks," (Rev. i. 13;) that is, in the churches, and that with a countenance like the sun, with a head and hair as white as snow, and with eyes like a flame of fire. This puts dread and fear into his service; and therefore his servants should serve him with fear.

3. Above all things, God is jealous of his worship and service. In all the ten words, he telleth us not anything of his being a jealous God, but in the second which respecteth his worship. (Exod. xx.) Look to yourselves, therefore, both as to the matter and manner of your worship; "for I the Lord your God," says he, "am a jealous God, visiting the sins of the fathers upon the children." This therefore doth also put dread and fear into the worship and service of God.

4. The judgments that sometimes God hath executed upon men for their want of godly fear, while they have been in his worship and service, put fear and dread upon his holy appointments. (1.) Nadab and Abihu were burned to death with fire from heaven, because they attempted to offer false fire upon God's altar, (Lev. x. 1—3;) and the reason rendered why they were so served, was, because God will be sanctified in them that come

nigh him. To sanctify his name is to let him be thy dread and thy fear, and to do nothing in his worship but what is well-pleasing to him. But because these men had not grace to do this, therefore they died before the Lord. (2.) Eli's sons, for want of this fear, when they ministered in the holy worship of God, were both slain in one day by the sword of the uncircumcised Philistines. (See 1 Sam. ii.) (3.) Uzzah was smitten, and died before the Lord, for but an unadvised touching of the ark, when the men forsook it. (1 Chron. xiii. 9, 10.) (4.) Ananias, and Sapphira his wife, for telling of a lie in church, when they were before God, were both stricken dead upon the place before them all, because they wanted the fear and dread of God's majesty, name, and service, when they came before him. (Acts v.)

This, therefore, should teach us to conclude, that, next to God's nature and name, his service, his instituted worship, is the most dreadful thing under heaven. His name is upon his ordinances, his eye is upon the worshippers, and his wrath and judgment upon those that worship not in his fear. For this cause some of those at Corinth were by God himself cut off, (1 Cor. xi. 27—32;) and to others he has given the back, and will again be with them no more.

This also rebuketh three sorts of people :

1. Such as regard not to worship God at all ; be sure they have no reverence of his service, nor fear of his majesty before their eyes. Sinner, thou dost not come before the Lord to worship him ; thou dost not bow before the high God ; thou neither worshipping him in thy closet nor in the congregation of saints. The fury of the Lord and his indignation must in short time be poured out upon thee, and upon the families that call not upon his name. (Ps. lxxix. 6. Jer. x. 25.)

2. This rebukes such as count it enough to present their body in the place where God is worshipped, not minding with what heart or with what spirit they come thither. Some come into the worship of God to sleep there ; some come thither to meet with their chapmen, and to get into the wicked fellowship of their vain companions. Some come thither to feed their lustful and adulterous eyes with the flattering beauty of their fellow-sinners. Oh what a sad account will these worshippers give, when they shall count for all this, and be damned for it, because they come not to worship the Lord with that fear of his name that became them to come in, when they presented themselves before him !

3. This also rebukes those that care not, so they worship, how they worship ; how, where, or after what manner they worship God. Those, I mean, "whose fear towards God" is taught by the precepts of men.

They are hypocrites ; their worship also is vain, and a stink in the nostrils of God. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and honour me with their

lips, but have removed their heart far from me, and their fear towards me is taught by the precepts of men : therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work, and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid." (Isa. xxix. 13. Matt. xv. 7—9. Mark vii. 6, 7.)

Thus I conclude this first thing, namely, that God is called our dread and fear. I shall now come to the second thing, to wit, to the rule and director of our fear.

II. Of this word "fear," as it is taken for the word of God.

But again, this word "fear" is sometimes to be taken for the word, the written word of God ; for that also is and ought to be the rule and director of our fear. So David calls it in the 19th Psalm. "The fear of the Lord," saith he, "is clean, enduring for ever." The fear of the Lord, that is, the word of the Lord, the written word ; for that which he calleth in this place the fear of the Lord, even in the same place he calleth the law, statutes, commandments, and judgments of God. "The law of the Lord is perfect, converting the soul : the testimony of the Lord is sure, making wise the simple : the statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes : the fear of the Lord is clean, enduring for ever : the judgments of the Lord are true and righteous altogether." All these words have respect to the same thing, to wit, to the word of God, jointly designing the glory of it. Among which phrases, as you see, this is one, "The fear of the Lord is clean, enduring for ever." This written word is therefore the object of a Christian's fear. This is that also which David intended when he said, "Come, ye children, hearken to me ; I will teach you the fear of the Lord." (Ps. xxxiv. 11.) I will teach you the fear, that is, I will teach you the commandments, statutes, and judgments of the Lord, even as Moses commanded the children of Israel : "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 4—7.)

That also in the 11th of Isaiah intends the same ; where the Father saith of the Son, that "he shall be of a quick understanding in the fear of the Lord ; that he may judge and smite the earth with the rod of his mouth." This rod in the text is none other but the fear, the word of the Lord ; for he was to be of a quick understanding, that he might smite, that is, execute it according to the will of his Father, upon and among the children of men. Now this, as I said, is called the fear of the Lord, because it is called the rule and director of our fear ; for we know not how to fear the Lord in a saving way without its guidance and direction. As it is said of the

priest that was sent back from the captivity to Samaria, to teach the people to fear the Lord, so it is said concerning the written word; it is given to us, and left among us that we may read therein all the days of our life, and learn to fear the Lord. (Dent. vi. 1—3, 24; x. 12; xvii. 19.) And he it is that, trembling at the word of God, is even by God himself not only taken notice of, but counted as laudable and praiseworthy, as is evident in the case of Josiah. (2 Chron. xxxiv. 26, 27.) Such also are the approved of God, let them be condemned by whomsoever: "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." (Isa. lxvi. 5.)

Further; such shall be looked to, by God himself cared for and watched over, that no distress, temptation, or affliction, may overcome them and destroy them. "To this man will I look," saith God, "even to him that is poor and of a contrite spirit, and that trembles at my word." It is the same in substance with that in the same prophet in chap. lvii.: "For thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Yea, the way to escape dangers foretold, is to hearken to, understand, and fear the word of God. "He that feared the word of the Lord amongst the servants of Pharaoh, made his servants and cattle flee into houses, and they were secured. But he that regarded not the word of the Lord, left his servants and cattle in the field, and they were destroyed of the hail." (Exod. ix. 20—25.)

If at any time the sins of a nation or church are discovered and bewailed, it is by them that know and tremble at the word of God. When Ezra heard of the wickedness of his brethren, and had a desire to humble himself before God for the same, who were they that would assist him in that matter, but they that trembled at the word of God? "Then," saith he, "were assembled to me every one that trembled at the word of the God of Israel, because of the transgression of those that had been carried away." (Ezra ix. 4.) They are such also that tremble at the word that are best able to give counsel in the matters of God, for their judgment best suiteth with his mind and will. "Now, therefore," saith he, "let us make a covenant with our God to put away all the (strange) wives, according to the counsel of my Lord, and of those that tremble at the commandment of our God, and let it be done according to the law." (Ezra x. 3.) Now, something of the dread and terror of the word lieth in these things.

First. As I have already hinted, from the Author of them, they are the words of God. Therefore you have Moses and the prophets, when

they came to deliver their errand, their message to the people, still saying: "Hear the word of the Lord," "Thus saith the Lord," and the like. So when Ezekiel was sent to the house of Israel, in their state of religion, thus was he bid to say unto them, "Thus saith the Lord God," "Thus saith the Lord God." (Ezek. ii. 4; iii. 11.) This is the honour and majesty, then, that God hath put upon his written word; and thus he hath done even of purpose, that we might make them the rule and directory of our fear, and that we might stand in awe of and tremble at them. When Habakkuk heard the word of the Lord, his belly trembled, and rottenness entered into his bones. "I trembled in myself," said he, "that I might have rest in the day of trouble." (Hab. iii. 16.) The word of a king is as the roaring of a lion; where the word of a king is, there is power; what is it then when God, the great God, shall roar out of Zion, and utter his voice from Jerusalem, whose voice shakes not only the earth, but also heaven! How doth holy David set it forth: "The voice of the Lord is powerful, the voice of the Lord is full of majesty," &c. (Ps. xxix.)

Second. It is a word that is fearful, and may well be called the fear of the Lord, because of the subject matter of it, to wit, the state of sinners in another world, for that is it unto which the whole Bible bendeth itself, either more immediately or more mediately; all its doctrines, counsels, encouragements, threatenings, and judgments, have a look, one way or other, upon us with respect to the next world, which will be our last state, because it will be to us a state eternal. This word, this law, these judgments, are they that we shall be disposed of by. "The word that I have spoken," says Christ, "it shall judge you," and so consequently dispose of you, "at the last day." (John xii. 48.) Now, if we consider that our next state must be eternal, either eternal glory or eternal fire, and that this eternal glory or this eternal fire must be our portion according as the words of God revealed in the Holy Scriptures shall determine, who will not but conclude that therefore the words of God are they at which we should tremble, and they by which we should have our fear of God guided and directed, for by them we are taught how to please him in every thing?

Third. It is to be called a fearful word, because of the truth and faithfulness of it. The Scriptures cannot be broken. Here they are called the Scriptures of truth, the true sayings of God, and also the fear of the Lord, for that every jot and tittle thereof is for ever settled in heaven, and stands more steadfast than doth the world. "Heaven and earth," said Christ, "shall pass away, but my word shall not pass away." (Matt. xxiv.) Those, therefore, that are favoured by the word of God, those are favoured indeed, and that with the favour that no man can turn away; but those that by the word of the Scriptures are condemned, those can no man justify and set quit in the sight

of God. Therefore what is bound by the text is bound, and what is released by the text is released; also the bond and release is unalterable. (Dan. x. 21. Rev. xix. 9. Matt. xxiv. 35. Ps. cxix. 89. John x. 35.) This, therefore, calleth upon God's people to stand more in fear of the word of God than of all the terrors of the world.

There wanteth even in the hearts of God's people a greater reverence of the word of God than to this day appeareth among us; and this let me say, that want of reverence of the word is the ground of all disorders that are in the heart, life, conversation, and in christian communion. Besides, the want of reverence of the word layeth men open to the fearful displeasure of God. "Whoso despiseth the word shall be destroyed, but he that feareth the word shall be rewarded." (Prov. xiii. 13.)

All transgression beginneth at wandering from the word of God; but, on the other side, David saith, "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer." (Ps. xvii. 4.) Therefore Solomon saith, "My son, attend to my words; incline thine ear unto my sayings; let them not depart from thine eyes; keep them in the midst of thy heart, for they are life to them that find them, and health to all their flesh." (Prov. iv. 20, 21.) Now, if indeed thou wouldst reverence the word of the Lord, and make it thy rule and director in all things, believe that the word is the fear of the Lord; the word that standeth fast for ever, without and against which God will do nothing, either in saving or damning of the souls of sinners.

But to conclude this:

1. Know, that those that have not due regard to the word of the Lord, and that make it not their dread and their fear; but the rule of their life is the lust of their flesh, the desire of their eyes, and the pride of life; are sorely rebuked by this doctrine, and are counted the fools of the world; for "Lo, they have rejected the word of the Lord, and what wisdom is in them?" (Jer. viii. 9.) That there are such a people is evident, not only by their irregular lives, but by the manifest testimony of the word. "As for the word of the Lord," said they to Jeremiah, "which thou hast spoken to us in the name of the Lord, we will not hearken unto thee, but will certainly do whatsoever thing goeth out of our own mouth." (Jer. xlv. 16.) Was this only the temper of wicked men, then? is not the same spirit of rebellion amongst us in our days? Doubtless there is, for there is no new thing: "The thing that hath been done, is that that shall be, and that which is done, is that which shall be done; and there is no new thing under the sun." (Ecl. i. 9.) Therefore as it was then, so it is with many in this day. As for the word of the Lord, it is nothing at all to them; their lusts, and whatsoever proceedeth out of their own mouths, that they will do, that they will follow. Now, such will certainly perish in their own rebellion; for this is as the sin of witchcraft; it was

the sin of Corah and his company, and that which brought upon them such heavy judgments; yea, and they are made a sign that thou shouldst not do as they, for they perished, because they rejected the word, the fear of the Lord, from among the congregation of the Lord, "and they became a sign." The word which thou despisest still abideth to denounce its woe and judgment upon thee; and unless God will save such with the breath of his word—and it is hard trusting to that—they must never see his face with comfort. (1 Sam. xv. 22, 23. Numb. xxvi. 9, 10.)

2. Are the words of God called by the name of the fear of the Lord? Are they so dreadful in their receipt and sentence? then this rebukes them that esteem the words and things of men more than the words of God, as those do who are drawn from their respect of, and obedience to, the word of God, by the pleasures or threats of men. Some there be who verily will acknowledge the authority of the word, yet will not stoop their souls thereto: such, whatever they think of themselves, are judged by Christ to be ashamed of the word; wherefore their state is damnable as the other. "Whosoever," saith he, "shall be ashamed of me and of my words in this sinful and adulterous nation, of him also shall the Son of Man be ashamed, when he cometh in the glory of the Father, with the holy angels." (Mark viii. 38.)

3. And if these things be so, what will become of those that mock at, and professedly contemn the words of God, making them as a thing ridiculous, and not to be regarded? Shall they prosper that do such things? From the promises, it is concluded that their judgment now of a long time slumbereth not, and when it comes it will devour them without remedy. (2 Cor. xxxvi. 15.) If God, I say, hath put that reverence upon his word as to call it the fear of the Lord, what will become of them that do what they can to overthrow its authority, by denying it to be his word, and by raising cavils against its authority? Such stumble indeed at the word, being appointed thereunto, but it shall judge them in the last day. (1 Pet. ii. 8. John xii. 48.) But thus much for this.

Having thus spoken of the object and rule of our fear, I should come now to speak of fear as it is a grace of the Spirit of God in the hearts of his people; but before I do that, I shall show you that there are divers sorts of fear besides. For man being a reasonable creature, and having even by nature a certain knowledge of God, hath also naturally something of some kind of fear of God at times, which, although it be not that which is intended in the text, yet ought to be spoken to, that that which is not right may be distinguished from that that is.

Of several sorts of Fear of God in the heart of the children of men.

There are, I say, several sorts or kinds of fear in the hearts of the sons of men, I mean, besides

that fear of God that is intended in the text, and that accompanieth eternal life.

I shall here make mention of three of them :

First. There is a fear of God that flows even from the light of nature. Second. There is a fear of God that flows from some of his dispensations to men, which yet is neither universal nor saving. Third. There is a fear of God in the heart of some men that is good and godly, but doth not for ever abide so. To speak a little to all these, before I come to speak of fear as it is a grace of God in the hearts of his children.

First. And to the first, to wit, that there is a fear of God that flows even from the light of nature.

A people may be said to do things in a fear of God, when they act one towards another in things reasonable and honest betwixt man and man, not doing that to others they would not have done to themselves. This is that fear of God which Abraham thought the Philistines had destroyed in themselves, when he said of his wife to Abimelech, "She is my sister." For when Abimelech asked Abraham why he said of his wife, She is my sister, he replied, saying, "I thought verily that the fear of God is not in this place, and they will slay me for my wife's sake." (Gen. xx. 11.) I thought verily that in this place men had stifled and choked that light of nature that is in them, at least so far forth as not to suffer it to put them in fear, when their lusts were powerful in them to accomplish their ends on the object that was present before them. But this I will pass by, and come to

The second thing; namely, to show that there is a fear of God that flows from some of his dispensations to men, which yet is neither universal nor saving. This fear, when opposed to that which is saving, may be called an ungodly fear of God; I shall describe it by these several particulars that follow.

1. There is a fear of God that causeth a continual grudging, discontent, and heart-risings against God under the hand of God; and that is, when the dread of God in his coming upon men, to deal with them for their sins, is apprehended by them, and yet by this dispensation they have no change of heart to submit to God thereunder. The sinners under this dispensation cannot shake God out of their mind, nor yet graciously tremble before him, but through the unsanctified frame that they now are in they are afraid with ungodly fear, and so in their minds let fly against him. This fear oftentimes took hold of the children of Israel when they were in the wilderness in their journey to the promised land; still they feared that God in this place would destroy them, but not with that fear that made them willing to submit, for their sins, to the judgment which they fear, but with that fear that made them let fly against God. This fear showed itself in them, even at the beginning of their voyage, and was

rebuked by Moses at the Red Sea, but it was not there, nor yet at any other place, so subdued, but that it would rise again in them at times, to the dishonour of God, and the anew making of them guilty of sin before him. (Exod. xiv. 11—13. Numb. xiv. 1—9.) This fear is that which God said he would send before them, in the day of Joshua, even a fear that should possess the inhabitants of the land, to wit, a fear that should arise for that faintness of heart that they should be swallowed up of, at their apprehending of Joshua in his approaches towards them to destroy them. "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee." "This day," says God, "will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heavens who shall hear report of thee, and shall tremble, and be in anguish because of thee." (Deut. ii. 25; xi. 25.)

Now this fear is also, as you here see, called anguish, and in another place an hornet, for it, and the soul that it falls upon, do greet each other as boys and bees do. The hornet puts men in fear, not so as to bring the heart into a sweet compliance with his terror, but so as to stir up the spirit into acts of opposition and resistance, yet withal they flee before it. "I will send hornets before thee, which shall drive out the Hivite," &c. (Exod. xxiii. 28.) Now this is fear, whether it be wrought by a misapprehending of the judgments of God, as in the Israelites, or otherwise as in the Canaanites, yet ungodliness is the effect thereof, and therefore I call it an ungodly fear of God, for it stirreth up murmurings, discontents, and heart-risings against God, while he with his dispensations is dealing with them.

2. There is a fear of God that driveth a man away from God, (I speak not now of the Atheist, nor of the pleasurable sinner, nor yet of these, and that fear that I spake of just now,) I speak now of such who, through a sense of sin and of God's justice, fly from him of a slavish, ungodly fear. This ungodly fear was that which possessed Adam's heart in the day that he did eat of the tree concerning which the Lord had said unto him, "In the day thou eatest thereof, thou shalt surely die." For then was he possessed with such a fear of God as made him seek to hide himself from his presence. "I heard," said he, "thy voice in the garden, and I was afraid, because I was naked, and I hid myself." (Gen. iii. 10.) Mind it, he had a fear of God, but it was not godly; it was not that that made him afterwards submit himself unto him; for that would have kept him from not departing from him, or else have brought him to him again, with bowed, broken, and contrite spirit. But this fear, as the rest of his sin, managed his departing from his God, and pursued him to provoke him still so to do; by it he kept himself from God, by it his whole man was carried away from him. I call it ungodly fear because it begat in

him ungodly apprehensions of his Maker; because it confined Adam's conscience to the sense of justice only, and consequently to despair.

The same fear also possessed the children of Israel when they heard the law delivered to them on Mount Sinai; as is evident, for it made them that they could neither abide his presence, nor hear his word. It drove them back from the mountain. It made them, saith the Apostle to the Hebrews, "that they could not endure that which was commanded." (Heb. xii.) Wherefore this fear Moses rebukes, and forbids their giving way thereto. "Fear not," said he; but had that fear been godly, he would have encouraged it, and not forbid and rebuke it as he did. "Fear not," said he, "for God is come to prove you;" they thought otherwise. "God," said he, "is come to prove you, and that his fear may be before your faces." Therefore that fear that already had taken possession of them was not the fear of God, but a fear that was of Satan, of their own misjudging hearts, and so a fear that was ungodly. (Exod. xx. 18, 19.) Mark you, here is a fear and a fear, a fear forbidden and a fear commended; a fear forbidden because it engendered their hearts to bondage, and to ungodly thoughts of God and of his word; it made them that they could not desire to hear God speak to them any more. (ver. 19—21.)

Many also at this day are possessed with this ungodly fear; and you may know them by this. They cannot abide conviction for sin, and if at any time the word of the law, by the preaching of the word, comes near them, they will not abide that preacher, nor such kind of sermons any more. They are, as they deem, best at ease when furthest off of God, and of the power of his word. The word preached brings God nearer to them than they desire he should come, because whenever God comes near, their sins by him are manifest, and so is the judgment too that to them is due. Now these not having faith in the mercy of God through Christ, nor that grace that tendeth to bring them to him, they cannot but think of God amiss, and their so thinking of him makes them say unto him, "Depart from us, for we desire not the knowledge of thy ways." Wherefore their wrong thoughts of God beget in them this ungodly fear; and again, this ungodly fear doth maintain in them the continuance of these wrong and unworthy thoughts of God, and therefore, through that devilish service wherewith they strengthen one another, the sinner, without a miracle of grace prevents him, is drowned in destruction and perdition.

It was this ungodly fear of God that carried Cain from the presence of God into the land of Nod, and that put him there upon any carnal worldly business, if perhaps he might by so doing stifle convictions of the majesty and justice of God against his sin, and so live the rest of his vain life in the more sinful security and fleshly ease.

This ungodly fear is that also which Samuel

perceived at the people's apprehension of their sin to begin to get hold of their hearts; wherefore he, as Moses before him, quickly forbids their entertaining of it. "Fear not," said he, "ye have done all this wickedness, yet turn not aside from following the Lord." For to turn them aside from following of him was the natural tendency of his fear. "But fear not," said he, that is, with that fear that tendeth to turn you aside. Now, I say, the matter that this fear worketh upon (as in Adam, and the Israelites mentioned before) was their sin. "You have sinned," says he, that is true, "yet turn not aside; yet fear not with that fear that would make you so do." (1 Sam. xii. 20.) Note by the way, sinner, that when the greatness of thy sins, being apprehended by thee, shall work in thee that fear of God as shall incline thy heart to fly from him, thou art possessed with a fear of God that is ungodly, yea, so ungodly, that not any of thy sins for heinousness may be compared therewith, as might be made manifest in many particulars; but Samuel having rebuked this fear, presently sets before the people another, to wit, the true fear of God; "Fear the Lord," says he, "serve him with all your heart." (ver. 24.) And he giveth them this encouragement so to do, "for the Lord will not forsake his people." This ungodly fear is that which you read of in Isa. ii., and in many other places, and God's people should shun it as they would shun the devil, because its natural tendency is to forward the destruction of the soul in which it has taken possession.

3. There is a fear of God which, although it hath not in it that power as to make men flee from God's presence, yet it is ungodly, because, even while they are in the outward way of God's ordinances, their hearts are by it quite discouraged from attempting to exercise themselves in the power of religion. Of this sort are they which dare not cast off the hearing, reading, and discourse of the word as others; no, nor the assembly of God's children for the exercise of other religious duties, for their conscience is convinced this is the way and worship of God. But yet their heart, as I said, by this ungodly fear, is kept from a powerful gracious falling in with God. This fear takes away their heart from all holy and godly prayer in private, and from all holy and godly zeal for his name in public; and there be many professors whose hearts are possessed with this ungodly fear of God; and they are intended by the slothful one. He was a servant, a servant among the servants of God, and had gifts and abilities given him therewith to serve Christ, as well as his fellows, yea, and was commanded too, as well as the rest, to occupy till his Master came. But what does he? why, he takes his talent, the gift that he was to lay out for his master's profit, and puts it in a napkin, digs a hole in the earth, and hides his Lord's money, and lies in a lazy manner at to-elbow all his days, not out of, but in his Lord's vineyard; for he came among the servants also at

last. By which it is manifest that he had not cast off his profession, but was slothful and negligent while he was in it. But what was it that made him thus slothful? what was it that took away his heart while he was in the way, and that discouraged him from falling in with the power and holy practice of religion according to the talent he received? Why, it was this; he gave way to an ungodly fear of God, and that took away his heart from the power of religious duties. "Lord," said he, "behold here is thy pound, which I have kept, laid up in a napkin, for I feared thee." Why, man, doth the fear of God make a man idle and slothful? No, no; that is, if it be right and godly. This fear was therefore evil fear; it was that ungodly fear of God which I have here been speaking of. For I feared thee, or, as Matthew hath it, "for I was afraid." Afraid of what? Of Christ, "that he was an hard man, reaping where he sowed not, and gathering where he had not straved." This his fear being ungodly, made him apprehend of Christ contrary to the goodness of his nature, and so took away his heart from all endeavours to be doing of that which was pleasing in his sight. (Luke xix. 20. Matt. xxv. 24, 25.) And thus do all those that retain the name and show of religion, but are neglecters as to the power and godly practice of it. These will live like dogs and swine in the house; they pray not, they watch not their hearts, they pull not their hands out of their bosoms to work; they do not strive against their lusts, nor will they ever resist unto blood, striving against sin; they cannot take up their cross, or improve what they have to God's glory.

Let all men, therefore, take heed of this ungodly fear, and shun it as they shun the devil, for it will make them afraid where no fear is. It will tell them that there is a lion in the street, the unlikeliest place in the world for such a beast to be in; it will put a vizard upon the face of God most dreadful and fearful to behold, and then quite discourage the soul as to his service; so it served the slothful servant, and so it will serve thee, poor sinner, if thou entertainest it, and givest way thereto. But,

4. This ungodly fear of God shows itself also in this. It will not suffer the soul that is governed thereby to trust only to Christ for justification of life, but will bend the powers of the soul to trust partly to the works of the law. Many of the Jews were, in the time of Christ and his apostles, possessed with this ungodly fear of God, for they were not as the former, to wit, as the slothful servant, to receive a talent and hide it in the earth in a napkin, but they were an industrious people, they followed after the law of righteousness, they had a zeal of God and of the religion of their fathers; but how then did they come to miscarry? Why, their fear of God was ungodly, it would not suffer them wholly to trust to the righteousness of faith, which is the imputed righteousness of Christ. They followed after the law of righteousness, but

attained not to the law of righteousness. Wherefore? because they sought it not by faith, but, as it were, by the works of the law. But what was it that made them join their works of the law with Christ but their unbelief, whose foundation was ignorance and fear? They were afraid to venture all in one bottom, they thought two strings to one bow would be best, and thus betwixt two stools they came to the ground. And hence, to fear and to doubt are put together as being the cause one of another, yea, they are put oftentimes the one for the other; thus, ungodly fear for unbelief; "Be not afraid, only believe," and therefore he that is overruled and carried away with this fear, is coupled with the unbeliever that is thrust out from the holy city among the dogs. But the fearful, and unbelievers, and murderers, are without. (Rev. xxi. 8.) The fearful and unbelieving, you see, are put together, for, indeed, fear, that is, this ungodly fear, is the ground of unbelief, or, if you will, unbelief is the ground of fear, this fear; but I stand not upon nice distinctions. This ungodly fear hath a great hand in keeping of the soul from trusting only to Christ's righteousness for justification of life.

5. This ungodly fear of God is that which will put men upon adding to the revealed will of God their own inventions, and their own performances of them as a means to pacify the anger of God. For the truth is, where this ungodly fear reigneth, there is no end of law and duty. When those that you read of in the book of Kings, (2 Kings xvii.) were destroyed by the lions, because they had set up idolatry in the land of Israel, they sent for a priest from Babylon that might teach them the manner of the God of the land; but behold when they knew it, being taught it by the priest, yet their fear would not suffer them to be content with that worship only. "They feared the Lord," saith the text, "and served their own gods." And again, "So these nations feared the Lord, and served their graven images." It was this fear also that put the Pharisees upon inventing so many traditions, as the washing of cups, and beds, and tables, and basins, with abundance of such other like gear. (Mark vii.) None knows the many dangers that an ungodly fear of God will drive a man into. How has it racked and tortured the Papists for hundreds of years together! for what else is the cause but this ungodly fear, at least in the most simple and harmless of them, of their penances, as creeping to the cross, going barefoot on pilgrimage, whipping themselves, wearing of sackcloth, saying so many paternosters, so many avemaries, making so many confessions to the priest, giving so much money for pardons, and abundance of other the like, but this ungodly fear of God? for could they be brought to believe this doctrine, that Christ was delivered for our offences, and raised again for our justification, and to apply it by faith with godly boldness to their own souls, this fear would vanish, and so consequently all those things with

which they so needlessly and unprofitably afflicted themselves, offend God, and grieve his people.

Therefore, gentle reader, although my text doth bid that indeed thou shouldst fear God; yet it includeth not, nor accepteth of any fear: no, not of any fear of God. For there is, as you see, a fear of God that is ungodly, and that is to be shunned as their sin. Wherefore thy wisdom and thy care should be, to see and prove thy fear to be godly, which shall be the next thing that I shall take in hand.

Third. The third thing that I am to speak to is, that there is a fear of God in the heart of some men that is good and godly, but yet doth not for ever abide so.

Or you may take it thus: "There is a fear of God that is godly but for a time."

In my speaking to and opening of this to you, I shall observe this method:

1. I shall show you what this fear is.

2. I shall show you by whom or what this fear is wrought in the heart.

3. I shall show you what this fear doth in the soul. And,

4. I shall show you when this fear is to have an end.

1. For the first. This fear is an effect of sound awakenings by the word of wrath, which begetteth in the soul a sense of its right to eternal damnation; for this fear is not in every sinner; he that is blinded by the devil, and that is not able to see that his state is damnable, he hath not this fear in his heart; but he that is under the powerful workings of the word of wrath, as God's elect are at first conversion, he hath this godly fear in his heart; that is, he fears that that damnation will come upon him which by the justice of God is due unto him, because he hath broken his holy law. This is the fear that made the three thousand cry out, "Men and brethren, what shall we do?" and that made the jailor cry out, and that with great trembling of soul, "Sirs, what must I do to be saved?" (Acts xvi. 30.)

The method of God is to kill and make alive, to smite and then heal: when the commandment came to Paul, sin revived, and he died, and that law which was ordained to life he found to be unto death. That is, it passed a sentence of death upon him for his sins, and slew his conscience with that sentence. Therefore, from that time that he heard that word, "Why dost thou persecute me?" which is all one as if he had said, "Why dost thou commit murder?" he lay under the sentence of condemnation by the law, and under this fear of that sentence in his conscience. He lay, I say, under it until that Ananias came to him to comfort him, and to preach unto him the forgiveness of sins. (Acts ix.) The fear, therefore, that now I call godly, it is that fear which is properly called the fear of eternal damnation for sin, and this fear, at first awakening, is good and godly, because it ariseth in the soul from a true sense of

its very state. Its state by nature is damnable, because it is sinful, and because he is not one that as yet believeth in Christ for remission of sins. "He that believeth not shall be damned." "He that believeth not is condemned already, and the wrath of God abideth on him." (Mark xvi. 16. John iii. 18, 36.) The which, when the sinner at first begins to see, he justly fears it; I say, he fears it justly, and therefore godly, because by this fear he subscribes to the sentence that is gone out against him for sin.

2. By whom or by what is this fear wrought in the heart?

To this I shall answer in brief. It is wrought in the heart by the Spirit of God, working there at first as a spirit of bondage on purpose to put us in fear. This Paul insinuateth in Rom. viii. 15; saying, "Ye have not received the spirit of bondage again to fear." He doth not say, "Ye have not received the spirit of bondage;" for that they had received, and that to put them in fear, which was at their first conversion, as by the instances made mention of before is manifest; all that he says is, that they had not received it again, that is, after the Spirit, as a spirit of adoption, is come; for then as a spirit of bondage it cometh no more. It is then the Spirit of God, even the Holy Ghost, that convinceth us of sin, and so of our damnable state because of sin. (John xvi. 8, 9.) For it cannot be that the Spirit of God should convince us of sin, but it must also show us our state to be damnable because of it, especially if it so convinceth us before we believe, and that is the intent of our Lord in that place, "of sin," and so of their damnable state by sin, because they believe not on me. Therefore the Spirit of God, when he worketh in the heart as a spirit of bondage, he doth it by working in us by the law, for by the law is the knowledge of sin. (Rom. iii. 20.) And he, in this his working, is properly called a spirit of bondage.

(1.) Because by the law he shows us, that indeed we are in bondage to the law, the devil, and death, and damnation; for this is our proper state by nature, though we see it not until the Spirit of God shall come to reveal this our state of bondage unto our own senses by revealing to us our sins by the law.

(2.) He is called, in this his working, the spirit of bondage, because he here also holds us; to wit, in this sight and sense of our bondage-state, so long as is meet we should be so held, which to some of the saints is a longer, and to some a shorter time. Paul was held in it three days and three nights, but the jailor and the three thousand, so far as can be gathered, not above an hour; but some in these later times are so held for days and months, if not years. But I say, let the time be longer or shorter, it is the Spirit of God that holdeth him under this yoke, and it is good that a man should be in his time held under it: as is that saying of the Lamentation, "It is good that

a man bear the yoke in his youth," (Lam. iii. 27;) that is, at his first awakening; so long as seems good to this Holy Spirit to work in this manner by the law. Now, as I said, the sinner at first is by the Spirit of God held in this bondage, that is, hath such a discovery of his sin, and of his damnation for sin made to him, and also is held so fast under the sense thereof, that it is not in the power of any man, not yet of the very angels in heaven, to release him, or set him free until the Holy Spirit changeth his ministration, and comes in the sweet and peaceable tidings of salvation by Christ in the gospel, to his poor, dejected, and afflicted conscience.

3. I now come to show you what this fear doth in the soul. Now, although this godly fear is not to last always with us, as I shall further show you anon, yet it greatly differs from that which is wholly ungodly of itself, both because of the author, and also of the effects of it. Of the author I have told you before, I now shall tell you what it doth.

(1.) This fear makes a man judge himself for sin, and to fall down before God with a broken mind under this judgment: the which is pleasing to God, because the sinner by so doing justifies God in his saying, and clears him in his judgment. (Ps. li. 1—4.)

(2.) As this fear makes a man judge himself, and cast himself down at God's foot, so it makes him condole and bewail his misery before him, which is also well-pleasing in his sight. "I have surely heard Ephraim bemoaning himself, saying, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke," &c. (Jer. xxxi. 18, 19.)

(3.) This fear makes a man lie at God's foot, and puts his mouth in the dust, if so be there may be hope. This also is well-pleasing to God, because now is the sinner as nothing, and in his own eyes less than nothing, as to any good or desert. "He sitteth alone, and keepeth silence because he hath now this yoke upon him. He putteth his mouth in the dust, if so be there may be hope." (Lam. iii. 28, 29.)

(4.) This fear puts a man upon crying to God for mercy, and that in most humble manner; now he sensibly cries, now he dejectedly cries, now he feels and cries, now he smarts and cries out, "God be merciful to me a sinner." (Luke xviii. 13.)

(5.) This fear makes a man that he cannot accept of that for support and succour which others that are destitute thereof will take up and be contended with. This man must be washed by God himself, and cleansed from his sin by God himself. (Ps. li.)

(6.) Therefore this fear goes not away until the Spirit of God doth change his ministration as to this particular, in leaving off to work now by the law, as afore, and coming to the soul with the sweet word of promise of life and salvation by Jesus Christ.

Thus far this fear is godly, that is, until Christ

by the Spirit in the gospel is revealed and made over unto us, and no longer. Thus far this fear is godly, and the reason why it is godly is, because the groundwork of it is good. I told you before what this fear is, namely, "It is the fear of damnation." Now the ground for this fear is good, as is manifest by these particulars. 1. The soul feareth damnation, and that rightly, because it is in its sins. 2. The soul feareth damnation rightly, because it hath not faith in Christ, but is at present under the law. 3. The soul feareth damnation rightly now, because by sin, the law, and for want of faith, the wrath of God abideth on it. But now, although thus far this fear of God is good and godly, yet after Christ by the Spirit in the word of the gospel is revealed to us, and we made to accept of him as so revealed and offered to us by a true and living faith; this fear, to wit, of damnation, is no longer good, but ungodly. Nor doth the Spirit of God ever work it in us again. Now we do not receive the spirit of bondage again to fear, that is to say, to fear damnation, but we have received the spirit of adoption whereby we cry, Father, Father. But I would not be mistaken, when I say, that this fear is no longer godly. I do not mean with reference to the essence and habit of it, for I believe it is the same in the seed which shall afterwards grow up to a higher degree, and into a more sweet and gospel current and manner of working, but I mean reference to this act of fearing damnation; I say, it shall never by the Spirit be managed to that work, it shall never bring forth that fruit more. And my reasons are,

1. Because that the soul by closing through the promise, by the Spirit, with Jesus Christ, is removed off of that foundation upon which it stood when it justly feared damnation. It hath received now forgiveness of sin, it is now no more under the law, but in Jesus Christ by faith; there is therefore now "no condemnation to it." (Acts xxvi. 18. Rom. vi. 14; viii. 1.) The groundwork, therefore, being now taken away, the Spirit worketh that fear no more.

2. He cannot, after he hath come to the soul as a spirit of adoption, come again as a spirit of bondage to put the soul into his first fear; to wit, a fear of eternal damnation, because he cannot say and unsay, do and undo. As a spirit of adoption he told me that my sins were forgiven me, that I was included in the covenant of grace, that God was my Father through Christ, that I was under the promise of salvation, and that this calling and gift of God to me is permanent, and without repentance. And do you think, that after he hath told me this, and sealed up the truth of it to my precious soul, that he will come to me, and tell me that I am yet in my sins, under the curse of the law and the eternal wrath of God? No, no, the word of the gospel is not yea, yea; nay, nay: it is only yea, and amen; it is so, "as God is true." (2 Cor. i. 17—20.)

3. The state, therefore, of the sinner being changed, and that too by the Spirit's changing his dispensation, leaving off to be now as a spirit of bondage to put us in fear, and coming to our heart as the spirit of adoption to make us cry Father, Father, he cannot go back to his first work again; for if so, then he must gratify, yea, and also ratify, that profane and popish doctrine, forgiven to-day, unforgiven to-morrow, a child of God to-day, a child of hell to-morrow; but what saith the Scriptures? "Now, therefore, such are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone; in whom all the building, fitly framed together, groweth into an holy temple in the Lord, in whom you also are builded together for an habitation of God through the Spirit." (Eph. ii.)

Obj. But this is contrary to my experience.

Why, Christian, what is thy experience?

Why, I was at first, as you have said, possessed with a fear of damnation, and so under the power of the spirit of bondage.

Well said, and how was it then?

Why, after some time of continuance in these fears I had the spirit of adoption sent to me, to seal up to my soul the forgiveness of sins, and so he did; and was also helped by the same spirit, as you have said, to call God Father, Father.

Well said, and what after that?

Why, after that I fell into as great fears as ever I was in before.

Ans. All this may be granted, and yet, nevertheless, what I have said will abide a truth; for I have not said that after the spirit of adoption is come, a Christian shall not again be in as great fears, for he may have worse than he had at first; but I say, that after the spirit of adoption is come, the spirit of bondage, as such, is sent of God no more to put us into those fears. For, mark, "for we have not received the spirit of bondage again to fear." Let the word be true, whatever thy experience is. Dost thou not understand me?

After the Spirit of God has told me, and also helped me to believe it, that the Lord for Christ's sake hath forgiven mine iniquities; he tells me no more that they are not forgiven. After the Spirit of God has helped me, by Christ, to call God my Father, he tells me no more that the devil is my father. After he hath told me that I am not under the law, but under grace, he tells me no more that I am not under grace, but under the law, and bound over by it, for my sins, to the wrath and judgment of God: but this is the fear that the Spirit, as a spirit of bondage, worketh in the soul at first.

Quest. Can you give me further reason yet to convict me of the truth of what you say?

Ans. Yes. 1. Because as the Spirit cannot give himself the lie, so he cannot overthrow his own order of working, nor yet contradict that testimony

that his servants by his inspiration have given of his order of working with them. But he must do the first, if he saith to us, (and that after we have received his own testimony, that we are under grace,) that yet we are under sin, the law, and wrath.

And he must do the second, if (after he hath gone through the first work on us, as a spirit of bondage, to the second as a spirit of adoption) he should overthrow as a spirit of bondage again, what before he had built as a spirit of adoption.

And the third must therefore needs follow, that is, he overthroweth the testimony of his servants; for they have said, that now we receive the spirit of bondage again to fear no more; that is, after that we by the Holy Ghost are enabled to call God Father, Father.

2. This is evident also, because the covenant in which now the soul is interested, abideth, and is everlasting, not upon the supposition of my obedience, but upon the unchangeable purpose of God, and the efficacy of the obedience of Christ, whose blood also hath confirmed it. It is ordered in all things, and sure, said David; and this, said he, is all my salvation. (2 Sam. xxiii. 5.) The covenant then is everlasting in itself, being established upon so good a foundation, and therefore standeth in itself everlastingly bent for the good of them that are involved in it. Hear the tenor of the covenant, and God's attesting of the truth thereof. "This is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." (Heb. viii. 10—12.) Now if God will do thus unto those that he hath comprised in his everlasting covenant of grace, then he will remember their sins no more, that is, unto condemnation—for so it is that he doth forget them; then cannot the Holy Ghost, who also is one with the Father and the Son, come to us again, even after we are possessed with these glorious fruits of this covenant, as a spirit of bondage, to put us in fear of damnation.

3. The Spirit of God, after it is come to me as a spirit of adoption, can come to me no more as a spirit of bondage, to put me in fear, that is, with my first fears, because by that faith that he, even he himself, hath wrought in me to believe and call God Father, Father, I am united to Christ, and stand no more upon mine own legs, in mine own sins or performances; but in his glorious righteousness before him, and before his Father; but he will not cast away a member of his body, of his flesh, and of his bones; nor will he that the Spirit of God should come as a spirit of bondage to put him into a grounded fear of damnation,

that standeth complete before God in the righteousness of Christ; for that is an apparent contradiction.

Quest. But may it not come again as a spirit of bondage, to put me into my first fears for my good?

Ans. The text saith the contrary: "for we have not received the spirit of bondage again to fear." Nor is God put to it for want of wisdom, to say and unsay, do and undo, or else he cannot do good. When we are sons, and have received the adoption of children, he doth not use to send the Spirit after that to tell us we are slaves and heirs of damnation, also that we are without Christ, without the promise, without grace, and without God in the world; and yet this he must do if it comes to us after we have received him as a spirit of adoption, and put us, as a spirit of bondage, in fear as before.

Quest. But by what spirit is it then that I am brought again into fears, even into the fears of damnation, and so into bondage?

Ans. By the spirit of the devil, who always labours to frustrate the faith, and hope, and comfort of the godly.

Quest. How doth that appear?

Ans. 1. By the groundlessness of such fears. 2. By the unseasonableness of them. 3. By the effects of them.

1. By the groundlessness of such fears. The ground is removed; for the grounded fear of damnation is this, I am yet in my sins, in a state of nature, under the law, without faith, and so under the wrath of God; this, I say, is the ground of the fear of damnation, the true ground to fear it; but now the man that we are talking of is one that hath the ground of this fear taken away by the testimony and seal of the spirit of adoption: he is called, justified, and has, for the truth of this his condition, received the evidence of the spirit of adoption, and hath been thereby enabled to call God, Father, Father. Now he that hath received this, has the ground of the fear of damnation taken from him; therefore his fear, I say, being without ground, is false, and so no work of the Spirit of God.

2. By the unseasonableness of them. This spirit always comes too late. It comes after the spirit of adoption is come. Satan is always for being too soon, or too late. If he would have men believe they are children, he would have them believe it while they are slaves, slaves to him and their lusts. If he would have them believe they are slaves, it is when they are sons, and have received the spirit of adoption, and the testimony, by that, of their sonship before. And this evil is rooted even in his nature; "He is a liar, and the father of it," (John viii.) and his lies are not known to saints more than in this, that he labours always to contradict the work and order of the Spirit of truth.

3. It also appears by the effects of such fears.

For there is a great deal of difference betwixt the natural effects of these fears which are wrought indeed by the spirit of bondage, and those which are wrought by the spirit of the devil afterwards. The one, to wit, the fears that are wrought by the spirit of bondage, causeth us to confess the truth, to wit, that we are Christless, graceless, faithless, and so at present, that is, while he is so working, in a sinful and damnable case; but the other, to wit, the spirit of the devil when he comes, which is after the spirit of adoption is come, he causeth us to make a lie, that is to say, we are Christless, graceless, and faithless. Now this, I say, is wholly and in all the parts of it a lie, and he is the father of it.

Besides, the direct tendency of the fear that the Spirit of God, as a spirit of bondage, worketh in the soul, is to cause us to come repenting home to God by Jesus Christ, but these latter fears tend directly to make a man, he having first denied the work of God, as he will, if he falleth in with them, to run quite away from God, and from his grace to him in Christ, as will evidently appear if thou givest but a plain and honest answer to these questions following.

Quest. 1. Do not these fears make thee question whether there was ever a work of grace wrought in thy soul?

Ans. Yes, verily, that they do.

Quest. 2. Do not these fears make thee question whether ever thy first fears were wrought by the Holy Spirit of God?

Ans. Yes, verily, that they do.

Quest. 3. Do not these fears make thee question whether ever thou hast had, indeed, any true comfort from the word and Spirit of God?

Ans. Yes, verily, that they do.

Quest. 4. Dost thou not find intermixed with these fears plain assertions that thy first comforts were either from thy fancy, or from the devil, and a fruit of his delusions?

Ans. Yes, verily, that I do.

Quest. 5. Do not these fears weaken thy heart in prayer?

Ans. Yes, that they do.

Quest. 6. Do not these fears keep thee back from laying hold of the promise of salvation by Jesus Christ?

Ans. Yes, for I think if I were deceived before, if I were comforted by a spirit of delusion before, why may it not be so again; so I am afraid to take hold of the promise.

Quest. 7. Do not these fears tend to the hardening of thy heart, and to the making of thee desperate?

Ans. Yes, verily, that they do.

Quest. 8. Do not these fears hinder thee from profiting in hearing or reading of the word?

Ans. Yes, verily, for still whatever I hear or read, I think nothing that is good belongs to me.

Quest. 9. Do not these fears tend to the stirring up of blasphemies in thy heart against God?

Ans. Yes, to the almost distracting of me.

Quest. 10. Do not these fears make thee sometimes think, that it is in vain for thee to wait upon the Lord any longer?

Ans. Yes, verily, and I have many times almost come to this conclusion, that I will read, pray, hear, company with God's people, or the like, no longer.

Well, poor Christian, I am glad that thou hast so plainly answered me, but prithee look back upon thy answer; how much of God dost thou think is in these things, how much of his Spirit, and the grace of his word? Just none at all, for it cannot be that these things can be the true and natural effects of the workings of the Spirit of God. No, not as a spirit of bondage. These are not his doings; dost thou not see the very paw of the devil in them, yea in every one of thy ten confessions; is there not palpably high wickedness in every one of the effects of this fear?

I conclude, then, as I began, that the fear that the Spirit of God, as a spirit of bondage, worketh, is good and godly, not only because of the author, but also because of the ground and effects; but yet it can last no longer as such, as producing the aforesaid conclusion, than till the Spirit, as the spirit of adoption, comes, because that then the soul is manifestly taken out of the state and condition into which it had brought itself by nature and sin, and is put into Christ, and so by him into a state of life and blessedness by grace. Therefore, if first fears come again into thy soul after that the spirit of adoption hath been with thee, know they come not from the Spirit of God, but apparently from the spirit of the devil, for they are a lie in themselves, and their effects are sinful and devilish.

Obj. But I had also such wickedness as those in my heart at my first awakening, and therefore by your argument neither should that be but from the devil.

Ans. So far forth as such wickedness was in thy heart, so far did the devil and thine own heart seek to drive thee to despair, and drown thee there. But thou hast forgot the question; the question is not whether then thou wast troubled with such iniquities, but whether thy fears of damnation at that time were not just and good, because grounded upon thy present condition, which was, for that thou wast out of Christ, in thy sins, and under the curse of the law; and whether now, since the spirit of adoption is come unto thee and hath thee, and hath done that for thee as hath been mentioned; I say, whether thou oughtest for anything whatsoever to give way to the same fear, from the same ground of damnation; it is evident thou oughtest not, because the ground, the cause, is removed.

Obj. But since I was sealed to the day of redemption, I have grievously sinned against God; have not I therefore cause to fear as before? May not, therefore, the spirit of bondage be sent again

to put me in fear as at first? Sin was the first cause, and I have sinned now.

Ans. No, by no means, for we have not received the spirit of bondage again to fear. That is, God hath not given it us, "for God hath not given us the spirit of fear, but of power, of love, and of a sound mind." (2 Tim. i. 7.) If, therefore, our first fears come upon us again, after that we have received at God's hands the spirit of love, of power, and of a sound mind, it is to be refused though we have grievously sinned against our God. This is manifest from 1 Sam. xii. "Fear not; ye have done all this wickedness." That is, not with that fear which would have made them fly from God as concluding that they were not now his people. And the reason is, because sin cannot dissolve the covenant into which the sons of God, by his grace, are taken. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquities with stripes; nevertheless, my loving-kindness I will not utterly take away from him, nor suffer my faithfulness to fail." (Ps. lxxxix. 30—33.) Now, if sin doth not dissolve the covenant—if sin doth not cast me out of this covenant, which is made personally with the Son of God, and into the hands of which by the grace of God I am put, then ought I not, though I have sinned, to fear with my first fears.

Sin, after that the spirit of adoption is come, cannot dissolve the relation of father and son, of father and child. And this the church did rightly assert, and that when her heart was under great hardness, and when she had the guilt of erring from his ways; saith she, "Doubtless thou art our Father." (Isa. lxiii. 16, 17.) Doubtless thou art, though this be our case, and though Israel should not acknowledge us for such.

That sin dissolveth not the relation of father and son is further evident, (Gal. iv. 4:) "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Father, Father." Now mark, "wherefore thou art no more a servant;" that is, no more under the law of death and damnation, but a son, and if a son, then an heir of God through Christ.

Suppose a child doth grievously transgress against and offend his father, is the relation between them therefore dissolved? Again, suppose the father should scourge and chasten the son for such offence, is the relation between them therefore dissolved? Yea, suppose the child should now through ignorance cry, and say, 'This man is now no more my father; is he therefore now no more his father? doth not everybody see the folly of such arguings? Why, of the same nature is

that doctrine that saith, that after we have received the spirit of adoption, that the spirit of bondage is sent to us again to put us in fear of eternal damnation.

Know, then, that thy sin, after thou hast received the spirit of adoption to cry unto God, Father, Father, is counted the transgression of a child, not of a slave, and that all that happeneth to thee for that transgression is but the chastisement of a father. "And what son is he whom the father chasteneth not?" It is worth your observation, that the Holy Ghost checks those who, under their chastisements for sin, forget to call God their Father. "You have," saith Paul, "forgotten the exhortation that speaketh unto you as unto children; My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Yea, observe yet further, that God's chastising of his children for their sin is a sign of grace and love, and not of his wrath and thy damnation; therefore now there is no ground for the aforesaid fear. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. xii.) Now, if God would not have those that have received the Spirit of the Son, however he chastises them, to forget the relation that by the adoption of sons they stand in to God, if he checks them that do forget it, when his rod is upon their backs for sin; then it is evident that those fears that thou hast under a colour of the coming again of the spirit as a spirit of bondage to put thee in fear of eternal damnation, is nothing else but Satan disguised, the better to play his pranks upon thee.

I will yet give you two or three instances more, wherein it will be manifest that whatever happeneth to thee, I mean as a chastisement for sin, after the spirit of adoption is come, thou oughtest to hold fast by faith the relation of Father and son.

1. The people spoken of by Moses are said to have lightly esteemed the rock of their salvation, which rock is Jesus Christ, and that is a grievous sin indeed; yet, saith he, "Is not God thy Father that hath bought thee?" and then puts them upon considering the days of old. (Deut. xxxii. 6.)

2. They, in the prophet Jeremiah, had played the harlot with many lovers, and done evil things as they could: and as another scripture hath it, gone a whoring from under their God, yet God calls to them by the prophet, saying, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" (Jer. iii. 4.)

3. Remember also that eminent text made mention of in 1 Sam. xii. "Fear not, ye have done all this wickedness," and labour to maintain faith in thy soul, of thy being a child, it being true that thou hast received the spirit of adoption before, and so that thou oughtest not to fall under thy first fears, because the ground is taken away of thy eternal damnation.

Now, let not any, from what hath been said,

take courage to live loose lives, under a supposition that once in Christ, and ever in Christ, and the covenant cannot be broken, nor the relation of father and child dissolved; for they that do so, it is evident have not known what it is to receive the spirit of adoption. It is the spirit of the devil in his own hue that suggesteth this unto them, and that prevaileth with them to do so; shall we do evil that good may come? shall we sin that grace may abound? or shall we be base in life because God by grace hath secured us from wrath to come? God forbid; these conclusions betoken one void of the fear of God indeed, and of the spirit of adoption too. For what son is he, that because the father cannot break the relation, nor suffer sin to do it—that is, betwixt the father and him—that will therefore say, I will live altogether after my own lusts, I will labour to be a continual griefer to my father?

Yet lest the devil, for some are not ignorant of his devices, should get an advantage against some of the sons, to draw them away from the filial fear of their father, let me here, to prevent such temptations, present such with these following considerations.

1. Though God cannot, will not dissolve the relation which the spirit of adoption hath made betwixt the father and the son, for any sins that such do commit, yet he can, and often doth, take away from them the comfort of their adoption, not suffering children, while sinning, to have the sweet and comfortable sense thereof on their hearts. "He can tell how to let snares be round about them, and sudden fear trouble them. He can tell how to send darkness that they may not see, and to let abundance of waters cover them." (Job xxii. 10, 11.)

2. God can tell how to hide his face from them, and so to afflict them with that dispensation, that it shall not be in the power of all the world to comfort them. "When he hideth his face, who can behold him?" (Job xxiii. 8, 9; xxxiv. 29.)

3. God can tell how to make thee again to possess the sins that he long since hath pardoned, and that in such wise that things shall be bitter to thy soul. "Thou writest bitter things against me," says Job, "and makest me to possess the iniquities of my youth." By this also he made once David groan, and pray against it as an insupportable affliction. (Job xiii. 26. Ps. xxv. 7.)

4. God can lay thee in the dungeon in chains, and roll a stone upon thee; he can make thy feet fast in the stocks, and make thee a gazing-stock to men and angels. (Lam. iii. 7, 53, 55. Job xiii. 27.)

5. God can tell how to cause to cease the sweet operations and blessed influences of his grace in thy soul, and to make those gospel showers that formerly thou hast enjoyed, to become now to thee nothing but powder and dust. (Ps. li. Deut. xxviii. 24.)

6. God can tell how to fight against thee with

the sword of his mouth, and to make thee a butt for his arrows; and this is a dispensation most dreadful. (Rev. ii. 16. Job vi. 4. Ps. xxxviii. 2—5.)

7. God can tell how so to bow thee down with guilt and distress, that thou shalt in no wise be able to lift up thy head. (Ps. xl. 12.)

8. God can tell how to break thy bones, and to make thee by reason of that to live in continual anguish of spirit: yea, he can send a fire into thy bones that shall burn, and none shall quench it. (Ps. li. 8. Lam. iii. 4; i. 13. Ps. cii. 3. Job xxx. 30.)

9. God can tell how to lay thee aside, and make no use of thee as to any work for him in thy generation. He can throw thee aside as a broken vessel. (Ps. xxxi. 12. Ezek. xlv. 10—13.)

10. God can tell how to kill thee, and to take thee away from the earth for thy sins. (1 Cor. xi. 29—32.)

11. God can tell how to plague thee in thy death, with great plagues, and of long continuance. (Ps. lxxviii. 45. Deut. xxviii.)

12. What shall I say? God can tell how to let Satan loose upon thee; when thou liest a dying, he can license him then to assault thee with great temptations, he can tell how to make thee possess the guilt of all thy unkindness towards him, and that when thou, as I said, art going out of the world, he can cause that thy life shall be in continual doubt before thee, and not suffer thee to take any comfort day or night; yea, he can drive thee even to a madness with his chastisements for thy folly, and yet all shall be done by him to thee as a father chastiseth his son. (Deut. xxviii. 65—67.)

13. Further; God can tell how to tumble thee from off thy death-bed in a cloud, he can let thee die in the dark; when thou art dying, thou shalt not know whether thou art going, to wit, whether to heaven or to hell. Yea, he can tell how to let thee seem to come short of life, both in thine own eyes, and also in the eyes of them that behold thee. "Let us therefore fear," says the Apostle, though not with slavish, yet with filial fear, "lest a promise being left us of entering into rest, any of us should seem to come short of it." (Heb. iv. 1.)

Now all this, and much more can God do to his as a Father by his rod and fatherly rebukes: ah, who know, but those that are under them, what terrors, fears, distresses, and amazements God can bring his people into! He can put them into a furnace, a fire, and no tongue can tell what, so unsearchable and fearful are his fatherly chastisements, and yet never give them the spirit of bondage again to fear. Therefore, if thou art a son, take heed of sin, lest all these things overtake thee, and come upon thee.

Obj. But I have sinned, and am under this high and mighty hand of God.

Ans. Then thou knowest what I say is true, but yet take heed of hearkening unto such temp-

tations as would make thee believe thou art out of Christ, under the law, and in a state of damnation; and take heed also that thou dost not conclude that the author of these fears is the Spirit of God come to thee again as a spirit of bondage to put thee into such fears, lest unawares to thyself thou dost defy the devil, dishonour thy Father, overthrow good doctrine, and bring thyself into a double temptation.

Obj. But if God deals thus with a man, how can he otherwise think, but that he is a reprobate, a graceless, Christless, and faithless one?

Ans. Nay, but why dost thou tempt the Lord thy God? why dost thou sin and provoke the eyes of his glory? "why doth the living man complain, a man for the punishment of his sins?" (Lam. iii. 39.) He doth not willingly afflict, nor grieve the children of men; but if thou sinnest, though God should save thy soul, as he will if thou art an adopted son of God, yet he will make thee know that sin is sin; and his rod that he will chastise thee with, if need be, shall be made of scorpions. Read the whole book of the Lamentations; read Job's and David's complaints; yea, read what happened to his Son, his well-beloved, and that when he did but stand in the room of sinners, being in himself altogether innocent; and then consider, O thou sinning child of God, if it is any injustice in God; yea, if it be not necessary that thou shouldst be chastised for thy sin.

But then, I say, when the hand of God is upon thee, how grievous soever it be, take heed, and beware that thou give not way to thy first fears, lest, as I said before, thou addest to thine affliction. And to help thee here, let me give thee a few instances of the carriages of some of the saints under some of the most heavy afflictions that they have met with for sin.

1. Job was in great affliction, and that, as he confessed, for sin, (Job vii. 20.) inasmuch that he said, God had set him for his mark to shoot at, and that he ran upon him like a giant; that he took him by the neck, and shook him to pieces, and counted him for his enemy; that he hid his face from him, and that he could not tell where to find him; yet he counted not all this as a sign of a damnable state, but as a trial and chastisement, and said, when he was in the hottest of the battle, "When I am tried, I shall come forth like gold." And again, when he was pressed upon by the tempter to think that God would kill him, he answers with greatest confidence, "Though he slay me, yet will I trust in him." (Job xvi. xiv. 12; xix. 11; xxiii. 8—10; xiii. 15.)

2. David complained that God had broken his bones; that he had set his face against his sins, and had taken from him the joy of his salvation; yet even at this time he saith, "O God, thou God of my salvation." (Ps. li. 8, 9, 12, 14.)

3. Heman complained that his soul was full of troubles; that God had laid him in the lowest pit; that he had put his acquaintance far from him, and

was casting off his soul, and had hid his face from him; that he was afflicted from his youth up, and ready to die with trouble. He saith, moreover, that the fierce wrath of God went over him; that his terrors had cut him off; yea, that by reason of them he was distracted; and yet, even before he maketh any of these complaints, he takes fast hold of God, as his saying, "O Lord God of my salvation." (Ps. lxxxviii.)

4. The church in the Lamentations complains that the Lord had afflicted her for her transgressions, and that in the day of his fierce anger; also that he had trodden under foot her mighty men, and that he had called the heathen against her: she says that he had covered her with a cloud in his anger; that he was an enemy, and that he had hung a chain upon her: she adds, moreover, that he had shut out her prayer, broken her teeth with gravel-stones, and covered her with ashes; and in conclusion, that he had utterly rejected her. But what doth she do under all this trial? Doth she give up her faith and hope, and return to that fear that begot the first bondage? No: "The Lord is my portion, saith my soul, therefore will I hope in him;" yea, she adds, "O Lord, thou hast pleaded the cause of my soul, thou hast redeemed my life." (Lam. i. 5; ii. 1, 2, 5; iii. 7, 8, 16; v. 22; iii. 24, 31, 58.)

These things show that God's people, even after they have received the spirit of adoption, have fell foully into sin, and have been bitterly chastised for it; and also, that when the rod was most smart upon them, they made great conscience of giving way to their first fears, wherewith they were made afraid by the Spirit as it wrought as a spirit of bondage; for indeed there is no such thing as the coming of the spirit of bondage to put us in fear the second time, as such, that is, after he is come as the spirit of adoption to the soul.

I conclude, then, that that fear that is wrought by the spirit of bondage is good and godly, because the ground for it is sound; and I also conclude that he comes to the soul as a spirit of bondage but once, and that once is before he comes as a spirit of adoption; and if, therefore, the same fear doth again take hold of thy heart, that is, if after thou hast received the spirit of adoption thou fearest again the damnation of thy soul, that thou art out of Christ and under the law, that fear is bad and of the devil, and ought by no means to be admitted by thee.

Quest. But since it is as you say, how doth the devil, after the spirit of adoption is come, work the child of God into those fears of being out of Christ, not forgiven, and so an heir of damnation again?

Ans. 1. By giving the lie, and by prevailing with us to give it too, to the work of grace wrought in our hearts, and to the testimony of the Holy Spirit of adoption. Or, 2. By abusing of our ignorance of the everlasting love of God to his in Christ, and the duration of the covenant of grace. Or, 3. By abusing some scripture that seems to

look that way, but doth not. Or, 4. By abusing our senses and reason. Or, 5. By strengthening of our unbelief. Or, 6. By overshadowing of our judgment with horrid darkness. Or, 7. By giving of us counterfeit representations of God. Or, 8. By stirring up, and setting in a rage, our inward corruptions. Or, 9. By pouring into our hearts abundance of horrid blasphemies. Or, 10. By putting of wrong constructions on the rod and chastising hand of God. Or, 11. By charging upon us that our ill behaviours under the rod and chastising hand of God is a sign that we indeed have no grace, but are downright damned graceless reprobates. By these things, and others like these, Satan, I say, Satan bringeth the child of God, not only to the borders, but even into the bowels of the fears of damnation, after it hath received a blessed testimony of eternal life, and that by the Holy Spirit of adoption.

Quest. But would you not have the people of God stand in fear of his rod, and be afraid of his judgments?

Ans. Yes; and the more they are rightly afraid of them, the less and the seldomer they will come under them; for it is want of fear that brings us into sin, and it is sin that brings us into these afflictions. But I would not have them fear with the fear of slaves, for that will add no strength against sin; but I would have them fear with the reverential fear of sons, and that is the way to depart from evil.

Quest. How is that?

Ans. Why, having before received the spirit of adoption, still to believe that he is our Father, and so to fear with the fear of children, not as slaves fear a tyrant. I would, therefore, have them to look upon his rod, rebukes, chidings, and chastisements, and also upon the wrath wherewith he doth inflict, to be but the dispensations of their Father. This believed, maintains, or at least helps to maintain in the heart a son-like bowing under the rod. It also maintains in the soul a son-like confession of sin, and a justifying of God under all the rebukes that he grieveth us with. It also engageth us to come to him, to claim and lay hold of former mercies, to expect more, and to hope a good end shall be made of all God's present dispensations towards us. (Mic. vii. 9. Lam. i. 18. Ps. lxxvii. 10—12. Lam. iii. 31—34.) Now God would have us thus fear his rod, because he is resolved to chastise us therewith, if so be we sin against him, as I have already showed; for although God's bowels turn within him, even while he is threatening his people, yet if we sin, he will lay on the rod so hard as to make us cry, "Woe unto us that we have sinned!" (Lam. v. 16;) and therefore, as I said, we should be afraid of his judgments, yet only as afore is provided as of the rod, wrath and judgment of a Father.

Quest. But have you yet any other considerations to move us to fear God with child-like fear?

Ans. I will in this place give you five. 1. Consider that God thinks meet to have it so, and he is wiser in heart than thou; he knows best how to secure his people from sin, and to that end hath given them law and commandments to read, that they may learn to fear him as a Father. (Job xxxvii. 24. Eccles. iii. 14. Deut. xvii. 18, 19.) 2. Consider, he is mighty in power; if he touch but with a fatherly touch, man nor angel cannot bear it; yea, Christ makes use of that argument, He "hath power to cast into hell, fear him." (Luke xii. 4, 5.) 3. Consider that he is everywhere; thou canst not be out of his sight or presence, nor out of the reach of his hand. "Fear ye not me?" saith the Lord. "Can any hide himself in secret places that I should not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord?" (Jer. v. 22; xxxiii. 24.) 4. Consider that he is holy, and cannot look with liking upon the sins of his own people. Therefore, says Peter, "Be as obedient children, not fashioning yourselves according to your former lusts in your ignorance, but as he that hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." 5. Consider that he is good, and has been good to thee, good in that he hath singled thee out from others, and saved thee from their death and hell, though thou perhaps wast worse in thy life than those that he left when he laid hold on thee. Oh this should engage thy heart to fear the Lord all the days of thy life: "They shall fear the Lord, and his goodness in the latter days." (Hos. iii. 5.) And now for the present I have done with that fear, I mean as to its first workings, to wit, to put me in fear of damnation, and shall come in the next place to treat of the grace of fear, more immediately intended in the text.

Of the grace of Fear more immediately intended in the text.

I shall now speak to this fear, which I call a lastingly godly fear; first, by way of explication; by which I shall show, I. How by the Scripture it is described. II. I shall show you what this fear flows from. And then, III. I shall also show you what doth flow from it.

I. For the first of these, to wit, how by the Scripture this fear is described, and that, First. More generally. Second. More particularly.

First. More generally.

1. It is called a grace, that is, a sweet and blessed work of the Spirit of grace, as he is given to the elect by God. Hence the Apostle says, "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear," (Heb. xii.) for as that fear that brings bondage is wrought in the soul by the Spirit as a spirit of bondage; so this fear, which is a fear that we have while we are in

the liberty of sons, is wrought by him as he manifesteth to us our liberty; "where the Spirit of the Lord is, there is liberty," that is, where he is as a spirit of adoption, setting the soul free from that bondage under which it was held by the same Spirit while he wrought as a spirit of bondage. Hence as he is called a spirit working bondage to fear, so he, as the Spirit of the Son and of adoption, is called, "the Spirit of the fear of the Lord." (Isa. xi. 2.) Because it is that Spirit of grace that is the author, animator, and maintainer of our filial fear, or of that fear that is son-like, and that subjecteth the elect unto God, his word, and ways; unto him, his word and ways as a Father.

2. This fear is called also the fear of God, not as that which is ungodly is, nor yet as that may be which is wrought by the Spirit as a spirit of bondage; but by way of eminency, to wit, as a dispensation of the grace of the gospel, and as a fruit of eternal love. "I will put my fear in their hearts, and they shall not depart from me." (Jer. xxxii. 38—41.)

3. This fear of God is called God's treasure, for it is one of his choice jewels, it is one of the rarities of heaven. "The fear of the Lord is his treasure." (Isa. xxxiii. 6.) And it may well go under such a title; for as treasure, so the fear of the Lord is not found in every corner. It is said, all men have not faith, because that also is more precious than gold; the same is said about this fear, "There is no fear of God before their eyes," that is, the greatest part of men are utterly destitute of this goodly jewel, this treasure, the fear of the Lord. Poor vagrants, when they come straggling to a lord's house, may perhaps obtain some scraps and fragments, they may also obtain old shoes, and some sorry cast-off rags, but they get not any of his jewels; they may not touch his choicest treasure, that is kept for the children, and those that shall be his heirs. We may say the same also of this blessed grace of fear, which is called here God's treasure. It is only bestowed upon the elect, the heirs, and children of the promise; all others are destitute of it, and so continue to death and judgment.

4. This grace of fear is that which maketh men excel and go beyond all men in the account of God; it is that which beautifies a man, and prefers him above all other; "Hast thou," says God to Satan, "considered my servant Job, that there is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil?" (Job i. 8; ii. 3.) Mind it, "There is none like him, none like him in all the earth." I suppose he means either in those parts, or else he was the man that abounded in the fear of the Lord: none like him to fear the Lord; he only excelled others with respect to his reverencing of God, bowing before him, and sincerely complying with his will, and therefore is counted the excellent man. It is not the knowledge of the will of God, but our sincere complying therewith, that proveth we fear the Lord; and it is our so doing

that putteth upon us the note of excelling; hereby appears our perfection, herein is manifest our uprightness. A perfect and an upright man is one that feareth God, and that because he escheweth evil. Therefore this grace of fear is that without which no part or piece of service which we do to God can be accepted of him. It is, as I may call it, the salt of the covenant, which seasoneth the heart, and therefore must not be lacking there; it is also that which salteth or seasoneth all our doings, and therefore must not be lacking in any of them. (Lev. ii. 13.) For,

5. I take this grace of fear to be that which softeneth and mollifieth the heart, and that makes it stand in awe both of the mercies and judgments of God. This is that that retaineth in the heart that due dread and reverence of the heavenly Majesty that is meet should be both in, and kept in the heart of poor sinners. Wherefore, when David described this fear, in the exercise of it, he calls it an awe of God. "Stand in awe," saith he, "and sin not;" and again, "Mine heart standeth in awe of thy word;" and again, "Let all the earth fear the Lord." What is that? or how is that? why? "Let all the inhabitants of the world stand in awe of him." (Ps. iv. 4; cxix. 161; xxxiii. 8.) This is that, therefore, that is, as I said before, so excellent a thing in the eyes of God, to wit, a grace of the Spirit, the fear of God, his treasure, the salt of the covenant, that which makes men excel all others; for it is that which maketh the sinner to stand in awe of God, which posture is the most comely thing in us, throughout all ages. But,

Second. And more particularly.

1. This grace is called "the beginning of knowledge," (Prov. i. 7,) because by the first gracious discovery of God to the soul this grace is begot: and again, because the first time that the soul doth apprehend God in Christ to be good unto it, this grace is animated, by which the soul is put into an holy awe of God, which causeth it with reverence and due attention to hearken to him, and tremble before him. It is also by virtue of this fear that the soul doth inquire yet more after the blessed knowledge of God. This is the more evident, because, where this fear of God is wanting, or where the discovery of God is not attended with it, the heart still abides rebellious, obstinate, and unwilling to know more, that it might comply therewith; nay, for want of it, such sinners say rather, As for God, let him depart from us, and for the Almighty, We desire not the knowledge of his ways.

2. This fear is called "the beginning of wisdom," (Job xxviii. 28. Ps. cxi. 10,) because then, and not till then, a man begins to be truly spiritually wise; what wisdom is there where the fear of God is not? Therefore the fools are described thus, "For that they hated knowledge, and did not choose the fear of the Lord." (Prov. i. 29.) The word of God is the fountain of knowledge,

into which a man will not with godly reverence look until he is endued with the fear of the Lord: therefore it is rightly called "the beginning of wisdom; but fools despise wisdom and instruction." (Prov. i. 7.) It is therefore this fear of the Lord that makes a man wise for his soul, for life, and for another world. It is this that teacheth him how he should do to escape those spiritual and eternal ruins that the fool is overtaken with, and swallowed up of for ever. A man void of this fear of God, wherever he is wise, or in whatever he excels, yet about the matters of his soul there is none more foolish than himself; for through the want of the fear of the Lord he leaves the best things at sixes and sevens, and only pursueth with all his heart those that will leave him in the snare when he dies.

3. This fear of the Lord is to hate evil. To hate sin and vanity; sin and vanity, they are "the sweet morsels of the fool," (Job xx. 12,) and such which the carnal appetite of the flesh runs after; and it is only the virtue that is in the fear of the Lord that maketh the sinner have an antipathy against it. "By the fear of the Lord men depart from evil." (Prov. xvi. 6.) That is, men shun, separate themselves from, and eschew it in its appearances. Wherefore it is plain that those that love evil are not possessed with the fear of God. There is a generation that will pursue evil, that will take it in, nourish it, lay it up in their hearts, hide it, and plead for it, and rejoice to do it. These cannot have in them the fear of the Lord, for that is to hate it, and to make men depart from it; where the fear of God and sin is, it will be with the soul as it was with Israel when Omri and Tibni strove to reign among them both at once, one of them must be put to death, they cannot live together. Sin must down, for the fear of the Lord begetteth in the soul a hatred against it, an abhorrence of it; therefore sin must die, that is, as to the affections and lusts of it; for as Solomon says in another case, where no wood is, the fire goeth out. So we may say, where there is a hatred of sin, and where men depart from it, there it loseth much of its power, waxeth feeble, and decayeth. Therefore Solomon saith again, "Fear the Lord, and depart from evil," (Prov. iii. 7;) as who should say, Fear the Lord, and it will follow that you shall depart from evil: departing from evil is a natural consequence, a proper effect of the fear of the Lord where it is. By the fear of the Lord men depart from evil, that is, in their judgment, will, mind, and affections; not that by the fear of the Lord sin is annihilated, or has lost its being in the soul; there still will those Canaanites be, but they are hated, loathed, abominated, fought against, prayed against, watched against, strove against, and mortified by the soul. (Rom. vii.)

4. This fear is called a fountain of life. "The fear of the Lord is a fountain of life, to depart from the snares of death." (Prov. xiv. 27.) It is a foun-

tain, or spring, which so continually supplieth the soul with variety of considerations of sin, of God, of death, and life eternal, as to keep the soul in continual exercise of virtue, and in holy contemplation. It is a fountain of life; every operation thereof, every act and exercise thereof, hath a true and natural tendency to spiritual and eternal felicity. Wherefore the wise man saith in another place, "The fear of the Lord tendeth to life, and he that hath it shall abide satisfied, he shall not be visited with evil." (Prov. xix. 23.) It tendeth to life, even as of nature everything hath a tendency to that which is most natural to itself, the fire to burn, the water to wet, the stone to fall, the sun to shine, sin to defile, &c. Thus, I say, the fear of the Lord tendeth to life; the nature of it is to put the soul upon fearing of God, of closing with Christ, and of walking humbly before him. "It is a fountain of life, to depart from the snares of death." What are the snares of death, but sin, the wiles of the devil, &c., from which the fear of God hath a natural tendency to deliver thee, and to keep thee in the way that tendeth to life?

5. This fear of the Lord, it is called "the instruction of wisdom." (Prov. xv. 33.) You heard before that it is the beginning of wisdom; but here you find it called the instruction of wisdom; for indeed it is not only that which makes a man begin to be wise, but to improve, and make advantage of all those helps and means to life which God hath afforded to that end; that is, both to his own and his neighbour's salvation also. It is the instruction of wisdom; it will make a man capable to use all his natural parts, all his natural wisdom to God's glory, and his own good. There lieth, even in many natural things, that, into which if we were instructed, would yield us a great deal of help to the understanding of spiritual matters; "For in wisdom has God made all the world;" nor is there any thing that God has made, whether in heaven above or on earth beneath, but there is couched some spiritual mystery in it. The which men matter no more, than they do the ground they tread on, or than the stones that are under their feet, and all because they have not this fear of the Lord; for had they that, that would teach them to think, even from that knowledge of God, that hath by the fear of him put into their hearts, that he being so great and so good, there must needs be abundance of wisdom in the things he hath made; that fear would also endeavour to find out what that wisdom is, yea, and give to the soul the instruction of it. In that it is called the instruction of wisdom, it intimates to us that its tendency is to keep all even, and in good order in the soul. When Job perceived that his friends did not deal with him in an even spirit and orderly manner, he said that "they forsook the fear of the Almighty." (Job vi. 14.) For this fear keeps a man even in his words and judgment of things. It may be compared to the ballast of the ship, and to the poise of the balance of the scales, it keeps all even,

and also makes us steer our course right with respect to the things that pertain to God and man.

What this Fear of God flows from.

II. I come now to the second thing, to wit, to show you what this fear of God flows from.

First. This fear, this grace of fear, this son-like love of God, it flows from the distinguishing love of God to his elect. "I will be their God," saith he, "and I will put my fear in their hearts." None other obtain it but those that are enclosed and bound up in that bundle. Therefore they in the same place are said to be those that are wrapt up in the eternal or everlasting covenant of God, and so designed to be the people that should be blessed with this fear. "I will make an everlasting covenant with them," saith God, "that I will not turn away from them to do them good, but I will put my fear in their hearts, and they shall not depart from me." (Jer. xxxii. 40.) This covenant declares unto men, that God hath, in his heart, distinguishing love for some of the children of men, for he saith he will be their God, that he will not leave them, nor yet suffer them to depart, to wit, finally from him. Into these men's hearts he doth put his fear, this blessed grace, and this rare and effectual sign of his love, and of their eternal salvation.

Second. This fear flows from a new heart. This fear is not in men by nature; the fear of devils they may have, as also an ungodly fear of God; but this fear is not in any, but where there dwelleth a new heart, another fruit and effect of this everlasting covenant, and of this distinguishing love of God. "A new heart also will I give them." A new heart, what a one is that? why, the same prophet saith in another place, "A heart to fear me," a circumcised one, a sanctified one. (Jer. xxxii. 39. Ezek. xi. 19; xxxvi. 26.) So then, until a man receive a heart from God, a heart from heaven, a new heart, he has not this fear of God in him. New wine must not be put into old bottles, lest the one, to wit, the bottles, mar the wine, or the wine the bottles; but new wine must have new bottles, and then both shall be preserved. (Matt. ix. 17.) This fear of God must not be, cannot be found in old hearts; old hearts are not bottles out of which this fear of God proceeds, but it is from an honest and good heart, from a new one, from such an one that is also an effect of the everlasting covenant, and love of God to men.

I will give them a heart to fear me. There must in all actions be heart, and without heart no action is good; nor can there be faith, love, or fear, from every kind of heart; these must flow from such an one whose nature is to produce and bring forth such fruit; "Do men gather grapes of thorns, or figs of thistles?" so from a corrupt heart there cannot proceed such fruit as the fear of God, as to believe in God, and love God. (Luke vi. 43—45.) The heart naturally is deceitful above all things, and desperately wicked, how

then should there flow from such an one the fear of God? It cannot be. He therefore that hath not received at the hands of God a new heart, cannot fear the Lord.

Third. This fear of God flows from an impression, a sound impression that the word of God maketh on our souls; for without an impress of the word, there is no fear of God. Hence it is said that God gave to Israel good laws, statutes, and judgments, that they might learn them, and in learning them, learn to fear the Lord their God. Therefore, saith God in another place, "Gather the people together, men, women, and children, and the stranger that is within thy gates, that they may hear, and that they may learn to fear the Lord your God." (Deut. vi. 1, 2; xxxi. 12.) For as a man drinketh good doctrine into his soul, so he feareth God. If he drinks it in much, he feareth him greatly; if he drinketh it in but little, he feareth him but little; if he drinketh it not in at all, he feareth him not at all. This, therefore, teacheth us how to judge who feareth the Lord; they are those that learn, and that stand in awe of the word; those that have by the holy word of God the very form of itself engraven upon the face of their souls, they fear God. (Rom. vi. 17.) But, on the contrary, those that do not love good doctrine, that give not place to the wholesome truths of the God of heaven revealed in his testament to take place in their souls, but rather despise it, and the true possessors of it, they fear not God. For, as I said before, this fear of God, it flows from a sound impression that the word of God maketh upon the soul; and therefore,

Fourth. This godly fear floweth from faith, for where the word maketh sound impression on the soul, by that impression is faith begotten, whence also this fear doth flow; therefore, right hearing of the word is called "the hearing of faith." (Gal. iii. 2.) Hence it is said again, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith." (Heb. xi. 7.) The word, the warning that he had from God of things not seen as yet, wrought, through faith therein, that fear of God in his heart that made him prepare against unseen dangers, and that he might be an inheritor of unseen happiness. Where, therefore, there is not faith in the word of God, there can be none of this fear; and where the word doth not make sound impression on the soul, there can be none of this faith. So that as vices hang together, and have the links of a chain, dependence one upon another, even so the graces of the Spirit also are the fruits of one another, and have such dependence on each other, that the one cannot be without the other. No faith, no fear of God; devil's faith, devil's fear; saint's faith, saint's fear.

Fifth. This godly fear also floweth from sound repentance for and from sin: godly sorrow worketh

repentance, and godly repentance produceth this fear. "For behold," says Paul, "this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, what clearing of yourselves, yea what indignation, yea what fear!" (2 Cor. vii. 10, 11.) Repentance is the effect of sorrow, and sorrow is the effect of smart, and smart the effect of faith. Now, therefore, fear must needs be an effect of and flow from repentance. Sinner, do not deceive thyself; if thou art a stranger to sound repentance, which standeth in sorrow and shame before God for sin, as also in turning from it, thou hast no fear of God; I mean, none of this godly fear, for that is the fruit of and floweth from sound repentance.

Sixth. This godly fear also flows from a sense of the love and kindness of God to the soul. Where there is no sense or hope of the kindness and mercy of God by Jesus Christ, there can be none of this fear, but rather wrath and despair, which produceth that fear that is either devilish, or else that which is only wrought in us by the Spirit, as a spirit of bondage; but these we do not discourse of now; wherefore the godly fear that now I treat of, it floweth from some sense or hope of mercy from God by Jesus Christ. "If thou, Lord," says David, "shouldst mark iniquity, O Lord, who should stand? but there is forgiveness with thee that thou mayest be feared." (Ps. cxxx. 3, 4.) "There is mercy with thee;" this the soul has sense of, and hope in, and therefore feareth God. Indeed, nothing can lay a stronger obligation upon the heart to fear God, than sense of or hope in mercy. (Jer. xxxiii. 8, 9.) This begetteth true tenderness of heart, true godly softness of spirit. This truly endeareth the affections to God; and in this true tenderness, softness, and endearedness of affection to God lieth the very essence of this fear of the Lord, as is manifest by the fruit of this fear when we shall come to speak of it.

Seventh. This fear of God flows from a due consideration of the judgments of God that are to be executed in the world, yea, upon professors too: yea, further, God's people themselves, I mean as to themselves, have such a consideration of his judgments towards them, as to produce this godly fear. When God's judgments are in the earth, they effect the fear of his name in the hearts of his own people. "My flesh trembleth for fear of thee, and I am," said David, "afraid of thy judgments." (Ps. cxix. 120.) When God smote Uzzah, David was afraid of God that day. (1 Chron. xiii. 12.) Indeed, many regard not the works of the Lord, nor take notice of the operation of his hands, and such cannot fear the Lord; but others observe and regard, and wisely consider of his doings, and of the judgments that he executeth, and that makes them fear the Lord. This God himself suggesteth as a means to make us fear him. Hence he commands the false prophet to be stoned, "that all Israel might hear and fear." Hence also he commanded that the rebellious son should be stoned, "that all Israel might hear and fear."

False witness was also to have the same judgment of God executed upon him, "that all Israel might hear and fear." The man also that did aught presumptuously was to die, "that all Israel might hear and fear." (Deut. xiii. 11; xxi. 21; xvii. 13; xix. 20.) There is a natural tendency in judgments, as judgments, to beget a fear of God in the heart of man, as man; but when the observation of the judgments of God is made by him that hath a principle of true grace in his soul, that observation being made, I say, by a gracious heart, produceth a fear of God in the soul of its own nature, to wit, a gracious or godly fear of God.

Eighth. This godly fear also flows from a godly remembrance of our former distresses, when we were distressed with our first fears; for though our first fears were begotten in us by the Spirit's working as a spirit of bondage, and so are not always to be entertained as such, yet even that fear leaveth in us, and upon our spirits, that sense and relish of our first awakenings and dread, as also occasioneth and produceth this godly fear. "Take heed," says God, "and keep thy soul diligently, lest thou forget the things that thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons' sons." But what were the things that their eyes had seen that would so damnify them, should they be forgotten? The answer is, "The things which they saw at Horeb; to wit, the fire, the smoke, the darkness, the earthquake, their first awakenings by the law, by which they were brought into a bondage fear; yea, they were to remember this especially. "Especially," saith he, "the day that thou stoodest before the Lord thy God in Horeb, when the Lord thy God said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth." (Deut. iv. 9—11.) The remembrance of what we saw, felt, feared, and trembled under the sense of, when our first fears were upon us, is that which will produce in our hearts this godly filial fear.

Ninth. This godly fear flows from our receiving of an answer of prayer, when we supplicated for mercy at the hand of God. See the proof for this. "If there be in the land famine, if there be pestilence, blasting, mildews, locust, or if there be caterpillars; if their enemies besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be: what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest, for thou, even thou only, knowest the hearts of all the children of men, that they may fear thee all the days of their life, that they live in the land which thou gavest unto our fathers." (1 Kings viii. 37—40.)

Tenth. This grace of fear also flows from a blessed conviction of the all-seeing eye of God; that is, from a belief that he certainly knoweth the heart, and seeth every one of the turnings and returnings thereof; this is intimated in the text last mentioned. "Whose heart thou knowest, that they may fear thee," to wit, so many of them as be, or shall be convinced of this. Indeed without this conviction this godly fear cannot be in us; the want of this conviction made the Pharisees such hypocrites. "You are they," said Christ, "that justify yourselves before men, but God knoweth your hearts." (Luke xvi. 15.) The Pharisees, I say, were not aware of this, therefore they so much preferred themselves before those that by far were better than themselves, and it is for want of this conviction that men go on in such secret sins as they do, so much without fear either of God or his judgments.

Eleventh. This grace of fear also flows from a sense of the impartial judgment of God upon men according to their works. This also is manifest from the text mentioned above. And give unto every man according to his works or ways, "that they may fear thee," &c. This is also manifest by that of Peter, (1 Pet. i. 17): "And if ye call upon the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." He that hath godly conviction of this fear of God, will fear before him; by which fear their hearts are poised, and works directed with trembling, according to the will of God.

Thus you see what a weighty and great grace this grace of the holy fear of God is, and how all the graces of the Holy Ghost yield mutually their help and strength to the nourishment and life of it; and also how it flows from them all, and hath a dependence upon every one of them for its due working in the heart of him that hath it. And thus much to show you from whence it flows. And now I shall come to the third thing, to wit, to show you what flows from this godly fear.

What flows from this godly Fear.

III. Having showed you what godly fear flows from, I come now, I say, to show you what proceedeth or flows from this godly fear of God, where it is seated in the heart of man. And,

First. There flows from this godly fear a godly reverence of God. "He is great," said David, "and greatly to be feared in the assembly of his saints." God, as I have already showed you, is the proper object of godly fear, it is his person and majesty that this fear always causeth the eye of the soul to be upon. "Behold," said David, "as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the Lord our God, until he have mercy upon us." (Ps. cxxiii. 2.) Nothing aweth the soul that feareth God so much as doth the glorious majesty of God.

1. His person is above all things feared by them. "I fear God," said Joseph. (Gen. xlii. 18.) That is, more than any other; I stand in awe of him, he is my dread, he is my fear; I do all mine actions as in his presence, as in his sight; I reverence his holy and glorious majesty, doing all things as with fear and trembling before him.

2. This fear makes them have also a very great reverence of his word; for that also, I told you, was the rule of their fear. "Princes," said David, "persecute me without a cause, but my heart standeth in awe," in fear, "of thy word." This grace of fear, therefore, from it flows reverence of the words of God; of all laws, "that man feareth the word;" and no law that is not agreeing therewith. (Ps. cxix. 116.)

3. There flows from this godly fear, tenderness of God's glory. This fear, I say, will cause a man to afflict his soul, when he seeth that by professors dishonour is brought to the name of God, and to his word. Who would not fear thee, said Jeremiah, O king of nations, for to thee doth it appertain? He speaks it as being affected with that dishonour, that by the body of the Jews was continually brought to his name, his word, and ways; he also speaks it of a hearty wish that they once would be otherwise minded. The same saying in effect hath also John in the Revelations, "Oh who would not fear the Lord," said he, "and glorify thy name?" (Rev. xv. 4.) clearly concluding that godly fear produceth a godly tenderness of God's glory in the world, for that appertaineth unto him; that is, it is due unto him, it is a debt which we owe unto him. "Give unto the Lord," said David, "the glory due unto his name." Now, if there be begotten in the heart of the godly, by his grace of fear, a godly tenderness of the glory of God, then it follows of consequence, that where they that have this fear of God do see his glory diminished by the wickedness of the children of men, there they are grieved and deeply distressed. "Rivers of waters," said David, "run down mine eyes, because they keep not thy law." (Ps. cxix. 136.) Let me give you for this these following instances. (1.) How was David provoked when Goliath defied the God of Israel! (1 Sam. xvii. 23—29, 45, 46.) (2.) Also when others reproached God, he tells us that that reproach "was even as a sword in his bones." (Ps. xlii. 10.) (3.) How was Hezekiah afflicted when Rabshakeh railed upon his God! (Isa. xxxvii.) (4.) David also, for the love that he had to the glory of God's word, ran the hazard and reproach of all the mighty people. (Ps. cxix. 151; lxxxix. 50.) (5.) How tender of the glory of God was Eli, Daniel, and the three children in their day! Eli died with trembling of heart when he heard that the ark of God was taken. (1 Sam. iv. 14—18.) Daniel ran the danger of the lions' mouths, for the tender love that he had to the word and worship of God. (Dan. vi. 10—16.) The three children ran the hazard of a burning fiery furnace, rather than

they would dare to dishonour the way of their God. (Dan. iii. 13, 16—20.)

This, therefore, is one of the fruits of this godly fear, to wit, a reverence of his name, and tenderness of his glory.

Second. There flows from this godly fear, watchfulness. As it is said of Solomon's servants, they "watched about his bed, because of fear in the night:" so it may be said of them that have this godly fear; it makes them a watchful people.

1. It makes them watch their hearts, and take heed to keep them with all diligence lest they should, by one or another of its flights, lead them to do that which in itself is wicked. (Prov. iv. 23. Heb. xii. 15.)

2. It makes them watch, lest some temptation from hell should enter into their heart to the destroying of them. (1 Pet. v. 8.)

3. It makes them watch their mouths, and keep them also, at sometimes, as with a bit and bridle, that they offend not with their tongue, knowing that the tongue is apt, being an evil member, soon to catch the fire of hell, to the defiling of the whole body. (Jas. iii. 2—7.)

4. It makes them watch over their ways, look well to their goings, and to make straight steps for their feet. (Ps. xxxix. 1. Heb. xii. 13.)

Thus this godly fear puts the soul upon its watch, lest from the heart within, or from the devil without, or from the world, or some other temptation, something should surprise and overtake the child of God to defile him, or to cause him to defile the ways of God, and so offend the saints, open the mouths of men, and cause the enemy to speak reproachfully of religion.

Third. There flows from this fear, a holy provocation to a reverential converse with saints in their religious and godly assemblies, for their further progress in the faith and way of holiness. "Then they that feared the Lord spake often one to another." Spake, that is, of God, and his holy and glorious name, kingdom, and works, for their mutual edification; "a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Mal. iii. 16.) The fear of the Lord in the heart provoketh to this in all its acts, not only of necessity, but of nature: it is the natural effect of this godly fear, to exercise the church in the contemplation of God, together and apart. All fear, good and bad, hath a natural propenseness in it to incline the heart to contemplate upon the object of fear, and though a man should labour to take off his thoughts from the object of his fear, whether that object was men, hell, devils, &c., yet do what he could, the next time his fear had any act in it, it would return again to its object. And so it is with godly fear, that will make a man speak of, and think upon the name of God reverentially, (Ps. lxxxix. 7;) yea, and exercise himself in the holy thoughts of him in such sort that his soul shall be sanctified, and seasoned with such meditations. Indeed,

holy thoughts of God, such as you see this fear doth exercise the heart withal, prepare the heart to, and for God. This fear therefore it is that David prayed for, for the people, when he said, "O Lord God of Abraham, Isaac, and Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee." (1 Chron. xxix. 18.)

Fourth. There flows from this fear of God, great reverence of his majesty, in and under the use and enjoyment of God's holy ordinances. His ordinances are his courts and palaces, his walks and places, where he giveth his presence to those that wait upon him in them in the fear of his name. And this is the meaning of that of the Apostle: "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." (Acts ix. 31.) "And walking," that word intendeth their use of the ordinances of God. They walked in all the commandments and ordinances of the Lord blameless. This in Old Testament language is called, treading God's courts, and walking in his paths. This, saith the text, they did here, in the fear of God. That is in a great reverence of that God whose ordinances they were. "Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord." (Lev. xix. 30; xxvi. 2.)

It is one thing to be conversant in God's ordinances, and another to be conversant in them with a due reverence of the majesty and name of that God whose ordinances they are; it is common for men to do the first, but none can do the last without this fear. "In thy fear," said David, "will I worship." (Ps. v. 7.) It is this fear of God, therefore, from whence doth flow that great reverence that his saints have in them, of his majesty, in and under the use and enjoyment of God's holy ordinances; and consequently, that makes our service in the performance of them acceptable to God through Christ. (Heb. xii.) For God expects that we serve him with fear and trembling; and it is odious among men for a man in the presence, or about the service of his prince, to behave himself lightly, and without due reverence of that majesty, in whose presence and about whose business he is. And if so, how can their service to God have any thing like acceptation from the hand of God, that is done, not in, but without the fear of God? This service must needs be an abomination to him, and these servers must come off with rebuke.

Fifth. There flows from this godly fear of God, self-denial. That is, a holy abstaining from those things that are either unlawful or inexpedient; according to that of Nehemiah, "The former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver, yea, even their servants bare rule over the people: but so did not I, because of the fear of God." (Neh. v. 15.) Here

now was self-denial; he would not do as they did that went before him, neither himself, nor should his servants; but what was it that put him upon these acts of self-denial? The answer is, the fear of God: "but so did not I, because of the fear of God." Now whether by the fear of God in this place be meant his word, or the grace of fear in his heart, may perhaps be a scruple to some, but in my judgment the text must have respect to the latter, to wit, to the grace of fear, for without that be indeed in the heart, the word will not produce that good self-denial in us that here you find this good man to live in the daily exercise of. The fear of God, therefore, that was the cause of his self-denial, was this grace of fear in his heart. This made him to be, as was said before, tender of the honour of God, and of the salvation of his brother; yea, so tender, that rather than he would give an occasion to the weak to stumble or be offended, he would even deny himself of that which others never sticked to do. Paul also, through the sanctifying operations of this fear of God in his heart, did deny himself even of lawful things for the profit and commodity of his brother. "I will not eat flesh while the world standeth, lest I make my brother to offend." That is, if his eating of it would make his brother to offend. (1 Cor. viii. 13.) Men that have not this fear of God in them, will not, cannot deny themselves, (of love to God, and the good of the weak, who are subject to stumble at indifferent things,) but where this grace of fear is, there follows self-denial; there men are tender of offending; and count, that it far better becomes their profession to be of a self-denying, condescending conversation and temper, than to stand sturdily to their own liberty in things inexpedient, whoever is offended thereat. This grace of fear, therefore, is a very excellent thing, because it yieldeth such excellent fruit as this. For this self-denial, of how little esteem soever it be with some, yet the want of it, if the words of Christ be true, as they are, takes quite away from even a professor the very name of a disciple. (Matt. x. 37, 38. Luke xiv. 26, 27, 33.) They, says Nehemiah, lorded it over the brethren, but so did not I. They took bread and wine, and forty shekels of silver of them, but so did not I; yea, even their servants bare rule over the people, "but so did not I, because of the fear of God."

Sixth. There flows from this godly fear of God, "singleness of heart." (Col. iii. 22.) Singleness of heart both to God and man; singleness of heart, that is it which in another place is called sincerity and godly simplicity; and it is this, when a man doth a thing simply for the sake of him or of the law that commands it, without respect to this by-end, or that desire of praise or of vain-glory from others. I say, when our obedience to God is done by us simply, or alone for God's sake, for his word's sake, without any regard to this or that by-end or reserve, "not with eye-service, as men-pleasers, but with singleness of heart, fearing God." A

man is more subject to nothing than to swerve from singleness of heart in his service to God, and obedience to his will. How doth the Lord charge the children of Israel, and all their obedience, and that for seventy years together, with the want of singleness of heart towards him! "When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast to me, even to me? And when ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves?" (Zech. vii. 5, 6.) They wanted this singleness of heart in their fasting and in their eating, in their mourning and in their drinking; they had double hearts in what they did. They did not as the Apostle bids, "whether they eat or drink, or whatever they did, do all to the glory of God." And the reason of their want of this thing was, they wanted this fear of God; for that, as the Apostle here saith, effecteth singleness of heart to God, and makes a man, as John said of Caius, "do faithfully whatever he doth." (3 John v.) And the reason is, as hath been already urged, for that grace of fear of God retaineth and keepeth upon the heart a reverent and awful sense of the dread majesty, and all-seeing eye of God, also a due consideration of the day of account before him; it likewise maketh his service sweet and pleasing, and fortifies the soul against all discouragements; by this means, I say, the soul in its service to God or man is not so soon captivated as where there is not this fear, but through and by it its service is accepted, being single, sincere, simple, and faithful; when others, with what they do, are cast into hell for their hypocrisy, for they mix not what they do with godly fear. Singleness of heart in the service of God is of such absolute necessity, that without it, as I have hinted, nothing can be accepted, because where that is wanting, there wanteth love to God, and to that which is true holiness indeed. It was this singleness of heart that made Nathanael so honourable in the eyes of Jesus Christ. "Behold," said he, "an Israelite indeed, in whom there is no guile." (John i.) And it was the want of it that made him so much abhor the Pharisees. They wanted sincerity, simplicity, and godly sincerity in their souls, and so became an abhorrence in his esteem. Now, I say, this golden grace, singleness of heart, it flows from this godly fear of God.

Seventh. There flows from this godly fear of God compassion and bowels to those of the saints that are in necessity and distress. This is manifest in good Obadiah; it is said of him, that "he took an hundred of the Lord's prophets and hid them by fifty in a cave, and fed them with bread and water," in the days when Jezebel, that tyrant, sought their lives to destroy them. (1 Kings xviii. 3, 4.) But what was it that moved so upon his heart as to cause him to do this thing? Why, it was this blessed grace of the fear of God. "Now Obadiah," saith the text, "feared the Lord greatly; for so it was, when Jezebel cut off the prophets of

the Lord, that Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water." This was charity to the distressed, even to the distressed for the Lord's sake. Had not Obadiah served the Lord, yea, had he not greatly feared him, he would not have been able to do this thing, especially as the case then stood with him, and also with the church at that time; for then Jezebel sought to slay all that indeed feared the Lord; yea, and the persecution prevailed so much at that time, that even Elijah himself thought that she had killed all but him. But now, even now, the fear of God in this good man's heart put forth itself into acts of mercy, though attended with so imminent danger. See here, therefore, that the fear of God will put forth itself in the heart where God hath put it, even to show kindness, and to have compassion upon the distressed servants of God, even under Jezebel's nose; for Obadiah dwelt in Ahab's house, and Jezebel was Ahab's wife, and a horrible persecutor, as was said before; yet Obadiah will show mercy to the poor, because he feared God; yea, he will venture her displeasure, his place, and neck and all, but he will be merciful to his brethren in distress. Cornelius also, being a man possessed with this fear of God, became a very free-hearted and open-handed man to the poor. "He feared God, and gave much alms to the people." Indeed, this fear, this godly fear of God, it is an universal grace; it will stir up the soul unto all good duties. It is a fruitful grace; from it, where it is, floweth abundance of excellent virtues, nor without it can there be anything good, or done well, that is done. But,

Eighth. There flows from this fear of God, hearty, fervent, and constant prayer. This also is seen in Cornelius, that devout man. He feared God; and what then? Why, he gave much alms to the people, and prayed to God always. (Acts x. 1, 2.) Did I say that hearty, fervent, and constant prayer flowed from this fear of God? I will add, that if the whole duty, and the continuation of it, be not managed with this fear of God, it profiteth nothing at all. It is said of our Lord Jesus Christ himself, "He was heard in that he feared." He prayed, then, because he feared God, and therefore was his prayer accepted of him, even because he feared. "He was heard in that he feared." (Heb. v. 7.) This godly fear is so essential to right prayer, and right prayer is such an inseparable effect and fruit of this fear, that thou must have both or none; he that prayeth not feareth not God, yea, he that prayeth not fervently and frequently feareth him not; and so he that feareth him not cannot pray; for if prayer be the effect of this fear of God, then without this fear, prayer, fervent prayer ceaseth. How can they pray or make conscience of the duty that fear not God? Oh prayerless man, thou fearest not God! Thou wouldst not live so like a swine or a dog in the world as thou dost if thou fearest the Lord.

Ninth. There floweth from this fear of God, a readiness, or willingness, at God's call, to give up our best enjoyments to his dispose. This is evident in Abraham, who at God's call, without delay, rose early in the morning to offer up his only and well-beloved Isaac a burnt-offering in the place where God shall appoint him. It was a rare thing that Abraham did, and had he not had this rare grace, this fear of God, he would not, he could not have done to God's liking so wonderful a thing. It is true the Holy Ghost also makes this service of Abraham to be the fruit of his faith, "By faith Abraham offered up Isaac, and he that had the promises offered up his only son." (Heb. xi. James ii.) Ay, and without doubt love unto God, in Abraham, was not wanting in this his service, nor was this grace of fear; nay, in the story where it is recorded, there it is chiefly accounted for the fruit of his godly fear, and that by an angel from heaven. "And the angel called out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (Gen. xxii. 11, 12.) Now I know it; now, now thou hast offered up thine only Isaac, thine all, at the bidding of thy God. Now I know it. The fear of God is not presently discerned in the heart and life of a man. Abraham had long before this done many a holy duty, and showed much willingness of heart to observe and do the will of God; yet you find not, as I remember, that he had this testimony from heaven that he feared God till now; but now he has it, now he has it from heaven. "Now I know that thou fearest God." Many duties may be done, though I do not say that Abraham did them, without the fear of God; but when a man shall not stick at, or withhold his darling from God, when called upon by God to offer it up unto him, that declareth, yea, and gives conviction to angels, that now he feareth God.

Tenth. There floweth from this godly fear, humility of mind. This is evident, because, when the Apostle cautions the Romans against the venom of spiritual pride, he directs them to the exercise of this blessed grace of fear as its antidote. "Be not high-minded," saith he, "but fear." (Rom. xi. 20.) Pride, spiritual pride, which is here set forth by the word "high-minded," is a sin of a very high and damnable nature; it was the sin of the fallen angels, and is that which causeth men to fall into the same condemnation: "Lest being puffed up with pride, he fall into the condemnation of the devil." Pride, I say, it damns a professor with the damnation of devils, with the damnation of hell, and therefore it is a deadly, deadly sin. Now against this deadly sin is set the grace of humility, that comely garment, for so the Apostle calls it, saying, "Be clothed with humility." But the question is now, how we should attain to, and

live in the exercise of this blessed and comely grace? to which the Apostle answers, Fear; be afraid with godly fear, and thence will flow humility. "Be not high-minded, but fear." That is, Fear, or be continually afraid and jealous of yourselves, and of your own naughty hearts, also fear lest at some time or other the devil, your adversary, should have advantage of you. Fear, lest by forgetting what you are by nature, you also forget the need that you have of continual pardon, support, and supplies from the Spirit of grace, and so grow proud of your own abilities, or of what you have received of God, and fall into the condemnation of the devil. Fear, and that will make you little in your own eyes, keep you humble, put you upon crying to God for protection, and upon lying at his foot for mercy; that will also make you have low thoughts of your own parts, your own doings, and cause you to prefer your brother before yourself, and so you will walk in humiliation, and be continually under the teachings of God, and under his conduct in your way. The humble God will teach; "the meek will be guide in judgment, the meek will he teach his way." From this grace of fear then flows this excellent and comely thing, humility; yea, it also is maintained by this fear. Fear takes off a man from trusting to himself, it puts a man upon trying of all things, it puts a man upon desiring counsel and help from heaven, it makes a man ready and willing to hear instruction, and makes a man walk lowly, softly, and so securely in the way.

Eleventh. There flows from this grace of fear, hope in the mercy of God. "The Lord taketh pleasure in them that fear him, in them that hope in his mercy." (Ps. cxlvii. 11.) The latter part of the text is an explanation of the former: as if the Psalmist had said, They be the men that fear the Lord, even they that hope in his mercy; for true fear produceth hope in God's mercy. And it is further manifest thus: Fear, true fear of God inclineth the heart to a serious inquiry after that way of salvation which God himself hath prescribed; now the way that God hath appointed, by the which the sinner is to obtain the salvation of his soul, is his mercy as so and so set forth in the word; and godly fear hath special regard to the word. To this way, therefore, the sinner with this godly fear submits his soul, rolls himself upon it, and so is delivered from that death into which others, for want of this fear of God, do headlong fall. It is, as I also hinted before, the nature of godly fear to be very much putting the soul upon the inquiry, which is, and which is not, the thing approved of God, and accordingly to embrace it, or shun it. Now I say, this fear having put the soul upon a strict and serious inquiry after the way of salvation, at last it finds it to be by the mercy of God in Christ; therefore this fear putteth the soul upon hoping also in him for eternal life and blessedness; by which hope he doth not only secure his soul, but becomes a portion of God's

delight. "The Lord takes pleasure in them that fear him, in them that hope in his mercy." Besides, this godly fear carrieth in it self-evidence that the state of the sinner is happy, because possessed with this happy grace. Therefore, as John saith, "We know we are passed from death to life, because we love the brethren." (1 John iii. 14.) So here, "The Lord takes pleasure in them that fear him, in them that hope in his mercy." If I fear God, and if my fearing of him is a thing in which he taketh such pleasure, then may I boldly venture to roll myself for eternal life into the bosom of his mercy, which is Christ. This fear also produceth hope; if, therefore, poor sinner, thou knowest thyself to be one that is possessed with this fear of God, suffer thyself to be persuaded therefore to hope in the mercy of God for salvation, for the Lord takes pleasure in thee. And it delights him to see thee hope in his mercy.

Twelfth. There floweth from this godly fear of God, an honest and conscientious use of all those means which God hath ordained that we should be conversant in for our attaining salvation. Faith and hope in God's mercy is that which secureth our justification and hope, and as you have heard, they do flow from this fear. But now, besides faith and hope, there is a course of life in those things in which God hath ordained us to have our conversation, without which there is no eternal life. "You have your fruit unto holiness, and the end everlasting life;" and again, "Without holiness no man shall see the Lord." Not that faith and hope are deficient, if they be right, but they are both of them counterfeit when not attended with a reverent use of all the means: upon the reverent use of which the soul is put by this grace of fear. "Wherefore, beloved," said Paul, "as you have always obeyed, not as in my presence only, but now much more in mine absence, work out your own salvation with fear and trembling." (Rom. vi. 22. Heb. xii. 14. Phil. ii. 12.) There is a faith and hope of mercy that may deceive a man, though the faith of God's elect, and the hope that purifies the heart never will, because they are alone, and not attended with those companions that accompany salvation, (Heb. vi. 3—8;) but now this godly fear carries in its bowels, not only a moving of the soul to faith and hope in God's mercy, but an earnest provocation to the holy and reverent use of all the means that God has ordained for a man to have his conversation in, in order to his eternal salvation. "Work out your salvation with fear." Not that work is meritorious, or such that can purchase eternal life, for eternal life is obtained by hope in God's mercy; but this hope, if it be right, is attended with this godly fear, which fear putteth the soul upon a diligent use of all those means that may tend to the strengthening of hope, and so to the making of us holy in all manner of conversation, that we may be meet to be partakers of the inheritance of the saints in light. For hope purifieth the heart, if fear of God shall

be its companion, and so maketh a man a vessel of mercy prepared unto glory. Paul bids Timothy to fly pride, covetousness, dotting about questions, and the like, and to "follow after righteousness, godliness, faith, love, patience; to fight the good fight of faith, and to lay hold on eternal life." (1 Tim. vi.) So Peter bids that we "add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, to patience godliness, to godliness brotherly-kindness, and to brotherly-kindness charity:" adding, "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. i. 5—11.) The sum of all which is that which was mentioned before: to wit, "to work out our own salvation with fear and trembling." For none of these things can be conscientiously done, but by and with the help of this blessed grace of fear.

Thirteenth. There flows from this fear, this godly fear, a great delight in the holy commands of God; that is, a delight to be conformable unto them. "Blessed is the man that feareth the Lord, that greatly delighteth in his commandments." (Ps. cxii. 1.) This confirmeth that which was said before, to wit, that this fear provoketh to a holy and reverent use of the means; for that cannot be, when there is not a holy, yea, a great delight in the commandments. Wherefore this fear maketh the sinner to abhor that which is sin, because that is contrary to the object of his delight. A man cannot delight himself at the same time in things directly opposite one to another, as sin and the holy commandment is; therefore Christ saith of the servant, he cannot love God and mammon, "Ye cannot serve God and mammon." If he cleaves to the one, he must hate and despise the other; there cannot at the same time be service to both, because that themselves are at enmity one with the other. So is sin and the commandment. Therefore, if a man delighteth himself in the commandment, he hateth that which is opposite, which is sin; how much more when he greatly delighteth in the commandment? Now, this holy fear of God, it taketh the heart and affections from sin, and setteth them upon the holy commandment. Therefore such a man is rightly esteemed blessed. For no profession makes a man blessed, but that which is accompanied with an alienation of the heart from sin, nor doth any thing do that, when this holy fear is wanting. It is from this fear, then, that love to, and delight in the holy commandment floweth; and so by that the sinner is kept from those falls and dangers of mis-carrying that other professors are so subject to: he greatly delights in the commandment.

Lastly. There floweth from this fear of God,

enlargement of heart. "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged." (Isa. lx. 5.) "Thine heart shall fear, and be enlarged," enlarged to God-ward, enlarged to his ways, enlarged to his holy people, enlarged in love after the salvation of others. Indeed, when this fear of God is wanting, though the profession be never so famous, the heart is shut up and straitened, and nothing is done in that princely free spirit which is called "the spirit of the fear of the Lord," (Ps. li. 12. Isa. xi. 2;) but with grudging, legally, or with desire of vain-glory; this enlargedness of heart is wanting, for that flows from this fear of the Lord.

Thus have I showed you both what this fear of God is, what it flows from, and also what doth flow from it. I come now to show you some of the privileges of them that thus do fear the Lord.

Of the Privileges of them that thus do fear the Lord.

Having thus briefly handled in particular thus far this fear of God, I shall now show you certain of the excellent privileges of them that fear the Lord; not that they are not privileges that have been already mentioned, for what greater privileges than to have this fear producing in the soul such excellent things, so necessary for us for good, both with reference to this world and that which is to come? but because those fourteen above-named do rather flow from this grace of fear where it is than from a promise to the person that hath it; therefore, I have chosen rather to discourse of them as the fruits and effects of fear than otherwise. Now, besides all these, there is entailed by promise to the man that hath this fear many other blessed privileges, the which I shall now in a brief way lay open unto you.

First, then. That man that feareth the Lord has a grant and a licence "to trust in the Lord;" with an affirmation that he is their help and their shield. "Ye that fear the Lord, trust in the Lord, he is their helper and shield." (Ps. cxv. 11.) Now what a privilege is this! An exhortation in general to sinners as sinners to trust in him, is a privilege great and glorious; but for a man to be singled out from his neighbours, for a man to be spoken to from heaven, as it were by name, and to be told that God hath given him a licence, a special and peculiar grant to trust in him, this is abundantly more; and yet this is the grant that God hath given that man. He hath, I say, a licence to do it, a licence indicted by the Holy Ghost, and left upon record for those to be born that shall fear the Lord, to trust in him; and not only so, but as the text affirmeth, "he is their help and their shield." Their help under all their weaknesses and infirmities, and a shield to defend them against all the assaults of the devil and this world. So, then, the man that feareth the Lord is licensed to make the Lord his stay and God of his salvation, the succour and deliverer of his soul.

He will defend him because his fear is in his heart. O ye servants of the Lord, ye that fear him, live in the comfort of this; boldly make use of it when you are in straits, and put your trust under the shadow of his wings, for indeed he would have you do so, because you do fear the Lord.

Second. God hath also proclaimed concerning the man that feareth the Lord, that he will also be his teacher and guide in the way that he shall choose; and hath moreover promised concerning such that their soul shall dwell at ease. "What man is he that feareth the Lord?" says David, "him shall he teach in the way that he shall choose." (Ps. xxv. 12.) Now, to be taught of God, what like it? yea, what like to be taught in the way that thou shalt choose? Thou hast chosen the way to life, God's way; but perhaps thy ignorance about it is so great, and those that tempt thee to turn aside so many and so subtle, that they seem to outwit thee, and confound thee with their guile. Well, but the Lord whom thou fearest will not leave thee to thy ignorance, nor yet to thine enemies' power or subtlety, but will take it upon himself to be thy teacher and thy guide, and that in the way that thou hast chosen. Hear, then, and behold thy privilege, O thou that fearest the Lord; and whoever wanders, turns aside, and swerveth from the way of salvation, whoever is benighted, and lost in the midst of darkness, thou shalt find the way to the heaven and the glory that thou hast chosen.

Further: he doth not only say that he will teach them the way (for that must of necessity be supplied), but he says also that he will teach such in it: "Him shall he teach in the way that he shall choose." This argueth that, as thou shalt know, so the way shall be made, by the communion that thou shalt have with God therein, sweet and pleasant to thee; for this text promiseth unto the man that feareth the Lord the presence, company, and discovery of the mind of God, while he is going in the way that he hath chosen. It is said of the good scribe, that he is instructed unto, as well as into the way of the kingdom of God. Instructed unto, that is, he hath the heart and mind of God still discovered to him in the way that he hath chosen, even all the way from this world to that which is to come, even until he shall come to the very gate and door of heaven. (Matt. xiii. 52.) What the disciples said was the effect of the presence of Christ, to wit, "that their hearts did burn within them while he talked to them by the way," (Luke xxiv.) shall be also fulfilled in thee; he will meet with thee in the way, talk with thee in the way; he will teach thee in the way that thou shalt choose.

Third. Dost thou fear the Lord? he will open his secret unto thee, even that which he hath hid and keeps close from all the world, to wit, the secret of his covenant, and of thy concern therein. "The secret of the Lord is with them that fear him, and he will show them his covenant." (Ps.

xxv. 14.) This, then, further confirmeth what was said but just above; his secret shall be with them, and his covenant shall be showed unto them. His secret, to wit, that which hath been kept hid from ages and generations, that which he manifesteth only to the saints, or holy ones; that is, his Christ, for he it is that is hid in God, "and that no man can know but he to whom the Father shall reveal him." (Matt. xi. 27.) But, oh! what is there wrapped up in this Christ, this secret of God? Why, all treasures of life, of heaven and happiness. "In him are hid all the treasures of wisdom and knowledge;" and "in him dwells the fulness of the Godhead bodily." (Col. ii.) This also is that hidden one that is so full of grace to save sinners, and so full of truth and faithfulness to keep promise and covenant with them, that their eyes must needs convey, even by every glance they make upon his person, offices, and relation, such affecting ravishments to the heart, that it would please them that see him, even to be killed with that sight. This secret of the Lord shall be, nay is, with them that fear him, for he dwelleth in their heart by faith. "And he will show them his covenant;" that is, the covenant that is confirmed of God in Christ, that everlasting and eternal covenant; and show him too that he himself is wrapped up therein as in a bundle of life with the Lord his God. These are the thoughts, purposes, and promises of God to them that fear him.

Fourth. Dost thou fear the Lord? his eye is always upon thee for good, to keep thee from all evil. "Behold the eye of the Lord is upon them that fear him, on them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine." (Ps. xxxiii. 18, 19.) His eye is upon them, that is, to watch over them for good. He that keepeth Israel neither slumbers nor sleeps. His eyes are upon them, and he will keep them as a shepherd doth his sheep: that is, from those wolves that seek to devour them, and to swallow them up in death. His eyes are upon them, for they are the object of his delight, the rarities of the world, in whom, saith he, is all my delight. His eye is upon them, as I said before, to teach and instruct them. "I will teach thee and instruct thee in the way that thou shalt go; I will guide thee with mine eye." (Ps. xxxii. 8. 2 Chron. vii. 15, 16.) The eye of the Lord, therefore, is upon them, not to take advantage of them, to destroy them for their sins, but to guide, to help, and deliver them from death, from that death that would feed upon their souls, "To deliver their soul from death, and to keep them alive in famine." Take death here for death spiritual, and death eternal; and the famine here, not for that that is for want of bread and water, but for that which comes on many for want of the word of the Lord, (Rev. xx. 14. Amos viii. 11, 12;) and then the sense is this, the man that feareth the Lord shall neither die spiritually nor eternally; for God will keep him with his eye from all those things that would

in such a manner kill him. Again, should there be a famine of the word, should there want both the word and them that preach it in the place that thou dost dwell, yet bread shall be given thee, and thy water shall be sure; thou shalt not die of the famine, because thou fearest God. I say, that man shall not, behold he shall not, because he feareth God, and this the next head doth yet more fully manifest.

Fifth. Dost thou fear God; fear him for this advantage more and more. "Oh fear the Lord, ye his saints, for there is no want to them that fear him. The young lions do want and suffer hunger, but they that seek the Lord, that fear him, shall want no good thing." (Ps. xxxiv. 9, 10.) Not anything that God sees good for them, shall those men want that fear the Lord. If health will do them good, if sickness will do them good, if riches will do them good, if poverty will do them good, if life will do them good, if death will do them good, then they shall not want them, neither shall any of these come nigh them if they will not do them good. The lions, the wicked people of the world that fear not God, are not made sharers in this great privilege; all things fall out to them contrary, because they fear not God. In the midst of their sufficiency they are in want of that good that God puts into the worst things that the man that feareth God doth meet with in the world.

Sixth. Dost thou fear God? He hath given charge to the armies of heaven to look after, take charge of, to camp about, and to deliver thee. "The angel of the Lord encampeth about them that fear him, and delivereth them." (Ps. xxxiv. 7.) This also is a privilege entailed to them, that in all generations fear the Lord. The angels, the heavenly creatures, have it in commission to take the charge of them that fear the Lord; one of them is able to slay of men in one night 185,000. These are they that camped about Elisha like horses of fire, and chariots of fire, when the enemy came to destroy him. They also helped Hezekiah against the band of the enemy, because he feared God. (2 Kings vi. 17. Isa. xxxvii. 36. Jer. xxvi. 19.) "The angel of the Lord encampeth round about them," that is, lest the enemy should set upon them on any side; but let him come where he will, behind or before, on this side or that, the angel of the Lord is there to defend them. "The angel." It may be spoken in the singular number, perhaps, to show that every one that feareth God hath his angel to attend on him and serve him. When the church, in the Acts, was told that Peter stood at the door and knocked; at first they counted the messenger mad, but when she did constantly affirm it, they said, "It is his angel." (Acts xii. 13—15.) So Christ saith of the children that came unto him, "Their angels behold the face of my Father which is in heaven." Their angels; that is, those of them that feared God had each of them his angel, who had a charge from God to keep them in their way. We little

think of this, yet this is the privilege of them that fear the Lord; yea, if need be, they shall all come down to help them, and to deliver them, rather than, contrary to the mind of their God, they should by any be abused. "Are they not all ministering spirits, sent forth to minister for them that shall be heirs of salvation?" (Heb. i. last.)

But how do they deliver them? for so says the text, "The angel of the Lord encampeth about them that fear him, and delivereth them." Answer: The way that they take to deliver them that fear the Lord, is sometimes by smiting of their enemies with blindness, that they may not find them; and so they served the enemies of Lot. (Gen. xix. 10, 11.) Sometimes by smiting of them with deadly fear; and so they served those that laid siege against Samaria. (2 Kings vii. 6.) And sometimes by smiting of them even with death itself; and thus they served Herod, after he had attempted to kill the apostle James, and also sought to vex certain others of the church. (Acts xii.) These angels that are servants to them that fear the Lord, are them that will, if God doth bid them, revenge the quarrel of his servants upon the stoutest monarch on earth. This therefore is a glorious privilege of the men that fear the Lord. Alas, they are some of them so mean, that they are counted not worth taking notice of by the high ones of the world, but their betters do respect them; the angels of God count not themselves too good to attend on them, and camp about them to deliver them. This then is the man that hath his angel to wait upon him, even he that feareth God.

Seventh. Dost thou fear the Lord? Salvation is nigh unto thee. "Surely his salvation is nigh them that fear him, that glory may dwell in their land." (Ps. lxxxv. 9.) This is another privilege for them that fear the Lord. I told you before that the angel of the Lord did encamp about them, but now he saith, "his salvation is also nigh them;" the which, although it doth not altogether exclude the conduct of angels, but include them, yet it looketh further. "Surely his salvation, his saving pardoning grace, is nigh them that fear him;" that is, to save them out of the hand of their spiritual enemies. The devil, and sin, and death, do always wait even to devour them that fear the Lord, but to deliver them from these his salvation doth attend them. So then if Satan tempts, here is their salvation nigh; if sin, by breaking forth, beguiles them, here is God's salvation nigh them; yea, if death itself shall suddenly seize upon them, why here is their God's salvation nigh them.

I have seen that great men's little children must go no whither without their nurses be at hand. If they go abroad, their nurses must go with them; if they go to meals, their nurses must go with them; if they go to bed, their nurses must go with them; yea, and if they fall asleep, their nurses must stand by them. Oh, my brethren, those little ones that fear the Lord, they are the children of the Highest, therefore they shall not walk alone, be at their

spiritual meats alone, go to their sick-beds, or to their graves alone; the salvation of their God is nigh them, to deliver them from the evil. This is then the glory that dwells in the land of them that fear the Lord.

Eighth. Dost thou fear the Lord? hearken yet again. "The mercy of the Lord is from everlasting to everlasting on them that fear him, and his righteousness unto children's children." (Ps. ciii. 17.) This still confirms what was last asserted, that is, that his salvation is nigh unto them; his salvation, that is, pardoning mercy that is nigh them. But mind it, there he says, it is nigh them: but here it is upon them. His mercy is upon them, it covereth them all over, it encompasseth them about as with a shield. Therefore they are said in another place to be clothed with salvation, and covered with the robe of righteousness. The mercy of the Lord is upon them, that is, as I said, to shelter and defend them. The mercy, the pardoning preserving mercy, the mercy of the Lord is upon them, who is he then that can condemn them? (Rom. viii.)

But there yet is more behind: "The mercy of the Lord is from everlasting to everlasting on them." It was designed for them before the world was, and shall be upon them when the world itself is ended; from everlasting to everlasting, it is on them that fear him. This from everlasting to everlasting is that by which, in another place, the eternity of God himself is declared. "From everlasting to everlasting thou art God." (Ps. xc. 3.) The meaning then may be this: that so long as God hath his being, so long shall the man that feareth him find mercy at his hand. According to that of Moses: "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy before thee, and say, Destroy them." (Deut. xxxiii. 27.)

Child of God, thou that fearest God, here is mercy nigh thee, mercy enough, everlasting mercy upon thee. This is long-lived mercy. It will live longer than thy sin, it will live longer than temptation, it will live longer than thy sorrows, it will live longer than thy persecutors. It is mercy from everlasting to contrive thy salvation, and mercy to everlasting to weather it out with all thy adversaries. Now what can hell and death do to him that hath this mercy of God upon him? And this hath the man that feareth the Lord. Take that other blessed word, and oh, thou man that fearest the Lord, hang it like a chain of gold about thy neck: "As the heaven is high above the earth, so great is his mercy towards them that fear him." (Ps. ciii. 11.) If mercy as big, as high, and as good as heaven itself will be a privilege, the man that feareth God shall have a privilege.

Ninth. Dost thou fear God? "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Ps. ciii. 13.)

The Lord pitieth them that fear him; that is,

condoleth and is affected, feeleth, and sympathizeth with them in all their afflictions. It is a great matter for a poor man to be in this manner in the afflictions of the great and mighty, but for a poor sinner to be thus in the heart and affections of God (and they that fear him are so), this is astonishing to consider. "In his love and in his pity he redeemed them." In his love and in his pity! "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and bare them, and carried them all the days of old." (Isa. lxiii. 9.) I say, in that he is said to pity them, it is as much as to say, he condoleth, feeleth, and sympathizeth with them in all their afflictions and temptations. So that this is the happiness of him that feareth God; he has a God to pity him, and to be touched with all his miseries. It is said in Judges, "His soul was grieved for the miseries of Israel," (Judg. x. 16;) and in the Hebrews, "He is touched with the feeling of our infirmities, and can succour them that are tempted." (ch. iv. 15; ii. 17, 18.)

But further, let us take notice of the comparison. "As a father pitieth his children, so the Lord pitieth them that fear him." Here is not only pity, but the pity of a relation, a father. It is said in another place, "Can a woman (a mother) forget her sucking child, that she should not have compassion on the son of her womb? yea, she may, yet will not I forget thee." The pity of neighbours and acquaintance helpeth in times of distress, but the pity of a father and a mother is pity with an over and above. "The Lord," says James, "is very pitiful, and of tender mercy." Pharaoh called Joseph his tender father, because he provided for him against the famine, but how tender a father is God! how full of bowels, how full of pity! (Jas. v. 11. Gen. xli. 43.) It is said that when Ephraim was afflicted, God's bowels were troubled for him, and turned within him towards him. Oh that the man that feareth the Lord did but believe the pity and bowels that are in the heart of God and his Father towards him! (Jer. xxxi. 18—20.)

Tenth. Dost thou fear God? "He will fill the desire of them that fear him, he will hear their cry, and will save them." (Ps. cxlv. 19.) Almost all those places that make mention of the men that fear God, do insinuate as if they still were under affliction, or in danger by reason of an enemy. But, I say, here is still their privilege, their God is their father, and pities them. "He will fulfil the desire of them that fear him." Where now is the man that feareth the Lord? let him hearken to this. What sayest thou, poor soul? will this content thee, the Lord will fulfil thy desires? It is intimated of Adonijah, that David his father did let him have his head and his will in all things. "His father," says the text, "had not displeased him at any time in (so much as) saying, Why hast thou done so?" (1 Kings i. 6.) But here is more; here is a promise to grant thee the whole desire of

thy heart, according to the prayer of holy David, "The Lord grant thee, according to thine own heart, and fulfil all thy counsel." And again, "The Lord fulfil all thy petitions." (Ps. xx.)

Oh thou that fearest the Lord, what is thy desire? "All my desire," says David, "is all my salvation," (2 Sam. xxiii. 5;) so sayest thou, "All my salvation is all my desire." Well, the desire of thy soul is granted thee, yea, God himself hath engaged himself even to fulfil this thy desire. "He will fulfil the desires of them that fear him; he will hear their cry, and will save them." Oh this desire when it cometh, "what a tree of life will it be to thee!" Thou desirest to be rid of thy present trouble; the Lord shall rid thee out of trouble. Thou desirest to be delivered from temptation; the Lord shall deliver thee out of temptation. Thou desirest to be delivered from thy body of death; and the Lord shall change this thy vile body, that it may be like to his glorious body. Thou desirest to be in the presence of God, and among the angels in heaven; this thy desire also shall be fulfilled, and thou shalt be made equal to the angels. (Exod. vi. 6. 2 Pet. ii. 9. Phil. iii. 20, 21. Luke xvi. 22; xx. 35, 36.) "Oh! but it is long first." Well, learn first to live upon thy portion in the promise of it, and that will make thy expectation of it sweet. God will fulfil thy desires, God will do it, though it tarry long: wait for it, because it will surely come; it will not tarry.

Eleventh. Dost thou fear God? "The Lord takes pleasure in them that fear him." (Ps. cxlvii. 11, 12.) 1. They that fear God are among his chief delights. He delights in his Son, he delights in his works, and takes pleasure in them that fear him. As a man takes pleasure in his wife, in his children, in his gold, in his jewels; so the man that fears the Lord is the object of his delight. He takes pleasure in their prosperity, (Ps. xxxv. 27,) and therefore sendeth them health from the sanctuary, and makes them drink of the river of his pleasures. "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." (Ps. xxxvi. 8.)

2. That or those that we take pleasure in, that or those we love to beautify and adorn with many ornaments. We count no cost too much to be bestowed on those in whom we place our delight, and whom we make the object of our pleasure: and even thus it is with God. "For the Lord taketh pleasure in his people;" and what follows? "he will beautify the meek with salvation." (Ps. cxlix. 4.)

3. Those in whom we delight, we take pleasure in their actions; yea, we teach them and give them such rules and laws to walk by as may yet make them that we love more pleasurable in our eyes; therefore, they that fear God, since they are the object of his pleasure, are taught to know how to please him in everything. (1 Thess. iv. 1.) And

hence it is said that he is ravished with their looks; that he delighteth in their cry, and that he is pleased with their walking. (Sol. Song, iv. 9. Prov. xv. 8; xi. 20.)

4. Those in whom we delight and take pleasure, many things we will bear and put up that they do, though they be not according to our minds. A man will suffer that in, and put up that at, the hand of the child or wife of his pleasure, that he will not pass by nor put up in another. They are my jewels, says God, even them that fear me; and I will spare them, in all their comings short of my will, "even as a man spareth his own son that serveth him." (Mal. iii. 16, 17.) Oh, how happy is the man that feareth God! His good thoughts, his good attempts to serve him, and his good life pleases him, because he feareth God.

You know how pleasing in our eyes the actions of our children are, when we know that they do what they do even of a reverent fear and awe of us; yea, though that which they do amounts but to little, we take it well at their hands, and are pleased therewith. The woman that cast in her two mites into the treasury, cast in not much, for they both did but make one farthing, (Mark xii. 40—43;) yet how doth the Lord Jesus trumpet her up; he had pleasure in her, and in her action. This, therefore, that the Lord taketh pleasure in them that fear him, is another of their great privileges.

Twelfth. Dost thou fear God? The least dram of that fear giveth the privilege to be blessed with the biggest saint. "He will bless them that fear the Lord, small and great." (Ps. cxv. 13.) This word "small" may be taken three ways:—

1. For those that are small in esteem, for those that are but little accounted of. (Judges vi. 15. 1 Sam. xviii. 23.) Art thou small or little in this sense? yet if thou fearest God, thou art sure to be blessed. "He shall bless them that fear him, small and great," be thou never so small in the world's eyes, in thine own eyes, in the saints' eyes (as sometimes one saint is little in another saint's eye); yet thou, because thou fearest God, art put among the blessed.

2. By small, sometimes is meant those that are but small of stature or young in years; little children, that are easily passed by and looked over; as those that sang Hosanna in the temple were when the Pharisees deridingly said of them to Christ, "Dost thou hear what these say?" (Matt. xxi. 16.) Well, but Christ would not despise them, of them that feared God, but preferred them by the Scripture testimony far before those that did contemn them. Little children, how small soever, and although of never so small esteem with men, shall also, if they fear the Lord, be blessed with the greatest saints: "He shall bless them that fear him, small and great."

3. By "small" may sometimes be meant those that are small in grace or gifts; these are said to be the least in the church, that is, under this con-

sideration, and so are by it least esteemed. Thus also is that of Christ to be understood, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." (1 Cor. vi. 4. Matt. xxv. 45.)

Art thou in thine own thoughts, or in the thoughts of others, of these last small ones, small in grace, small in gifts, small in esteem upon this account? yet if thou fearest God, if thou fearest God indeed, thou art certainly blessed with the best of saints. The least star stands as fixed as the biggest of them all in heaven: "He shall bless them that fear him, small and great." He shall bless them, that is, with the same blessing of eternal life; for the different degrees of grace in saints doth not make the blessing, as to its nature, differ: it is the same heaven, the same life, the same glory, and the same eternity of felicity that they are in the text promised to be blessed with. That is observable which I mentioned before, where Christ at the day of judgment particularly mentioneth and owneth the least; "Inasmuch as ye did it not to one of the least." The least then was there, in his kingdom and in his glory, as well as the biggest of all: "He shall bless them that fear him, small and great." The small are named first in the text, and are so the first in rank; it may be to show, that though they may be slighted, and little set by in the world, yet they are much set by in the eyes of the Lord.

Are great saints only to have the kingdom, and the glory everlasting? Are great works only to be rewarded? works that are done by virtue of great grace, and the abundance of the gifts of the Holy Ghost? No: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose a disciple's reward." Mark, here is but a little gift, a cup of cold water, and that given to a little saint: but both taken special notice of by our Lord Jesus Christ. (Matt. x. 42.) "He will give reward to his servants the prophets, and to his saints, and to them that fear his name, small and great." (Rev. xi. 18.) The small, therefore, among them that fear God, are blessed with the great, as the great, with the same salvation, the same glory, and the same eternal life; and they shall have, even as the great ones also shall, as much as they can carry; as much as their hearts, souls, bodies, and capacities can hold.

Thirteenth. Dost thou fear God? why the Holy Ghost hath on purpose indited for thee a whole psalm to sing concerning thyself. So that thou mayest even as thou art in thy calling, bed, journey, or whenever, sing out thine own blessed and happy condition to thine own comfort and the comfort of thy fellows. The psalm is called the 128th Psalm; I will set it before thee, both as it is in the reading and in the singing psalms:

"Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat th'

labour of thine hands : happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house : thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion : and thou shalt see the good of Jerusalem, all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

As it is sung.

"Blessed art thou that fearest God,
And walkest in his way :
For of thy labour thou shalt eat ;
Happy art thou, I say.
Like fruitful vines on thy house side,
So doth thy wife spring out ;
Thy children stand like olive plants,
Thy table round about.

"Thus art thou blest that fearest God,
And he shall let thee see,
The promised Jerusalem,
And her felicity.
Thou shalt thy children's children see,
To thy great joy's increase ;
And likewise grace on Israel,
Prosperity and peace."

And now I have done with the privileges when I have removed one objection.

Obj. But the scripture says, "perfect love casteth out fear," and therefore it seems that saints, after that a spirit of adoption is come, should not fear, but do their duty, as another scripture saith, without it. (1 John iv. 18. Luke i. 74, 75.)

Ans. Fear, as I have showed you, may be taken several ways. 1. It may be taken for the fear of devils. 2. It may be taken for the fear of reprobates. 3. It may be taken for the fear that is wrought in the godly by the Spirit as a spirit of bondage ; or, 4. It may be taken for the fear that I have been now discoursing of.

Now the fear that perfect love casts out cannot be that son-like gracious fear of God, that I have in this last place been treating of ; because that fear that love casts out hath torment, but so has not the son-like fear. Therefore, the fear that love casts out is either that fear that is like the fear of devils and reprobates, or that fear that is begot in the heart by the Spirit of God as a spirit of bondage, or both ; for, indeed, all these kinds of fear have torment, and therefore may be cast out ; and are so by the spirit of adoption, which is called the spirit of faith and love, when he comes with power into the soul ; so that without this fear we should serve him. But to argue from these texts that we ought not to fear God, or to mix fear with our worship of him, is as much as to say that by the spirit of adoption we are made very rogues ; for not to fear God, is by the Scripture applied to such. (Luke xxiii. 40.) But for what I have affirmed the Scripture doth plentifully confirm, saying, "Happy is the man that feareth alway." And again, "It shall be well with them that fear

God, that fear before him." Fear, therefore, the spirit of the fear of the Lord is a grace that greatly beautifies a Christian, his words, and all his ways. "Wherefore now let the fear of the Lord be upon you ; take heed, and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

I come now to make some use and application of this doctrine.

The Use of this Doctrine.

Having proceeded thus far about this doctrine of the fear of God, I now come to make some use and application of the whole ; and my

First Use shall be a *Use of Examination*.—Is this fear of God such an excellent thing ? Is it attended with so many blessed privileges ? Then this should put us, every soul of us, upon a diligent examination of ourselves, to wit, whether this grace be in us or not ; for if it be, then thou art one of these blessed ones to whom belong these glorious privileges, for thou hast an interest in every of them ; but if it shall appear that this grace is not in thee, then thy state is fearfully miserable, as hath partly been manifest already, and will further be seen in what comes after.

Now, the better to help thee to consider, and not to miss in finding out what thou art in thy self-examination, I will speak to this—First. In general. Second. In particular.

First. In general. No man brings this grace into the world with him. Every one by nature is destitute of it, for naturally none fear God ; there is no fear of God, none of this grace of fear before their eyes ; they do not so much as know what it is, for this fear flows, as was showed before, from a new heart, faith, repentance, and the like ; of which new heart, faith and repentance, if thou be void, thou art also void of this godly fear. Men must have a mighty change of heart and life, or else they are strangers to this fear of God. Alas ! how ignorant are the most of this ! yea, and some are not afraid to say they are not changed, nor desire so to be. Can these fear God ? can these be possessed with this grace of fear ? No. "Because they have no changes, therefore they fear not God." (Ps. xxxvi. 1. Rom. iii. 18. Ps. lv. 19.)

Wherefore, sinner, consider, whosoever thou art, that art destitute of this fear of God, thou art void of all other graces ; for this fear, as also I have showed, floweth from the whole stock of grace where it is. There is not one of the graces of the Spirit, but this fear is in the bowels of it ; yea, as I may say, this fear is the flower and beauty of every grace ; neither is there anything, let it look as much like grace as it will, that will be counted so indeed, if the fruit thereof be not this fear of God : wherefore, I say again, consider well of this matter, for as thou shall be found with reference to this grace, so shall thy judgment be. I have but briefly treated of this grace, yet have endeavoured, with words as fit as I could, to display it in its

colours before thy face; first, by showing you what this fear of God is, then what it flows from, as also what doth flow from it; to which, as was said before, I have added several privileges that are annexed to this fear, that by all, if it may be, thou mayest see it, if thou hast it, and thyself without it, if thou hast it not. Wherefore I refer thee thither again for information in this thing; or, if thou art loth to give the book a second reading, but wilt go on to the end, now thou art gotten hither; then,

Second, and particularly, I conclude with these several propositions concerning those that fear not God.

1. "That man that is proud, and of a high and lofty mind, fears not God." This is plain from the exhortation: "Be not high-minded, but fear." (Rom. xi. 20.) Here you see that a high mind and the fear of God are set in direct opposition the one to the other; and there is in them, closely concluded by the Apostle, that where indeed the one is, there cannot be the other; where there is a high mind, there is not the fear of God; and where there is the fear of God, the mind is not high, but lowly. Can a man at the same time be a proud man and fear God too? Why, then, is it said God beholdeth every one that is proud, and abases him? and again, He beholdeth the proud afar off? He, therefore, that is proud of his person, of his riches, of his office, of his parts, and the like, feareth not God. It is also manifest further, for God resisteth the proud, which he would not do if he feared him; but in that he sets him at such a distance from him, in that he testifies that he will abase him and resist him, it is evident that he is not the man that hath this grace of fear; for that man, as I have showed you, is the man of God's delight, the object of his pleasure. (Ps. cxxxviii. 6. James iv. 6. 1 Pet. v. 5. Mal. iv. 1.)

2. The covetous man feareth not God. This also is plain from the word, because it setteth covetousness and the fear of God in direct opposition. Men that fear God are said to hate covetousness. (Exod. xviii. 21.) Besides, the covetous man is called an idolater, and is said to have no part in the kingdom of Christ and of God. And again: "The wicked boasteth himself of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." (Ezek. xxxiii. 31. Eph. v. 4, 5. Ps. x. 3.) Hearken to this, you that hunt the world to take it; you that care not how you get, so you get the world. Also you that make even religion your stalking-horse to get the world, you fear not God. And what will you do whose hearts go after your covetousness? you who are led by covetousness up and down, as it were, by the nose; sometimes to swear, to lie, to cozen, and cheat and defraud, when you can get the advantage to do it. You are far, very far from the fear of God. "Ye adulterers and adulteresses"—for so the covetous are called—"know ye not that the friendship of

the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God." (James iv. 4.)

3. The riotous eaters of flesh have not the fear of God: for this is done "without fear." (Jude 12.) Gluttony is a sin little taken notice of, and as little repented of by those that use it; but yet it is odious in the sight of God, and the practice of it a demonstration of the want of his fear in the heart; yea, so odious is it, that God forbids that his people should so much as company with such: "Be not," saith he, "among wine-bibbers, among rioters eaters of flesh." (Prov. xxiii. 20.) And he further tells us, that they that are such, are spots and blemishes to those that keep them company, for indeed they fear not God. (2 Pet. ii. 13. Rom. xiii. 13. 1 Pet. iv. 4.) Alas! some men are as if they were for nought else born but to eat and to drink, and pamper their carcasses with the dainties of this world, quite forgetting why God sent them hither; but such, as is said, fear not God, and so consequently are of the number of them upon whom the day of judgment will come at unawares. (Luke xxi. 34.)

4. The liar is one that fears not God. This also is evident from the plain text, "Thou hast lied," saith the Lord, "and hast not remembered me, nor laid it to thy heart; have not I held my peace even of old, saith the Lord, and thou fearest me not?" (Isa. lvii. 11.) What lie this was is not material; that was a lie, or a course of lying that is here rebuked, and the person or persons in this practice, as is said, were such as feared not God; a course of lying and the fear of God cannot stand together. This sin of lying is a common sin, and it walketh in the world in several guises. There is the profane scoffing liar; there is the cunning, artificial liar; there is the hypocritical religious liar, with liars of other ranks and degrees; but none of them all have the fear of God, nor shall any of them, they not repenting, escape the damnation of hell: "All liars shall have their part in the lake that burns with fire and brimstone." (Rev. xxi. 8.) Heaven and the New Jerusalem are not a place for such. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." (ver. 27.) Therefore another scripture says that all liars are without. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. xxii. 15.) But this should not be their sentence, judgment, and condemnation, if they that are liars were such as had in them this blessed fear of God.

5. They fear not God who cry unto him for help in the time of their calamity, and when they are delivered, they return to their former rebellion. This Moses, in a spirit of prophecy, asserteth at the time of the mighty judgment of the hail. Pharaoh then desired him to pray to God that he would take away that judgment from him. Well,

“I will, said Moses, “But as for thee and thy servants, I know that ye will not yet fear the Lord God.” (Exod. ix. 30.) As who should say, I know that so soon as this judgment is removed, you will to your old rebellion again. And what greater demonstration can be given that such a man feareth not God, than to cry to God to be delivered from affliction to prosperity, and to spend that prosperity in rebellion against him? This is crying for mercies that they may be spent, or that we may have something to spend upon our lusts, and in the service of Satan. (James iv. 1—3.) Of these God complains in the 16th of Ezekiel, and in the 2nd of Hosea: “Thou hast,” saith God, “taken thy fair jewels of my gold, and of my silver, which I had given thee, and madest to thyself images,” &c. (Ezek. xvi. 17.) This was for want of the fear of God. Many of this kind there be now in the world, both of men, and women, and children. Art not thou that readeest this book of this number? Hast thou not cried for health when sick, for wealth when poor, when lame for strength, when in prison for liberty, and then spent all that thou gottest by thy prayer in the service of Satan, and to gratify thy lusts? Look to it, sinner; these things are signs that with thy heart thou fearest not God.

6. They fear not God that waylay his people, and seek to overthrow them, or to turn them besides the right path, as they are journeying from hence to their eternal rest. This is evident from the plain text, “Remember,” saith God, “what Amalek did unto thee by the way when ye were come forth out of Egypt, how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, and he feared not God.” (Dent. xxv. 17, 18.) Many such Amalekites there be now in the world, that have set themselves against the feeble of the flock, against the feeble of the flock especially, still smiting them, some by power, some with the tongue, some in their lives and estates, some in their names and reputations, by scandal, slanders, and reproach; but the reason of this their ungodly practice is this, they fear not God; for did they fear him, they would be afraid to so much as think, much more of attempting to afflict and destroy, and calumniate the children of God; but such there have been, such there are, and such there will be in the world, for all men fear not God.

7. They fear not God who see his hand upon backsliders for their sins, and yet themselves will be backsliders also. “I saw,” saith God, “when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.” Jer. iii. 8; ii. 19.) Judah saw that her sister was put away, and delivered by God into the hands of Shalmanezzer, who carried her away beyond Babylon; and yet, though she saw it, she

went and played the harlot also: a sign of great hardness of heart, and of the want of the fear of God indeed; for this fear, had it been in her heart, it would have taught her to have trembled at the judgment that was executed upon her sister, and not have gone and played the harlot also; and not to have done it while her sister's judgment was in sight and memory. But what is it that a heart that is destitute of the fear of God will not do? No sin comes amiss to such; yea, they will sin; they will do that themselves, for the doing of which they believe some are in hell-fire, and all because they fear not God.

But, pray observe, if those that take not warning when they see the hand of God upon backsliders, are said to have none of the fear of God, have they it, think you, that lay stumbling-blocks in the way of God's people, and use devices to cause them to backslide, yea, rejoice when they can do this mischief to any? and yet many of this sort there are in the world, that even rejoice when they see a professor fall into sin, and go back from his profession, as if they had found some excellent thing.

8. They fear not God who can look upon a land as wallowing in sin, and yet are not humbled at the sight thereof. “Have ye,” said God by the prophet to the Jews, “forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled to this day, neither have they feared, nor walked in my law.” (Jer. xlv. 8—10.) Here is a land full of wickedness, and none to bewail it, for they wanted the fear of God, and love to walk in his law. But how say you, if they that are not humbled at their own and others' wickedness are said not to fear, or have the fear of God, what shall we think or say of such that receive, that nourish and rejoice in such wickedness? Do they fear God? Yea, what shall we say of such that are the inventors and promoters of wickedness, as of oaths, beastly talk, or the like? Do they; do you think, fear God? Once again, what shall we say of such that cannot be content to be wicked themselves, and to invent and rejoice in other men's wickedness, but must hate, reproach, vilify and abuse those that they cannot persuade to be wicked? Do they fear God?

9. They that take more heed to their own dreams than to the word of God, fear not God. This also is plain from the word: “For in the multitude of dreams there are also divers vanities, but fear thou God,” (Ecl. v. 7. Isa. viii. 20;) that is, take heed unto his word. Here the fearing of God is opposed to our overmuch heeding dreams; and there is implied that it is for want of the fear of God that men so much heed those things. What will they say to this that give more heed to a suggestion that ariseth from their foolish hearts, or that is cast in thither by the devil, than they do to

the holy word of God? These are "filthy dreamers." Also, what shall we say to those that are more confident of the mercy of God to their soul, because he hath blessed them with outward things, than they are afraid of his wrath and condemnation, though the whole of the word of God doth fully verify the same? These are "filthy dreamers" indeed.

A dream is either real, or so by way of semblance, and so some men dream sleeping, and some waking. (Isa. xxix. 7.) And as those that a man dreams sleeping are caused, either by God, Satan, business, flesh, or the like, so are they that a man dreams waking, to pass by those that we have in our sleep. Men, when bodily awake, may have dreams, that is, visions from heaven; such are all they that have a tendency to discover to the sinner his state, or the state of the church, according to the word. But those that are from Satan, business, and the flesh, are such, (especially the first and last, to wit, from Satan and the flesh,) as tend to embolden men to hope for good in a way disagreeing with the word of God. These Jude calls "filthy dreamers," such whose principles were their dreams, and they led them to defile the flesh, that is, by fornication and uncleanness; to despise dominion, that the reins might be laid upon the neck of their lusts; "to speak evil of dignities;" of those that God had set over them, for their governing in all the law and testament of Christ; these dreamt that to live like brutes, to be greedy of gain, and to take away for it, as Cain and Balaam did by their wives, the lives of the owners thereof, would go for good coin in the best of trials. These also Peter speaks of in 2 Pet. ii.; and he makes their dreams that Jude calls so, their principle and errors in life and doctrine. You may read of them in that whole chapter, where they are called cursed children, and so by consequence such as fear not God.

10. They fear not God, who are sorcerers, adulterers, false swearers, and that oppress the hireling of his wages. It is a custom with some men to keep back by fraud from the hireling that which by covenant they agreed to pay for their labour; pinching, I say, and paring from them their due that of right belongs to them, to the making of them cry in the ears of the Lord of Sabaoth. (Jas. v. 4.) These fear not God; they are reckoned among the worst of men, and in their day of account God himself will bear witness against them. "And I," saith God, "will come near to you to judgment, and I will be a swift witness against false swearers, and against the adulterers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord."

11. They fear not God, who instead of pitying of, rail at God's people in their affliction, temptations, and persecutions, and rather rejoice and skip for joy, than sympathise with them in their sorrow. Thus did David's enemies, thus did Israel's ene-

mies, and thus did the thief; he railed at Christ when he hanged upon the cross, and was for that, even by his fellow, accounted for one that feared not God. (Luke xxiii. 40. Ps. xxxv. 1, 22—26. Read Obad. 10—15. Jer. xlviii. 2—7.) This is a common thing among the children of men, even to rejoice at the hurt of them that fear God, and it ariseth even of an inward hatred to godliness. "They hate you," saith Christ, "because they hated me." Therefore Christ takes what is done to his, in this, as done unto himself, and so to holiness of life. But this falls hard upon such as despise at, and rejoice to see God's people in their griefs, and that take the advantage, as dogged Shimei did, to augment the griefs and afflictions of God's people. (2 Sam. xvi. 5—8.) These fear not God, they do this of enmity, and their sin is such as will hardly be blotted out. (1 Kings ii. 8, 9.)

12. They fear not God, who are strangers to the effects of fear. "If I be a master, where is my fear?" That is, show that I am so by your fear of me in the effects of your fear of me. "You offer polluted bread upon mine altar." This is not a sign that you fear me, ye offer the blind for sacrifices, where is my fear? ye offer the lame and the sick, these are not the effects of the fear of God. (Mal. i. 6—8.) Sinner, it is one thing to say, I fear God, and another to fear him indeed. Therefore, as James says, "show me thy faith by thy works," so here God calls for a testimony of thy fear by the effects of fear. I have already showed you several effects of fear; if thou art a stranger to them, thou art a stranger to this grace of fear. Therefore, to conclude this, it is not a feigned profession that will do; nothing is good here but what is salted with this fear of God, and they that fear him are men of truth, men of singleness of heart, perfect, upright, humble, holy men; wherefore, reader, examine, and again, I say, examine, and lay the word and thy heart together, before that thou concludest that thou fearest God.

What! fear God, and in a state of nature? fear God without a change of heart and life? What! fear God, and be proud and covetous, a wine-bibber, and a riotous eater of flesh! How! fear God and a liar, and one that cries for mercies to spend them upon thy lusts; this would be strange. True, thou mayest fear as devils do, but what will that profit? Thou mayest by thy fear be driven away from God, from his worship, people, and ways, but what will that avail? It may be thou mayest so fear at present, as to be a little stopped in thy sinful course; perhaps thou hast got a knock from the word of God, and art at present a little dazzled and hindered from being in thy former and full career after sin; but what of that? if by the fear that thou hast thy heart is not united to God, and to the love of his Son, word, and people, thy fear is nothing worth.

Many men also are forced to fear God, as underlings are forced to fear those that are by force

above them. If thou only thus fearest God, it is but a false fear; it flows not from love to God: this fear brings not willing subjection, which indeed brings the effect of right fear: but being over-mastered, like an hypocrite, thou subjected thyself, (Prov. xviii. 44.) by feigned obedience, being forced, I say, by mere dread to do it. (Ps. lxvi. 3.)

It is said of David, that "the fame of him went out into all lands, and the Lord brought the fear of him upon all nations." (1 Chron. xiv. 17.) But what, did they now love David? did they now choose him to be their king? No verily; they many of them rather hated him, and when they could, made resistance against him. They did even as thou dost, feared, but did not love; feared, but did not choose his government that ruled over them. It is also said of Jehoshaphat, when God had subdued before him Ammon, Moab, and Mount Seir, that "the fear of God was upon all the kingdoms of these countries, when they heard that the Lord fought against the enemies of Israel." (2 Chron. xx. 29.) But, I say, was this fear, that is called now the fear of God, anything else but a dread of the greatness and power of the king? No verily, nor did that dread bring them into a willing subjection to, and liking of his laws and government; it only made them, like slaves and underlings, stand in fear of his executing the vengeance of God upon them.

Therefore still, notwithstanding this fear, they were rebels to him in their hearts, and when occasion and advantage offered themselves, they showed it by rising in rebellion against Israel. This fear, therefore, provoked but feigned and forced obedience, a right emblem of the obedience of such, who being still enemies in their minds to God, are forced by virtue of present conviction to yield a little, even of fear, to God, to his word, and to his ordinances. Reader, whoever thou art, think of this; it is thy concern, therefore do it, and examine, and examine again, and look diligently to thine heart in thine examination, that it beguile thee not about this thy so great concern, as indeed the fear of God is.

One thing more, before I leave thee, let me warn thee of. Take heed of deferring to fear the Lord. Some men, when they have had conviction upon their heart that the fear of God is not in them, have, through the overpowering of their corruptions, yet deferred and put off the fear of God from them, as it is said of them in Jeremiah: "This people have a revolting and a rebellious heart, they are revolted and gone; neither said they in their heart, Let us now fear the Lord." (Jer. v. 22—24.) They saw that the judgments of God attended them because they did not yet fear God, but that conviction would not prevail with them to say, Let us now fear the Lord. They were for deferring to fear him still; they were for putting off his fear from them longer. Sinner, hast thou deferred to fear the Lord? is thy heart still so stubborn as not to say yet, Let us fear

the Lord? Oh, the Lord hath taken notice of this thy rebellion, and is preparing some dreadful judgment for thee. "Shall I not visit for these things?" saith the Lord, "shall not my soul be avenged of such a nation as this?" (ver. 29.) Sinner, why shouldst thou pull vengeance down upon thee? why shouldst thou pull vengeance down from heaven upon thee? Look up, perhaps thou hast already been pulling this great while, to pull it down upon thee. Oh, pull no longer; why shouldst thou be thine own executioner? Fall down upon thy knees, man, and up with thy heart and thy hands to the God that dwells in the heavens; cry, yea cry aloud, Lord, unite mine heart to fear thy name, and do not harden mine heart from thy fear! Thus holy men have cried before thee, and by crying have prevented judgment.

Before I leave this use, let me give thee a few things that, if God will, may provoke thee to fear the Lord.

1. The man that feareth not God carrieth it worse towards him than the beast, the brute beast, doth carry it towards that man. "The fear of you, and the dread of you, shall be upon every beast of the earth, yea, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes in the sea." (Gen. ix. 2.)

Mark, all my creatures shall fear you, and dread you, says God. None of them shall be so hardy as to cast off all reverence of you. But what a shame is this to man, that God should subject all his creatures to him, and he should refuse to stoop his heart to God! The beast, the bird, the fish, and all, have a fear and dread of man, yea, God has put it in their hearts to fear man, and yet man is void of fear and dread, I mean of godly fear of him, that thus lovingly hath put all things under him. Sinner, art thou not ashamed, that a silly cow, a sheep, yea, a swine, should better observe the law of his creation, than thou dost the law of thy God?

2. Consider, he that will not fear God, God will make him fear him whether he will or no. That is, he that doth not, will not now so fear him, as willingly to bow before him, and put his neck into his yoke, God will make him fear him when he comes to take vengeance on him. Then he will surround him with terror and with fear on every side, fear within, and fear without; fear shall be in the way, even in the way that thou goest when thou art going out of this world: and that will be dreadful fear. (Eccl. xii. 5.) "I will bring their fears upon them, saith the Lord." (Isa. lxvi. 4.)

3. He that fears not God now, the Lord shall laugh at his fears then. Sinner, God will be even with all them that choose not to have his fear in their hearts: for as he calls and they hear not now, so they shall cry, yea, howl then, and he will laugh at their fears. "I will laugh," saith he, "at their destruction, I will mock when their fear cometh, when your fear cometh as desolation, and your destruction like a whirlwind, when distress and

anguish cometh upon you; then shall you call upon me, but I will not answer; you shall seek me early, but you shall not find me, for that you hated knowledge, and did not choose the fear of the Lord." (Prov. i. 26—29.)

Sinner! thou thinkest to escape the fear; but what wilt thou do with the pit? Thou thinkest to escape the pit; but what wilt thou do with the snare. The snare, say you, what is that? I answer, it is even the work of thine own hands. "The wicked is snared in the works of his own hands, he is snared by the words of his lips." (Ps. ix. 16. Prov. xii. 13.)

Sinner! what wilt thou do when thou comest into this snare; that is, into the guilt and terror that thy sins will snaffle thee with, when they, like a cord, are fastened about thy soul? This snare will bring thee back again to the pit, which is hell, and then how wilt thou do to be rid of thy fear? The fear, pit, and the snare shall come upon thee, because thou fearest not God.

Sinner! art thou one of them that hast cast off fear? Poor man, what wilt thou do when these three things beset thee? whither wilt thou fly for help? and where wilt thou leave thy glory? If thou fliest from the fear, there is the pit, if thou fliest from the pit, there is the snare.

The second Use is an Exhortation to fear God.

My next word shall be an *Exhortation to fear God*. I mean, an exhortation to saints. "Oh fear the Lord, ye his saints, for there is no want to them that fear him." Not but that every saint doth fear God, but, as the Apostle saith in another case, "I beseech you, do it more and more." The fear of the Lord, as I have showed you, is a grace of the new covenant, as other saving graces are, and so is capable of being stronger or weaker as other graces are. Wherefore, I beseech you, fear him more and more.

It is said of Obadiah, that he feared the Lord greatly: every saint fears the Lord, but every saint does not greatly fear him. Oh there are but few Obadiah's in the world! I mean, among the saints on earth. (See the whole relation of him, 1 Kings xviii.) As Paul said of Timothy, I have none like-minded, so it may be said of some concerning the fear of the Lord; they have scarce a fellow. So it was with Job: "There is none like him in all the earth, one that feareth God," &c. (Job i. 8.) There was even none in Job's day that feared God like him, no, there was not one like him in all the earth, but doubtless there were more in the world that feared God; but this fearing of him greatly, that is the thing that saints should do, and that was the thing that Job did do, and in that he did outstrip his fellows. It is also said of Hananiah, that "he was a faithful man, and feared God above many." (Neh. vii. 2.) He also had got, as to the exercise of, and growth in, this grace, the start of many of his brethren. "He feared God above many." Now then, seeing this

grace admits of degrees, and is in some stronger, and in some weaker, let us be all awakened, as to other graces, so to this grace also. That like as you abound in everything, in faith, in utterance, in knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also. I will labour to enforce this exhortation upon you by several motives.

First. Let God's distinguishing love to you be a motive to you to fear him greatly. He hath put his fear in thy heart, and hath not given that blessing to thy neighbour; perhaps not to thy husband, thy wife, thy child, or thy parent. Oh what an obligation should this consideration lay upon thine heart, greatly to fear the Lord! Remember also, as I have showed in the first part of this book, that this fear of the Lord is his treasure, a choice jewel, given only to favourites, and to those that are greatly beloved. Great gifts naturally tend to oblige, and will do so, I trust, with thee, when thou shalt ingeniously consider it. It is a sign of a very bad nature when the contrary shows itself; could God have done more for thee than to have put his fear in thy heart? This is better than to have given thee a place, even in heaven, without it. Yea, had he given thee all faith, all knowledge, and the tongue of men and angels, and a place in heaven to boot, they had all been short of this gift of the fear of God in thy heart. Therefore love it, nourish it, exercise it, use all means to cause it to increase and grow in thy heart, that it may appear it is set by, at thy hand, poor sinner.

Second. Another motive to stir thee up to grow in this grace of the fear of God, may be the privileges that it lays thee under. What, or where wilt thou find in the Bible so many privileges so affectionately entailed to any grace, as to this of the fear of God? God speaks of this grace, and of the privileges that belong unto it, as if, to speak with reverence, he knew not how to have done blessing of the man that hath it. It seems to me as if this grace of fear is the darling grace, the grace that God sets his heart upon at the highest rate. As it were, he embraces and hugs, and lays the man in his bosom, that hath, and grows strong in this grace of the fear of God. See again the many privileges in which the man is interested that hath this grace in his heart; and see also that there are but few of them, wherever mentioned, but have entailed to them the pronouncement of a blessing, or else that man is spoken of by way of admiration.

Third. Another motive may be this. The man that groweth in this grace of the fear of the Lord will escape those evils that others will fall into. Where this grace is, it keepeth the soul from final apostasy: "I will put my fear in their hearts, and they shall not depart from me." (Jer. xxxii. 40.) But yet, if there be not an increase in this grace, much evil may attend and be committed notwithstanding. There is a child that is healthy, and hath its limbs,

and can go, but it is careless. Now, the evil of carelessness doth disadvantage it very much. Carelessness is the cause of stumblings, of falls, of knocks; and that it falls into the dirt, yea, that sometimes it is burned, or almost drowned. And thus it is even with God's people that fear him, because they add not to their fear a care of growing more in the fear of God; therefore they reap damage; whereas, were they more in his fear, it would keep them better, deliver them more, and preserve them from these snares of death.

Fourth. Another motive may be this: To grow in this grace of the fear of God, is the way to be kept always in a conscientious performance of christian duties. An increase in this grace, I say, keeps every grace in exercise; and the keeping of our graces in their due exercise produceth a conscientious performance of duties. Thou hast a watch, perhaps, in thy pocket; but the hand will not as yet be kept in any good order, but does always give thee the lie as to the hour of the day. Well, but what is the way to remedy this but to look well to the spring and the wheels within? for if they indeed go right, so will the hand do also. This is thy case in spiritual things. Thou art a gracious man, and the fear of God is in thee; but yet, for all that, one cannot well tell, by thy life, what time a-day it is. Thou givest no true and constant sign that thou art indeed a Christian. Why, the reason is, thou dost not look well to this grace of the fear of God. Thou dost not grow and increase in that, but sufferest thy heart to grow careless and hard, and so thy life remiss and worldly. Job's growing great in the fear of God made him eschew evil. (Job i. 2.)

Fifth. Another motive is: This is the way to be wise indeed. A wise man feareth and departeth from evil. It doth not say, a wise man hath the grace of fear, but a wise man feareth, that is, putteth this grace into exercise. There is no greater sign of wisdom than to grow in this blessed grace. Is it not a sign of wisdom to depart from sins, which are the snares of death and hell? Is it not a sign of wisdom for a man yet more and more to endeavour to interest himself in the love and protection of God? Is it not a high point of wisdom for a man to be always doing of that which lays him under the conduct of angels? Surely this is wisdom; and if it be a blessing to have this fear, is it not wisdom to increase in it? Doubtless it is the highest point of wisdom, as I have showed before; therefore grow therein.

Sixth. Another motive may be this: It is seemly for saints to fear, and increase in this fear of God. 1. He is thy Creator: is it not seemly for creatures to fear and reverence their Creator? 2. He is thy King: is it not seemly for subjects to fear and reverence their King? 3. He is thy Father: is it not seemly for children to reverence and fear their Father; yea, and to do it more and more?

Seventh. Another motive may be: It is honour-

able to grow in this grace of fear. When Ephraim spake trembling, he exalted himself in Israel. (Hos. xiii. 1.) Truly, to fear, and to abound in this fear, is a sign of a very princely spirit; and the reason is, when I greatly fear my God, I am above the fear of all others; nor can anything in this world, be it never so terrible and dreadful, move me at all to fear them; and hence it is that Christ counsels us to fear: "And I say unto you, my friends, saith he, fear not them that kill the body, and after that have no more that they can do." (Ay, but this is a high pitch; how should we come by such princely spirits?) Well, I will forewarn you whom you shall fear, and by fearing of him arrive at this pitch: "Fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." (Luke xii. 4, 5.) Indeed, this true fear of God sets a man above all the world; and therefore it saith again, "Fear not their fear, but sanctify the Lord God in your heart, and let him be your fear, and let him be your dread." (Isa. viii.)

Your great, ranting, swaggering roysters, that are ignorant of the nature of the fear of God, count it a poor, sneaking, pitiful, cowardly spirit in men to fear and tremble before the Lord, but whoso looks back to gaols and gibbets, to the sword and burning stake, shall see that there, in them, has been the most mighty and invincible spirit that has been in the world.

Yea, see if God doth not count that the growth of his people in this grace of fear is that which makes them honourable, when he positively excludeth those from a dwelling-place in his house that do not honour them that fear him. (Ps. xv. 4.) And he saith, moreover, "A woman that feareth the Lord, she shall be praised." If the world and godless men will not honour these, they shall be honoured some way else. Such, saith he, "that honour me I will honour," and they shall be honoured in heaven, in the churches, and among the angels.

Eighth. Another motive to grow in this fear of God may be, This fear, and the increase of it, qualifies a man to be put in trust with heavenly and spiritual things, yea, and with earthly things too.

1. For heavenly and spiritual things. "My covenant," saith God, "was with Levi of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name." (Mal. ii. 5.) Behold what a gift, what a mercy, what a blessing this Levi is entrusted with; to wit, with God's everlasting covenant, and with the life and peace that is wrapped up in this covenant. But why is it given to him? the answer is, "For the fear wherewith he feared me, and was afraid before my name." And the reason is good, for this fear of God teaches a man to put a due estimation upon every gift of God bestowed upon us; also it teaches us to make use of the same with reverence of his name, and respect to his

glory in most godly wise, all which becomes him that is entrusted with any spiritual gift. The gift here was given to Levi to minister to his brethren doctrinally thereof, for he, saith God, shall teach Jacob my statutes and Israel my law. See also Exod. xviii. 21, and Neh. vii. 2, with many other places that might be named, and you will find that men fearing God and hating covetousness; that men that fear God above others, are entrusted by God, yea, and by his church too, with the trust and ministration of spiritual things before any other in the world.

2. For earthly things. This fear of God qualifies a man to be put in trust with them rather than with another. Therefore God made Joseph lord of all Egypt; Obadiah, steward of Ahab's house; Daniel, Mordecai, and the three children were set over the province of Babylon; and this by the wonderful working hand of God, because he had to dispose of earthly things now, not only in a common way, but for the good of his people in special. True, when there is no special matter or thing to be done by God in a nation for his people, then who will, that is, whether they have grace or no, may have the dispose of those things; but if God has any thing in special to bestow upon his people of this world's goods, then he will entrust it in the hands of men fearing God. Joseph must now be made lord of Egypt, because Israel must be kept from starving. Obadiah must now be made steward of Ahab's house, because the Lord's prophets must be hid from, and fed in despite of, the rage and bloody mind of Jezebel. Daniel, with his companions, and Mordecai also, they were all exalted to earthly and temporal dignity, that they might in that state, they being men that abounded in the fear of God, be serviceable to their brethren in their straits and difficulties. (Gen. xlii. 18; xli. 39. 1 Kings xviii. 3. Esther, the two last chapters. Dan. ii. 48; iii. 30; v. 29; vi. 1—3.)

Ninth. Another motive to grow in this grace of fear is, Where the fear of God in the heart of any is not growing, there no grace thrives, nor duty done as it should.

1. There no grace thrives, neither faith, hope, love, nor any grace. This is evident from that general exhortation, "Perfect holiness in the fear of God." (2 Cor. vii. 1.) Perfect holiness, what is that? but, as James says of patience, let every grace have its perfect work, that ye may be perfect and entire, lacking nothing. (James i.) But this cannot be done but in the fear of God, yea, in the exercise of that grace, and so consequently in the growth of it, for there is no grace but grows by being exercised. If, then, you would be perfect in holiness, if you would have every grace that God has put into your souls grow and flourish into perfection, lay them, as I may say, a-soak in this grace of fear, and do all in the exercise of it; for a little done in the fear of the Lord is better than the revenues of the wicked. And again, the Lord will not suffer the soul of the righteous, the

soul that liveth in the fear of the Lord, to famish, but he casteth away the abundance of the wicked. Bring abundance to God, and if it be not seasoned with godly fear, it shall not be acceptable to him, but loathsome and abominable in his sight; for it doth not flow from the spirit of the fear of the Lord.

2. Therefore, where there is not a growth in this fear, there is no duty done so acceptably. This flows from that which goes before, for if grace rather decays than grows, where this grace of fear is not in the growth and increase thereof, then duties in their glory and acceptableness decay likewise.

Tenth. Another motive to stir thee up to grow in the increase of this grace of fear is, It is a grace, do but abound therein, that will give thee great boldness both with God and men. Job was a man, a none-such in his day, for one that feared God; and who so bold with God as Job? who so bold with God, and who so bold with men as he? How bold was he with God, when he wishes for nothing more than that he might come even to his seat, and concludes that if he could come at him, he would approach even as a prince unto him, and as such would order his cause before him. (Job xxiii. 3—7; xxxi. 35—37.) Also before his friends, how bold was he! For ever as they laid to his charge that he was an hypocrite, he repels them with the testimony of a good conscience, which good conscience he got, and kept, and maintained by increasing in the fear of God; yea, his conscience was kept so good by this grace of fear, for it was by that that he eschewed evil, that it was common with him to appeal to God when accused, and also to put himself for his clearing under most bitter curses and imprecations. (Job xiii. 3—9; xviii. 1; xix. 22, 24; xxxi.)

This fear of God is it that keeps the conscience clean and tender, and so free from much of that defilement that even a good man may be afflicted with, for want of his growth in this fear of God. Yea, let me add, if a man can with a good conscience say that he desires to fear the name of God, it will add boldness to his soul in his approaches into the presence of God. "O Lord," said Nehemiah, "I beseech thee let thine ear be attentive to the prayer of thy servant, and servants, who desire to fear thy name." (Neh. i. 11.) He pleaded his desire of fearing the name of God, as an argument with God to grant him his request; and the reason was, because God had promised before "to bless them that fear him, both small and great." (Ps. cxv. 13.)

Eleventh. Another motive to stir you up to fear the Lord, and to grow in this fear, is, By it thou mayest have thy labours blessed to the saving of the souls of others. It is said of Levi, of whom mention was made before, that he feared God, and was afraid before his name, that he saved others from their sins: "The law of truth was in his lips, and he walked with me in peace and equity, and did turn away many from iniquity." (Mal. ii. 6.) The fear of God that dwelt in his

heart showed its growth in the sanctifying of the Lord by his life and words, and the Lord also blessed this his growth herein, by blessing his labours to the saving of his neighbours.

Wouldst thou save thy husband, thy wife, thy children, &c.? then be greatly in the fear of God. This Peter teaches: "Wives," saith he, "be subject to your own husbands, that if any obey not the word, they may, without the word, be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear." (1 Pet. iii. 1, 2.) So, then, if wives and children, yea, if husbands, wives, children, servants, &c., did but better observe this general rule of Peter, to wit, of letting their whole conversation be coupled with fear, they might be made instruments in God's hand of much more good than they are; but the misery is, the fear of God is wanting in actions, and that is the cause that so little good is done by those that profess. It is not a conversation that is coupled with a profession, for a great profession may be attended with a life that is not good, but scandalous; but it is a conversation coupled with fear of God, that is, with the impressions of the fear of God upon it; that is convincing, and that ministereth the awakenings of God to the conscience, in order to saving the unbeliever. Oh, they are a sweet couple, to wit, a christian conversation coupled with fear!

The want of this fear of God is that that has been a stumbling-block to the blind oftentimes. Alas! the world will not be convinced by your talk, by your notions, and by the great profession that you make, if they see not therewith mixed the lively impressions of the fear of God; but will, as I said, rather stumble and fall, even at your conversation and at your profession itself. Wherefore, to prevent this mischief, that is, of stumbling of souls, while you make your profession of God, by a conversation not becoming your profession, God bids you fear him; implying that a good conversation, coupled with fear, delivers the blind world from those falls that otherwise they cannot be delivered from: "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God; I am the Lord." (Lev. xix. 14.) But shalt fear thy God; that is the remedy that will prevent their stumbling at you, at what else soever they stumble. Wherefore Paul says to Timothy, "Take heed to thyself, and to thy doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee." (1 Tim. iv. 16.)

Twelfth. Another motive to fear, and to grow in this fear of God is, This is the way to engage God to deliver thee from many outward dangers, whoever falls therein. (Ps. xxxiv. 7.) This is proved from that of the story of the Hebrew midwives: "The midwives," said Moses, "feared God, and did not drown the men-children, as the king had commanded, but saved them alive." And what follows? "Therefore God dealt well with

the midwives; and it came to pass that because the midwives feared God, that he made them houses," (Exod. i.) that is, he sheltered them, and caused them to be hid from the rage and fury of the king, and that perhaps in some of the houses of the Egyptians themselves; for why might not the midwives be there hid as well as was Moses even in the king's court? And how many times are they that fear God said to be delivered both by God and holy angels? as also I have already showed.

Thirteenth. Another motive to fear, and to grow in this fear of God is, This is the way to be delivered from errors and damnable opinions. There are some that perish in their righteousness; that is an error. There be some that perish in their wickedness; and that is an error also. Some, again, prolong their lives by their wickedness, and others are righteous over-much; and also some are over-wise; and all these are snares, and pits, and holes. But then, sayest thou, how shall I escape? Indeed, that is the question; and the Holy Ghost resolves it thus: "He that feareth God shall come out of them all." (Eccl. vii. 15—18.)

Fourteenth. Another motive to fear, and to grow in this fear of God is, Such have leave, be they never so dark in their souls, to come boldly to Jesus Christ, and to trust in him for life. I told you before that they that feared God have, in the general, a licence to trust in him; but now I tell you, and that in particular, that they, and they especially, may do it, and that though in the dark. You that sit in darkness, and have no light, if this grace of fear be alive in your hearts, you have this boldness: "Who is among you that feareth the Lord," (mark, that feareth the Lord), "and obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." (Isa. l. 10.) It is no small advantage, you know, when men have to deal in difficult matters, to have a patent or licence to deal; now, to trust in the Lord is a difficult thing, yet the best and most gainful of all. But then, some will say, since it is so difficult, how may we do without danger? Why, the text gives a licence, a patent to them to trust in his name, that have his fear in their hearts: "Let him trust in the name of the Lord, and stay upon his God."

Fifteenth. Another motive to fear and grow in this grace of fear is, God will own and acknowledge such to be his, whoever he rejecteth; yea, he will distinguish and separate them from all others in the day of his terrible judgments. He will do with them as he did by those that sighed for the abominations that were done in the land, (Ezek. ix.) command the man that had his ink-horn by his side, "to set a mark upon their foreheads," that they might not fall in that judgment with others. So in Mal. iii., God said plainly of them that feared the Lord, and that thought upon his name, that they should be writ in his book: "A book of remembrance was written before him for them that feared the Lord, and that thought

upon his name; and they shall be mine, saith the Lord of hosts, in the day that I make up my jewels, and I will spare them as a man spareth his own son that serveth him." (Mal. iii. 16, 17.) Mark; he both acknowledges them for his, and also promises to spare them, as a man would spare his own son; yea, and moreover will wrap them up as his chief jewels with himself in the bundle of life. Thus much for the motives.

How to grow in this Fear of God.

Having given you these motives to the duty of growing in this fear of God, before I leave this use I will, in few words, show you how you may grow in this fear of God.

First. Then, if thou wouldst grow in this fear of God, learn aright to distinguish of fear in general. I mean, learn to distinguish between that fear that is godly and that which in itself is indeed ungodly fear of God; and know them well the one from the other, lest the one, the fear that in itself indeed is ungodly, get the place, even the upper hand of that which truly is godly fear. And remember, the ungodly fear of God is by God himself counted an enemy to him and hurtful to his people, and is therefore most plentifully forbidden in the word. (Gen. i. 15; xxvi. 24; xlv. 3. Exod. xiv. 13; xx. 20. Numb. xiv. 9; xxi. 34. Isa. xli. 10, 13, 14; xliii. 1; xlv. 2, 8; liv. 4. Jer. xxx. 10. Dan. x. 12; 19. Joel ii. 21. Hag. ii. 4. Zech. viii. 13.)

Second. If thou wouldst grow in this godly fear, learn rightly to distinguish it from that fear in particular that is godly but for a time; even from that fear that is wrought by the spirit as a spirit of bondage. I say, learn to distinguish this from that, and also perfectly to know the bounds that God hath set to that fear that is wrought by the spirit as a spirit of bondage; lest, instead of growing in the fear that is to abide with thy soul for ever, thou be overrun again with that first fear which is to abide with thee but till the Spirit of adoption come. And that thou mayest not only distinguish them one from the other, but also keep each in its due place and bounds, consider in general of what hath already been said upon this head; and in particular, that the first fear is no more wrought by the Holy Spirit, but by the devil, to distress thee, and make thee to live, not like a son, but a slave. And for thy better help in this matter, know that God himself hath set bounds to this fear, and has concluded that after the Spirit of adoption is come, that other fear is wrought in thy heart by him no more. (Rom. viii. 15. 2 Tim. i. 7.)

Again; before I leave this, let me tell thee, that if thou dost not well bestir thee in this matter, this bondage fear, to wit, that which is like it, though not wrought in thee by the Holy Ghost, will, by the management and subtilty of the devil, the author of it, haunt, disturb, and make thee live uncomfortably, and that while thou art an heir of

God and his kingdom. This is that fear that the Apostle speaks of, that makes men "all their lifetime subject to bondage." (Heb. ii. 14, 15.)

For though Christ will deliver thee indeed at last, thou having embraced him by faith, yet thy life will be full of trouble; and death, though Jesus hath abolished it, it will be always a living bugbear to thee in all thy ways and thoughts, to break thy peace, and to make thee to draw thy loins heavily after him.

Third. Wouldst thou grow in this godly fear? then as thou shouldst learn to distinguish of fears, so thou shouldst make conscience of which to entertain and cherish. If God would have his fear, and it is called his fear by way of eminency—"that his fear may be before you that you sin not," Exod. xx. 20. Jer. xxxii. 40—I say, if God would have this his fear be with thee, then thou shouldst make conscience of this, and not so lightly give way to slavish fear, as is common for Christians to do.

There is utterly a fault among Christians about this thing; that is, they make not that conscience of resisting of slavish fear as they ought; they rather cherish and entertain it, and so weaken themselves and that fear that they ought to strengthen.

And this is the reason that we so often lie grabbing under the black and amazing thoughts that are engendered in our hearts by unbelief; for this fear nourisheth unbelief: that is, now it doth, to wit, if we give way to it after the Spirit of adoption is come, and readily closeth with all the fiery darts of the wicked.

But Christians are ready to do with this fear as the horse does when the tines of the fork are set against his side, even lean to it until it entereth into his belly. We lean naturally to this fear, I mean, after God has done good to our souls; it is hard striving against it, because it has even our sense and feeling of its side. But I say, if thou wouldst be a growing Christian, growing, I say, in the fear that is godly, in the fear that is always so; then make conscience of striving against the other, and against all these things that would bring thee back to it. "Wherefore should I fear," said David, "in the day of evil, when the iniquities of my heels compasseth me about?" (Ps. xlix. 5.)

What! not fear in the day of evil? What! not when the iniquity of thy heels compasseth thee about? No, not then, saith he; that is, not with that fear that would bring him again into bondage to the law, for he had received the Spirit of adoption before. Indeed, if ever a Christian has ground to give way to slavish fear it is at these two times, to wit, in the day of evil, and when the iniquity of his heels compasseth him about. But you see, David would not then, no, not then give way thereto: nor did he see reason why he should. Wherefore should I, said he? Aye, wherefore indeed, since now thou art become a son of God

through Christ, and hast received the Spirit of his Son into thy heart, crying, Father, Father.

Fourth. Wouldst thou grow in this grace of godly fear? then grow in the knowledge of the new covenant, for that is indeed the girdle of our reins, and the strength of our souls. Hear what Zacharias saith; "God," says he, "hath raised up to us a horn of salvation in the house of his servant David, as he spake by the mouth of all the holy prophets which have been since the world began." But what was it? what was it that he spake? Why, "that he would grant us, that we, being delivered from the hand of our enemies, might serve him without fear," without this slavish bondage fear, "in holiness and righteousness before him all the days of our life." But upon what is this princely fearless service of God grounded? Why, "upon the holy covenant of God, upon the oath that he swore unto Abraham." (Luke i. 69—74.) Now, in this covenant is wrapped up all thy salvation; in it is contained all thy desire; and I am sure that then it containeth the complete salvation of thy soul: and I say, since this covenant is confirmed by promise, by oath, and by the blood of the Son of God, and that on purpose that thou mightest serve thy God without slavish fear, then the knowledge and faith of this covenant is of absolute necessity to bring us into this liberty, and out of our slavish terrors, and so, consequently, to cause us to grow in that son-like, godly fear, which became even the Son of God himself, and becomes all his disciples to live in the growth and exercise of.

Fifth. Wouldst thou grow in this godly fear? then labour even always to keep thine evidences for heaven and of thy salvation alive upon thy heart; for he that loseth his evidences for heaven will hardly keep slavish fear out of heart; but he that hath the wisdom and grace to keep them alive and apparent to himself, he will grow in this godly fear. See how David words it; "From the ends of the earth," saith he, "will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I. For thou hast been a shelter to me, and a strong tower from the enemy: I will abide in thy tabernacle for ever. For thou, God, hast heard my prayer, thou hast given me the heritage of those that fear thy name." (Ps. lxi. 5.)

Mark a little; David doth by these words in the first place suggest, that sometimes, to his thinking, he was as far off of his God as the ends of the earth are asunder, and that at such times he was subject to be overwhelmed, afraid. Secondly, the way that he took at such times to help himself was, 1. To cry to God to lead him again to Jesus Christ: "Lead me to the rock that is higher than I;" for, indeed, without faith in him, and the renewing of that faith, there can be no evidence for heaven made to appear unto the soul. This, therefore, he prays for first. 2. Then he puts that faith into exercise, and that with respect to the

time that was past, and also of the time that was to come. For the time past, says he, "Thou hast been a shelter to me, and a strong tower from the enemy;" and for the time to come, he said, "I will abide in thy tabernacle;" that is, in thy Christ by faith, and in thy way of worship by love, for ever. And observe it, he makes the believing remembrance of his first evidences for heaven the ground of this his cry and faith, "For thou," says he, "O God, hast given me the heritage of those that fear thy name." Thou hast made me meet to be a partaker of the mercy of thy chosen, and hast put me under the blessing of goodness wherewith thou hast blessed those that fear thee.

Thus you see how David in his distresses musters up his prayers, faith, and evidences for eternal life, that he might deliver himself from being overwhelmed, that is, with slavish fear, and that he might also abound in that son-like fear of his fellow-brethren that is not only comely with respect to our profession, but profitable to our souls.

Sixth. Wouldst thou grow in this fear of God? then set before thine eyes the being and majesty of God; for that both begetteth, maintaineth, and increaseth this fear. And hence it is called the fear of God, that is, an holy and awful dread and reverence of his majesty. For the fear of God is to stand in awe of him; but how can that be done if we do not set him before us? And again, if we would fear him more, we must abide more in the sense and faith of his glorious majesty. Hence this fear and God's name is so often put together; as fear God, fear the Lord, fear thy God, do this in the fear of the Lord, and thou shalt fear thy God, I am the Lord. For these words, "I am the Lord thy God," and the like, are on purpose put in, not only to show us whom we should fear, but also to beget, maintain, and increase in us that fear that is due from us to that glorious and fearful name, the Lord our God. (Deut. xxviii. 58.)

Seventh. Wouldst thou grow in this grace of fear? then keep always close to thy conscience the authority of the word; fear the commandment, as the commandment of a God both mighty and glorious, and as the commandment of a Father both loving and pitiful. Let this commandment, I say, be always with thine eye, with thine ear, and with thine heart; for then thou wilt be taught, not only to fear, but to abound in the fear of the Lord. Every grace is nourished by the word, and without it there is no thrift in the soul. (Prov. xiii. 13; iv. 20—22. Deut. vi. 1, 2.)

Eighth. Wouldst thou grow in this grace of fear? then be much in the faith of the promise, of the promise that maketh over to thy soul an interest in God, by Christ, and of all good things. The promise naturally tendeth to increase in us the fear of the Lord, because this fear, it grows by goodness and mercy; they shall fear the Lord and his goodness. Now, this goodness and mercy of God it is wrapped up in, and made over to us by promise, for God gave it to Abraham by promise;

therefore the faith and hope of the promise causeth this fear to grow in the soul. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.) "Perfecting holiness in the fear of God;" therefore that fear by the promise must needs grow mighty, for by, with, and in it, you see holiness is perfected.

Ninth. Wouldst thou grow in this grace of fear? Then remember the judgments of God that have or shall certainly overtake those professors that have either been downright hypocrites, or else unwatchful Christians. For both these sorts partake of the judgments of God; the one, to wit, the true Christian, for his unwatchfulness, for his correction; the other, to wit, the hypocrite, for his hypocrisy, to his destruction. This is a way to make thee stand in awe, and to make thee tremble, and grow in the grace of fear before thy God. Judgments! You may say, what judgments?

Ans. Time will fail me here to tell thee of the judgments that sometimes overtake God's people, and that always certainly overtake the hypocrite for his transgressions. For those that attend God's people, I would have thee look back to the place in this book where they are particularly touched upon. And for those that attend the hypocrite, in general they are these: 1. Blindness of heart in this world. 2. The death of their hope at the day of their death. 3. And the damnation of their souls at the day of judgment. (Matt. xxiii. 15—19. Job viii. 13; xi. 20; xviii. 14; xx. 4—7. Matt. xxiii. 33; xxiv. 51. Luke xx. 47.) The godly consideration of these things tends to make men grow in the fear of God.

Tenth. Wouldst thou grow in this grace of fear? Then study the excellencies of the grace of fear, and what profit it yieldeth to them that have it, and labour to get thy heart into the love, both of the exercise of the grace itself, and also of the fruit it yieldeth; for a man hardly grows in the increase of any grace, until his heart is united to it, and until it is made lovely in his eyes. (Ps. cxix. 119, 120.) Now the excellencies of this grace of fear have also been discoursed of in this book before, where by reading thou shalt find the fruit it bears, and the promises that are annexed to it, which, because they are many, I refer thee also thither for thy instruction.

Eleventh. Wouldst thou grow in this grace of fear? Then remember what a world of privileges do belong to them that fear the Lord; as also I have hinted, namely, that such shall not be hurt, shall want no good thing, shall be guarded by angels, and have a special licence, though in never so dreadful a plight, to trust in the name of the Lord, and stay upon their God.

Twelfth. Wouldst thou grow in this grace of fear? Then be much in prayer to God for abundance of the increase thereof. To fear God, is that which is according to his will; and if we ask anything according to his will, he heareth us. Pray, there-

fore, that God will unite thy heart to fear his name; this is the way to grow in the grace of fear.

Lastly. Wouldst thou grow in this grace of fear? Then devote thyself to it. (Ps. cxix. 38.) Devote myself to it, you will say, how is that? I answer, why give thyself to it, addict thyself to it. Solace thyself in the contemplation of God, and of a reverence of his name, and word, and worship. Then wilt thou fear, and grow in this grace of fear.

What things they are that have a tendency in them to hinder the growth of the fear of God in our hearts.

And that I may yet be helpful to thee, reader, I shall now give thee caution of those things that will, if way be given to them, hinder thy growth in this fear of God, the which, because they are very hurtful to the people of God, I would have thee be warned by them. And they are these which follow:

First. If thou wouldst grow in this grace of fear, take heed of a hard heart, for that will hinder thy growth in this grace. "Why hast thou hardened our hearts from thy fear?" (Isa. lxiii. 17.) was a bitter complaint of the church heretofore; for it is not only the judgment that in itself is dreadful, and sore to God's people, but that which greatly hindereth the growth of this grace in the soul. A hard heart is but barren ground for any grace to grow in, especially for the grace of fear; there is but little of this fear where the heart indeed is hard; neither will there ever be much therein.

Now if thou wouldst be kept from a hard heart, 1. Take heed of the beginnings of sin. Take heed, I say, of that, though it should be never so small; "A little leaven leavens the whole lump;" there is more in a little sin to harden, than in a great deal of grace to soften. David's look upon Bathsheba was, one would think, but a small matter: yet that beginning of sin contracted such hardness of heart in him, that it carried him almost beyond all fear of God. It did carry him to commit lewdness with her, murder upon the body of Uriah, and to abundance of wicked dissimulation; which are things, I say, that have direct tendency to quench and destroy all fear of God in the soul.

2. If thou hast sinned, lie not down without repentance; for the want of repentance, after one has sinned, makes the heart yet harder and harder. Indeed a hard heart is impenitent, and impenitence also makes the heart harder and harder. So that if impenitence be added to hardness of heart, or to the beginnings of sin which makes it so, it will quickly be with that soul, as is said of the house of Israel, it will have a whore's forehead, it will hardly be brought to shame. (Jer. iii. 3.)

3. If thou wouldst be rid of a hard heart, that great enemy to the growth of the grace of fear, be much with Christ upon the cross in thy medi-

tations; for that is an excellent remedy against hardness of heart: a right sight of him, as he hanged there for thy sins, will dissolve thy heart into tears, and make it soft and tender. "They shall look upon me whom they have pierced, and mourn." (Zech. xii. 10, 11.) Now a soft, a tender, and broken heart, is a fit place for the grace of fear to thrive in. But,

Second. If thou wouldst have the grace of fear to grow in thy soul, take heed also of a prayerless heart, for that is not a place for this grace of fear to grow in. Hence he that restraineth prayer is said to cast off fear. "Thou castest off fear," said one of his friends to Job. But how must he do that? why the next words show, "Thou restrainest prayer before God." (Job xv. 4.) Seest thou a professor that prayeth not? that man trusteth the fear of God away from him. Seest thou a man that prays but little? that man feareth God but little; for it is the praying soul, the man that is mighty in praying, that has a heart for the fear of God to grow in. Take heed, therefore, of a prayerless heart, if you would grow in this grace of the fear of God. Prayer is as the pitcher that fetcheth water from the brook, therewith to water the herbs; break the pitcher, and it will fetch no water, and for want of water the garden withers.

Third. Wouldst thou grow in this grace of fear? Then take heed of a light and wanton heart; for neither is such a heart good ground for the fear of God to grow in: wherefore it is said of Israel, "She feared not, but went and played the harlot also." She was given to wantonness, and to be light and vain, and so her fear of God decayed. (Jer. iii. 8.) Had Joseph been as wanton as his mistress, he had been as void of the fear of God as she: but he was of a sober, tender, godly, considerate spirit, therefore he grew in the fear of God.

Fourth. Wouldst thou grow in this grace of fear? Then take heed of a covetous heart, for neither is that which is such an one good ground for this grace of fear to grow in. Therefore this covetousness, and the fear of God, are as enemies, set the one in opposition to the other: "one that feareth God, and hateth covetousness." (Exod. xviii. 21.) And the reason why covetousness is such an obstruction to the growth of this grace of fear, is because covetousness casteth those things out of the heart which alone can nourish this fear. It casteth out the word and love of God, without which no grace can grow in the soul, how then should the fear of God grow in a covetous heart? (Ezek. xxxiii. 30—32. 1 John ii. 15.)

Fifth. Wouldst thou grow in this grace of fear? Then take heed of an unbelieving heart; for an unbelieving heart is not good ground for this grace of fear to grow in. An unbelieving heart is called, "an evil heart," (Heb. iii. 12.) because from it flows all the wickedness that is committed in the world. Now it is faith, or a

believing heart, that nourisheth this fear of God, (Heb. xi. 7,) and not the other: and the reason is, for that faith brings God, heaven, and hell, to the soul, and maketh it duly consider of them all. This is, therefore, the means of fear, and that which will make it grow in the soul: but unbelief is a bane thereto.

Sixth. Wouldst thou grow in this grace of fear? Then take heed of a forgetful heart. Such a heart is not a heart where the grace of fear will flourish, "When I remember I am afraid," &c. Therefore take heed of forgetfulness; do not forget, but remember God, and his kindness, patience, and mercy, to those that yet neither have grace nor special favour from him; and that will beget and nourish his fear in thy heart; but forgetfulness of this or of any other of his judgments, is a great wound and weakening to this fear. (Job xxi. 6.) When a man well remembers that God's judgments are so great a deep and mystery, as indeed they are, that remembrance puts a man upon such considerations of God and of his judgments as to make him fear. "Therefore," says Job, "I am afraid of him." (See the place, Job xxiii. 15.) "Therefore am I troubled at his presence; when I consider, I am afraid of him;" when I remember and consider of the wonderful depths of his judgments toward man.

Seventh. Wouldst thou grow in this grace of fear? Then take heed of a murmuring and repining heart, for that is not a heart for this grace of fear to grow in. As, for instance, when men murmur and repine at God's hand, at his dispensations, and at the judgments that overtake them, in their persons, estates, families, or relations, that their murmuring tendeth to destroy fear; for a murmuring spirit is such an one as seems to correct God, and to find fault with his dispensations, and where there is that the heart is far from fear. A murmuring spirit either comes from that wisdom that pretends to understand that there is a failure in the nature and execution of things, or from an envy and spite at the execution of them. Now if murmurings arise from this pretended wisdom of the flesh, then instead of fearing God, his actions are judged to be either rigid or ridiculous, which yet are done in judgment, truth, and righteousness. So that a murmuring heart cannot be a good one for the fear of God to grow in. Alas! the heart where that grows must be a soft one, as you have it in Job xxiii. 15, 16; and a heart that will stoop and be silent at the most abstruse of all his judgments. "I was silent, because thou didst it." The heart in which this fear of God doth flourish is such, that it hoves and is mute, if it can but espy the hand, wisdom, justice, or holiness of God in this or the other of his dispensations, and so stirs up the soul to fear before him. But if this murmuring ariseth from envy and spite, that looketh so like to the spirit of the devil, that nothing need be said to give conviction of the horrible wickedness of it.

Eighth. Wouldst thou grow in this grace of fear? then, take heed of a high and captious spirit, for that is not good ground for the fear of God to grow in. A meek and quiet spirit is the best, and there the fear of God will flourish most; therefore Peter puts meekness and fear together, as being most suited in their nature and natural tendency one to another. (1 Pet. iii. 15.) Meekness of spirit is like that heart that hath depth of earth in it, in which things may take root and grow; but a high and captious spirit is like to the stony ground, where there is not depth of earth, and consequently, where this grace of fear cannot grow; therefore, take heed of this kind of spirit, if thou wouldst that the fear of God should grow in thy soul.

Ninth. Wouldst thou grow in this grace of fear? then, take heed of an envious heart, for that is not a good heart for the fear of God to grow in. "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long." (Prov. xxiii. 17.) To envy any is a sign of a bad spirit, and that man takes upon him, as I have already hinted, to be a controller and a judge, yea, and a malicious executioner too, and that of that fury that ariseth from his own lusts and revengeful spirit, upon, perhaps, the man that is more righteous than himself. But suppose he is a sinner that is the object of thine envy, why, the text sets that envy in direct opposition to the fear of God; "Envy not sinners, but be thou in the fear of God." These two, therefore, to wit, envy to sinners and fearing of God, are opposites. Thou canst not fear God and envy sinners too. And the reason is, because he that envieth a sinner hath forgotten himself, that he is as bad, and how can he then fear God? He that envies sinners rejects his duty of blessing of them that curse, and praying for them that despitefully use us; and how can he that hath rejected this fear God? He that envieth sinners, therefore, cannot be of a good spirit, nor can the fear of God grow in his heart.

Lastly. Wouldst thou grow in this grace of fear? then, take heed of hardening thy heart at any time against convictions to particular duties, as to prayer, alms, self-denial, or the like. Take heed also of hardening thy heart, when thou art under any judgment of God, as sickness, losses, crosses, or the like. I bid you before to beware of a hard heart, but now I bid you beware of hardening your soft ones. For to harden the heart is to make it worse than it is; harder, more desperate and bold against God, than at the present it is. Now, I say, if thou wouldst grow in this grace of fear, take heed of hardening thy heart, and especially of hardening of it against convictions to good; for those convictions are sent of God, like reasonable showers of rain, to keep the tillage of thy heart in good order, that the grace of fear may grow therein; but this stifling of convictions makes the heart as hard as a piece of the nether

millstone. Therefore happy is he that receiveth conviction, for so he doth keep in the fear of God, and that fear thereby nourished in his soul; but cursed is he that doth otherwise. "Happy is the man that feareth alway, but he that hardeneth his heart shall fall into mischief." (Prov. xxviii. 14.)

A Use of Encouragement.

I come now to a *use of encouragement* to those that are blessed with this grace of fear. The last text that was mentioned saith, "Happy is the man that feareth alway," and so doth many more. Happy already, because blessed with his grace, and happy for time to come, because this grace shall abide, and continue till the soul that hath it is brought unto the mansion-house of glory. "I will put my fear in their heart, and they shall not depart from me." Therefore, as here it saith, Happy is he, so it saith also, It shall go well with him, that is, in time to come. "It shall go well with them that fear the Lord." (Eccles. viii. 12.)

Had God given thee all the world, yet cursed hadst thou been if he had not given thee the fear of the Lord; for the fashion of this world is a fading thing, but he that feareth the Lord shall abide for ever and ever. This, therefore, is the first thing that I would propound for thy encouragement, thou man that fearest the Lord. This grace will dwell in thy heart, for it is a new covenant grace, and will abide with thee for ever. It is sent to thee from God, not only to join thy heart unto him, but to keep thee from final apostasy. "I will put my fear in their heart, and they shall not depart from me." (Jer. xxxii.) That thou mayest never forsake God, is his design, and therefore to keep thee from that wicked thing, he hath put his fear in thy heart. Many are the temptations, difficulties, snares, traps, trials, and troubles that the people of God pass through in the world, but how shall they be kept, how shall they be delivered, and escape? Why, the answer is, the fear of God will keep them, "He that feareth God shall come out of them all."

Is it not, therefore, a wonderful mercy to be blessed with this grace of fear, that thou by it mayest be kept from final, which is damnable apostasy? Bless God, therefore, thou blessed man, that hast this grace of fear in thy soul. There are five things in this grace of fear that have a direct tendency in them to keep thee from final apostasy.

1. It is seated in the heart, and the heart is, as I may call it, the main fort in the mystical world, man. It is not placed in the head, as knowledge is; nor in the mouth, as utterance is; but in the heart, the seat of all. "I will put my fear in their heart." If a king will keep a town secure to himself, let him be sure to man sufficiently the main fort thereof. If he have twenty thousand men well armed, yet if they lie scattered here and there, the town may be taken for all that; but if the main fort be well manned, then the town is more

secure. What if a man had all the parts, yea, all the arts of men and angels? that will not keep the heart to God. But when the heart, this principal fort, is possessed with the fear of God, then he is safe, but not else.

2. As the heart in general, so the will in special. That chief and great faculty of the soul, is the principle that is acted by this fear. The will, which way that goes, all goes; if it be to heaven or hell. Now the will, I say, is the main faculty that is governed by this fear that doth possess the soul, therefore all is like to go well with it. This Samuel insinuateth, where he saith, "If ye will fear the Lord." Fearing of God is a voluntary act of the will, and that being so, the soul is kept from rebellion against the commandment, because by the will, where this fear of God is placed, and which it governeth, is led all the rest of the powers of the soul. (1 Sam. xii. 14.) In this will, then, is this fear of God placed, that this grace may the better be able to govern the soul, and so by consequence the whole man; for as I said before, look what way the will goes, look what the will does, thither goes, and that does the whole man. (See Ps. cx. 3.) Man, when his will is alienate from God, is reckoned rebellious throughout, (John v. 40,) and that not without ground, for the will is the principal faculty of the soul as to obedience, and therefore things done without the will are as if they were not done at all. The spirit is willing; if ye be willing; "she has done what she could," and the like; by these and such like sayings the goodness of the heart and action is judged, as to the subjective part thereof. Now this fear that we have been speaking of is placed in the soul, and so consequently in the will, that the man may thereby the better be kept from final and damnable apostasy.

3. This fear, as I may say, even above every other grace, is God's well-wisher; and hence it is called, as I also have showed you, his fear. As he also says in the text mentioned above, "I will put my fear in their heart." These words, *his* and *my*, they are intimate and familiar expressions, bespeaking not only great favour to man, but a very great trust put in him; as who should say, this fear is my special friend, it will subject and bow the soul and the several faculties thereof to my pleasure; it is my great favourite, and subdueth sinners to my pleasure. You shall rarely find faith or repentance, or parts, go under such familiar characters as this blessed fear of the Lord doth. Of all the counsellors and mighties that David had, Hushai only was called the king's friend. (2 Sam. xv. 37; xvi. 16.) So of all the graces of the Spirit, this of the fear of God goes mostly, if not always, by the title of My fear, God's fear, His fear, &c. I told you before, if the king will keep a town, the main fort therein must be sufficiently manned: and now I will add, that if he have not to govern those men some trusty and special friend, such as Hushai was to David, he may find

it lost when it should stand him in greatest stead. If a soul should be possessed with all things possible, yet if this fear of God be wanting, all other things will give place in time of rebellion, and the soul shall be found in and under the conduct of hell, when it should stand up for God and his truth in the world. This fear of God, it is God's special friend, and therefore it has given unto it the chief seat of the heart, the will, that the whole man may now be, and also be kept hereafter, in the subjection and obedience of the gospel. For,

4. This grace of fear is the softest and most tender of God's honour of any other grace. It is that tender, sensible, and trembling grace that keepeth the soul upon its continual watch. To keep a good watch is, you know, a wonderful safety to a place that is in continual danger because of the enemy. Why this is the grace that setteth the watch, and that keepeth the watchman awake. (Sol. Song iii. 7, 8.) A man cannot watch as he should if he be destitute of fear: let him be confident, and he sleeps; he unadvisedly lets into the garrison those that should not come there. Israel's fault when they came to Canaan was, that they made a covenant with the inhabitants of the land (to wit, the Gibeonites) without asking counsel of God. But would they have done so, think you, if at the same time the fear of God had had its full play in the soul, in the army? no, they at that time forgot to fear. The grace of fear had not at that time its full stroke and sway among them.

5. This grace of fear is that which, as I may so say, first affects the hearts of saints with judgments, after we have sinned, and so is as a beginning grace to bring again that to rights that by sin is put out of frame. Oh, it is a precious grace of God! I know what I say in this matter, and also where I had been long ago, through the power of my lusts, and the wiles of the devil, had it not been for the fear of God.

But, secondly, another encouragement for those that are blessed with this blessed grace of fear is this: this fear fails not to do this work for the soul, if there in truth, be it never so small in measure. A little of this leaven "leavens the whole lump." True, a little will not do, or help the soul to do, those worthy exploits in the heart or life as well as a bigger measure thereof; nor indeed can a little of any grace do that which a bigger measure will: but a little will preserve the soul from final apostasy, and deliver it into the arms of the Son of God at the final judgment. Wherefore, when he saith, "I will put my fear in their heart," he says not, I will put so much of it there, such a quantity, or such a degree; but, "I will put my fear there." I speak not this in the least to tempt the godly man to be content with the least degree of the fear of God in his heart. True, men should be glad that God hath put even the least degree of this grace into their souls, but they should not be content therewith; they should earnestly covet

more, pray for more, and use all lawful, that is, all the means of God's appointing, that they may get more.

There are, as I have said already, several degrees of this grace of fear, and our wisdom is to grow in it, as in all the other graces of the Spirit. The reasons why, I have showed you, and also the way to grow therein; but the least measure thereof will do as I said, that is, keep the soul from final apostasy. There are, as I have showed you, those that greatly fear the Lord, that fear exceedingly, and that fear him above many of their brethren; but the small in this grace are saved as well as those that are great therein: "He will save them that fear him, both small and great." This fear of the Lord is the pulse of the soul; and as some pulses beat stronger, some weaker, so is this grace of fear in the soul. They that beat best are a sign of best life, but they that beat worst show that life is present. As long as the pulse beats, we count not that the man is dead, though weak; and this fear, where it is, preserves to everlasting life. Pulses there are also that are intermitting; to wit, such as have their times for a little; a little time to stop, and beat again; true, these are dangerous pulses, but yet, too, a sign of life. This fear of God also is sometimes like this intermitting pulse; there are times when it forbears to work, and then it works again. David had an intermitting pulse, Peter had an intermitting pulse, as also many other of the saints of God. I call that an intermitting pulse, with reference to the fear we speak of, when there is some obstruction by the workings of corruptions in the soul; I say, some obstruction from, and hindrance of the continual motion of this fear of God; yet none of these, though they are various, and some of them signs of weakness, are signs of death, but life. "I will put my fear in their heart, and they shall not depart from me."

But you may say, How shall I know that I fear God?

Ans. If I should say that desires, true sincere desires to fear him, is fear itself, I should not say amiss. (Neh. i. 11.) For, although a desire to be or do so and so, makes not a man to be in temporal or natural things what he desires to be—for a sick, or poor, or imprisoned man may desire to be well, to be rich, or to be at liberty, and yet be as they are, sick, poor, or in prison; yet in spirituals, a man's desire to be good, to believe, to love, to hope, and fear God, doth flow from the nature of grace itself.

I said before, that in temporals a man could not properly be said to be what he was not; yet a man, even in naturals or temporals, shows his love to that thing that he desires, whether it be health, riches, or liberty; and in spirituals, desires of, from love to this or that grace of God, sincere desires of it flow from the root of the grace itself. "Thy servants that desire to fear thy name." Nehemiah bore himself before God upon this,

"that he desired to fear his name." And hence again it is said concerning desires, true desires, "The desire of a man is his kindness." (Prov. xix. 22.) For a man shows his heart, his love, his affections, and his delights, in his desires; and since the grace of fear of God is a grace so pleasant in the sight of God, and of so sanctifying a nature in the soul where it is, a true sincere desire to be blessed with that grace must needs flow from some being of this grace in the soul already.

True, desires are lower than higher acts of grace, but God will not look over desires. "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." Mark, they desire a country, and they shall have a city. At this low place, to wit, sincere desires, God will meet the soul, and will tell him that he hath accepted of his desires, that his desires are his kindness, and flow from grace itself. "He will fulfil the desires of them that fear him." Therefore, desires are not rejected of God; but they would, if they did not flow from a principle of grace already in the soul; therefore desires, sincere desires to fear God, flow from grace already in the soul. Therefore, since thou fearest God, and it is evident by thy desires that thou dost so do, thou art happy now in this thy fear, and shalt be happy for ever hereafter in the enjoyment of that which God in another world hath laid up for them that fear him.

Thirdly. Another encouragement for those that have this grace of fear is this; this grace can make that man, that in many other things is not capable of serving of God, serve him better than those that have all, without it. Poor christian man, thou hast scarce been able to do any thing for God all thy days, but only to fear the Lord. Thou art no preacher, and so canst not do him service that way; thou art no rich man, and so canst not do him service with outward substance; thou art no wise man, and so canst not do any thing that way; but here is thy mercy, thou fearest God. Though thou canst not preach, thou canst fear God. Though thou hast no bread to feed the belly, nor fleece to clothe the back of the poor, thou canst fear God. Oh, how "blessed is the man that feareth the Lord," because this duty of fearing of God is an act of the mind, and may be done by the man that is destitute of all things but that holy and blessed mind. Blessed, therefore, is that man, for God hath not laid the comfort of his people in the doing of external duties, nor the salvation of their souls, but in believing, loving, and fearing God. Neither hath he laid these things in actions done in their health, nor in the due management of their most excellent parts, but in the receiving of Christ, and fear of God. The which, good Christian, thou mayest do, and do acceptably, even though thou shouldst lie bed-ridden all thy days; thou mayest also be sick, and believe; be sick and love; be sick and fear God, and so be a blessed man. And here

the poor Christian hath something to answer them that reproach him for his ignoble pedigree, and shortness of the glory of the wisdom of the world. True, may that man say, I was taken out of the dunghill, I was born in a base and low estate, but I fear God. I have no worldly greatness, nor excellency of natural parts, but I fear God.

When Obadiah met with Elijah, he gave him no worldly and fantastical compliment, nor did he glory in his promotion by Ahab, the king of Israel, but gravely and after a gracious manner said, "I thy servant fear the Lord from my youth." Also, when the mariners inquired of Jonah, saying, "What is thine occupation, and whence comest thou? what is thy country, and of what people art thou?" This was the answer he gave them, "I am a Hebrew, and I fear the Lord, the God of heaven, which hath made the sea and the dry land." (Jonah i. 8, 9.) Indeed, this answer is the highest and most noble in the world, nor are there any, save a few, that in truth can thus express themselves, though other answers they have enough. Most can say, I have wisdom, or might, or riches, or friends, or health, or the like; these are common, and are greatly boasted in by the most; but he is the man that feareth God, and he that can say, when they say to him, What art thou? "I thy servant do fear the Lord;" he is the man of many, he is to be honoured of men: though this, to wit, that he feareth the Lord, is all that he hath in the world. He hath the thing, the honour, the life, and glory, that is lasting; his blessedness will abide when all men's but his is buried in the dust, in shame and contempt.

A Word to Hypocrites.

Hypocrites, my last word is to you:—the hypocrite is one that would appear to be that in men's eyes, that he is nothing of in God's:—Thou hypocrite, that wouldst be esteemed to be one that loves and that fears God, but does not; I have this to say to thee: thy condition is damnable, because thou art a hypocrite, and seekest to deceive both God and man with guises, vizards, masks, shows, pretences, and thy formal, carnal, feigned subjection to the outside of statutes, laws, and commandments; but within thou art full of rottenness and all excess.

Hypocrite, thou mayest by thy cunning shifts be veiled and hid from men; but thou art naked before the eyes of God, and he knoweth that his fear is not in thy heart. (Luke xvi. 15.)

Hypocrite, be admonished that there is not obedience accepted of God, where the heart is destitute of this grace of fear. Keeping of the commandments is but one part of the duty of man; and Paul did that, even while he was a hypocrite. (Phil. iii.) To "fear God and keep his commandments, that is the whole duty of man." (Eccl. xii. 13.) This (fear God) the hypocrite cannot as a hypocrite do; and therefore as such cannot escape the damnation of hell.

Hypocrite, thou must fear God first, even before thou dost offer to meddle with the commandments, that is, as to the keeping of them; indeed, thou shouldst read therein, that thou mayest learn to fear the Lord; but yet fear God goes before the command to keep his commandments; and if thou dost not fear God first, thou transgresses, instead of keeping of the commandments.

Hypocrite, this word "fear God" is that which the hypocrite quite forgets, although it is that which sanctifies the whole duty of man; for this is that, and nothing without it, that can make a man sincere in his obedience. The hypocrite looks for applause abroad, and forgets that he is condemned at home; and both these he does because he wanteth the fear of God.

Hypocrite, be admonished that none of the privileges that are spoken of in the former part of the book belongs to thee, because thou art a hypocrite; and if thou hope, thy hope shall be cut off; and if thou lean upon thy house, both thou and it shall fall into hell-fire. Triumph, then; thy triumph is but for a while. Joy, then; but the joy of the hypocrite is but for a moment. (Job viii. 13, 15; xx. 4—6.)

Perhaps thou wilt not let go now what, as a hypocrite, thou hast got: "But what is the hope of the hypocrite, when God shall take away his soul?" (Job xxvii. 8.)

Hypocrite, thou shouldst have chosen the fear of God, as thou hast chosen a profession without it; but thou hast cast off fear, because thou art a hypocrite; and because thou art such, thou shalt have the same measure that thou metest; God will cast thee off because thou art a hypocrite. God hath prepared a fear for thee, because thou didst not choose the fear of God; and that fear shall come upon thee like desolation, and like an armed man, and shall swallow thee up, thou and all that thou art. (Prov. i. 27.)

Hypocrite, read this text and tremble: "The sinners in Zion are afraid, fearfulness hath surprised the hypocrite. Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?" (Isa. xxxiii. 13, 14.)

Hypocrite, thou art not under the fatherly protection of God, because thou art a hypocrite, and wantest his fear in thine heart. The eyes of the Lord are upon them that fear him, to deliver them; but the fearless man, or hypocrite, is left to the snares and wiles of the devil, to be caught therein and overcome, because he is destitute of the fear of God.

Hypocrite, thou art like to have no other reward of God for thy labour than that which the goats shall have. The hypocrite, because he is a hypocrite, shall not stand in God's sight. The gain of thy religion thou spendest as thou gettest it; thou wilt not have one farthing overplus at death and judgment.

Hypocrite, God hath not entrusted thee with the least dram of his saving grace, nor will he, because thou art a hypocrite; and as for what

thou hast, thou hast stolen it, even every man of you, from his neighbour; still pilfering out of their profession, even as Judas did out of the bag. Thou comest like a thief into thy profession, and like a thief thou shalt go out of the same. Jesus Christ hath not counted thee faithful to commit to thee any of his jewels to keep, because thou fearest him not: he hath given his "banner to them that fear him, that it may be displayed because of the truth." (Ps. lx. 4.)

Hypocrite, thou art not true to God nor man, nor thine own soul, because thou art a hypocrite. How should the Lord put any trust in thee? Why should the saints look for any good from thee? Should God give thee his word, thou wilt sell it; should men commit their souls to thee, thou wilt destroy them, by making merchandise of them for thy own hypocritical designs. Yea, if the sun waxes hot, thou wilt throw all away, and not endure the heat, because thou art a hypocrite.

NOTES.

NOTE 1, p. 407.—"*Fear, as it is taken for the word of God.*"—Bunyan's interpretation must in this case be adopted with caution. The distinction between the law, or the word, of God, and the solemn, purifying sentiment which it produces, is equally important and intelligible. No clearer illustration of this distinction can be needed than the passage which Bunyan himself quotes from the 19th Psalm; where the statutes and commandment of the Lord are in contrast either with the sacred awe of the believer's soul, or with the religious service founded upon them.

NOTE 2, p. 411.—"*There is a fear of God which, although it hath not in it,*" &c.]—The fear here spoken of, as regarded in itself, cannot work two opposite effects. If it compel men to make any effort to serve God, though it be but outwardly, it cannot, at the same time, be the cause of their not serving Him better. It is altogether insufficient to make them hearty in their worship; but if it keep them still listening to his word, and joining in the assembly of his people, it is not of the same species with the fear which, by its very nature, shuts up the heart against Him.

NOTE 3, p. 419.—"*Further, God can tell,*" &c.]—The reader must be careful to bear in mind that Bunyan is here speaking, not so much of what God either ordinarily, or actually does, as of what He may possibly do in particular circumstances. It is conceivable, that the last moments of a child of God, lying under his chastisements, may be attended by many very awful visitations. He may, possibly, "tumble from his death-bed in a cloud, and die in the dark." But is this likely to be the case, where repentance and faith are given unto salvation? Can these extreme and final agonies of fear really co-exist with the last perfecting grace of the spirit, crying, Abba, Father?

NOTE 4, p. 432.—"*The lions, the wicked people of the world,*" &c.]—Contrasts and comparisons exist in Scripture as in other writings, and ought in most cases to be left in their original form. "The young lions," spoken of by the

Psalmist, were not the wicked people of the world, but the wild beasts of the forest or the desert, which, with all their natural strength and skill to hunt their prey, must suffer hunger, while the weakest and most helpless of God's children feel secure of bread, for He will feed them. The force of the comparison is not increased, but lessened, by instituting it between two classes of men, instead of leaving it, in its scriptural simplicity, between the lion, a type of natural boldness and energy, and the trembling child of human sorrow and weakness. Even as a matter of fact, the truth is much more obvious in the one case than the other. When the wicked men of the world resemble young lions, their courage and determination rarely leave them to suffer hunger. The Psalmist meant what he said. When Augustine, in commenting upon the 72nd Psalm, spoke of the "mountains" and "little hills" as representing different orders among Christians, he was justified by the obvious necessity of some species of metaphorical interpretation. Mountains and hills cannot, as such, bring peace or righteousness. There was need here of some spiritual adaptation; but where the words of Scripture are sufficient in their natural sense, it is better not to exercise human ingenuity in making them figurative.

NOTE 5, p. 411.—"*Yea, had he given thee all faith,*" &c.]—It will seem to some readers an extravagant supposition, that God may give faith, and even a place in heaven, and yet withhold the gift of holy fear. But it is evident, according to the Apostle, that faith may exist where love is wanting. To explain this mystery, we must suppose that the faith, which exists by itself, is the result of an operation different from that by which the whole man is filled with divine life. In the latter case, neither can faith exist without fear, nor fear without faith. An affecting warning may be grafted on this consideration. The most pre-eminent grace, singly possessed, will not save the man whom it has made renowned.

PREFATORY REMARKS

ON

THE JERUSALEM SINNER SAVED.

BUNYAN was less addicted than many of his contemporaries to the love of curious, or startling titles. This is one of the few in which he indulged a wish to excite inquiry by the quaintness of a name. *The Jerusalem Sinner* might have received many other appellations sufficiently significant of the character to be delineated. But the name was well chosen for Bunyan's purpose; and both in his own time, and in an after age, attention may have been secured to points in the discourse which, but for the warning mark on the title-page, would have been passed over as common-place repetitions.

If mention were made of a Capernaum sinner, the thoughts would immediately recur to our Lord's denunciation—"If the mighty works which have been done in thee had been done in Tyre and Sidon, they would long ago have repented in dust and ashes." This teaches us how to view the state of a Jerusalem sinner. The man, to whom such a title belonged, was one of a community exalted far above the rest of the world by the grandest privileges that could be granted to mankind. There was a covenant between that community and God. He had enriched it with blessings daily felt and enjoyed; and the proofs and revelations of his presence had been so great, and so uninterruptedly continued from generation to generation, that, to a citizen of Jerusalem, disbelief in God was almost an impossibility.

In this circumstance we detect the first cause of the peculiar delinquency of the Jerusalem sinner. Every offence of which he was guilty was in the face of a God whom he knew; and of whose presence among his people he was wont proudly to boast. The law which he broke, the sanctuary which he violated, gave expression to a will, of which he never dared to dispute either the supremacy or the holiness. Every sin he committed was, therefore, against the light.

At the point of time when this typical instance of spiritual reprobation becomes most conspicuous, God had concentrated, in the mediation of his Son, the whole series of his mercies, and combining them with the full light of truth, had offered salvation to the worst of his rebel creatures. The Jerusalem sinner was the first to hear this gracious call to repentance and forgiveness; and he was the first to reject it. Neither the baseness of his moral prostration, nor the terrors which darkened his future; neither the righteousness nor the mercy of God, both now so demonstratively revealed, affected his heart. He remained cold and obdurate, except when provoked to a still more open hostility to the Redeemer by the sight of those whom he saved.

A more repulsive example of man's depravity cannot be given. On the Jerusalem sinner lay the guilt both of the first and actual crucifixion of Jesus, and of the second, by malice and intention, when his name was despised, and the blood of the covenant was counted as an unholy thing.

But hopeless as, to all human apprehension, such a case must have seemed, the Jerusalem sinner was not yet lost. Though a blasphemer and a persecutor; though inflated by the worst species of pride, and worshipping his prejudices as if they had been the most precious truths, yet might he be converted and saved. Numerous were the instances in which the grace of God worked to this effect. The Jerusalem sinner, shackled on all sides by the fetters of cherished deceits, and long deterred by the consciousness of his deep guilt from thinking of deliverance, found himself drawn to Jesus by the power of a word hitherto despised. Light broke in upon the darkness of his soul. He discovered the lie which the devil and the world had told him. Humbled and terrified, the gospel now appeared to him as the noblest revelation of divine goodness. He learnt to love it for its beauty, the more his contrite spirit taught him to trust in it for safety.

The Jerusalem sinner, considered thus as an actual dweller in that favoured but apostate city, is now to be viewed in the character and condition of his antitypes in the spiritual Jerusalem, or visible church. To them, also, God has vouchsafed special privileges. They have his word among them. He has given them his law in the distinctest and clearest of all forms. The covenant under which they live is a constant invitation to peace, happiness, and love; and the power of an omnipotent Spirit awaits but a believing prayer to renovate their nature continually with the breath of heavenly life.

If the iniquity of a citizen of the earthly Jerusalem was great, because he sinned while surrounded by many proofs of God's righteousness and presence, far greater is the guilt of those who, as members of the church of Christ, prove themselves either opposed or indifferent to the teaching of his

gospel. They can make no apology grounded on the pretence that they have not light enough, or help enough, for the difficulties of their path. If the citizen of the old Jerusalem might urge, that he could not always discover the truth under the types and shadows through which it shone upon him, no such plea can ever be offered by him of the new Jerusalem. Here all is full and simple. The parable is a parable no longer.

Had not the best of all proofs to the contrary come to our aid, we might naturally have concluded that the Jerusalem sinner, as now existing, must for ever stand condemned alike by himself and God. The rejection of Jesus, so glorious in combined power and tenderness,—the rightful possessor of a sovereignty so wonderful as extending through all ranges of being, and so resplendent in all beautiful manifestations of goodness,—the adoption of a conduct which, both in act and spirit, is rebellion against the interests of God's most gracious designs; the inwardly felt, and the outwardly expressed indifference to what he has suffered for our race, and still is doing for its salvation, prove a state of mind which no further light from heaven might be expected to alter.

The countless examples of moral depravity, the hideous follies, the grotesque absurdities, which abound within the circle of the visible church, serve still more palpably to lessen the hope of change in the Jerusalem sinner. But as there were converts from among those who, in the old Jerusalem, mocked when they saw Jesus fainting under his cross, and rejoiced when they saw him hanging upon it, so are there genuine disciples to be looked for now from amid the open and secret despisers of his gospel. Degraded by his despicable vanity, and full of evil thoughts and dispositions as is the later Jerusalem sinner, the grace of God is mightier than the pride of man, and in the inscrutable ways of his mercy, that grace may humble, purify, and save even the worst of such offenders.

It is a comforting task to trace the lines of divine truth, as they penetrate and stream along the waste darkness created by human folly and depravity. Let the man who may be awakened for the first time to a sense of his danger, think of that danger till he knows its proper magnitude: but then let him think of the Jerusalem sinner saved, and of Him who saved him.

H. S.

THE JERUSALEM SINNER SAVED;

OR,

GOOD NEWS FOR THE VILEST OF MEN.

BEING A HELP FOR DESPAIRING SOULS: SHOWING, THAT JESUS CHRIST WOULD HAVE MERCY IN THE FIRST PLACE OFFERED TO THE BIGGEST SINNERS.

TO WHICH IS ADDED, AN ANSWER TO THOSE GRAND OBJECTIONS THAT LIE IN THE WAY OF THEM THAT WOULD BELIEVE: FOR THE COMFORT OF THOSE THAT FEAR THEY HAVE SIN'ED AGAINST THE HOLY GHOST.

TO THE READER.

COURTEOUS READER,—One reason which moved me to write and print this little book was, because, though there are many excellent heart-affecting discourses in the world that tend to convert the sinner, yet I had a desire to try this simple method of mine; wherefore I make bold thus to invite and encourage the worst to come to Christ for life.

I have been vile myself, but have obtained mercy; and I would have my companions in sin partake of mercy too; and therefore I have writ this little book.

The nation doth swarm with vile ones now, as ever it did since it was a nation. My little book, in some places, can scarce go from house to house, but it will find a suitable subject to spend itself upon. Now, since Christ Jesus is willing to save the vilest, why should they not by name be somewhat acquainted with it, and bid come to him under that name.

A great sinner, when converted, seems a booty to Jesus Christ; he gets by saving such an one: why, then, should both Jesus lose his glory, and the sinner lose his soul at once, and that for want of an invitation?

I have found, through God's grace, good success in preaching upon this subject; and perhaps so I may by my writing upon it too. I have, as you see, let down this net for a draught: the Lord catch some great fishes by it, for the magnifying of his truth! There are some most vile in all men's eyes, and some are so in their own eyes too; but some have their paintings to shroud their vileness under, yet they are naked, and open

unto the eyes of him with whom we have to do; and for all these God hath sent a Saviour, Jesus; and to all these the door is opened.

Wherefore, prythee, profane man, give this little book the reading. Come; pardon, and a part in heaven and glory, cannot be hurtful to thee. Let not thy lusts and folly drive thee beyond the door of mercy, since it is not locked nor bolted up against thee. Manasseh was a bad man, and Magdalene a bad woman; to say nothing of the thief upon the cross, or of the murderers of Christ; yet they obtained mercy; Christ willingly received them.

And dost thou think that those, once so bad, now they are in heaven, repent them there because they left their sins for Christ when they were in the world? I cannot believe but that thou thinkest they have verily got the best of it. Why, sinner, do thou likewise? Christ, at heaven gates, says to thee, Come hither; and the devil, at the gates of hell, does call thee to come to him. Sinner, what sayest thou? whither wilt thou go? Do not go into the fire; there thou wilt be burned. Do not let Jesus lose his longing, since it is for thy salvation; but come to him and live.

One word more, and so I have done. Sinner, here thou dost hear of love; prythee, do not provoke it, by turning it into wantonness. He that dies for slighting love, sinks deepest into hell, and will there be tormented by the remembrance of that evil more than by the deepest cogitation of all his other sins. Take heed, therefore; do not make love thy tormentor, sinner. Farewell.

GOOD NEWS FOR THE VILEST OF MEN, &c.

LUKE xxiv. 47.

"Beginning at Jerusalem."

THE whole verse runs thus: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The words were spoken by Christ after he rose

from the dead, and they are here rehearsed after an historical manner; but do contain in them a formal commission, with a special clause therein. The commission is, as you see, for the preaching of the gospel, and is very distinctly inserted in the holy record by Matthew and Mark: "Go teach all nations," &c. (Matt. xxviii. 19.) "Go ye into

all the world, and preach the gospel unto every creature." (Mark xvi. 15.) Only this clause is in special mentioned by Luke, who saith, that as Christ would have the doctrine of repentance and remission of sins preached in his name among all nations, so he would have the people of Jerusalem to have the first proffer thereof. Preach it, saith Christ, in all nations; but begin at Jerusalem.

The apostles, then, though they had a commission so large as to give them warrant to go and preach the gospel in all the world, yet by this clause they were limited as to the beginning of their ministry; they were to begin this work at Jerusalem—"beginning at Jerusalem."

Before I proceed to an observation upon the words, I must, but briefly, touch upon two things; namely, I. Show you what Jerusalem now was. II. Show you what it was to preach the Gospel to them.

I. For the first, Jerusalem is to be considered, either, First. With respect to the descent of her people. Or, Second. With respect to her preference and exaltation. Or, Third. With respect to her present state, as to her decays.

First. As to her descent. She was from Abraham, by the sons of Jacob, a people that God singled out from the rest of the nations to set his love upon them.

Second. As to her preference or exaltation, she was the place of God's worship, and that which had in and with her the special tokens and signs of God's favour and presence, above any other people in the world. Hence the tribes went up to Jerusalem to worship: there was God's house, God's high-priest, God's sacrifices accepted, and God's eye, and God's heart perpetually. (Ps. lxxvi. 1, 2; cxxii. 1—9. 1 Kings ix. 3.) But,

Third. We are to consider Jerusalem also in her decays; for, as she is so considered, she is the proper object of our text, as will be further showed by and by.

Jerusalem, as I told you, was the place and seat of God's worship; but now decayed, degenerated, and apostatised. The word, the rule of worship, was rejected of them, and in its place they had put and set up their own traditions; they had rejected also the most weighty ordinances, and put in the room thereof their own little things. (Matt. xv. Mark vii.) Jerusalem was therefore now greatly backslidden, and become the place where truth and true religion were much defaced.

It was also now become the very sink of sin, and seat of hypocrisy, and gulf where true religion was drowned. Here also reigned now presumption and groundless confidence in God, which is the bane of souls. Amongst its rulers, doctors, and leaders, envy, malice and blasphemy vented itself against the power of godliness, in all places where it was espied; as also against the promoters of it; yea, their Lord and Maker could not escape them.

In a word, Jerusalem was now become the shambles, the very slaughter-shop for saints. This

was the place wherein the prophets, Christ, and his people, were most horribly persecuted and murdered. Yea, so hardened at this time was this Jerusalem in her sins, that she feared not to commit the biggest, and to bind herself by wish under the guilt and damning evil of it; saying, when she had murdered the Son of God, "His blood be upon us and our children." And though Jesus Christ did, both by doctrine, miracles, and holiness of life, seek to put a stop to their villainies, yet they shut their eyes, stopped their ears, and rested not till, as was hinted before, they had driven him out of the world; yea, that they might, if possible, have extinguished his name, and exploded his doctrine out of the world, they, against all argument, and in despite of heaven, its mighty hand, and undeniable proof of his resurrection, did hire soldiers to invent a lie, saying, his disciples stole him away from the grave; on purpose that men might not count him the Saviour of the world, nor trust in him for the remission of sins.

They were, saith Paul, contrary to all men; for they did not only shut up the door of life against themselves, but forbade that it should be opened to any else: "Forbidding us," saith he, "to preach to the Gentiles, that they might be saved, to fill up their sin away." (Matt. xxiii. 35; xv. 7—9. Mark vii. 6—8. Matt. iii. 7—9. John viii. 33, 41. Matt. xxvii. 18. Mark iii. 30. Luke ii. 6. Matt. xxiii. 37. Luke xiii. 33, 34. Ps. ii. 2, 23; iv. 10. Matt. xxvii. 25; xx. 11—16. 1 Thess. ii. 14—16.)

This is the city, and these are the people; this is their character, and these are their sins; nor can there be produced their parallel in all this world. Nay, what world, what people, what nation, for sin and transgression, could, or can be compared to Jerusalem! especially if you join to the matter of fact the light they sinned against, and the patience which they abused. Infinite was the wickedness upon this account which they committed.

After all their abusings of wise men and prophets, God sent unto them John the Baptist to reduce them, and then his Son to redeem them; but they would be neither reduced nor redeemed, but persecuted both to the death. Nor did they, as I said, stop here; the holy apostles they afterwards persecuted also to death, even so many as they could; the rest they drove from them unto the utmost corners.

II. I come now to show you what it was to preach the gospel to them. It was, saith Luke, to preach to them "repentance and remission of sins in Christ's name;" or, as Mark has it, "to bid them repent and believe the gospel." (Mark i. 15.) Not that repentance is a cause of remission, but a sign of our hearty reception thereof. Repentance is therefore here put to intimate, that no pretended faith of the gospel is good that is not accompanied with it. And this he doth on purpose, because he would not have them deceive themselves; for with what faith can he expect remission of sins in the

name of Christ, that is not heartily sorry for them? or how shall a man be able to give to others a satisfactory account of his unfeigned subjection to the gospel, that yet abides in his impenitency?

Wherefore repentance is here joined with faith in the way of receiving the gospel. Faith is that without which it cannot be received at all; and repentance that without which it cannot be received unfeignedly. When, therefore, Christ says, he would have repentance and remission of sins preached in his name among all nations, it is as much as to say, "I will that all men everywhere be sorry for their sins, and accept of mercy at God's hand through me, lest they fall under his wrath in the judgment;" for, as I have said, without repentance, what pretence soever men have of faith, they cannot escape the wrath to come. Wherefore Paul saith, "God commands all men everywhere to repent," in order to their salvation; "because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts xvii. 30.)

And now we come to this clause, "Beginning at Jerusalem;" that is, that Christ would have Jerusalem have the first offer of the gospel.

1. This cannot be so commanded, because they had now any more right of themselves thereto than had any of the nations of the world; for their sins had divested them of all self-deservings.
2. Nor yet, because they stood upon the advanced ground with the worst of the sinners of the nations; nay, rather, the sinners of the nations had the advanced ground of them; for Jerusalem was, long before she had added this iniquity to her sin, worse than the very nations that God cast out before the children of Israel. (2 Chron. xxxiii.)
3. It must therefore follow, that this clause, "Beginning at Jerusalem," was put into this commission of mere grace and compassion, even from the overflowings of the bowels of mercy; for indeed they were the worst, and so in the most deplorable condition of any people under the heavens.

Whatever, therefore, their relation was to Abraham, Isaac, or Jacob, however they formerly had been the people among whom God had placed his name and worship, they were now degenerated from God, more than the nations were from their idols, and were become guilty of the highest sins which the people of the world were capable of committing. Nay, none can be capable of committing of such pardonable sins as they committed against their God, when they slew his Son, and persecuted his name and word.

From these words, therefore, thus explained, we gain this observation: that Jesus Christ would have mercy offered in the first place to the biggest sinners.

That these Jerusalem sinners were the biggest sinners that ever were in the world, I think none will deny, that believes that Christ was the best man that ever was in the world, and also was their Lord God. And that they were to have the

first offer of his grace, the text is as clear as the sun; for it saith, "Begin at Jerusalem." "Preach," saith he, "repentance and remission of sins to the Jerusalem sinners;" to the Jerusalem sinners in the first place. One would a-thought, since the Jerusalem sinners were the worst and greatest sinners, Christ's greatest enemies, and those that not only despised his person, doctrine, and miracles, but that a little before had had their hands up to the elbows in his heart-blood, that he should rather have said, Go into all the world, and preach repentance and remission of sins among all nations, and after that offer the same to Jerusalem; yea, it had been infinite grace if he had said so. But what grace is this, or what name shall we give it, when he commands that this repentance and remission of sins, which is designed to be preached in all nations, should first be offered to Jerusalem, in the first place to the worst of sinners?

Nor was this the first time that the grace which was in the heart of Christ thus showed itself to the world. For while he was yet alive, even while he was yet in Jerusalem, and perceived, even among these Jerusalem sinners, which was the most vile amongst them, he still in his preaching did signify that he had a desire that the worst of these worst should, in the first place, come unto him. The which he showeth, where he saith to the better sort of them, "The publicans and harlots enter into the kingdom of God before you." (Matt. xxi. 30.) Also when he compared Jerusalem with the sinners of the nations, when he commands that the Jerusalem sinners should have the gospel at present confined to them. "Go not," saith he, "into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. x. 5, 6; xxiii. 37.) But go rather to them, for they were in the most fearful plight. These therefore must have the cream of the gospel, namely, the first offer thereof in his lifetime: yea, when he departed out of the world, he left this as part of his last will with his preachers, that they also should offer it first to Jerusalem. He had a mind, a careful mind, as it seems, to privilege the worst of sinners with the first offer of mercy, and to take from among them a people to be the first-fruits unto God and to the Lamb.

The 15th of Luke also is famous for this, where the Lord Jesus takes more care, as appears there by three parables, for the lost sheep, lost groat, and the prodigal son, than for the other sheep, the other peace, or for the son that said he had never transgressed; yea, he shows that there is joy in heaven, among the angels of God, at the repentance of one sinner, more than over ninety and nine just persons which need no repentance. (Luke xv.) After this manner therefore the mind of Christ was set on the salvation of the biggest sinners in his lifetime. But join to this, this clause, which he carefully put into the Apostles' commission to preach, when he departed hence to

the Father, and then you shall see that his heart was vehemently set upon it; for these were part of his last words with them: "Preach my gospel to all nations, but see that you begin at Jerusalem."

Nor did the apostles overlook this clause when their Lord was gone into heaven. They went first to them of Jerusalem, and preached Christ's gospel to them; they abode also there for a season and time, and preached it to nobody else, for they had regard to the commandment of their Lord. And it is to be observed, namely, that the first sermon which they preached after the ascension of Christ, it was preached to the very worst of these Jerusalem sinners, even to those that were the murderers of Jesus Christ, (Acts ii. 23;) for these are part of the sermon: "Ye took him, and by wicked hands have crucified and slain him." Yea, the next sermon, and the next, and also the next to that, was preached to the self-same murderers, to the end they might be saved. (Acts iii. 14—16; iv. 10, 11; v. 30; vii. 52.)

But we will return to the first sermon that was preached to these Jerusalem sinners, by which will be manifest more than great grace, if it be duly considered.

For after that Peter, and the rest of the apostles, had, in their exhortation, persuaded these wretches to believe that they had killed the Prince of life, and after they had duly fallen under the guilt of their murder, saying, "Men and brethren, what shall we do?" he replies, by an universal tender to them all in general, considering them as Christ's killers, that if they were sorry for what they had done, and would be baptized for the remission of their sins in his name, they should receive the gift of the Holy Ghost. (Acts ii. 37, 38.)

This he said to them all, though he knew that they were such sinners. Yea, he said it without the least stick, or stop, or pause of spirit, as to whether he had best to say so or no. Nay, so far off was Peter from making an objection against one of them, that by a particular clause in his exhortation he endeavours, that not one of them may escape the salvation offered. "Repent," saith he, "and be baptized, every one of you." I shut out never a one of you; for I am commanded by my Lord to deal with you, as it were, one by one, by the word of his salvation. But why speaks he so particularly? Oh! there were reasons for it. The people with whom the apostles were now to deal, as they were murderers of our Lord, and to be charged in the general with his blood, so they had their various and particular acts of villany in the guilt thereof, now lying upon their consciences. And the guilt of these their various and particular acts of wickedness could not perhaps be reached to a removal thereof, but by this particular application. Repent, every one of you; be baptized, every one of you, in his name, for the remission of sins, and you shall, every one of you, receive the gift of the Holy Ghost.

Obj. But I was one of them that plotted to take away his life. May I be saved by him?

Peter. Every one of you.

Obj. But I was one of them that bare false witness against him. Is there grace for me?

Peter. For every one of you.

Obj. But I was one of them that cried out, Crucify him! crucify him! and desired that Barabbas the murderer might live, rather than him. What will become of me, thank you?

Peter. I am to preach repentance and remission of sins to every one of you, says Peter.

Obj. But I was one of them that did spit in his face when he stood before his accusers; I also was one that mocked him, when in anguish he hanged bleeding on the tree. Is there room for me?

Peter. For every one of you, says Peter.

Obj. But I was one of them that in his extremity said, Give him gall and vinegar to drink. Why may I not expect the same when anguish and guilt is upon me?

Peter. Repent of these your wickednesses, and here is remission of sins for every one of you.

Obj. But I railed on him, I reviled him, I hated him, I rejoiced to see him mocked at by others. Can there be hopes for me?

Peter. There is, for every one of you. "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Oh, what a blessed "Every one of you," is here! How willing was Peter, and the Lord Jesus by his ministry, to catch these murderers with the word of the gospel, that they might be made monuments of the grace of God! How unwilling, I say, was he, that any of these should escape the hand of mercy! Yea, what an amazing wonder it is to think, that above all the world, and above everybody in it, these should have the first offer of mercy! "Beginning at Jerusalem."

But was there not something of moment in this clause of the commission? Did not Peter, think you, see a great deal in it, that he should thus begin with these men, and thus offer, so particularly, this grace to each particular man of them?

But, as I told you, this is not all; these Jerusalem sinners must have this offer again and again; every one of them must be offered it over and over. Christ would not take their first rejection for a denial, nor their second repulse for a denial; but he will have grace offered once, and twice, and thrice, to these Jerusalem sinners. Is this not amazing grace. Christ will not be put off. These are the sinners that are sinners indeed. They are sinners of the biggest sort; consequently such as Christ can, if they convert and be saved, best serve his ends and designs upon. Of which more anon.

But what a pitch of grace is this! Christ is minded to amaze the world, and to show that he acteth not like the children of men. This is that which he said of old: "I will not execute the fierceness of my wrath, I will not return to destroy

Ephraim; for I am God, and not man." This is not the manner of men; men are shorter winded; men are soon moved to take vengeance, and to right themselves in a way of wrath and indignation. But God is full of grace, full of patience, ready to forgive, and one that delights in mercy. All this is seen in our text. The biggest sinners must first be offered mercy; they must, I say, have the cream of the gospel offered unto them.

But we will a little proceed. In the third chapter we find, that they who escaped converting by the first sermon, are called upon again to accept of grace and forgiveness for their murder committed upon the Son of God. You have killed, yea, "you have denied, the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of life." Mark, he falls again upon the very men that actually were, as you have it in the chapters following, his very betrayers and murderers, (Acts iii. 14, 15;) as being loth that they should escape the mercy of forgiveness; and exhorts them again to repent, "that their sins might be blotted out." (ver. 19, 20.)

Again, in the fourth chapter, he charges them afresh with this murder, (ver. 10;) but withal tells them "salvation is in no other." Then, like a heavenly decoy, he puts himself also among them, to draw them the better under the net of the gospel; saying, "There is none other name under heaven given among men whereby we must be saved." (ver. 12.)

In the fifth chapter you find them railing at him, because he continued preaching among them salvation in the name of Jesus. But he tells them that that very Jesus whom they had slain and hanged on a tree, him God had raised up, and exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. (ver. 29—31.) Still insinuating, though they had killed him, and to this day rejected him, yet his business was to bestow upon them repentance and forgiveness of sins.

It is true, after they began to kill again, and when nothing but killing would serve their turn, then they that were scattered abroad went everywhere preaching the word. Yet even some of them so hankered after the conversion of the Jews that they preached the gospel only to them. Also the apostles still made their abode at Jerusalem, in hopes that they might let down their net for another draught of these Jerusalem sinners. Neither did Paul and Barnabas, who were the ministers of God to the Gentiles, but offer the gospel, in the first place, to those of them that for their wickedness were scattered like vagabonds among the nations; yea, and when they rendered rebellion and blasphemy for their service and love, they replied, "It was necessary that the word of God should first have been spoken to them." (Acts i. 8; xxxvi. 46, 47.)

Nor was this their preaching unsuccessful among these people: but the Lord Jesus so wrought with the word thus spoken, that thousands of them

came flocking to him for mercy. Three thousand of them closed with him at the first; and afterwards two thousand more; for now they were in number about five thousand; whereas before sermons were preached to these murderers, the number of the disciples was not above "a hundred and twenty." (Acts i. 15; ii. 41; iv. 4.)

Also among these people that thus flocked to him for mercy, there was a "great company of the priests." (Acts vi. 7.) Now the priests were they that were the greatest of these biggest sinners; they were the ringleaders, they were the inventors and ringleaders in the mischief. It was they that set the people against the Lord Jesus, and that were the cause why the uproar increased, until Pilate had given sentence upon him. "The chief priests and elders," says the text, "persuaded the people, the multitude, that they should ask Barabbas, and destroy Jesus." (Mar. xxvii. 20.) And yet behold the priests, yea, a great company of the priests, became obedient to the faith.

Oh the greatness of the grace of Christ, that he should be thus in love with the souls of Jerusalem sinners! that he should be thus delighted with the salvation of the Jerusalem sinners! that he should not only will that his gospel should be offered them, but that it should be offered unto them first, and before other sinners were admitted to a hearing of it! "Begin at Jerusalem."

Was this doctrine well believed, where would there be a place for a doubt, or a fear of the damnation of the soul, if the sinner be penitent, how bad a life soever he has lived, how many soever in number are his sins? But this grace is hid from the eyes of men, the devil hides it from them; for he knows it is alluring, he knows it has an attracting virtue in it; for this is it, that above all arguments can draw the soul to God: "I cannot help it, but must let drop another word. The first church, the Jerusalem church, from whence the gospel was to be sent into all the world, was a church made up of Jerusalem sinners. These great sinners were here the most shining monuments of the exceeding grace of God.

Thus, you see, I have proved the doctrine; and that not only by showing you that this was the practice of the Lord Jesus Christ in his lifetime, but his last will when he went up to God; saying, Begin to preach at Jerusalem. Yea, it is yet further manifested, in that when his ministers first began to preach there he joined his power to the word, to the converting of thousands of his betrayers and murderers, and also many of the ringleading priests, to the faith.

I shall now proceed, and shall show you—

I. The reasons of the point. II. And then make some application of the whole.

The observation, you know, is this: Jesus Christ would have mercy offered, in the first place, to the biggest sinners, to the Jerusalem sinners: "Preach repentance, and remission of sins, in my name, among all nations, beginning at Jerusalem."

I. The reasons of the point are :

First. Because the biggest sinners have most need thereof. He that has most need, reason says, should be helped first. I mean, when a helping hand is offered, and now it is : for the gospel of the grace of God is sent to help the world. (Acts xvi. 9.) But the biggest sinner has most need : therefore, in reason, when mercy is sent down from heaven to men, the worst of men should have the first offer of it. "Begin at Jerusalem." This is the reason which the Lord Christ himself renders, why in his lifetime he left the best, and turned him to the worst ; why he sat so loose from the righteous, and stuck so close to the wicked, "The whole," saith he, "have no need of the physician, but the sick. I came not to call the righteous, but sinners to repentance." (Mark ii. 15—17.)

Above you read, that the Scribes and Pharisees said to his disciples, "How is it that he eateth and drinketh with publicans and sinners ?" Alas ! they did not know the reason ; but the Lord renders them one, and such an one as is both natural and cogent, saying, These have need, most need. Their great necessity requires that I should be most friendly, and show my grace first to them.

Not that the other were sinless, and so had no need of a Saviour ; but the Publicans, and their companions, were the biggest sinners ; they were, as to view, worse than the Scribes ; and therefore, in reason, should be helped first, because they had most need of a Saviour.

Men that are at the point to die have more need of the physician than they that are but now and then troubled with a heart-fainting qualm. The Publicans and sinners were, as it were, in the mouth of death ; death was swallowing of them down : and therefore the Lord Jesus receives them first, offers them mercy first. "The whole have no need of the physician, but the sick. I came not to call the righteous, but sinners to repentance." The sick, as I said, is the biggest sinner, whether he sees his disease or not. He is stained from head to foot, from heart to life and conversation. This man, in every man's judgment, has the most need of mercy. There is nothing attends him from bed to board, and from board to bed again, but the visible characters and obvious symptoms of eternal damnation. This therefore is the man that has need, most need, and therefore in reason should be helped in the first place. Thus it was with the people concerned in the text ; they were the worst of sinners, Jerusalem sinners, sinners of the biggest size, and therefore such as had the greatest need ; wherefore they must have mercy offered to them before it be offered anywhere else in the world. "Begin at Jerusalem," offer mercy first to a Jerusalem sinner. This man has most need, he is furthest from God, nearest to hell, and so one that has most need. This man's sins are in number the most, in cry the loudest, in weight the heaviest, and con-

sequently will sink him soonest : wherefore he has most need of mercy. This man is shut up in Satan's hand, fastest bound in the cords of his sins ; one that justice is whetting his sword to cut off ; and therefore has most need, not only of mercy, but that it should be extended to him in the first place.

But a little further to show you the true nature of this reason, to wit, that Jesus Christ would have mercy offered, in the first place, to the biggest sinners.

1. Mercy ariseth from bowels and compassion, from pity, and from a feeling of the condition of those in misery : "In his love, and in his pity, he saveth us." And again, "The Lord is pitiful, very pitiful, and of great mercy." (Isa. lxiii. 9. Jas. v. 11.)

Now, where pity and compassion is, there is yearning of the bowels ; and where there is that, there is a readiness to help. And, I say again, the more deplorable and dreadful the condition is, the more directly doth bowels and compassion turn themselves to such, and offer help and deliverance. All this flows from our first Scripture proof, "I came to call them that have need ;" to call them first, while the rest look on and murmur.

"How shall I give thee up, Ephraim ?" Ephraim was a revolter from God, a man that had given himself up to devilism ; a company of men, the ten tribes, that worshipped devils, while Judah kept with his God. But "how shall I give thee up, Ephraim ? How shall I deliver thee, Israel ? How shall I make thee as Admah ? How shall I set thee as Zeboim ?" and yet thou art worse than they : nor has Samaria committed half thy sins. (Ezek. xvi. 46—51.) "My heart is turned within me, and my repentings are kindled together." (Hos. xi. 8.)

But where do you find that ever the Lord did thus rowl in his bowels for and after any self-righteous man ? No, no ; they are the Publicans and harlots, idolaters, and Jerusalem sinners, for whom his bowels thus yearn and tumble about within him ; for, alas ! poor worms, they have most need of mercy.

Had not the good Samaritan more compassion for that man that fell among thieves (though that fall was occasioned by his going from the place where they worshipped God, to Jericho, the cursed city,) than we read he had for any other besides ? His wine was for him, his oil was for him, his beast for him ; his penny, his care, and his swaddling bands for him ; for, alas ! wretch, he had most need. (Luke x. 33—35.)

Zaccheus the Publican, the chief of the Publicans, one that had made himself the richer by wronging of others ; the Lord at that time singled him out from all the rest of his brother Publicans, and that in the face of many Pharisees, and proclaimed in the audience of them all, that that day salvation was come to his house. (Luke xix. 1—8.)

The woman also that had been bound down by

Satan for eighteen years together, his compassions putting him upon it, he loosed her, though those that stood by snarled at him for so doing. (Luke xiii. 11—13.)

And why the woman of Sarepta, and why Naaman the Syrian, rather than widows and lepers of Israel? but because their conditions were more deplorable; for that they were most forlorn, and furthest from help. (Luke iv. 25—27.)

But, I say, why all these, thus named? Why have we not a catalogue of some holy men, that were so in their own eyes, and in the judgment of the world? Alas! if at any time any of them are mentioned, how seemingly coldly doth the record of Scripture present them to us! Nicodemus, a night professor, and Simon the Pharisee, with his fifty pence, and their great ignorance of the methods of grace, we have now and then touched upon.

Mercy seems to be out of its proper channel when it deals with self-righteous men; but then it runs with a full stream when it extends itself to the biggest sinners. As God's mercy is not regulated by man's goodness, nor obtained by man's worthiness, so not much set out by saving of any such. But more of this anon.

And here let me ask my reader a question: Suppose that as thou art walking by some pond side, thou shouldst spy in it four or five children, all in danger of drowning, and one in more danger than all the rest; judgment which has most need to be helped out first? I know thou wilt say, he that is nearest drowning. Why, this is the case: the bigger sinner, the nearer drowning; therefore the bigger sinner, the more need of mercy; yea, of help by mercy in the first place. And to this our text agrees, when it saith, "Beginning at Jerusalem." Let the Jerusalem sinner, says Christ, have the first offer, the first invitation, the first tender of my grace and mercy; for he is the biggest sinner, and so has most need thereof.

Second, Christ Jesus would have mercy offered, in the first place, to the biggest sinners, because when they, any of them, receive it, it redounds most to the fame of his name.

Christ Jesus, as you may perceive, has put himself under the term of a physician, a doctor for curing of diseases; and you know that applause and fame are things that physicians much desire. That is it that helps them to patients, and that also that will help their patients to commit themselves to their skill for cure with the more confidence and repose of spirit. And the best way for a doctor or physician to get themselves a name is, in the first place, to take in hand and cure some such as all others have given up for lost and dead. Physicians get neither name nor fame by pricking of wheals, or picking out thistles, or by laying of plaisters to the scratch of a pin: every old woman can do this. But if they would have a name and a fame—if they will have it quickly, they must, as I said, do some great and desperate cures. Let

them fetch one to life that was dead; let them recover one to his wits that was mad; let them make one that was born blind to see; or let them give ripe wits to a fool: these are notable cures; and he that can do thus, and if he doth thus first, he shall have the name and fame he desires; he may lie a-bed till noon.

Why, Christ Jesus forgiveth sins for a name, and so begets for himself a good report in the hearts of the children of men; and therefore in reason he must be willing, as also he did command, that his mercy should be offered first to the biggest sinners: "I will forgive their sins, iniquities, and transgressions," says he, "and it shall turn to me for a name of joy, and a praise, and an honour, before all the nations of the earth." (Jer. xxxiii. 8, 9.) And hence it is, that at his first appearing he took upon him to do such mighty works; he got a fame thereby; he got a name thereby. (Matt. iv. 23, 24.)

When Christ had cast the legion of devils out of the man of whom you read, Mark v., he bid him go home to his friends, and tell it: "Go home," saith he, "to thy friends, and tell them how great things God has done for thee, and has had compassion on thee." (Mark v. 19.) Christ Jesus seeks a name, and desireth a fame in the world; and therefore, or the better to obtain that, he commands that mercy should first be proffered to the biggest sinners; because, by the saving of one of them he makes all men marvel: as it is said of the man last mentioned, whom Christ cured towards the beginning of his ministry: "And he departed," says the text, "and began to publish in Decapolis, how great things Jesus had done for him; and all men did marvel." (ver. 20.)

When John told Christ that they saw one casting out devils in his name, and they forbade him because he followed not with them, what is the answer of Christ? "Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me." No; they will rather cause his praise to be heard, and his name to be magnified, and so put glory on the head of Christ.

But we will follow a little our metaphor. Christ, as I said, has put himself under the term of a physician; consequently he desireth that his fame as to the salvation of sinners may spread abroad, that the world may see what he can do; and to this end has not only commanded that the biggest sinners should have the first offer of his mercy, but has, as physicians do, put out his bills, and published his doings, that things may be read and talked of. Yea, he has moreover, in these his blessed bills, the Holy Scriptures, I mean, inserted the very names of persons, the places of their abode, and the great cures that by the means of his salvation he has wrought upon them to this very end. Here is: *Item*, Such a one, by my grace and redeeming blood, was made a monument of everlasting life; and such a one, by my

perfect obedience, became an heir of glory. And then he produceth their names. *Item*, I saved Lot from the guilt and damnation that he had procured to himself by his incest. *Item*, I saved David from the vengeance that belonged to him for committing of adultery and murder. Here is also Solomon, Manasseh, Peter, Magdalene, and many others, made mention of in this book. Yea, here are their names, their sins, and their salvations recorded together, that you may read and know what a Saviour he is, and do him honour in the world. For why are these things thus recorded, but to show to sinners what he can do, to the praise and glory of his grace? And it is observable, as I said before, we have but very little of the salvation of little sinners mentioned in God's book, because that would not have answered the design, to wit, to bring glory and fame to the name of the Son of God.

What should be the reason, think you, why Christ should so easily take a denial of the great ones, that were the grandeur of the world, and struggle so hard for hedge-creepers and highwaymen, as that parable, Luke xiv., seems to import he doth, but to show forth the riches of the glory of his grace to his praise? This, I say, is one reason, to be sure. They that had their grounds, their yoke of oxen, and their marriage-joys, were invited to come; but they made their excuse, and that served the turn: but when he comes to deal with the worst, he saith to his servants, Go ye out, and bring them in hither. "Go out quickly, and bring in hither the poor, the maimed, the halt, and the blind. And they did so." And he said again, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke xiv. 18—20.) These poor, lame, maimed, blind, hedge-creepers and highwaymen must come in—must be forced in. These, if saved, will make his merits shine.

When Christ was crucified, and hanged up between the earth and heavens, there were two thieves crucified with him; and, behold, he lays hold of one of them, and will have him away with him to glory. Was not this a strange act, and a display of unthought-of grace? Were there none but thieves there, or were the rest of that company out of his reach? Could he not, think you, have stooped from the cross to the ground, and have laid hold of some honest man, if he would? Yes, doubtless. Oh! but then he would not have displayed his grace, nor so have pursued his own designs, namely, to get to himself a praise and a name; but now he has done it to purpose. For who that shall read this story, but must confess that the Son of God is full of grace? for a proof of the riches thereof he left behind him, when, upon the cross, he took the thief away with him to glory. Nor can this one act of his be buried; it will be talked of to the end of the world to his praise: "Men shall speak of the might of thy terrible acts, and will declare thy greatness.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." (Ps. cxlv. 6—12.)

When the word of God came among the conjurers and those soothsayers that you read of, Acts xix., and had prevailed with some of them to accept of the grace of Christ, the Holy Ghost records it with a boast, for that it would rebound to his praise, saying, "And many of them that used curious arts brought their books together, and burned them before all men; and counted the price of them, and found it fifty thousand pieces of silver: so mightily grew the word of God, and prevailed." (Acts xix. 19, 20.) It wrenched out of the clutches of Satan some of those of whom he thought himself most sure: "So mightily grew the word of God." It grew mightily; it encroached upon the kingdom of the devil; it pursued him, and took the prey; it forced him to let go his hold; it brought away captive, as prisoners taken by force of arms, some of the most valiant of his army; it fetched back from, as it were, the confines of hell, some of those that were his most trusty, and that with hell had been at an agreement; it made them come and confess their deeds, and burn their books before all men: "So mightily grew the word of God, and prevailed." Thus, therefore, you see why Christ will have mercy offered, in the first place, to the biggest sinners; they have the most need thereof; and this is the most ready way to extol his name, that rideth upon the heavens to our help. But,

Third, Christ Jesus would have mercy offered, in the first place, to the biggest sinners, because by their forgiveness and salvation others hearing of it will be encouraged the more to come to him for life.

For the physician, by curing the most desperate at the first, doth not only get himself a name, but begets encouragement in the minds of other diseased folks to come to him for help. Hence you read of our Lord, that after, through his tender mercy, he had cured many of great diseases, his fame was spread abroad: "They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them: and there followed him great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan." (Matt. iv. 24, 25.) See here—he first by working gets himself a fame, a name, and renown; and now men take encouragement, and bring from all quarters their diseased to him, being helped, by what they had heard, to believe that their diseased should be healed.

Now, as he did with those outward cures, so he does in the proffers of his grace and mercy;

he proffers that, in the first place, to the biggest sinners, that others may take heart to come to him to be saved. I will give you a scripture or two. I mean, to show you that Christ, by commanding that his mercy should, in the first place, be offered to the biggest of sinners, has a design thereby to encourage and provoke others to come also to him for mercy.

"God," saith Paul, "who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." But why did he do all this? "That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus." (Eph. ii. 4—7.) See, here is a design: God lets out his mercy to Ephesus of design, even to show to the ages to come the exceeding riches of his grace in his kindness to them through Christ Jesus. And why to show by these the exceeding riches of his grace to the ages to come, through Christ Jesus, but to allure them, and their children also, to come to him, and to partake of the same grace through Christ Jesus.

But what was Paul, and the Ephesian sinners?—of Paul we will speak anon. These Ephesian sinners, they were men dead in sins; men that walked according to the dictates and motions of the devil; worshippers of Diana, that effeminate goddess; men far off from God, aliens and strangers to all good things; such as were far off from that, as I said, and consequently in a most deplorable condition. As the Jerusalem sinners were of the highest sort among the Jews, so these Ephesian sinners were of the highest sort among the Gentiles. (Eph. ii. 1—3. Acts xix. 35. Eph. ii. 11, 12.) Wherefore, as by the Jerusalem sinners, in saving them first, he had a design to provoke others to come to him for mercy, so the same design is here set on foot again, in his calling and converting the Ephesian sinners, that in the ages to come he might show the exceeding riches of his grace, says he, "in his kindness towards us through Christ Jesus." There is yet one hint behind. It is said that God saved these "for his love;" that is, as I think, for the setting forth, for the commendation of his love, for the advance of his love, in the hearts and minds of them that should come after. As who should say, God has had mercy upon, and been gracious to you, that he might show to others, for their encouragement, that they have ground to come to him to be saved. When God saves one great sinner, it is to encourage another great sinner to come to him for mercy.

He saved the thief, to encourage thieves to come to him for mercy; he saved Magdalene, to encourage other Magdalenes to come to him for mercy; he saved Saul, to encourage Sauls

to come to him for mercy; and this Paul himself doth say: "For this cause," saith he, "I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." (1 Tim. i. 16.) How plain are the words! Christ, in saving of me, has given to the world a pattern of his grace, that they might see, and believe, and come, and be saved; that they that are to be born hereafter might believe on Jesus Christ to life everlasting.

But what was Paul? Why, he tells you himself; "I am," says he, "the chief of sinners. I was," says he, "a blasphemer, a persecutor, an injurious person; but I obtained mercy." (1 Tim. i. 14, 15.) Ay, that is well for you, Paul; but what advantage have we thereby? Oh, very much, saith he; for, "for this cause I obtained mercy," that in me first Jesus Christ might show all long-suffering for a pattern to them which shall believe on him to life everlasting. Thus, therefore, you see that this third reason is of strength, namely, that Jesus Christ would have mercy offered in the first place to the biggest sinners, because, by their forgiveness and salvation, others, hearing of it, will be encouraged the more to come to him for mercy. It may well therefore be said to God, "Thou delightest in mercy, and mercy pleases thee." (Mic. vii. 18.)

But who believes that this was God's design in showing mercy of old? namely, that we that come after might take courage to come to him for mercy; or that Jesus Christ would have mercy offered in the first place to the biggest sinners, to stir up others to come to him for life. This is not the manner of men, O God! But David saw this betimes; therefore he makes this one argument with God, that he would blot out his transgressions, that he would forgive his adultery, his murders, and horrible hypocrisy. "Do it, O Lord," saith he, "do it," and "then will I teach transgressors thy ways, and sinners shall be converted unto thee." (Ps. li. 7—13.) He knew that the conversion of sinners would be a work highly pleasing to God, as being that which he had designed before he made mountain or hill. Wherefore he comes, and he saith, Save me, O Lord; if thou wilt but save me, I will fall in with thy design; I will help to bring what sinners to thee I can. And, Lord, I am willing to be made a preacher myself, for that I have been a horrible sinner. Wherefore, if thou shalt forgive my great transgressions, I shall be a fit man to tell of thy wondrous grace to others. Yea, Lord, I dare promise, that if thou wilt have mercy upon me, it shall tend to the glory of thy grace, and also to the increase of thy kingdom; for I will tell it, and sinners will hear of it. And there is nothing so suiteth with the hearing sinner as mercy, and to be informed that God is willing to bestow it upon him. "I will teach transgressors thy ways, and sinners shall be converted unto thee."

Nor will Christ Jesus miss of his design in proffering of mercy in the first place to the biggest sinners. You know what work the Lord, by laying hold of the woman of Samaria, made among the people there. They knew that she was a town sinner, an adulteress, yea, one that after the most audacious manner lived in uncleanness with a man that was not her husband. But when she, from a turn upon her heart, went into the city, and said to her neighbours, Come! oh, how they came! how they flocked out of the city to Jesus Christ! "Then they went out of the city, and came to him; and many of the Samaritans," people, perhaps, as bad as herself, "believed on him for the saying of the woman, which testified, saying, He told me all that ever I did." (John iv. 39.) That word, "He told me all that ever I did," was a great argument with them; for by that they gathered, that though he knew her to be vile, yet he did not despise her, nor refuse to show how willing he was to communicate his grace unto her; and this fetched over, first her, then them.

This woman, as I said, was a Samaritan sinner, a sinner of the worst complexion; for the Jews abhorred to have aught to do with them, (ver. 9;) wherefore none more fit than she to be made one of the decoys of heaven, to bring others of these Samaritan wild-fowls under the net of the grace of Christ. And she did the work to purpose. Many, and many more of the Samaritans believed on him. (ver. 40—42.) The heart of man, though set on sin, will, when it comes once to a persuasion that God is willing to have mercy upon us, incline to come to Jesus Christ for life. Witness those turn-aways from God that you also read of in Jeremiah; for after they had heard three or four times over that God had mercy for backsliders, they broke out, and said, "Behold, we come unto thee, for thou art the Lord our God." (Jer. iii. 22.) Or as those in Hosea did, "For in thee the fatherless find mercy." (Hos. xiv. 1—3.)

Mercy, and the revelation thereof, is the only antidote against sin. It is of a thawing nature; it will loose the heart that is frozen up in sin; yea, it will make the unwilling willing to come to Jesus Christ for life. Wherefore, do you think was it that Jesus Christ told the adulterous woman, and that before so many sinners, that he had not condemned her, but to allure her, with them there present, to hope to find favour at his hands? As he also saith in another place, "I came not to judge, but to save the world." For might they not thence most rationally conclude, that if Jesus Christ had rather save than damn a harlot, there was encouragement for them to come to him for mercy?

I heard once a story from a soldier, who with his company had laid siege against a fort, that so long as the besieged were persuaded their foes would show them no favour, they fought like madmen; but when they saw one of their fellows taken, and received to favour, they all came tum-

bling down from their fortress, and delivered themselves into their enemies' hands. I am persuaded, did men believe that there is that grace and willingness in the heart of Christ to save sinners, as the word imports there is, they would come tumbling into his arms; but Satan has blinded their minds, that they cannot see this thing. Howbeit, the Lord Jesus has, as I said, that others might take heart and come to him, given out a commandment, that mercy should in the first place be offered to the biggest sinners. "Begin," saith he, "at Jerusalem." And thus I end the third reason.

Fourth. Jesus Christ would have mercy offered in the first place to the biggest sinners, because that is the way, if they receive it, most to weaken the kingdom of Satan, and to keep it lowest in every age of the world. The biggest sinners, they are Satan's colonels and captains, the leaders of his people, and they that most stoutly make head against the Son of God. Wherefore let these first be conquered, and his kingdom will be weak. When Ishbosheth had lost his Abner, the kingdom was made weak; nor did he sit but tottering then upon his throne. So when Satan loseth his strong men, them that are mighty to work iniquity, and dexterous to manage others in the same, then is his kingdom weak. (2 Sam. iii.) Therefore, I say, Christ doth offer mercy in the first place to such, the more to weaken his kingdom. Christ Jesus was glad to see Satan fall like lightning from heaven, that is, suddenly or headlong; and it was, surely, by casting of him out of strong possession, and by recovering of some notorious sinners out of his clutches. (Luke x. 17—19.)

Samson, when he would pull down the Philistines' temple, took hold of the two main pillars of it, and breaking them, down came the house. Christ came to destroy the works of the devil, and to destroy by converting grace, as well as by redeeming blood. Now, sin swarms, and lieth by legions, and whole armies, in the souls of the biggest sinners, as in garrisons; wherefore the way, the most direct way to destroy it, is first to deal with such sinners by the word of his gospel, and by the merits of his passion.

For example, though I shall give you but a homely one: Suppose a family to be very lousy, and one or two of the family to be in chief the breeders, the way, the quickest way, to clear that family, or at least to weaken the so swarming of those vermin, is, in the first place, to sweeten the skin, head, and clothes of the chief breeders; and then, though all the family should be apt to breed them, the number of them, and so the greatness of that plague there, will be the more impaired. Why, there are some people that are in chief the devil's sin-breeders in the towns and places where they live. The place, town, or family where they live must needs be horribly lousy, and, as it were, eaten up with vermin. Now, let the Lord Jesus, in the first place, cleanse these great breeders, and

there will be given a nip to those swarms of sins that used to be committed in such places throughout the town, house, or family, where such sin-breeding persons used to be.

I speak by experience. I was one of these lousy ones, one of these great sin-breeders; I infected all the youth of the town where I was born with all manner of youthful vanities. The neighbours counted me so; my practice proved me so: wherefore Christ Jesus took me first, and taking me first, the contagion was much allayed all the town over. When God made me sigh, they would hearken, and inquiringly say, What is the matter with John? They also gave their various opinions of me; but, as I said, sin cooled, and failed, as to his full career. When I went out to seek the bread of life, some of them would follow, and the rest be put into a muse at home. Yea, almost the town, at first, at times, would go out to hear at the place where I found good; yea, young and old for a while had some reformation on them; also some of them, perceiving that God had mercy upon me, came crying to him for mercy too.

But what need I give you an instance of poor I; I will come to Manasseh, the king. So long as he was a ringleading sinner, the great idolater, and chief for devilism, the whole land flowed with wickedness: for he had made them to sin, and do worse than the heathen that dwelt round about them, or that was cast out from before them: but when God converted him, the whole land was reformed. Down went the groves, the idols, and altars of Baal, and up went true religion in much of the power and purity of it. You will say, The king reformed by power. I answer, Doubtless, and by example too; for people observe their leaders; as their fathers did, so did they. (2 Chron. xxxiii. 2 Kings xvii. 41.) This, therefore, is another reason why Jesus would have mercy offered in the first place to the biggest sinners, because that is the best way, if they receive it, most to weaken the kingdom of Satan, and to keep it poor and low.

And do you not think now, that if God would but take hold of the hearts of some of the most notorious in your town, in your family, or country, that this thing would be verified before your faces? It would, it would, to the joy of you that are godly, to the making of hell to sigh, to the great suppressing of sin, the glory of Christ, and the joy of the angels of God. And ministers should therefore, that this work might go on, take advantages to persuade with the biggest sinners to come in to Christ, according to my text, and their commission, "Beginning at Jerusalem."

Fifth. Jesus Christ would have mercy offered, in the first place, to the biggest sinners; because such, when converted, are usually the best helps in the church against temptations, and fittest for the support of the feeble-minded there. Hence, usually, you have some such in the first plantation of churches, or quickly upon it. Churches would

do but sorially, if Christ Jesus did not put such converts among them: they are the monuments and mirrors of mercy. The very sight of such a sinner in God's house, yea, the very thought of him, where the sight of him cannot be had, is oftentimes greatly for the help of the faith of the feeble. "When the churches," saith Paul, "that were in Judea heard this concerning me, that he which persecuted them in time past now preached the faith which once he destroyed, they glorified God in me." (Gal. i. 20—25.)

"Glorified God." How is that? Why, they praised him, and took courage to believe the more in the mercy of God; for that he had had mercy on such a great sinner as he. They glorified God "in me;" they wondered that grace should be so rich, as to take hold of such a wretch as I was; and for my sake believed in Christ the more.

There are two things that great sinners are acquainted with, when they come to divulge them to the saints, that are a great relief to their faith. 1. The contests that they usually have with the devil at their parting with him. 2. Their knowledge of his secrets in his workings.

1. For the first. The biggest sinners have usually great contests with the devil at their partings; and this is a help to saints, for ordinary saints find afterwards what the vile ones find at first; but when, at the opening of hearts, the one finds himself to be as the other, the one is a comfort to the other. The lesser sort of sinners find but little of this, till after they have been some time in profession; but the vile man meets with his at the beginning. Wherefore he, when the other is down, is ready to tell that he has met with the same before; for, I say, he has had it before. Satan is loth to part with a great sinner. What, my true servant, quoth he, my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now? Thou horrible wretch, dost not know that thou hast sinned thyself beyond the reach of grace, and dost think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul his fingers with thee? It is enough to make angels blush, saith Satan, to see so vile a one knock at heaven-gates for mercy, and wilt thou be so abominably bold to do it? Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the whole charge to be true, says the other. And what, did you despair, or how? No, saith he, I said, I am Magdalene, I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers: yea, worse than any of these; and yet God was so far off from rejecting of me, as I found afterwards, that there was music and dancing in his house for me, and for joy that I was come home unto him. Oh

blessed be God for grace, says the other, for then I hope there is favour for me. Yea, as I told you, such a one is a continual spectacle in the church, for every one to behold God's grace and wonder by.

2. And as for the secrets of Satan, such as are suggestions to question the being of God, the truth of his word, and to be annoyed with devilish blasphemies; none more acquainted with these than the biggest sinners at their conversion; wherefore thus also they are prepared to be helps in the church to relieve and comfort the other.

I might also here tell you of the contests and battles that such are engaged in, wherein they find the buffetings of Satan, above any other of the saints. At which times Satan assaults the soul with darkness, fears, frightful thoughts of apparitions; now they sweat, pant, cry out, and struggle for life. The angels now come down to behold the sight, and rejoice to see a bit of dust and ashes to overcome principalities and powers, and might and dominions. But, as I said, when these come a little to be settled, they are prepared for helping others, and are great comforts unto them. Their great sins give great encouragement to the devil to assault them; and by these temptations Christ takes advantage to make them the more helpful to the churches.

The biggest sinner, when he is converted, and comes into the church, says to them all, by his very coming in, Behold me, all you that are men and women of a low and timorous spirit, you whose hearts are narrow, for that you never had the advantage to know, because your sins are few, the largeness of the grace of God; behold, I say, in me, the exceeding riches of his grace! I am a pattern set forth before your faces, on whom you may look and take heart. This, I say, the great sinner can say; to the exceeding comfort of all the rest. Wherefore, as I have hinted before, when God intends to stock a place with saints, and to make that place excellently to flourish with the riches of his grace, he usually begins with the conversion of some of the most notorious thereabouts, and lays them as an example to allure others, and to build up when they are converted. It was Paul that must go to the Gentiles, because Paul was the most outrageous of all the apostles, in the time of his unregeneracy; yea, Peter must be he that, after his horrible fall, was thought fittest, when recovered again, to comfort and strengthen his brethren. (See Luke xxii. 31, 32.)

Some must be pillars in God's house; and if they be pillars of cedar, they must stand while they are stout and sturdy sticks in the forest, before they are cut down, and planted or placed there. No man, when he buildeth his house, makes the principal parts thereof of weak or feeble timber; for how could such bear up the rest; but of great and able wood. Christ Jesus also goeth this way to work; he makes of the biggest sinners bearers and supporters to the rest. This, then, may serve

for another reason, why Jesus Christ gives out in commandment, that mercy should, in the first place, be offered to the biggest sinners; because such, when converted, are usually the best helps in the church against temptations, and fittest for the support of the feeble-minded there.

Sixth. Another reason why Jesus Christ would have mercy offered in the first place to the biggest sinners, is, because they, when converted, are apt to love him most.

This agrees both with Scripture and reason. Scripture says so: "To whom much is forgiven, the same loveth much. To whom little is forgiven, the same loveth little." (Luke vii. 4.) Reason says so; for as it would be the unreasonablest thing in the world to render hatred for love, and contempt for forgiveness, so it would be as ridiculous to think that the reception of a little kindness should lay the same obligations upon the heart to love, as the reception of a great deal. I would not disparage the love of Christ; I know the least dram of it, when it reaches to forgiveness, is great above all the world; but, comparatively, there are greater extensions of the love of Christ to one than to another. He that has most sin, if forgiven, is partaker of the greatest love, of the greatest forgiveness.

I know, also, that there are some that from this very doctrine say, "Let us do evil, that good may come;" and that turn the grace of our God into lasciviousness. But I speak not of these; these will neither be ruled by grace nor reason. Grace would teach them, if they knew it, to deny ungodly courses; and so would reason too, if it could truly sense the love of God. (Tit. ii. 11, 12. Rom. xii. 1.)

Doth it look like what hath any coherence with reason or mercy, for a man to abuse his friend? because Christ died for men, shall I therefore spit in his face? The bread and water that was given by Elisha to his enemies, that came into the land of Israel to take him, had so much influence upon their minds, though heathens, that they returned to their homes without hurting him; yea, it kept them from coming again in a hostile manner into the coasts of Israel. (2 Kings vi. 19—23.)

But to forbear to illustrate till anon; one reason why Christ Jesus shows mercy to sinners, is, that he might obtain their love, that he may remove their base affections from base objects to himself. Now, if he loves to be loved a little, he loves to be loved much; but there is not any that are capable of loving much, save those that have much forgiven them. Hence it is said of Paul, that he laboured more than them all, to wit, with a labour of love, because he had been by sin more vile against Christ than they all. (1 Cor. xv.) He it was that persecuted the church of God, and wasted it. (Gal. i. 13.) He, of them all, was the only raving bedlam against the saints: "And being exceeding mad," says he, "against them, I persecuted them, even to strange cities." (Acts

xxvi. 11.) This raving bedlam, that once was so, is he that now says, I laboured more than them all, more for Christ than them all. But, Paul, what moved thee thus to do? The love of Christ, says he. It was not I, but the grace of God that was with me. As who should say, O grace! It was such grace to save me! It was such marvellous grace for God to look down from heaven upon me, and that secured me from the wrath to come, that I am captivated with the sense of the riches of it. Hence I act, hence I labour; for how can I otherwise do, since God not only separated me from my sins and companions, but separated all the powers of my soul and body to his service? I am therefore prompted on by this exceeding love to labour as I have done; yet not I, but the grace of God with me. Oh! I shall never forget his love, nor the circumstances under which I was, when his love laid hold upon me. I was going to Damascus with letters from the high-priest, to make havoc of God's people there, as I had made havoc of them in other places. These bloody letters were not imposed upon me. I went to the high-priest, and desired them of him, (Acts ix. 1, 2;) and yet He saved me! I was one of the men, of the chief men, that had a hand in the blood of his martyr Stephen; yet he had mercy on me! When I was at Damascus, I stunk so horribly like a blood-sucker, that I became a terror to all thereabout. Yea, Ananias, good man! made intercession to my Lord against me; yet he would have mercy upon me; yea, joined mercy to mercy, until he had made me a monument of grace. He made a saint of me, and persuaded me that my transgressions were forgiven me.

When I began to preach, those that heard me were amazed, and said "Is not this he that destroyed them that called on this name at Jerusalem, and came hither for that intent, that he might bring them bound to the high-priest?" Hell doth know that I was a sinner; heaven doth know that I was a sinner; the world also knows that I was a sinner, a sinner of the greatest size; but I obtained mercy. (Acts ix. 20, 21.) Shall not this lay obligation upon me? Is not love of the greatest force to oblige? Is it not strong as death? cruel as the grave? and hotter than the coals of juniper? Hath it not a most vehement flame? can the waters quench it? can the floods drown it? I am under the force of it, and this is my continual cry, What shall I render to the Lord for all the benefits which he has bestowed upon me?

Aye, Paul! this is something: thou speakest like a man, like a man affected, and carried away with the love and grace of God. Now, this sense, and this affection, and this labour, giveth to Christ the love that he looks for: but he might have converted twenty little sinners, and yet not found, for grace bestowed, so much love in them all. I wonder how far a man might go among the converted sinners of the smaller size, before he could find one that so much as looked anything this way-

ward. Where is he that is thus under pangs of love for the grace bestowed upon him by Jesus Christ? Excepting only some few, you may walk to the world's end, and find none. But, as I said, some there are, and so there have been in every age of the church, great sinners, that have had much forgiven them; and they love much upon this account. Jesus Christ, therefore, knows what he doth, when he lays hold on the hearts of sinners of the biggest size: he knows that such a one will love more than many that have not sinned half their sins.

I will tell you a story that I have read of Martha and Mary; the name of the book I have forgot; I mean, of the book in which I found the relation; but the thing was thus:—

Martha, saith my author, was a very holy woman, much like Lazarus, her brother; but Mary was a loose and wanton creature. Martha did seldom miss good sermons and lectures, when she could come at them in Jerusalem; but Mary would frequent the house of sports, and the company of the vilest of men for lust; and though Martha had often desired that her sister would go with her to hear preachers, yea, had often entreated her with tears to do it, yet she could never prevail; for still Mary would make her excuse, or reject her with disdain for her zeal and preciseness in religion.

After Martha had waited long, tried many ways to bring her sister to good, and all proved ineffectual, at last she comes upon her thus, "Sister," quoth she, "I pray thee go with me to the temple to-day, to hear one preach a sermon." "What kind of preacher is he?" said she. Martha replied, "It is one Jesus of Nazareth; he is the handsomest man that ever you saw with your eyes. Oh! he shines in beauty, and is a most excellent preacher."

Now, what does Mary, after a little pause, but goes up into her chamber, and with her pins and her clouts, decks up herself as fine as her fingers could make her. This done, away she goes, not with her sister Martha, but as much unobserved as she could, to the sermon, or rather to see the preacher.

The hour and preacher being come, and she having observed whereabout the preacher would stand, goes and sits herself so in the temple that she might be sure to have the full view of this excellent person. So he comes in, and she looks, and the first glimpse of his person pleased her. Well, Jesus addresseth himself to his sermon, and she looks earnestly on him.

Now, at that time, saith my author, Jesus preached about the lost sheep, the lost groat, and the prodigal child; and when he came to show what care the shepherd took for one lost sheep, and how the woman swept to find her piece which was lost, and what joy there was at their finding; she began to be taken by the ears, and forgot what she came about, musing what the

preacher would make of it: but when he came to the application, and showed that by the lost sheep was meant a great sinner; by the shepherd's care, was meant God's love for great sinners; and that by the joy of the neighbours, was showed what joy there was among the angels in heaven over one great sinner that repenteth; she began to be taken by the heart. And as he spake these last words, she thought he pitched his innocent eyes just upon her, and looked as if he spake what was now said, to her. Wherefore her heart began to tremble, being shaken with affection and fear; then her eyes ran down with tears apace; wherefore she was forced to hide her face with her handkerchief, and so sat sobbing and crying all the rest of the sermon.

Sermon being done, up she gets, and away she goes, and withal inquired where this Jesus the preacher dined that day? and one told her, At the house of Simon the Pharisee. So away she goes, first to her chamber, and there strips herself of her wanton attire; then falls upon her knees to ask God forgiveness for all her wicked life. This done, in a modest dress she goes to Simon's house, where she finds Jesus sat at dinner. So she gets behind him, and weeps, and drops her tears upon his feet like rain, and washes them, and wipes them with the hair of her head. She also kissed his feet with her lips, and anointed them with ointment. When Simon the Pharisee perceived what the woman did, and being ignorant of what it was to be forgiven much, (for he never was forgiven more than fifty pence), he began to think within himself that he had been mistaken about Jesus Christ, because he suffered such a sinner as this woman was to touch him. Surely, quoth he, this man, if he were a prophet, would not let this woman come near him, for she is a town-sinner, (so ignorant are all self-righteous men of the way of Christ with sinners.) But lest Mary should be discouraged with some clownish carriage of this Pharisee, and so desert her good beginnings, and her new steps which she now had begun to take towards eternal life, Jesus began thus with Simon: "Simon," saith he, "I have somewhat to say unto thee. And he saith, Master, say on. There was, said Jesus, a certain creditor had two debtors; the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little. And he saith unto her, Thy sins are forgiven." (Luke vii. 36—50.)

Thus you have the story. If I come short in any circumstance, I beg pardon of those that can correct me. It is three or four and twenty years since I saw the book; yet I have, as far as my memory will admit, given you the relation of the matter. However Luke, as you see, doth here present you with the substance of the whole.

Alas! Christ Jesus has but little thanks for the saving of little sinners: "To whom little is forgiven, the same loveth little." He gets not water for his feet, by his saving of such sinners. There are abundance of dry-eyed Christians in the world, and abundance of dry-eyed duties too; duties that never were wetted with the tears of contrition and repentance, nor ever sweetened with the great sinner's box of ointment: and the reason is, such sinners have not great sins to be saved from; or if they have, they look upon them in the diminishing glass of the holy law of God. But I rather believe that the professors of our days want a due sense of what they are; for verily, for the generality of them, both before and since conversion, they have been sinners of a lusty size. But if their eyes be holden, if convictions are not shown, if their knowledge of their sins is but like to the eyesight in twilight, the heart cannot be affected with that grace that has laid hold on the man; and so Christ Jesus sows much, and has little coming in. Wherefore his way is oftentimes to step out of the way, to Jericho, to Samaria, to the country of the Gadarenes, to the coast of Tyre and Sidon, and also to Mount Calvary, that he may lay hold of such kind of sinners as will love him to his liking. (Luke xix. 1—11. John iv. 3—11. Mark v. 1—21. Matt. xv. 21—29. Luke xxiii. 33—44.)

But thus much for the sixth reason, why Christ Jesus would have mercy offered, in the first place, to the biggest sinners, to wit, because such sinners, when converted, are apt to love him most. The Jerusalem sinners were they that outstripped, when they were converted, in some things, all the churches of the Gentiles: "They were of one heart, and of one soul, neither said any of them that aught of the things that they possessed was their own; neither was there any among them that lacked, for as many as were possessors of lands, or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet," &c. (Acts iv. 32, 35.) Now, show me such another pattern, if you can. But why did these do thus? Oh! they were Jerusalem sinners. These were the men that but a little before had killed the Prince of life; and those to whom he did, that notwithstanding, send the first offer of grace and mercy. And the sense of this took them up betwixt the

earth and the heaven, and carried them on in such ways and methods as could never be trodden by any since. They talk of the church of Rome, and set her, in her primitive state, as a pattern and mother of churches; when the truth is, they were the Jerusalem sinners, when converts, that outdid all the churches that ever were.

Seventh. Christ Jesus would have mercy offered, in the first place, to the biggest sinners; because grace, when it is received by such, finds matter to kindle upon more freely than it finds in other sinners. Great sinners are like the dry wood, or like great candles, which burn best, and shine with biggest light. I lay not this down, as I did those reasons before, to show that when great sinners are converted they will be encouragement to others, though that is true; but to show that Christ has a delight to see grace, the grace we receive, to shine. We love to see things that bear a good gloss; yea, we choose to buy such kind of matter to work upon, as will, if wrought up to what we intend, cast that lustre that we desire. Candles that burn not bright, we like not; wood that is green will rather smother, and sputter, and smoke, and crack, and flounce, than cast a brave light and a pleasant heat; wherefore great folks care not much, not so much for such kind of things as for them that will better answer their ends.

Hence Christ desires the biggest sinner; in him there is matter to work by, to wit, a great deal of sin; for, as by the tallow of the candle the fire takes occasion to burn the brighter, so by the sin of the soul grace takes occasion to shine the clearer. Little candles shine but little, for there wanteth matter for the fire to work upon; but in the great sinner here is more matter for grace to work by. Faith shines, when it worketh towards Christ, through the sides of many and great transgressions; and so does love, for that much is forgiven. And what matter can be found in the soul for humility to work by so well as by a sight that I have been and am an abominable sinner? And the same is to be said of patience, meekness, gentleness, self-denial, or of any other grace. Grace takes occasion by the vileness of the man to shine the more, even as by the ruggedness of a very strong distemper or disease the virtue of the medicine is best made manifest: "Where sin abounds, grace much more abounds." (Rom. v. 20.) A black string makes the neck look whiter; great sins make grace burn clear. Some say, when grace and a good nature meet together, they do make shining Christians; but I say, when grace and a great sinner meet, and when grace shall subdue that great sinner to itself, and shall operate after its kind in the soul of that great sinner, then we have a shining Christian: witness all those of whom mention was made before.

Abraham was among the idolaters when in the land of Assyria, and served idols with his kindred on the other side of the flood, (Jos. xxiv. 2. Gen. xi. 31;) but who, when called, was there in the

world in whom grace shone so bright as in him? The Thessalonians were idolaters before the word of God came to them; but when they had received it, they became examples to all that did believe in Macedonia and Achaia. (1 Thess. i. 6—10.)

God the Father, and Jesus Christ his Son, are for having things seen, for having the word of life held forth. They light not a candle that it might be put under a bushel, or under a bed, but on a candlestick, that all that come in may see the light. (Matt. v. 15. Mark iv. 21. Luke viii. 16; xi. 33.) And I say, as I said before, in whom is it, light, like so to shine, as in the souls of great sinners?

When the Jewish Pharisees dallied with the gospel, Christ threatened to take it from them, and to give it to the barbarous heathens and idolaters. Why so? For they, saith he, will bring forth the fruits thereof in their season: "Therefore, I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. xxi. 41, 42.)

I have often marvelled at our youth, and said in my heart, what should be the reason that they should be so generally at this day debauched as they are? For they are now profane to amazement; and sometimes I have thought one thing, and sometimes another; that is, why God should suffer it so to be. At last I have thought of this: How if the God, whose ways are past finding out, should suffer it so to be now, that he might make of some of them the more glorious saints hereafter? I know sin is of the devil, but it cannot work in the world without permission; and if it happens to be as I have thought, it will not be the first time that God the Lord hath caught Satan in his own design. For my part, I believe that the time is at hand, that we shall see better saints in the world than have been seen in it this many a day. And this vileness, that at present does so much swallow up our youth, is one cause of my thinking so; for out of them, far from among them, when God sets to his hand, as of old; you shall see what penitent ones, what trembling ones, and what admirers of grace, will be found to profess the gospel to the glory of God by Christ.

Alas! we are a company of worn-out Christians; our moon is in the wane; we are much more black than white, more dark than light; we shine but a little; grace in the most of us is decayed. But, I say, when they of these debauched ones that are to be saved shall be brought in, when these that look more like devils than men shall be converted to Christ, and I believe several of them will, then will Christ be exalted, grace adored, the word prized, Zion's path better trodden, and men in the pursuit of their own salvation, to the amazement of them that are left behind.

Just before Christ came into the flesh the world was degenerated as it is now; the generality of the men in Jerusalem were become either high and famous for hypocrisy, or filthy, base in their lives. The devil also was broke loose in a hideous

manner, and had taken possession of many; yea, I believe that there was never generation before nor since, that could produce so many possessed with devils, deformed, lame, blind, and infected with monstrous diseases, as that generation could. But what was the reason thereof, I mean the reason from God? Why, one, (and we may sum up more in that answer that Christ gave to his disciples concerning him that was born blind,) was, that the works of God might be made manifest in them, and that the Son of God might be glorified thereby. (John ix. 2, 3; xi. 4.)

Now if these devils and diseases, as they possessed men then, were to make way and work for an approaching to Christ in person, and for the declaring of his power, why may we not think that now, even now also, he is ready to come by his Spirit in the gospel to heal many of the debaucheries of our age? I cannot believe that grace will take them all, for there are but few that are saved; but yet it will take some, even some of the worst of men, and make blessed ones of them. But oh, how these ringleaders in vice will then shine in virtue! They will be the very pillars in churches, they will be as an ensign in the land. "The Lord their God shall save them in that day, as the flock of his people, for they shall be as the stones of a crown, lift up as an ensign upon the land." (Zech. ix. 16.) But who are these? Even idolatrous Ephraim, and backsliding Judah.

I know there is ground to fear that the iniquity of this generation will be pursued with heavy judgments: but that will not hinder what we have supposed. God took him a glorious church out of bloody Jerusalem, yea, out of the chief of the sinners there, and left the rest to be taken and spoiled, and sold thirty for a penny, in the nations where they were captives. The gospel working gloriously in a place, to the seizing upon many of the ringleading sinners thereof, promiseth no security to the rest, but rather threateneth them with the heaviest and smartest judgments, as in the instance now given we have a full demonstration; but in defending, the Lord will defend his people, and in saving, he will save his inheritance.

Nor does this speak any great comfort to a decayed and backsliding sort of Christians; for the next time God rides post with his gospel, he will leave such Christians behind him. But I say, Christ is resolved to set up his light in the world; yea, he is delighted to see his graces shine; and therefore he commands that his gospel should to that end be offered in the first place to the biggest sinners; for by great sins it shineth most; therefore he saith, "Begin at Jerusalem."

Eighth, and lastly. Christ Jesus will have mercy to be offered in the first place to the biggest sinners; for that by that means the impenitent that are left behind will be at the judgment the more left without excuse.

God's word has two edges; it can cut back-stroke and fore-stroke. If it doth thee no good,

it will do thee hurt; it is the savour of life unto life to those that receive it, but of death unto death to them that refuse it. (2 Cor. ii. 15, 16.) But this is not all; the tender of grace to the biggest sinners in the first place, will not only leave the rest, or those that refuse it, in a deplorable condition, but will also stop their mouths, and cut off all pretence to excuse at that day. "If I had not come and spoken unto them," saith Christ, "they had not had sin; but now they have no cloak for their sin," (John xv. 22,) for their sin of persevering in impenitence. But what did he speak to them? Why, even that which I have told you, to wit, that he has in special a delight in saving the biggest sinners. He spake this in the way of his doctrine; he spake this in the way of his practice, even to the pouring out of his last breath before them. (Luke xxiii. 34.)

Now, since this is so, what can the condemned at the judgment say for themselves why sentence of death should not be passed upon them? I say, what excuse can they make for themselves when they shall be asked why they did not in the day of salvation come to Christ to be saved? Will they have ground to say to the Lord, Thou wast only for saving of little sinners, and therefore because they were great ones, they durst not come unto him? or that thou hadst not compassion for the biggest sinners, therefore I died in despair? Will these be excuses for them as the case now standeth with them? Is there not everywhere in God's book a flat contradiction to this, in multitudes of promises, of invitations, of examples, and the like? Alas, alas! there will then be there millions of souls to confute this plea; ready, I say, to stand up and say, Oh! deceived world, heaven swarms with such as were, when they were in the world, to the full as bad as you. Now, this will kill all plea or excuse why they should not perish in their sins; yea, the text says, they shall see them there. "There shall be weeping, when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of heaven, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." (Luke xiii. 28, 29.) Out of which company it is easy to pick such as sometimes were as bad people as any that now breathe on the face of the earth. What think you of the first man, by whose sins there are millions now in hell? And so I may say, what think you of ten thousand more besides?

But if the word will not stifle and gag them up—I speak now for amplification sake—the view of those who are saved shall. There comes an incestuous person to the bar, and pleads that the bigness of his sins was a bar to his receiving the promise. But will not his mouth be stopped as to that, when Lot and the incestuous Corinthians shall be set before him? (Gen. xix. 33—37. 1 Cor. v. 1, 2.) There comes a thief, and says, Lord, my

sin of thefts I thought was such as could not be pardoned by thee. But when he shall see the thief that was saved on the cross stand by, as clothed with beauteous glory, what further can he be able to object? Yea, the Lord will produce ten thousand of his saints at his coming, who shall after this manner execute judgment upon all, "and so convince all that are ungodly among them of all their hard speeches which ungodly sinners have spoken against him." (Jude 15, 16.) And these are hard speeches against him, to say that he was not able or willing to save men because of the greatness of their sins, or to say that they were discouraged by his word from repentance because of the heinousness of their offences. These things, I say, shall then be confuted. He comes with ten thousand of his saints to confute them, and to stop their mouths from making objections against their own eternal damnation.

Here is Adam, the destroyer of the world; here is Lot, that lay with both his daughters; here is Abraham, that was sometime an idolater; and Jacob, that was a supplanter; and Reuben, that lay with his father's concubine; and Judah, that lay with his daughter-in-law; and Levi and Simeon, that wickedly slew the Shechemites; and Aaron, that made an idol to be worshipped, and that proclaimed a religious feast unto it. Here is also Rahab the harlot, and Bathsheba, that bare a bastard to David. Here is Solomon, that great backslider; and Manasseh, that man of blood; and a witch. Time would fail to tell you of the woman of Canaan's daughter, of Mary Magdalene, of Matthew the Publican, and of Gideon and Samson, and many thousands more.

Alas, alas! I say, what will these sinners do that have, through their unbelief, eclipsed the glorious largeness of the mercy of God, and gave way to despair of salvation because of the bigness of their sins? For all these, though now glorious saints in light, were sometimes sinners of the biggest size, who had sins that were of a notorious hue; yet now, I say, they are in their shining and heavenly robes before the throne of God and of the Lamb, blessing for ever and ever that Son of God for their salvation who died for them upon the tree, admiring that ever it should come into their hearts once to think of coming to God by Christ; but above all, blessing God for granting of them light to see those encouragements in his Testament; without which, without doubt, they had been daunted and sunk down under guilt of sin and despair, as their fellow-sinners have done. But now they also are witnesses for God, and for his grace, against an unbelieving world; for, as I said, they shall come to convince the world of their speeches, their hard and unbelieving words, that they have spoken concerning the mercy of God and the merits of the passion of his blessed Son Jesus Christ.

But will it not, think you, strangely put to silence all such thoughts, and words, and reason-

ings of the ungodly before the bar of God? Doubtless it will; yea, and will send them away from his presence also, with the greatest guilt that possibly can fasten upon the consciences of men.

For what will sting like this? I have, through mine own foolish, narrow, unworthy, undervaluing thoughts of the love and ability of Christ to save me, brought myself to everlasting ruin. It is true, I was a horrible sinner; not one in a hundred did live so vile a life as I; but this should not have kept me from closing with Jesus Christ. I see now that there are abundance in glory that once were as bad as I have been; but they were saved by faith, and I am damned by unbelief. Wretch that I am! why did not I give glory to the redeeming blood of Jesus? Why did I not humbly cast my soul at his blessed footstool for mercy? Why did I judge of his ability to save me by the voice of my shallow reason, and the voice of a guilty conscience? Why betook not I myself to the holy word of God? Why did I not read and pray that I might understand, since now I perceive that God said then, "He giveth liberally to them that pray, and upbraideth not." (James i. 5.)

It is rational to think that by such cogitations as these the unbelieving world will be torn in pieces before the judgment of Christ; especially those that have lived where they did or might have heard the gospel of the grace of God. Oh, that saying, "It shall be more tolerable for Sodom at the day of judgment than for them," will be better understood! (See Luke x. 8—12.)

This reason, therefore, standeth fast, namely, that Christ, by offering mercy in the first place to the biggest sinners, now will stop all the mouths of the impenitent at the day of judgment, and cut off all excuse that shall be attempted to be made, from the thoughts of the greatness of their sins, why they came not to him.

I have often thought of the day of judgment, and how God will deal with sinners at that day; and I believe it will be managed with that sweetness, with that equitableness, with that excellent righteousness, as to every sin, and circumstance, and aggravation thereof, that men that are damned, before the judgment is over, shall receive such conviction of the righteous judgment of God upon them, and of their deserts of hell-fire, that they shall in themselves conclude that there is all the reason in the world that they should be shut out of heaven, and go to hell-fire: "These shall go away into everlasting fire." (Matt. xxv. 46.)

Only this will tear them, that they have missed of mercy and glory, and obtained everlasting damnation through their unbelief; but it will tear but themselves, but their own souls; they will gnash upon themselves, for in that mercy was offered to the chief of them in the first place, and yet they were damned for rejecting of it; they were damned for forsaking what they had a sort of propriety in; for forsaking their own mercy.

And thus much for the reasons. I will conclude with a word of application.

THE APPLICATION.

First. Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then this shows us how to make a right judgment of the heart of Christ to men. Indeed, we have advantage to guess at the goodness of his heart by many things; as by his taking our nature upon him, his dying for us, his sending his word and ministers to us, and all that we might be saved. But this of beginning to offer mercy to Jerusalem is that which heightens all the rest; for this doth not only confirm to us that love was the cause of his dying for us, but it shows us yet more the depth of that love. He might have died for us, and yet have extended the benefit of his death to a few, as one might call them, of the best conditioned sinners; to those who, though they were weak, and so could not but sin, yet made not a trade of sinning; to those that sinned not lavishly. There are in the world, as one may call them, the moderate sinners; the sinners that mix righteousness with their pollutions; the sinners that, though they be sinners, do what on their part lies—some that are blind would think so—that they might be saved. I say, it had been love, great love, if he had died for none but such, and sent his love to such; but that he should send out conditions of peace to the biggest of sinners; yea, that they should be offered to them first of all, (for so he means when he says, "Begin at Jerusalem;") this is wonderful! this shows his heart to purpose, as also the heart of God his Father, who sent him to do thus.

There is nothing more incident to men that are awake in their souls than to have wrong thoughts of God; thoughts that are narrow, and that pinch and pen up his mercy to scanty and beggarly conclusions, and rigid legal conditions; supposing that it is rude and an intrenching upon his majesty to come ourselves, or to invite others, until we have scraped and washed, and rubbed off as much of our dirt from us as we think is convenient to make us somewhat orderly and handsome in his sight. Such never knew what these words meant, "Begin at Jerusalem." Yea, such in their hearts have compared the Father and his Son to niggardly rich men, whose money comes from them like drops of blood. True, says such, God has mercy, but he is loth to part with it; you must please him well if you get any from him; he is not so free as many suppose, nor is he so willing to save as some pretended gossellers imagine. But I ask such, if the Father and Son be not unspeakably free to show mercy, why was this clause put into our commission to preach the gospel? Yea, why did he say, "Begin at Jerusalem?" for when men, through the weakness of their wits, have attempted to show other reasons why they would have the first proffer of mercy,

yet I can prove, by many undeniable reasons, that they of Jerusalem, to whom the apostles made the first offer, according as they were commanded, were the biggest sinners that ever did breathe upon the face of God's earth, (set the unpardonable sin aside,) upon which my doctrine stands like a rock, That Jesus the Son of God would have mercy in the first place offered to the biggest sinners. And if this doth not show the heart of the Father and the Son to be infinitely free in bestowing forgiveness of sins, I confess myself mistaken.

Neither is there, set this aside, another argument like it, to show us the willingness of Christ to save sinners; for, as was said before, all the rest of the signs of Christ's mercifulness might have been limited to sinners that are so and so qualified; but when he says, "Begin at Jerusalem," the line is stretched out to the utmost: no man can imagine beyond it; and it is folly here to pinch and pare, to narrow, and seek to bring it within scanty bounds; for he plainly saith, "Begin at Jerusalem;" the biggest sinner is the biggest sinner; the biggest is the Jerusalem sinner.

It is true, he saith that repentance and remission of sins must go together, but yet remission is sent to the chief, the Jerusalem sinner; nor doth repentance lessen at all the Jerusalem sinner's crimes; it diminisheth none of his sins, nor causes that there should be so much as half a one the fewer; it only puts a stop to the Jerusalem sinner's course, and makes him willing to be saved freely by grace, and for time to come to be governed by that blessed word that has brought the tidings of good things to him. Besides, no man shows himself willing to be saved that repenteth not of his deeds; for he that goes on still in his trespasses, declares that he is resolved to pursue his own damnation further.

Learn, then, to judge of the largeness of God's heart, and of the heart of his Son Jesus Christ, by the word; judge not thereof by feeling, nor by the reports of thy conscience; conscience is oftentimes here befooled, and made to go quite beside the word. It was judging without the word that made David say, I am cast off from God's eyes, and "shall perish one day by the hand of Saul." (Ps. xxxi. 22. 1 Sam. xxvii. 1.) The word had told him another thing; namely, that he should be king in his stead. Our text says also, that Jesus Christ bids preachers, in their preaching repentance and remission of sins, "begin first at Jerusalem," thereby declaring most truly the infinite largeness of the merciful heart of God and his Son, to the sinful children of men. Judge thou, I say, therefore, of the goodness of the heart of God and his Son, by this text, and by the other of the same import; so shalt thou not dishonour the grace of God, nor needlessly fright thyself, nor give away thy faith, nor gratify the devil, nor lose the benefit of his word. I speak now to weak believers.

Second. Would Jesus Christ have mercy offered in the first place to the biggest sinners, to the Jerusalem sinners? Then, by this also you must learn to judge of the sufficiency of the merits of Christ; not that the merits of Christ can be comprehended, for that they are beyond the conceptions of the whole world, being called the unsearchable riches of Christ; but yet they may be apprehended to a considerable degree. Now, the way to apprehend them most is, to consider what offers, after his resurrection, he makes of his grace to sinners; for to be sure he will not offer beyond the virtue of his merits; because, as grace is the cause of his merits, so his merits are the basis and bounds upon and by which his grace stands good, and is let out to sinners. Doth he then command that his mercy should be offered in the first place to the biggest sinners? It declares, that there is a sufficiency in his blood to save the biggest sinners. "The blood of Jesus Christ cleanseth from all sin." And again, "Be it known unto you, men and brethren, that through this man," this man's merits, "is preached to you the forgiveness of sins; and by him all that believe are justified from all things from which they could not be justified by the law of Moses." (Acts xiii. 36—39.)

Observe, then, thy rule to make judgment of the sufficiency of the blessed merits of thy Saviour. If he had not been able to have reconciled the biggest sinners to his Father by his blood, he would not have sent to them, have sent to them in the first place, the doctrine of remission of sins; for remission of sins is through faith in his blood. We are justified freely by the grace of God, through the redemption that is in the blood of Christ. Upon the square, as I may call it, of the worthiness of the blood of Christ, grace acts, and offers forgiveness of sin to men. (Eph. i. 7; ii. 13, 14. Col. i. 20—22.) Hence, therefore, we must gather, that the blood of Christ is of infinite value, for that he offereth mercy to the biggest of sinners. Nay, further, since he offereth mercy in the first place to the biggest sinners, consider also, that this first act of his is that which the world will take notice of, and expect it should be continued unto the end. Also, it is a disparagement to a man that seeks his own glory in what he undertakes, to do that for a spurt which he cannot continue and hold out in. This is our Lord's own argument, He began to build, saith he, but was not able to finish. (Luke xiv. 28, 30.)

Shouldst thou hear a man say, I am resolved to be kind to the poor, and should begin with giving handfuls of guineas, you would conclude that either he is wonderful rich, or must straiten his hand, or will soon be at the bottom of his riches. Why, this is the case; Christ, at his resurrection, gave it out that he would be good to the world; and first sends to the biggest sinners, with an intent to have mercy on them. Now, the biggest sinners cannot be saved but by abundance of grace; it is not a little that will save great sinners.

(Rom. v. 17.) And I say again, since the Lord Jesus mounts thus high at the first, and sends to the Jerusalem sinners, that they may come first to partake of his mercy, it follows, that either he has unsearchable riches of grace and worth in himself, or else he must straiten his hand, or his grace and merits will be spent before the world is at an end. But let it be believed, as surely as spoken, he is still as full as ever. He is not a jot the poorer for all the forgivenesses that he has given away to great sinners. Also, he is still as free as at first; for he never yet called back this word, "Begin at the Jerusalem sinners." And, as I said before, since his grace is extended according to the worth of his merits, I conclude that there is the same virtue in his merits to save now as there was at the very beginning. Oh the riches of the grace of Christ! Oh the riches of the blood of Christ!

Third. Would Jesus Christ have mercy offered in the first place to the biggest sinners? then here is encouragement for you that think, for wicked hearts and lives, you have not your fellows in the world, yet to come to him.

There is a people that therefore fear lest they should be rejected of Jesus Christ, because of the greatness of their sins; when, as you see here, such are sent to, sent to by Jesus Christ to come to him for mercy: "Begin at Jerusalem." Never did one thing answer another more fitly in this world, than this text fitteth such kind of sinners. As face answereth face in a glass, so this text answereth the necessities of such sinners. What can a man say more, but that he stands in the rank of the biggest sinners; let him stretch himself whither he can, and think of himself to the utmost, he cannot but conclude himself to be one of the biggest sinners. And what then? Why the text meets him in the very face, and saith, Christ offereth mercy to the biggest sinners, to the very Jerusalem sinners. What more can be objected? Nay, he doth not only offer to such his mercy, but to them it is commanded to be offered in the first place; "Begin at Jerusalem." Preach repentance and remission of sins among all nations. "Begin at Jerusalem." Is not here encouragement for those that think, for wicked hearts and lives they have not their fellows in the world?

Obj. But I have a heart as hard as a rock.

Ans. Well, but this doth but prove thee a biggest sinner.

Obj. But my heart continually frets against the Lord.

Ans. Well, this doth but prove thee a biggest sinner.

Obj. But I have been desperate in sinful courses.

Ans. Well, stand thou with the number of the biggest sinners.

Obj. But my grey head is found in the way of wickedness.

Ans. Well, thou art in the rank of the biggest sinners.

Obj. But I have not only a base heart, but I have lived a debauched life.

Ans. Stand thou also among those that are called the biggest sinners. And what then? Why, the text swoops you all; you cannot object yourselves beyond the text. It has a particular message to the biggest sinners. I say, it swoops you all.

Obj. But I am a reprobate.

Ans. Now thou talkest like a fool, and meddleth with what thou understandest not. No sin, but the sin of final impenitence, can prove a man a reprobate; and I am sure thou hast not arrived as yet unto that: therefore thou understandest not what thou sayest, and makest groundless conclusions against thyself. Say thou art a sinner, and I will hold with thee: say thou art a great sinner, and I will say so too: yea, say thou art one of the biggest sinners, and spare not; for the text yet is beyond thee, is yet betwixt hell and thee: "Begin at Jerusalem," has yet a smile upon thee; and thou talkest as if thou wast a reprobate, and that the greatness of thy sins does prove thee so to be, when yet they of Jerusalem were not such, whose sins, I dare say, were such, both for bigness and heinousness, as thou art not capable of committing beyond them; unless now, after thou hast received conviction that the Lord Jesus is the only Saviour of the world, thou shouldst wickedly and spitefully turn thyself from him, and conclude he is not to be trusted for life, and so crucify him for a cheat afresh. This, I must confess, will bring a man under the black rod, and set him in danger of eternal damnation. (Heb. vi. 7; x. 8, 9.) This is trampling under foot the Son of God, and counting his blood an unholy thing. This did they of Jerusalem; but they did it ignorantly in unbelief, and so were yet capable of mercy: but to do this against professed light, and to stand to it, puts a man beyond the text indeed. (Acts iii. 14—17. 1 Tim. i. 13.)

But I say, what is this to him that would fain be saved by Christ? His sins did, as to greatness, never yet reach to the nature of the sins that the sinners intended by the text had made themselves guilty of. He that would be saved by Christ has an honourable esteem of him; but they of Jerusalem preferred a murderer before him; and as for him, they cried, Away, away with him; it is not fit that he should live! Perhaps thou wilt object that thyself hast a thousand times preferred a stinking lust before him. I answer, Be it so; it is but what is common to men to do; nor doth the Lord Jesus make such a foolish life a bar to thee, to forbid thy coming to him, or a bond to his grace, that it might be kept from thee; but admits of thy repentance, and offereth himself unto thee freely, as thou standest among the Jerusalem sinners.

Take, therefore, encouragement, man; mercy is, by the text, held forth to the biggest sinners; yea, put thyself into the number of the worst, by

reckoning that thou mayest be one of the first, and mayest not be put off till the biggest sinners are served; for the biggest sinners are first invited; consequently, if they come, they are like to be the first that shall be served. It was so with Jerusalem: Jerusalem sinners were they that were first invited; and those of them that came first—and there came three thousand of them the first day they were invited; how many came afterwards none can tell—they were first served.

Put in thy name, man, among the biggest, lest thou art made to wait till they are served. You have some men that think themselves very cunning, because they put up their names in their prayers among them that feign it, saying, God, I thank thee I am not so bad as the worst. But, believe it, if they be saved at all, they shall be saved in the last place. The first, in their own eyes, shall be served last; and the last or worst shall be first. The text insinuates it: "Begin at Jerusalem:" and reason backs it, for they have most need. Behold ye, therefore, how God's ways are above ours; we are for serving the worst last, God is for serving the worst first. The man at the pool, that to my thinking was longest in his disease, and most helpless as to his cure, was first healed; yea, he only was healed; for we read that Christ healed him, but we read not then that he healed one more there. (John v. 1—10.) Wherefore, if thou wouldst soonest be served, put in thy name among the very worst of sinners. Say, when thou art upon thy knees, Lord, here is a Jerusalem sinner! a sinner of the biggest size! one whose burthen is of the greatest bulk and heaviest weight! one that cannot stand long without sinking into hell, without thy supporting hand! "Be not thou far from me, O Lord! O my strength, haste thee to help me!" (Ps. xxii. 19.)

I say, put in thy name with Magdalene, and Manasseh, that thou mayest fare as the Magdalene and the Manasseh sinners do. The man in the gospel made the desperate condition of his child an argument with Christ to haste his cure: "Sir, come down," saith he, "ere my child die," (John iv. 49); and Christ regarded his haste, saying, "Go thy way, thy son liveth." Haste requires haste. David was for speed: "Deliver me speedily;" "Hear me speedily;" "Answer me speedily;" (Ps. xxxi. 2; lxix. 17; cii. 2.) But why speedily? I am "in the net;" "I am in trouble;" "My days consume like smoke." (Ps. xxxi. 4; lxix. 17; cii. 3.) Deep calleth upon deep; necessity calls for help; great necessity for present help. Wherefore, I say, be ruled by me in this matter: feign not thyself another man, if thou hast been a filthy sinner, but go in thy colours to Jesus Christ, and put thyself among the most vile, and let him alone to put thee among the children. (Jer. iii. 19.) Confess all that thou knowest of thyself; I know thou wilt find it hard work to do thus, especially if thy mind be legal; but do it, lest thou stay and be deferred with the little sinners, until the great ones have

had their alms. What do you think David intended when he said his wounds stunk and were corrupted, but to hasten God to have mercy upon him, and not to defer his cure: "Lord," says he, "I am troubled, I am bowed down greatly, I go mourning all the day long; I am feeble, and sore broken, by reason of the disquietness of my heart." (Ps. xxxviii. 3—7.) David knew what he did by all this; he knew that his making the worst of his case was the way to speedy help, and that a feigning and dissembling the matter with God was the next way to a demur as to his forgiveness.

I have one thing more to offer for thy encouragement who deemest thyself one of the biggest sinners, and that is, thou art, as it were, called by thy name, in the first place, to come in for mercy. Thou man of Jerusalem, hearken to thy call; men do so in courts of judicature, and presently cry out, "Here, sir;" and then they shoulder and crowd, and say, "Pray give way; I am called into the court." Why, this is thy case, thou great, thou Jerusalem sinner: be of good cheer, he calleth thee. (Mark x. 46—49.) Why sittest thou still? Arise. Why standest thou still? Come, man, thy call should give thee authority to come: "Begin at Jerusalem" is thy call and authority to come; wherefore, up and shoulder it, man: say, Stand away, devil, Christ calls me; stand away, unbelief, Christ calls me; stand away, all ye my discouraging apprehensions, for my Saviour calls me to him to receive of his mercy. Men will do thus, as I said, in courts below; and why shouldst not thou approach thus to the court above? The Jerusalem sinner is first in thought, first in commission, first in the record of names; and therefore should give attendance with expectation that he is first to receive mercy of God.

Is not this an encouragement to the biggest sinners to make their application to Christ for mercy? "Come unto me, all ye that labour and are heavy laden," doth also confirm this thing; that is, that the biggest sinner, and he that has the biggest burthen, is he who is first invited. Christ pointeth over the heads of thousands, as he sits on the throne of grace, directly to such a man, and says, Bring in hither the maimed, the halt, and the blind; let the Jerusalem sinner that stands there behind come to me. Wherefore, since Christ says "Come" to thee, let the angels make a lane, and let all men give place, that the Jerusalem sinner may come to Jesus Christ for mercy.

Fourth. Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then come, thou profane wretch, and let me a little enter into an argument with thee. Why wilt thou not come to Jesus Christ, since thou art a Jerusalem sinner? How canst thou find in thy heart to set thyself against grace, against such grace as offereth mercy to thee? What spirit possesseth thee, and holds thee back from a sincere closure with thy Saviour? Behold, God groaningly complains of

thee, saying, "But Israel would none of me. When I called, none did answer." (Ps. lxxxi. 11. Isa. lxvi. 4.)

Shall God enter this complaint against thee? Why dost thou put him off? Why dost thou stop thine ear? Canst thou defend thyself? When thou art called to an account for thy neglects of so great salvation, what canst thou answer? or dost thou think thou shalt escape the judgment? (Heb. ii. 3.) No more such Christs! There will be no more such Christs, sinner! Oh, put not the day, the day of grace, away from thee! if it be once gone, it will never come again, sinner.

But what is it that has got thy heart, and that keeps it from thy Saviour? "Who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?" (Ps. lxxxix. 6.) Hast thou, thinkest thou, found anything so good as Jesus Christ? Is there any among thy sins, thy companions, and foolish delights, that like Christ can help thee in the day of thy distress? Behold, the greatness of thy sins cannot hinder; let not the stubbornness of thy heart hinder thee, sinner.

Obj. But I am ashamed.

Ans. Oh! do not be ashamed to be saved, sinner.

Obj. But my old companions will mock me.

Ans. Oh! do not be mocked out of eternal life, sinner.

Thy stubbornness affects, afflicts the heart of thy Saviour. Carest thou not for this? Of old he beheld the city, and wept over it. Canst thou hear this, and not be concerned? (Luke xix. 41, 42.) Shall Christ weep to see thy soul going on to destruction, and wilt thou sport thyself in that way? Yea, shall Christ, that can be eternally happy without thee, be more afflicted at the thoughts of the loss of thy soul, than thyself, who art certainly eternally miserable if thou neglectest to come to him. Those things that keep thee and thy Saviour, on thy part, asunder, are but bubbles; the least prick of an affliction will let out, as to thee, what now thou thinkest is worth the venture of heaven to enjoy.

Hast thou not reason? Canst thou not so much as once soberly think of thy dying-hour? or of whither thy sinful life will drive thee then? Hast thou no conscience? or having one, is it rocked so fast asleep by sin, or made so weary with an unsuccessful calling upon thee, that it is laid down, and cares for thee no more? Poor man, thy state is to be lamented. Hast no judgment? Art not able to conclude, that to be saved, is better than to burn in hell? and that eternal life, with God's favour, is better than a temporal life in God's displeasure? Hast no affection but what is brutish? what, none at all? no affection for the God that made thee? what, none for his loving Son that has showed his love, and died for thee? Is not heaven worth thy affection? O poor man! which is strongest, thinkest thou, God or thee? If thou

art not able to overcome him, thou art a fool for standing out against him: (Matt. v. 25, 26.) "It is a fearful thing to fall into the hands of the living God." He will gripe hard, his fist is stronger than a lion's paw; take heed of him, he will be angry if you despise his Son; and will you stand guilty in your trespasses, when he offereth you his grace and favour? (Exod. xxxiv. 6, 7. Heb. x. 29—31.)

Now we come to the text, "Beginning at Jerusalem." This text, though it be now one of the brightest stars that shineth in the Bible, because there is in it as full, if not the fullest offer of grace that can be imagined to the sons of men; yet to them that shall perish from under this word, even this text will be to such one of the hottest coals in hell. This text, therefore, will save thee or sink thee: there is no shifting of it; if it saves thee, it will set thee high; if it sinks thee, it will set thee low.

But, I say, why so unconcerned? Hast no soul? or dost think thou mayest lose thy soul, and save thyself? Is it not pity, had it otherwise been the will of God, that ever thou wast made a man, for that thou settest so little by thy soul? Sinner, take the invitation; thou art called upon to come to Christ: nor art thou called upon but by order from the Son of God, though thou shouldst happen to come of the biggest sinners; for he has bid us offer mercy, as to all the world in general, so, in the first place, to the sinners of Jerusalem, or to the biggest sinners.

Fifth. Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? then this shows how unreasonable a thing it is for men to despair of mercy; for those that presume, I shall say something to them afterward.

I now speak to them that despair. There are four sorts of despair. There is the despair of devils; there is the despair of souls in hell; there is the despair that is grounded upon men's deficiency; and there is the despair that they are perplexed with that are willing to be saved, but are too strongly borne down with the burden of their sins.

The despair of devils, the damned's despair, and that despair that a man has of attaining of life because of his own deficiency, are all reasonable. Why should not devils and damned souls despair? yea, why should not man despair of getting to heaven by his own abilities? I therefore am concerned only with the fourth sort of despair, to wit, with the despair of those that would be saved, but are too strongly borne down with the burden of their sins. I say, therefore, to thee that art thus, And why despair? Thy despair, if it was reasonable, should flow from thee, because found in the land that is beyond the grave, or because thou certainly knowest that Christ will not, or cannot save thee.

But for the first, thou art yet in the land of the living; and for the second, thou hast ground to believe quite the contrary; Christ is able to save to the uttermost them that come to God by him; and if he were not willing, he would not have commanded that mercy, in the first place, should

be offered to the biggest sinners. Besides, he hath said, "And let him that is athirst come; and whosoever will, let him take the water of life freely;" that is, with all my heart. What ground now is here for despair? If thou sayest, The number and burden of my sins; I answer, nay; that is rather a ground for faith; because such an one, above all others, is invited by Christ to come unto him, yea, promised rest and forgiveness if they come. (Matt. xi. 28.) What ground then is a despair? Verily, none at all. Thy despair then is a thing unreasonable, and without footing in the word.

But I have no experience of God's love; God hath given me no comfort, or ground of hope, though I have waited upon him for it many a day. Thou hast experience of God's love, for that he has opened thine eyes to see thy sins: and for that he has given thee desires to be saved by Jesus Christ. For by thy sense of sin thou art made to see thy poverty of spirit, and that has laid under thee a sure ground to hope that heaven shall be thine hereafter.

Also thy desires to be saved by Christ have put thee under another promise, so there are two to hold thee up in them, though thy present burden be never so heavy. (Matt. v. 3, 6.) As for what thou sayest as to God's silence to thee, perhaps he has spoken to thee once or twice already, but thou hast not perceived it. (Job xxxiii. 14, 15.) However, thou hast Christ crucified set forth before thine eyes in the Bible, and an invitation to come unto him, though thou be a Jerusalem sinner, though thou be the biggest sinner; and so no ground to despair. What, if God will be silent to thee, is that ground of despair? Not at all, so long as there is a promise in the Bible that God will in no wise cast away the coming sinner, and so long as he invites the Jerusalem sinner to come unto him. (John vi. 37.)

Build not, therefore, despair upon these things; they are no sufficient foundation for it, such plenty of promises being in the Bible, and such a discovery of his mercy to great sinners of old, especially since we have withal a clause in the commission given to ministers to preach, that they should begin with the Jerusalem sinners in their offering of mercy to the world. Besides, God says, "They that wait upon the Lord shall renew their strength, they shall mount up with wings like eagles;" but, perhaps, it may be long first. "I waited long," saith David, "and did seek the Lord;" and at length his cry was heard; wherefore he bids his soul wait on God, and says, For it is good so to do before thy saints. (Ps. xl. 1; lxii. 5; lii. 9.)

And what if thou waitest upon God all thy days? Is it below thee? And what if God will cross his book, and blot out the handwriting that is against thee, and not let thee know it as yet? Is it fit to say unto God, thou art hard-hearted? Despair not; thou hast no ground to despair so long as thou livest in his world. It is a sin to begin t

despair before one sets his foot over the threshold of hell-gates. For them that are there, let them despair and spare not, but as for thee, thou hast no ground to do it. What! despair of bread in a land that is full of corn! despair of mercy, when our God is full of mercy! despair of mercy, when God goes about by his ministers beseeching of sinners to be reconciled unto him! (2 Cor. v. 18—20.) Thou scrupulous fool! where canst thou find that God was ever false to his promise, or that he ever deceived the soul that ventured itself upon him? He often calls upon sinners to trust him, though they walk in darkness, and have no light. (Isa. l. 10.) They have his promise and oath for their salvation that flee for refuge to the hope set before them. (Heb. vi. 17, 18.)

Despair! when we have a God of mercy and a redeeming Christ alive! For shame, forbear; let them despair that dwell where there is no God, and that are confined to those chambers of death which can be reached by no redemption. A living man despair, when he is chid for murmuring and complaining! (Lam. iii. 39.) Oh! so long as we are where promises swarm, where mercy is proclaimed, where grace reigns, and where Jerusalem sinners are privileged with the first offer of mercy, it is a base thing to despair. Despair undervalues the promise, undervalues the invitation, undervalues the proffer of grace. Despair undervalues the ability of God the Father, and the redeeming blood of Christ his Son. Oh, unreasonable despair! Despair makes man God's judge; it is a controller of the promise, a contradicter of Christ in his large offers of mercy; and one that undertakes to make unbelief the great manager of our reason and judgment in determining about what God can and will do for sinners. Despair! It is the devil's fellow, the devil's master; yea, the chains with which he is captivated and held under darkness for ever; and to give way thereto in a land, in a state and time that flows with milk and honey, is an uncomely thing.

I would say to my soul, O my soul! this is not the place of despair; this is not the time to despair in. As long as mine eyes can find a promise in the Bible, as long as there is the least mention of grace, as long as there is a moment left me of breath or life in this world, so long will I wait or look for mercy, so long will I fight against unbelief and despair. This is the way to honour God and Christ; this is the way to set the crown on the promise; this is the way to welcome the invitation and inviter; and this is the way to thrust thyself under the shelter and protection of the word of grace. Never despair so long as our text is alive, for that doth sound it out, that mercy by Christ is offered, in the first place, to the biggest sinner.

Despair is an unprofitable thing; it will make a man weary of waiting upon God, (2 Kings vi. 33;) it will make a man forsake God, and seek his heaven in the good things of this world. (Gen.

iv. 13—18.) It will make a man his own tormentor, and flounce and fling like a wild bull in a net. (Isa. li. 20.) Despair! it drives a man to the study of his own ruin, and brings him at last to be his own executioner. (2 Sam. xvii. 23. Matt. xxvii. 3—5.)

Besides, I am persuaded also that despair is the cause that there are so many that would fain be atheists in the world; for because they have entertained a conceit that God will never be merciful to them, therefore they labour to persuade themselves that there is no God at all, as if their misbelief would kill God, or cause him to cease to be. A poor shift for an immortal soul, for a soul who liketh not to retain God in its knowledge! If this be the best that despair can do, let it go, man, and betake thyself to faith, to prayer, to wait for God, and to hope, in despite of ten thousand doubts. And for thy encouragement, take yet, as an addition to what has already been said, these following scriptures: "The Lord takes pleasure in them that fear him, in them that hope in his mercy." (Ps. cxlvii. 11.) Whence note, they fear not God that hope not in his mercy; also God is angry with them that hope not in his mercy; for he only taketh pleasure in them that hope. He that believeth, or hath received his testimony, "hath set to his seal that God is true," (John iii. 33;) but he that receiveth it not "hath made him a liar." (1 John v. 10,) and that is a very unworthy thing. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him; and to our God, for he will abundantly multiply pardons." (Isa. lv. 7.) Perhaps thou art weary of thy ways, but art not weary of thy thoughts, of thy unbelieving and despairing thoughts; now, God also would have thee cast away these thoughts, as such which he deserveth not at thy hands; for he will have mercy upon thee, and he will abundantly pardon.

"O fools, and slow of heart to believe all that the prophets have spoken!" (Luke xxiv. 25.) Mark you here, slowness to believe is a piece of folly. Ay! but sayest thou, I do believe some, and I believe what can make against me. Ay, but, sinner, Christ Jesus here calls thee fool for not believing all. Believe all, and despair if thou canst. He that believes all, believes that text that saith, Christ would have mercy preached first to the Jerusalem sinners. He that believeth all, believeth all the promises and consolations of the word; and the promises and consolations of the word weigh heavier than do all the curses and threatenings of the law; and mercy rejoiceth against judgment. Wherefore believe all, and mercy will to thy conscience weigh judgment down, and so minister comfort to thy soul. The Lord take the yoke from off thy jaws, since he has set meat before thee, (Hos. xi. 4;) and help thee to remember that he is pleased in the first place to offer mercy to the biggest sinners.

Sixth. Since Jesus Christ would have mercy offered in the first place to the biggest sinners, let souls see that they lay right hold thereof, lest they, notwithstanding, indeed come short thereof. Faith only knows how to deal with mercy; wherefore put not in the place thereof presumption. I have observed, that as there are herbs and flowers in our gardens, so there are their counterfeiters in the field; only they are distinguished from the other by the name of wild ones. Why, there is faith, and wild faith; and wild faith is this presumption. I call it wild faith, because God never placed it in his garden, his church; it is only to be found in the field, the world. I also call it wild faith, because it only grows up and is nourished where other wild notions abound. Wherefore take heed of this, and all may be well; for this presumptuousness is a very heinous thing in the eyes of God: "The soul," saith he, "that shall do aught presumptuously, whether born in the land or a stranger, the same reproacheth the Lord: and that soul shall be cut off from among his people." (Numb. xv. 20.)

The thoughts of this made David tremble, and pray that God would hold him back from presumptuous sins, and not suffer them to have dominion over him. (Ps. xix. 13.) Now this presumption, then, puts itself in the place of faith; when it tampereth with the promise for life, while the soul is a stranger to repentance; wherefore you have in the text, to prevent doing thus, both repentance and remission of sins to be offered to Jerusalem; not remission without repentance, for all that repent not shall perish, let them presume on grace and the promise while they will. (Luke xiii. 1—3.)

Presumption, then, is that which severeth faith and repentance, concluding that the soul shall be saved by grace; though the man was never made sorry for his sins, nor the love of the heart turned therefrom. This is to be self-willed, as Peter has it; and this is a despising the word of the Lord, for that has put repentance and faith together. (Mark i. 15.) And "because he hath despised the word of the Lord, and hath broken the commandment, that soul shall be utterly cut off: his iniquities shall be upon him." (Numb. xv. 31.) Let such therefore look to it, who yet are, and abide in their sins; for such, if they hope, as they are, to be saved, presume upon the grace of God. Wherefore, presumption and not hearkening to God's word are put together. (Deut. xvii. 12.)

Again. Then men presume, when they are resolved to abide in their sins, and yet expect to be saved by God's grace through Christ. This is as much as to say, God liketh of sin as well as I do, and careth not how men live, if so be they lean upon his Son. Of this sort are they "that build up Zion with blood, and Jerusalem with iniquity;" that "judge for reward, and teach for hire, and divine for money, and lean upon the Lord." (Mic. iii. 10, 11.) This is doing things with a

high hand against the Lord our God, and a taking him, as it were, at the catch! This is, as we say among men, to seek to put a trick upon God, as if he had not sufficiently fortified his proposals of grace by his holy word, against all such kind of fools as these. But look to it. Such will be found at the day of God, not among that great company of Jerusalem sinners that shall be saved by grace, but among those that have been the great abusers of the grace of God in the world. Those that say, Let us sin that grace may abound, and let us do evil that good may come, their damnation is just. And if so, they are a great way off of that salvation that is, by Jesus Christ, presented to the Jerusalem sinners.

I have, therefore, these things to propound to that Jerusalem sinner that would know, if he may be so bold to venture himself upon this grace. 1. Dost thou see thy sins? 2. Art thou weary of them? 3. Wouldst thou with all thy heart be saved by Jesus Christ? I dare say no less, I dare say no more. But if it be truly thus with thee, how great soever thy sins have been, how bad soever thou feelest thy heart, how far soever thou art from thinking that God has mercy for thee; thou art the man, the Jerusalem sinner, that the word of God has conquered, and to whom it offereth free remission of sins, by the redemption that is in Jesus Christ.

When the jailor cried out, "Sirs, what must I do to be saved?" the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." He that sees his sins aright, is brought to his wit's end by them, and he that is so, is willing to part from them, and to be saved by the grace of God. If this be thy case, fear not, give no way to despair; thou presumest not, if thou believest to life everlasting in Jesus Christ: yea, Christ is prepared for such as thou art. Therefore, take good courage, and believe. The design of Satan is to tell the presumptuous, that their presuming on mercy is good; but to persuade the believer, that his believing is impudent bold dealing with God. I never heard a presumptuous man in my life say that he was afraid that he presumed; but I have heard many a honest, humble soul say, that they have been afraid that their faith has been presumption. Why should Satan molest those whose ways he knows will bring them to him? And who can think that he should be quiet when men take the right course to escape his hellish snares? This therefore is the reason why the truly humbled is opposed, while the presumptuous goes on by wind and tide. The truly humble Satan hates, but he laughs to see the foolery of the other.

Do thy hand and heart tremble? Upon thee the promise smiles; "To this man will I look," says God, "even to him that is poor, and of a contrite spirit, and trembles at my word." (Isa. lxvi. 2.) What, therefore, I have said of presumption, concerns not the humble in spirit at all. I therefore am for gathering up the stones, and

taking the stumbling-blocks out of the way of God's people, and forewarning of them that they lay the stumbling-block of their iniquity before their faces, and that for presuming upon God's mercy; and let them look to themselves. (Ezek. xiv. 6—8.)

Also our text stands firm as ever it did, and our observation is still of force, that Jesus Christ would have mercy offered in the first place to the biggest sinners. So then, let none despair, let none presume; let none despair that are sorry for their sins, and would be saved by Jesus Christ. Let none presume, that abide in the liking of their sins, though they seem to know the exceeding grace of Christ; for though the door stands wide open for the reception of the penitent, yet it is fast enough barred and bolted against the presumptuous sinner. Be not deceived, God is not mocked; whatsoever a man sows, that he shall reap. It cannot be that God should be wheedled out of his mercy, or prevailed upon by lips of dissimulation; he knows them that trust in him, and that sincerely come to him for mercy. (Nah. i. 7.)

It is, then, not the abundance of sins committed, but the not coming heartily to God by Christ for mercy, that shuts men out of doors. And though their not coming heartily may be said to be but a sin, yet it is such a sin as causeth that all thy other sins abide upon thee unforgiven. God complains of this: "They have not cried unto me with their heart. They turned, but not to the Most High. They turned feignedly." (Jer. iii. 10. Hos. vii. 14, 16.) Thus doing, his soul hates; but the penitent, humble, broken-hearted sinner, be his transgressions red as scarlet, red like crimson, in number as the sand, though his transgressions cry to heaven against him for vengeance, and seem there to cry louder than do his prayers, or tears, or groans for mercy, yet he is safe. To this man God will look. (Isa. i. 18; lxvi. 2.)

Seventh. Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then here is ground for those that, as to practice, have not been such, to come to him for mercy.

Although there is no sin little of itself, because it is a contradiction of the nature and majesty of God, yet we must admit of divers numbers, and also of aggravations. Two sins are not so many as three; nor are three, that are done in ignorance, so big as one that is done against light, against knowledge and conscience. Also there is the child in sin, and a man in sin that has his hair grey, and his skin wrinkled for very age. And we must put a difference betwixt these sinners also. For can it be, that a child of seven, or ten, or sixteen years old, should be such a sinner, a sinner so vile in the eye of the law, as he is who has walked according to the course of this world, forty, fifty, sixty, or seventy years? Now, the youth, this stripling, though he is a sinner, is but a little sinner, when compared with such. Now, I say, if there be room for the first sort, for those of the biggest size, certainly there is room for the lesser

size. If there be a door wide enough for a giant to go in at, there is certainly room for a dwarf. If Christ Jesus has grace enough to forgive great sinners, he surely has grace enough to save little ones. If he can forgive five hundred penite, for certain he can forgive fifty. (Luke vii. 41, 42.)

But you said before, that the little sinners must stand by until the great ones have received their grace; and that is discouraging! I answer, There are two sorts of little sinners; such as are so, and such as feign themselves so. They are those that feign themselves so that I intended there; and not those that are indeed comparatively so. Such as feign themselves so may wait long enough before they obtain forgiveness.

But, again, a sinner may be comparatively a little sinner, and sensibly a great one. There are then two sorts of greatness of sin; greatness by reason of number, greatness by reason of thoroughness of conviction of the horrible nature of sin. In this last sense, he that has but one sin, if such an one could be found, may, in his own eyes, find himself the biggest sinner in the world. Let this man, or this child, therefore, put himself among the great sinners, and plead with God as great sinners do, and expect to be saved with the great sinners, and as soon, and as heartily as they. Yea, a little sinner, that comparatively is truly so, if he shall graciously give way to conviction, and shall in God's light diligently weigh the horrible nature of his own sins, may yet sooner obtain forgiveness for them at the hands of the heavenly Father, than he that has ten times his sins, and so cause to cry ten times harder to God for mercy.

For the grievousness of the cry is a great thing with God; for if he will hear the widow if she cries at all, how much more if she cries most grievously? (Exod. xxii. 22, 23.) It is not the number, but the true sense of the abominable nature of sin, that makes the cry for pardon lamentable. He, as I said, that has many sins, may not cry so loud in the ears of God as he that has far fewer; he, in our present sense, that is in his own eyes the biggest sinner, is he that soonest findeth mercy. The offer, then, is to the biggest sinner, to the biggest sinner first; and the mercy is first obtained by him that first confesseth himself to be such an one.

There are men that strive at the throne of grace for mercy, by pleading the greatness of their necessity. Now their plea, as to the prevalency of it, lieth not in their counting up of the number, but in the sense of the greatness of their sins, and in the vehemency of their cry for pardon. And it is observable, that though the birthright was Reuben's, and for his foolishness given to the sons of Joseph; yet Judah prevailed above his brethren, and of him came the Messiah. (1 Chron. v. 1, 2.) There is a heavenly subtlety to be managed in this matter. "Thy brother came with subtilty, and hath taken away thy blessing." (Gen. xxvii. 35.) The blessing belonged to Esau, but Jacob, by his dili-

gence, made it his own. The offer is to the biggest sinner, to the biggest sinner first; but if he forbear to cry, the sinner that is a sinner less by far than he, both as to number and the nature of transgression, may get the blessing first, if he shall have grace to bestir himself well; for the loudest cry is heard furthest, and the most lamentable pierces soonest.

I therefore urge this head, not because I would have little sinners go tell God that they are little sinners, thereby to think to obtain mercy; for verily, so they are never like to have it. For such words declare, that such a one hath no true sense at all of the nature of his sins. Sin, as I said, in the nature of it, is horrible, though it be but one single sin as to act; yea, though it be but a sinful thought; and so worthily calls for the damnation of the soul. The comparison, then, of little and great sinners, is to go for good sense among men. But to plead the fewness of thy sins, or the comparative harmlessness of their quality before God, argueth no sound knowledge of the nature of thy sin, and so no true sense of the nature or need of mercy.

Little sinner! when therefore thou goest to God, though thou knowest in thy conscience that thou, as to acts, art no thief, no murderer, no whore, no liar, no false swearer, or the like, and in reason must needs understand that thus thou art not so profanely vile as others; yet, when thou goest to God for mercy, know no man's sins but thine own, make mention of no man's sins but thine own. Also labour not to lessen thy own, but magnify and greatness them by all just circumstances, and be as if there was never a sinner in the world but thyself. Also cry out as if thou wast the only undone man; and that is the way to obtain God's mercy.

It is one of the comeliest sights in the world to see a little sinner commenting upon the greatness of his sins, multiplying and multiplying them to himself, till he makes them in his own eyes bigger and higher than he seeth any other man's sins to be in the world; and as base a thing it is to see a man do otherwise, and as basely will come on it. (Luke xviii. 10—13.) As therefore I said to the great sinner before, let him take heed lest he presume, I say now to the little sinner, let him take heed that he do not dissemble; for there is as great an aptness in the little sinner to dissemble, as there is in the great one. "He that hideth his sins shall not prosper;" be he a sinner little or great. (Prov. xxviii. 13.)

Eighth. Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then this shows the true cause why Satan makes such head as he doth against him.

The Father and the Holy Spirit are well spoken of by all deluders and deceived persons; Christ only is the rock of offence. "Behold, I lay in Zion a stumbling-stone and a rock of offence." (Rom. ix. 33.) Not that Satan careth for the Father or the Spirit more than he careth for the Son; but he can let men alone with their notions of the

Father and the Spirit; for he knows they shall never enjoy the Father or the Spirit, if indeed they receive not the merits of the Son. "He that hath the Son hath life; he that hath not the Son of God, hath not life," however they may boast themselves of the Father and the Spirit. (1 John v. 12.) Again, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son." (2 John 9.) Christ, and Christ only, is he that can make us capable to enjoy God with life and joy to all eternity. Hence he calls himself the way to the Father; "the true and living way," (John xiv. 6. Heb. x. 19, 20;) for we cannot come to the Father but by him. Satan knows this; therefore he hates him. Deluded persons are ignorant of this; and therefore they are so led up and down by Satan by the nose as they are.

There are many things by which Satan has taken occasion to greatness his rage against Jesus Christ. As, first, his love to man, and then the many expressions of that love. He hath taken man's nature upon him; he hath in that nature fulfilled the law, to bring in righteousness for man, and hath spilt his blood for the reconciling of men to God; he hath broke the neck of death, put away sin, destroyed the works of the devil, and got into his own hands the keys of death; and all these are heinous things to Satan. He cannot abide Christ for this. Besides, he hath eternal life in himself, and that to bestow upon us; and we in all likelihood are to possess the very places from which the Satans by transgression fell, if not places more glorious. Wherefore he must needs be angry. And is it not a vexatious thing to him, that we should be admitted to the throne of grace by Christ, while he stands bound over in chains of darkness, to answer for his rebellions against God and his Son, at the terrible day of judgment? Yea, we poor dust and ashes must become his judges, and triumph over him for ever; and all this long of Jesus Christ; for he is the meritorious cause of all this.

Now, though Satan seeks to be revenged for this, yet he knows it is in vain to attack the person of Christ; he has overcome him; therefore he tampers with a company of silly men, that he may vilify him by them; and they, bold fools as they are, will not spare to spit in his face: they will rail at his person, and deny the very being of it; they will rail at his blood, and deny the merit and worth of it: they will deny the very end why he accomplished the law, and by jiggs, and tricks, and quirks, which he helpeth them to, they set up fond names and images in his place, and give the glory of a Saviour to them. Thus Satan worketh under the name of Christ, and his ministers under the name of the ministers of righteousness.

And by his wiles and stratagems he undoes a world of men; but there is a seed, and they shall serve him, and it shall be counted to the

Lord for a generation. These shall see their sins, and that Christ is the way to happiness. These shall venture themselves, both body and soul, upon his worthiness. All this Satan knows, and therefore his rage is kindled the more: wherefore, according to his ability and allowance, he assaulteth, tempteth, abuseth, and stirs up what he can to be hurtful to these poor people, that he may, while his time shall last, make it as hard and difficult for them to go to eternal glory as he can. Oftentimes he abuses them with wrong apprehensions of God, and with wrong apprehensions of Christ. He also casts them into the mire, to the reproach of religion, the shame of their brethren, the derision of the world, and dishonour of God. He holds our hands, while the world buffets us; he puts bear-skins upon us, and then sets the dogs at us. He bedaubeth us with his own foam, and then tempts us to believe that that bedaubing comes from ourselves.

Oh, the rage and the roaring of the lion; and the hatred that he manifests against the Lord Jesus, and against them that are purchased with his blood! But yet, in the midst of all this, the Lord Jesus sends forth his herald to proclaim in the nations his love to the world, and to invite them to come in to him for life; yea, his invitation is so large, that it offereth his mercy, in the first place, to the biggest of sinners of every age, which augments the devil's rage the more. Wherefore, as I said before, fret he, fume he, the Lord Jesus will "divide the spoil with this great one; yea, he shall divide the spoil with the strong, because he hath poured out his soul unto death, and was numbered with the transgressors, and bare the sin of many, and made intercession for the transgressors." (Isa. liii. 12.)

Ninth. Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Let the tempted harp upon this string for their help and consolation. The tempted, wherever he dwells, always thinks himself the biggest sinner, one most unworthy of eternal life. This is Satan's master-argument: Thou art a horrible sinner, a hypocrite; one that has a profane heart, and one that is an utter stranger to a work of grace. I say, this is his maul, his club, his master-piece; he doth with this as some do with their enchanted songs, sings them everywhere. I believe there are but few saints in the world that have not had this temptation sounding in their ears; but were they but aware, Satan by all this does but drive them to the gap out at which they should go, and so escape his roaring. Saith he, Thou art a great sinner, a horrible sinner, a profane-hearted wretch, one that cannot be matched for a vile one in the country. And all this while Christ says to his ministers, Offer mercy, in the first place, to the biggest sinners. So that this temptation drives thee directly into the arms of Jesus Christ.

Were therefore the tempted but aware, he might say, Ay, Satan, so I am, I am a sinner of the

biggest size, and therefore have most need of Jesus Christ; yea, because I am such a wretch, therefore Jesus Christ calls me; yea, he calls me first; the first proffer of the gospel is to be made to the Jerusalem sinner; I am he; wherefore stand back, Satan; make a lane; my right is first to come to Jesus Christ. This now will be like for like. This would foil the devil; this would make him say, I must not deal with this man thus; for then I put a sword into his hand to cut off my head.

And this is the meaning of Peter, when he saith, "Resist him stedfast in the faith," (1 Pet. v. 9;) and of Paul, when he saith, "Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. vi. 16.) Wherefore is it said, "Begin at Jerusalem," if the Jerusalem sinner is not to have the benefit of it? And if I am to have the benefit of it, let me call it to mind, when Satan haunts me with the continual remembrance of my sins, of my Jerusalem sins. Satan and my conscience say, I am the biggest sinner; Christ offereth mercy, in the first place, to the biggest sinners: nor is the manner of the offer other but such as suiteth with my mind. I am sorry for my sin; yea, sorry at my heart that ever sinful thought did enter, or find the least entertainment in my wicked mind; and might I obtain my wish, I would never more that my heart should be a place for aught but the grace, and Spirit, and faith of the Lord Jesus. I speak not this to lessen my wickedness; I would not for all the world but be placed by mine own conscience in the very front of the biggest sinners, that I might be one of the first that are beckoned by the gracious hand of Jesus the Saviour to come to him for mercy.

Well, sinner, thou now speakest like a Christian; but say thus, in a strong spirit, in the hour of temptation, and then thou wilt, to thy commendation and comfort, quit thyself well. This improving of Christ in dark hours is the life, though the hardest part of our Christianity. We should neither stop at darkness, nor at the raging of our lusts, but go on in a way of venturing and casting the whole of our affairs for the next world at the foot of Jesus Christ. This is the way to make the darkness light, and also to allay the raging of our corruption.

The first time the passover was eaten was in the night; and when Israel took courage to go forward, though the sea stood in their way like a devouring gulf, and the host of the Egyptians follow them at the heels, yet the sea gives place, and their enemies were as still as a stone till they were gone over. (Exod. xii. 8; xiv. 13, 14, 21, 22; xv. 16.)

There is nothing like faith to help at a pinch; faith dissolves doubts, as the sun drives away the mists; and that you may not be put out, know your time, as I said, of believing is always. There are times when some graces may be out of use, but there is no time wherein faith can be said to

be so; wherefore faith must be always in exercise. Faith is the eye, is the mouth, is the hand; and one of these is of use all day long. Faith is to see, to receive, to work, or to eat; and a Christian should be seeing, or receiving, or working, or feeding, all day long. Let it rain, let it blow, let it thunder, let it lighten, a Christian must still believe. "At what time," said the good man, "I am afraid, I will trust in thee." (Ps. lvi. 2, 3.)

Nor can we have a better encouragement to do this than is, by the text, set before us, even an open heart for a Jerusalem sinner; and if for a Jerusalem sinner to come, then for such a one when come. If for such a one to be saved, then for such a one that is saved. If for such a one to be pardoned his great transgressions, then for such a one who is pardoned these to come daily to Jesus Christ too, to be cleansed and set free from his common infirmities, and from the iniquities of his holy things. Therefore, let the poor sinner that would be saved labour for skill to make the best improvement of the grace of Christ to help him against the temptations of the devil and his sins.

Tenth. Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Let those men consider this that have or may, in a day of trial, spoken or done what their profession or conscience told them they should not, and that have the guilt and burden thereof upon their consciences.

Whether a thing be wrong or right, guilt may pursue him that doth contrary to his conscience. But suppose a man should deny his God, or his Christ, or relinquish a good profession, and be under the real guilt thereof, shall he therefore conclude he is gone for ever? Let him come again with Peter's tears, and no doubt but he shall obtain Peter's forgiveness; for the text includes the biggest sinners. And it is observable, that before this clause was put into this commission, Peter was pardoned his horrible revolt from his Master. He that revolteth in the day of trial, if he is not shot quite dead upon the place, but is sensible of his wound, and calls out for a surgeon, shall find his Lord at hand to pour wine and oil into his wounds, that he may again be healed, and to encourage him to think that there may be mercy for him. Besides what we find recorded of Peter, you read in the Acts, some were through the violence of their trials compelled to blaspheme, and yet are called saints. (Acts xxvi. 9—11.)

Hence you have a promise or two that speaks concerning such kind of men, to encourage us to think that at least some of them shall come back to the Lord their God. "Shall they fall," saith he, "and not arise? Shall he turn away, and not return?" (Jer. viii. 4.) "And in that day I will assemble her that halteth, and I will gather her that was driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast off a strong nation. And the Lord shall reign over them in Mount Zion for ever." What we are to understand by her

that halteth, is best expressed by the prophet Elijah. (Mic. iv. 6, 7. Zeph. iii. 19. 1 Kings xviii. 21.)

I will conclude, then, that for them that have halted, or may halt, the Lord has mercy in the bank, and is willing to accept them, if they return to him again. Perhaps they may never be after that of any great esteem in the house of God, but if the Lord will admit them to favour and forgiveness, oh exceeding and undeserved mercy! (See Ezek. xlv. 10—14.) Thou, then, that mayest be the man, remember this, that there is mercy also for thee. Return, therefore, to God, and to his Son, who hath yet in store for thee, and who will do thee good.

But perhaps thou wilt say, He doth not save all revolvers, and therefore perhaps not me.

Ans. Art thou returning to God? If thou art returning, thou art the man: "Return, ye backsliding children, and I will heal your backslidings." (Jer. iii. 22.)

Some, as I said, that revolt, are shot dead upon the place; and for them, who can help them? But for them that cry out of their wounds, it is a sign they are yet alive, and if they use the means in time, doubtless they may be healed.

Christ Jesus has bags of mercy that were never yet broken up or unsealed. Hence it is said, he has goodness laid up; things reserved in heaven for his. And if he breaks up one of these bags, who can tell what he can do! Hence his love is said to be such as passeth knowledge, and that his riches are unsearchable. He has nobody knows what, for nobody knows who; he has by him in store for such as seem, in the view of all men, to be gone beyond recovery. For this the text is plain. What man or angel could have thought that the Jerusalem sinners had been yet on this side of an impossibility of enjoying life and mercy? Hadst thou seen their actions, and what horrible things they did to the Son of God; yea, how stoutly they backed what they did, with resolves and endeavours to persevere, when they had killed his person, against his name and doctrine; and that there was not found among them all that while, as we read of, the least remorse or regret for these their doings; couldst thou have imagined that mercy would ever have took hold of them, at least so soon! nay, that they should, of all the world, be counted those only meet to have it offered to them in the very first place! For so my text commands, saying, "Preach repentance and remission of sins among all nations, beginning at Jerusalem."

I tell you the thing is a wonder, and must for ever stand for a wonder among the sons of men. It stands also for an everlasting invitation and allurements to the biggest sinners to come to Christ for mercy. Now, since, in the opinion of all men, the revolter is such a one, if he has, as I said before, any life in him, let him take encouragement to come again, that he may live by Christ.

Eleventh. Would Jesus Christ have mercy of-

ferred in the first place to the biggest sinners? then let God's ministers tell them so. There is an incidence in us, I know not how it doth come about, when we are converted, to contemn them that are left behind. Poor fools as we are, we forget that we ourselves were so! (Tit. iii. 2, 3.) But would it not become us better, since we have tasted that the Lord is gracious, to carry it towards them so, that we may give them convincing ground to believe that we have found that mercy which also sets open the door for them to come and partake with us? Ministers, I say, should do thus, both by their doctrine, and in all other respects. Austerity doth not become us, neither in doctrine nor in conversation. We ourselves live by grace; let us give as we receive, and labour to persuade our fellow-sinners, which God has left behind us, to follow after, that they may partake with us of grace. We are saved by grace, let us live like them that are gracious. Let all our things, to the world, be done in charity towards them, pity them, pray for them, be familiar with them for their good. Let us lay aside our foolish, worldly, carnal grandeur; let us not walk the streets and have such behaviours as signify we are scarce for touching of the poor ones that are left behind, no, not with a pair of tongs. It becomes not ministers thus to do.

Remember your Lord; he was familiar with publicans and sinners to a proverb: "Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners." (Matt. xi. 19.) The first part, concerning his gluttonous eating and drinking, to be sure, was a horrible slander; but for the other, nothing was ever spoke truer of him by the world. Now, why should we lay hands cross on this text, that is, choose good victuals, and love the sweet wine better than the salvation of the poor publican? Why not familiar with sinners, provided we hate their spots and blemishes, and seek that they may be healed of them? Why not fellowly with our carnal neighbours? If we do take occasion to do so, that we may drop, and be yet distilling some good doctrine upon their souls. Why not go to the poor man's house, and give him a penny and a scripture to think upon? Why not send for the poor to fetch away, at least, the fragments of thy table, that the bowels of thy fellow-sinner may be refreshed as well as thine?

Ministers should be exemplary; but I am an inferior man, and must take heed of too much meddling. But might I, I would meddle with them, with their wives, and with their children too. I mean not this of all, but of them that deserve it, though I may not name them. But I say, let ministers follow the steps of their blessed Lord, who by word and deed showed his love to the salvation of the world in such a carriage as declared him to prefer their salvation before his own private concern. For we are commanded to follow His steps, "who did no sin, neither was guile found in his mouth." And, as I have said

concerning ministers, so I say to all the brethren, carry it so, that all the world may see that indeed you are the sons of love. Love your Saviour; yea, show one to another that you love him, not only by seeming love of affection, but with the love of duty. Practical love is best. Many love Christ with nothing but the lick of the tongue. Alas! Christ Jesus the Lord must not be put off thus: "He that hath my commandments, and keepeth them," saith he, "he it is that loveth me." (John xiv. 21.) Practical love, which stands in self-denial, in charity to my neighbour, and a patient enduring of affliction for his name, this is counted love. Right love to Christ is that which carries in it a provoking argument to others of the brethren. (Heb. x. 24.) Should a man ask me how he should know that he loveth the children of God? the best answer I could give him would be in the words of the Apostle John: "By this," saith he, "we know we love the children of God, when we love God, and keep his commandments." (1 John v. 2.) Love to God and Christ is then shown when we are tender of his name; and then we show ourselves tender of his name when we are afraid to break any the least of his commandments. And when we are here, then do we show our love to our brother also.

Now, we have obligation sufficient thus to do, for that our Lord loved us, and gave himself for us, to deliver us from death, that we might live through him. The world, when they hear the doctrine that I have asserted and handled in this little book, to wit, That Jesus Christ would have mercy offered in the first place to the biggest sinners, will be apt, because themselves are unbelievers, to think that this is a doctrine that leads to looseness, and that gives liberty to the flesh; but if you that believe love your brethren and your neighbours truly, and as you should, you will put to silence the ignorance of such foolish men, and stop their mouths from speaking evil of you. And, I say, let the love of Christ constrain us to this. Who deserveth our heart, our mouth, our life, our goods, so much as Jesus Christ, who has bought us to himself by his blood, to this very end, that we should be a peculiar people, zealous of good works?

There is nothing more seemly in the world, than to see a Christian walk as becomes the gospel; nor anything more unbecoming a reasonable creature, than to hear a man say, I believe in Christ, and yet see in his life debauchery and profaneness. Might I, such men should be counted the basest of men; such men should be counted by all, unworthy of the name of a Christian, and should be shunned by every good man, as such who are the very plague of profession. For so it is written, we should carry it towards them. Who so have a form of godliness, and deny the power thereof, from such we must turn away.

It has oftentimes come into my mind to ask, by what means it is that the gospel profession should

be so tainted with loose and carnal gospellers? and I could never arrive to better satisfaction in the matter than this: such men are made professors by the devil, and so by him put among the rest of the godly. A certain man had a fruitless fig-tree planted in his vineyard; but by whom was it planted there? Even by him that sowed the tares, his own children, among the wheat, (Luke xiii. 6. Matt. xiii. 37;) and that was the devil. But why doth the devil do thus? Not of love to them, but to make of them offences and stumbling-blocks to others; for he knows that a loose professor in the church does more mischief to religion than ten can do to it that are in the world. Was it not, think you, the devil that stirred up the damsel that you read of in Acts xvi. to cry out, "These are the servants of the Most High God, that show unto us the way of salvation?" Yes, it was, as is evident, for Paul was grieved to hear it. But why did the devil stir up her to cry so, but because that was the way to blemish the gospel, and to make the world think that it came from the same hand as did her soothsaying and witchery? (ver. 16—18.) "Holiness, O Lord, becomes thy house for ever." Let therefore whoever they be that profess the name of Christ, take heed that they scandal not that profession which they make of him, since he has so graciously offered us, as we are sinners of the biggest size, in the first place, his grace to save us.

Having thus far spoken of the riches of the grace of Christ, and of the freeness of his heart to embrace the Jerusalem sinners, it may not be amiss to give you yet, as a caution, an intimation of one thing, namely, that this grace and freeness of his heart is limited to time and day, the which whoso overstandeth, shall perish notwithstanding. For as a king who of grace sendeth out to his rebellious people an offer of pardon, if they accept thereof by such a day, yet beheadeth or hangeth those that come not in for mercy until the day or time be past; so Christ Jesus has set the sinner a day, a day of salvation, an acceptable time, but he who standeth out, or goeth on in rebellion beyond that time, is like to come off with the loss of his soul. (2 Cor. vi. 2. Heb. iii. 13—19; iv. 7. Luke xix. 41, 42.) Since, therefore, things are thus, it may be convenient here to touch a little upon these particulars.

First. That this day, or time thus limited, when it is considered with reference to this or that man, is oftentimes undiscerned by the person concerned therein, and always is kept secret as to the shutting up thereof.

And this in the wisdom of God is thus, to the end no man, when called upon, should put off turning to God to another time. Now, and to-day, is that and only that which is revealed in holy writ. (Ps. l. 22. Eccles. xii. 1. Heb. iii. 13, 16.)

And this shows us the desperate hazards which those men run, who, when invitation or conviction attends them, put off turning to God to be saved

till another, and as they think, a more fit season and time. For many, by so doing, defer this to do till the day of God's patience and long-suffering is ended; and then, for their prayers and cries after mercy they receive nothing but mocks, and are laughed at by the God of heaven. (Prov. i. 20—30. Isa. lxx. 12—16; lxxvi. 4. Zech. vii. 11—13.)

Second. Another thing to be considered is this, namely, that the day of God's grace with some men begins sooner, and also sooner ends, than it doth with others. Those at the first hour of the day had their call sooner than they who were called upon to turn to God at the sixth hour of the day; yea, and they who were hired at the third hour had their call sooner than they who were called at the eleventh. (Matt. xx. 1—6.)

1. The day of God's patience began with Ishmael, and also ended before he was twenty years old. At thirteen years of age he was circumcised; the next year after Isaac was born, and then Ishmael was fourteen years old. Now, that day that Isaac was weaned, that day was Ishmael rejected; and suppose that Isaac was three years old before he was weaned, that was but the seventeenth year of Ishmael; wherefore the day of God's grace was ended with him betimes. (Gen. xvii. 24, 25; xxi. 2—11. Gal. iv. 30.)

2. Cain's day ended with him betimes; for after God had rejected him, he lived to beget many children, and build a city, and to do many other things. But, alas! all that while he was a fugitive and a vagabond; nor carried he anything with him, after the day of his rejection was come, but this doleful language in his conscience, "From God's face shall I be hid." (Gen. iv. 10—15.)

3. Esau, through his extravagancies, would needs go to sell his birthright, not fearing, as other confident fools, but that yet the blessing would still be his; after which he lived many years, but all of them under the wrath of God, as was, when time came, made appear to his destruction; for "when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears." (Heb. xii. 16, 17.)

Many instances might be given, as to such tokens of the displeasure of God against such as fool away, as the wise man has it, the prize which is put into their hand. (Prov. xvii. 16.) Let these things therefore be a further caution to those that sit under the glorious sound of the gospel, and hear of the riches of the grace of God in Christ to poor sinners. To slight grace, to despise mercy, and to stop the ear when God speaks, when he speaks such great things so much to our profit, is a great provocation.

He offereth, he calls, he woos, he invites, he prays, he beseeches us, in this day of his grace, to be reconciled to him; yea, and has provided for us the means of reconciliation himself. Now, this despised must needs be provoking; and it is a fearful thing to fall into the hands of the living God.

But some man may say unto me, Fain I would be saved, fain I would be saved by Christ; but I fear this day of grace is past, and that I shall perish, notwithstanding the exceeding riches of the grace of God.

Ans. To this doubt I would answer several things. 1. With respect to this day. 2. With respect to thy desires. 3. With respect to thy fears.

1. With respect to this day; that is, whether it be ended with a man or no.

(1.) Art thou jogged, and shaken, and molested at the hearing of the word? Is thy conscience awakened and convinced then, that thou art at present in a perishing state, and that thou hast need to cry to God for mercy? This is a hopeful sign that this day of grace is not past with thee; for usually they that are past grace are also in their conscience past feeling, being "seared with a hot iron." (Eph. iv. 18, 19. 1 Tim. iv. 1, 2.) Consequently, those past grace must be such as are denied the awakening fruits of the word preached. The dead that hear, says Christ, shall live; at least, while Christ has not quite done with them; the day of God's patience is not at an end with them. (John v. 25.)

(2.) Is there, in thy more retired condition, arguings, strugglings, and strivings with thy spirit to persuade thee of the vanity of what vain things thou lovest, and to win thee in thy soul to a choice of Christ Jesus, and his heavenly things? Take heed and rebel not, for the day of God's grace and patience will not be past with thee, till he saith, his "Spirit shall strive no more with thee," for then the woe comes, when he shall depart from them; and when he says to the means of grace, Let them alone. (Hos. iv. 17; ix. 12.)

(3.) Art thou visited in the night seasons with dreams about thy state, and that thou art in danger of being lost? Hast thou heart-shaken apprehensions, when deep sleep is upon thee, of hell, death, and judgment to come? these are signs that God has not wholly left thee, or cast thee behind his back for ever. "For God speaks once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose," his sinful purposes, "and hide pride from man." (Job xxxiii. 14—17.) All this while God has not left the sinner, nor is come to the end of his patience towards him, but stands at least with the door of grace ajar in his hand, as being loth as yet to bolt it against him.

(4.) Art thou followed with affliction, and dost thou hear God's angry voice in thy afflictions? Doth he send with the affliction an interpreter to show thee thy vileness; and why or wherefore the hand of God is upon thee, and upon what thou hast, to wit, that it is for thy sinning against him, and that thou mightest be turned to him? If so, thy summer is not quite ended; thy harvest is not

quite over and gone. Take heed, stand out no longer, lest he cause darkness, and lest thy feet stumble upon the dark mountains: and lest, while you look for light, he turn it into the shadow of death, and make it gross darkness. (Jer. viii. 20; xiii. 15—17.)

(5.) Art thou crossed, disappointed, and way-laid, and overthrown in all thy foolish ways and doings? This is a sign God has not quite left thee, but that he still waits upon thee to turn thee. Consider, I say, has he made a hedge, and a wall to stop thee? Has he crossed thee in all thou putteth thy hand unto? Take it as a call to turn to him; for by his thus doing, he shows he has a mind to give thee a better portion. For usually when God gives up men, and resolves to let them alone in the broad way, he gives them rope, and lets them have their desire in all hurtful things. (Hos. ii. 6—15. Ps. lxxiii. 3—13. Rom. xi. 9.) Therefore take heed to this also, that thou strive not against this hand of God; but betake thyself to a serious inquiry into the causes of this hand of God upon thee, and incline to think, it is because the Lord would have thee look to that, which is better than what thou wouldst satisfy thyself withal. When God had a mind to make the prodigal go home to his father, he sent a famine upon him, and denied him a bellyfull of the husks which the swine did eat. And, observe it, now he was in a strait, he betook him to consideration of the good that there was in his father's house; yea, he resolved to go home to his father, and his father dealt well with him; he received him with music and dancing, because he had received him safe and sound. (Luke xv. 14—33.)

(6.) Hast thou any enticing touches of the word of God upon thy mind? Doth, as it were, some holy word of God give a glance upon thee, cast a smile upon thee, let fall, though it be but one drop of its savour upon thy spirit; yea, though it stays but one moment with thee? Oh, then, the day of grace is not past! the gate of heaven is not shut! nor God's heart and bowels withdrawn from thee as yet! Take heed, therefore, and beware that thou make much of the heavenly gift, and of that good word of God of the which he has made thee taste. Beware, I say, and take heed; there may be a falling away for all this: but, I say, as yet, God has not left thee, as yet he has not cast thee off. (Heb. vi. 1—9.)

2. With respect to thy desires, what are they? Wouldst thou be saved? Wouldst thou be saved with a thorough salvation? Wouldst thou be saved from guilt and filth too? Wouldst thou be the servant of thy Saviour? Art thou indeed weary of the service of thy old master, the devil, sin, and the world? And have these desires put thy soul to flight? Hast thou through desires betaken thyself to thy heels? Dost fly to him that is a Saviour from the wrath to come, for life? If these be thy desires, and if they be unfeigned, fear not. Thou art one of those runaways which

God has commanded our Lord to receive, and not to send thee back to the devil, thy master, again, but to give thee a place in his house, even the place which liketh thee best. "Thou shalt not deliver to his master," says he, "the servant which is escaped from his master unto thee. He shall dwell with thee, even among you in that place which he shall choose, in one of thy gates where it liketh him best; thou shalt not oppress him." (Deut. xxiii. 15, 16.)

This is a command to the church, consequently to the head of the church; for all commands from God come to her through her head: whence I conclude that, as Israel of old was to receive the runaway servant who escaped from a heathen master to them, and should not dare to send him back to his master again, so Christ's church now, and consequently Christ himself, may not, will not refuse that soul that has made his escape from sin, Satan, the world, and hell, unto him, but will certainly let him dwell in his house, among his saints, in that place which he shall choose, even where it liketh him best. For he says in another place, "And him that cometh to me, I will in no wise cast out." In no wise, let his crimes be what they will, either for nature, multitude, or the attendance of aggravating circumstances. Wherefore if thy desires be firm, sound, and unfeigned, to become the saved of Christ, and his servant, fear not, he will not, he will in no wise put thee away, or turn thee over to thy old master again.

3. As to thy fears, whatever they are, let that be supposed which is supposed before, and they are groundless, and so of no weight.

Obj. But I am afraid I am not elect, or chosen to salvation, though you called me a fool a little before for so fearing.

Ans. Though election is, in order, before calling, as to God, yet the knowledge of calling must go before the belief of my election, as to myself. Wherefore souls that doubt of the truth of their effectual calling, do but plunge themselves into a deeper labyrinth of confusion that concern themselves with their election; I mean, while they labour to know it before they prove their calling. "Make your calling, and so your election, sure." (2 Pet. i. 4—10.)

Wherefore, at present, lay the thoughts of thy election by, and ask thyself these questions: Do I see my lost condition? Do I see salvation is no where but in Christ? Would I share in this salvation by faith in him? And would I, as was said afore, be thoroughly saved, to wit, from the filth as from the guilt? Do I love Christ, his Father, his saints, his words and ways? This is the way to prove we are elect. Wherefore, sinner, when Satan, or thine own heart, seeks to puzzle thee with election, say thou, I cannot tend to talk of this point now, but stay till I know that I am called of God to the fellowship of his Son, and then I will show you that I am elect, and that my name is written in the book of life.

If poor distressed souls would observe this order, they might save themselves the trouble of an unprofitable labour under these unreasonable and soul-sinking doubts.

Let us, therefore, upon the sight of our wretchedness, fly and venturously leap into the arms of Christ, which are now as open to receive us unto his bosom, as they were when nailed to the cross. This is coming to Christ for life aright; this is right running away from thy master to him, as was said before. And for this we have multitudes of scriptures to support, encourage, and comfort us in our so doing.

But now, let him that doth thus be sure to look for it; for Satan will be with him to-morrow, to see if he can get him again to his old service; and if he cannot do that, then will he enter into dispute with him, to wit, about whether he be elect to life, and called indeed to partake of this Christ, to whom he is fled for succour; or whether he comes to him of his own presumptuous mind. Therefore we are bid, as to come, so to arm ourselves with that armour which God has provided; that we may resist, quench, stand against, and withstand all the fiery darts of the devil. (Eph. vi. 11—18.) If, therefore, thou findest Satan in this order to march against thee, remember that thou hadst this item about it; and betake thyself to faith and good courage; and be sober, and hope to the end.

Obj. But how if I should have sinned the sin unpardonable, or that called the sin against the Holy Ghost?

Ans. If thou hast, thou art lost for ever: but yet before it is concluded by thee that thou hast so sinned, know that they who would be saved by Jesus Christ through faith in his blood, cannot be counted for such.

1. Because of the promise, for that must not be frustrate: and that says, "And him that cometh to Christ he will in no wise cast out." And again, "Whoso will, let him take of the water of life freely." (John vi. 37. Rev. xxi. 6; xxii. 17.)

But, I say, how can these scriptures be fulfilled, if he that would indeed be saved, as before, has sinned the sin unpardonable? The scriptures must not be made void, nor their truth be cast to the ground. Here is a promise, and here is a sinner: a promise that says he shall not be cast out that comes; and the sinner comes, wherefore he must be received: consequently, he that comes to Christ for life, has not, cannot have sinned that sin for which there is no forgiveness. And this might suffice for an answer to any coming soul, that fears, though he comes, that he has sinned the sin against the Holy Ghost.

2. But, against, he that has sinned the sin against the Holy Ghost cannot come, has no heart to come; can by no means be made willing to come to Jesus Christ for life; for that he has received such an opinion of him, and of his things, as deters and holds him back.

(1.) He counteth this blessed person, this Son of God, a magician, a conjuror, a witch, or one that did, when he was in the world, what he did by the power and spirit of the devil. (Matt. ix. 34; xxii. 24, 25, &c. Mark iii. 22—30.) Now he that has this opinion of this Jesus, cannot be willing to cast himself at his foot for life, or to come to him as the only way to God and to salvation. And hence it is said again, that such an one puts him to open shame, and treadeth him under foot; that is, by contemning, reproaching, vilifying, and despising of him, as if he were the vilest one, or the greatest cheat in the world; and has therefore, as to his esteem of him, called him accursed, crucified him to himself, or counted him one hanged, as one of the worst of malefactors. (Heb. vi. 6; x. 29. 1 Cor. xii. 3.)

(2.) His blood, which is the meritorious cause of man's redemption, even the blood of the everlasting covenant, he counteth an unholy thing, or that which has no more virtue in it to save a soul from sin than has the blood of a dog. (Heb. x. 29.) For when the Apostle says, he counts it an unholy thing, he means, he makes it of less value than that of a sheep or cow, which were clean according to the law; and therefore must mean, that his blood was of no more worth to him in his account than was the blood of a dog, an ass, or a swine, which always was, as to sacrifices, rejected by the God of heaven as unholy or unclean. Now he who has no better esteem of Jesus Christ, and of his death and blood, will not be persuaded to come to him for life, or to trust in him for salvation.

(3.) But further, all this must be done against manifest tokens to prove the contrary, or after the shining of gospel light upon the soul, or some considerable profession of him as the Messiah, or that he was the Saviour of the world. 1. It must be done against manifest tokens to prove the contrary, and thus the reprobate Jews committed it, when they saw the works of God which put forth themselves in him, and called them the works of the devil and Beelzebub. 2. It must be done against some shining light of the gospel upon them. And thus it was with Judas, and with those who, after they were enlightened, and tasted, and had felt something of the powers of the world to come, fell away from the faith of him, and put him to open shame and disgrace. (Heb. vi. 5, 6.) 3. It must also be done after, and in opposition to one's own open profession of him. For if after they have escaped the pollution of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment, which is the word of faith, delivered

unto them. 4. All this must be done openly, before witnesses, in the face, sight, and view of the world, by word and act. This is the sin that is unpardonable, and he that hath thus done can never, it is impossible he ever should, be renewed again to repentance, and that for a double reason; for such an one doth say, he will not, and of him God says, he shall not, have the benefit of salvation by him.

Obj. But if this be the sin unpardonable, why is it called the sin against the Holy Ghost, and not rather the sin against the Son of God?

Ans. It is called "the sin against the Holy Ghost," because such count the works he did, which were done by the Spirit of God, the works of the spirit of the devil. Also because all such as so reject Christ Jesus the Lord, they do it in despite of that testimony which the Holy Ghost has given of him in the Holy Scriptures; for the Scriptures are the breathings of the Holy Ghost, as in all other things, so in that testimony they bear of the person, of the works, sufferings, resurrection, and ascension of Jesus Christ.

Sinner, this is the sin against the Holy Ghost. What sayest thou? Hast thou committed it? Nay, I know thou hast not, if thou wouldst be saved by Christ; yea, it is impossible thou shouldst have done it, if indeed thou wouldst be saved by him. No man can desire to be saved by him whom he yet judgeth to be an impostor, a magician, a witch. No man can hope for redemption by that blood which he yet counteth an unholy thing. Nor will God ever suffer such an one to repent, who has, after light, and profession of him, thus horribly, and devil-like, contemned and trampled upon him.

True, words, and wars, and blasphemies against this Son of Man are pardonable; but then they must be done ignorantly and in unbelief. Also all blasphemous thoughts are likewise such as may be passed by, if the soul afflicted with them indeed is sorry for them. (1 Tim. i. 13—15. Mark iii. 28.)

All but this, sinner, all but this! If God had said, he will forgive one sin, it had been undeserved grace; but when he says he will pardon all but one, this is grace to the height. Nor is that one unpardonable otherwise but because the Saviour that should save them is rejected and put away. We read of Jacob's ladder; Christ is Jacob's ladder that reacheth up to heaven, and he that refuseth to go by this ladder thither, will scarce by other means get up so high. There is none other name given under heaven among men, whereby we must be saved. There is none other sacrifice for sin than his; he also, and he only, is the Mediator that reconcilith men to God. And, sinner, if thou wouldst be saved by him, his benefits are thine; yea, though thou art a great and Jerusalem transgressor.

PREFATORY REMARKS
ON
ISRAEL'S HOPE ENCOURAGED.

THIS is one of Bunyan's most valuable treatises. It was evidently written with great care. The divisions, and arrangement of topics are judicious; and it may be taken, on the whole, as a good breviary, or manual of that experimental theology in which the author was so deeply skilled.

To encourage hope is an easy or difficult task, according to the object of the hope, and the condition of the persons concerned. The expectation of worldly success may be readily created in the mind of a young and ambitious man, willing to labour, and patient to endure. Change the object. Let it no longer be worldly advancement, but the prize of a high moral perfection; and to awaken or encourage his hope of success in this very different pursuit, will be a task of infinitely greater difficulty. Even propose the same object as before; but view the man as no longer ardent and joyous—grown, on the contrary, dissatisfied with himself and with the world, and to encourage him to hope will be one of the most hopeless and discouraging of undertakings.

When we pass, in considering such a subject, from the region of earthly interests and struggles, to that of immortal natures, the magnitude of all the objects presented to our thoughts is immeasurably increased. But still the same principle holds good. The encouragement of hope will be difficult or easy, according to the view taken of the proffered benefits, and of the condition of those addressed.

The theme is evidently one of great importance, and involves many interesting considerations. Preliminary to all is the startling fact that there are comparatively but few men whose hopes have even a remote connection with the nobler objects of their being. In the case of mankind at large, therefore, the difficulty of encouraging spiritual hope arises from their almost immovable indifference to any of its aims. There is, indeed, to a susceptible, awakened mind, an oppressive and even deterring sublimity in the first aspects of that region which divine hope illuminates: but for the mass of men no such sphere has any visible existence; and they are without hope to be encouraged, because they have no desire which could create it.

With the dawning powers of a renewed spiritual life, hope becomes both possible and proper to every movement of the faculties. Were it not for interruptions to the life itself, hope would be always on the increase; but the infirmities which lower and weaken the action of grace in other respects, have commonly a more than proportionable influence in depressing hope. Hence there is an encouragement needed to support it, not only through seasons of unexpected trial, but against the natural tendency, in all human feelings, to weakness and decay. Thus, also, the same considerations will hold good in the spiritual, as in the ordinary life of man. In both cases there are seasons less or more favourable to hope than others: conditions, circumstances, or employments which may present a formidable barrier to the entrance of so happy a grace into the heart; or which, on the contrary, may add force to the slightest of its whispers.

Personally, and in respect to ourselves, it is among the highest acts of wisdom—and in respect to others, of charity—to acquire skill in the rightful encouragement of hope. In the most general view which we can take of its influence, it is an essential of spiritual growth. If we contemplate it from the loftier ground of Christian perfection, it is subordinate to divine love only as the latter is the greatest of enjoyments. Whatever command, therefore, we may possess over our circumstances, or over our states of mind, it may be well employed in furthering the increase of this Christian grace.

But before a process of this kind can have any reference to our case, it must be determined, whether our portion be really with the people of God. Let this be ascertained, and it will immediately follow, that the encouragement of hope can only properly commence when there has been an honest sacrifice of everything inconsistent with its enjoyment. To create hope by some effort of the mind, knowing that, as often as we repeat the process, the new-born hope will be poisoned out of some corrupt fountain of the heart, is eventually to invite despair. Hope must have a fair starting-point, and an open path, if we expect it to run a successful race against the cares and distresses which strive with it for the prize of our hearts. When no known sin remains unchecked, when no objects

inconsistent with spiritual affections are pursued, the successful encouragement of hope will depend upon the wisdom and steadfastness employed in the application of divine truth. Hope takes its beginning from the first exercises of faith, and attends it, step by step, to the fulfilment of its course. Thus, when repentance has made forgiveness of sin the most urgent necessity of the heart, and faith has accepted the means of justification, it is the province of hope to reveal the bright prospect of a state of peace and reconciliation. When tranquillity has been gained, and there is a yearning for some higher pleasure than mere repose, hope furnishes a fresh stimulant to faith, and grander views are given of the kingdom to come. Whatever the growth of any of the other graces, it is of the very nature of this benign virtue to look in advance. "Now are you the children of God," is the sublime assurance of faith: but hope goes further, and speaks of the inheritance, and of the investiture of glory; "We shall be like him, for we shall see him as he is."

This is "Israel's Hope," the hope of the people of God—one to which no shame, no disappointment can attach; ever pointing to the future for the fulfilment of its promises, but doing more to confer present happiness than all that the present can bestow. Among the evidences of goodness and wisdom displayed in the constitution of man, there is none greater than this,—that the principle of hope is interwoven with the entire web of his existence. But the future, as spoken of any fragment of earthly life, is much too close, too near at hand, to show the beauty of this appointment. It is in the glimpses of glory which we catch, as man moves on towards the infinite, that we see the meaning of this intermingling of hope with every healthy development of our faculties: with a brief, uncertain existence, with a mere visible nature, hope would deceive us by speaking of the immortal to the mortal, of the unbounded and the endless to the perishable. It does not deceive us; because the true life of the soul and true hope are measures of each other.

H. S.

ISRAEL'S HOPE ENCOURAGED;

OR,

WHAT HOPE IS, AND HOW DISTINGUISHED FROM FAITH.

WITH ENCOURAGEMENTS FOR A HOPING PEOPLE.

“Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.”—PSALM cxxx. 7.

THIS psalm is said to be one of “the Psalms of Degrees,” which some say, if I be not mistaken, the priests and Levites used to sing when they went up the steps into the temple. But to let that pass, it is a psalm that gives us a relation of the penman’s praying frame, and of an exhortation to Israel to hope in God.

Ver. 1. “Out of the depths have I cried unto thee, O Lord;” that is, out of deep or great afflictions; and said, ver. 2, “Lord, hear my voice; let thine ears be attentive to the voice of my supplications.” The latter words explain the former; as who should say, By voice I mean the meaning and spirit of my prayer. There are words in prayer, and spirit in prayer; and by the spirit that is in prayer is discerned whether the words be dead, lifeless, feigned, or warm, fervent, earnest; and God, who searcheth the heart, knoweth the meaning “of the Spirit, because he maketh intercession for the saints according to the will of God.” (Rom. viii. 27.) Ver. 3. “If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?” Here he confesseth, that all men by the law must fall before God for ever; for that they have broken it, but cannot make amends for the transgression thereof. But, he quickly bethinking himself of the mercy of God in Christ, he saith, ver. 4, “But there is forgiveness with thee, that thou mayest be feared.” Then he returns, saying, ver. 5, “I wait for the Lord,” that is, in all his appointments; yea, he doubleth it, saying, “My soul doth wait, and in his word do I hope.” By which repetition he insinuates, that many are content to give their bodily presence to God in his appointments, while their hearts were roving to the ends of the earth; but for his part he did not so. Ver. 6. “My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.” As who should say, even as it is with those that are tired with the night, either by reason of dark or wearisome journeys, or because of tedious sickness, to whom the night is

most doleful and uncomfortable, waiting for spring of day: So wait I for the Lord, that his presence might be with my soul. So and more too I say, “More than they that wait for the morning.” Then he comes to the words which I have chosen for my text, saying, “Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.”

In which words we have, **FIRST**, An exhortation; **SECOND**, A reason of that exhortation; and, **THIRD**, An amplification of that reason. “Let Israel hope in the Lord;” there is the exhortation: “For with the Lord there is mercy;” there is the reason of it: “And with him is plenteous redemption;” there is the amplification of that reason.

In the **EXHORTATION** there are three things to be inquired into. **FIRST**. The matter contained in it; **SECOND**. The manner in which it is expressed; **THIRD**. The inferences that do naturally flow therefrom.

FIRST. We will speak first to the Matter contained in the text, and that presenteth itself unto us under three heads:

First. A duty. *Second*. A direction for the well management of that duty. *Third*. The persons that are so to manage it.

First. First, then, to speak to the duty, and that is **HOPE**. “Let Israel hope.” By which word there is something pre-admitted, and something of great concern insinuated.

That which is pre-admitted, is faith; for when we speak properly of hope, and put others distinctly in the duty of hoping, we conclude that such have faith already: for no faith, no hope. To hope without faith, is to see without eyes, or to expect without a ground: for “faith is the substance of things hoped for,” (Heb. xi. 1;) as well with respect to the grace, as to the doctrine of faith. Doth such a one believe? No! Doth he hope? Yes! If the first is true, the second is a lie: he that never believed, did never hope in the Lord.

Wherefore, when he saith, "Let Israel hope in the Lord," he pre-supposeth faith, and signifieth that he speaketh to believers.

That which is of great concern insinuated, is, That hope has in it an excellent quality to support Israel in all its troubles. Faith has his excellency in this, hope in that, and love in another thing. Faith will do that which hope cannot do; hope can do that which faith doth not do; and love can do things distinct from both their doings. Faith goes in the van, hope in the body, and love brings up the rear: and thus now abideth faith, hope, and charity. (1 Cor. xiii. 13.) Faith is the mother-grace, for hope is born of her, but charity floweth from them both.

But, now we are upon faith and hope distinctly, to let you see a little. 1. Faith comes by hearing, hope by experience. 2. Faith comes by hearing the word of God, hope by the credit that faith hath given to it. 3. Faith believeth the truth of the word, hope waits for the fulfilling of it. 4. Faith lays hold of that end of the promise that is next to us, to wit, as it is in the Bible; hope lays hold of that end of the promise that is fastened to the mercy-seat. For the promise is like a mighty cable, that is fastened by one end to a ship, and by the other to the anchor: the soul is the ship where faith is, and to which the hither end of this cable is fastened; but hope is the anchor that is at the other end of this cable, "and which entereth into that within the veil." (Heb. vi. 19.) Thus faith and hope, getting hold of both ends of the promise, they carry it safely all away. 5. Faith looketh to Christ, as dead, buried, and ascended; and hope to his second coming. Faith looks to him for justification, hope for glory. 6. Faith fights for doctrine, hope for a reward. Faith for what is in the Bible, hope for what is in heaven. 7. Faith purifies the heart from bad principles, hope from bad manners. (2 Pet. iii. 11, 14.) 8. Faith sets hope on work, hope sets patience on work. Faith says to hope, Look for what is promised; hope says to faith, So I do, and will wait for it too. 9. Faith looks through the word to God in Christ; hope looks through faith, beyond the world to glory. 10. Thus faith saves, and thus hope saves. Faith saves by laying hold of God by Christ, hope saves by prevailing with the soul to suffer all troubles, afflictions, and adversities that it meets with betwixt this and the world to come, for the sake thereof. Take the matter in this plain similitude. There was a king that adopted such an one to be his child, and clothed him with the attire of the children of the king, and promised him, that if he would fight his father's battles, and walk in his father's ways, he should at last share in his father's kingdom. He has received the adoption, and the king's robe, but not yet his part in the kingdom; but now hope of a share in that, will make him fight the king's battles, and also tread the king's paths.

Yea, and though he should meet with many things that have a tendency to deter him from so doing, yet thoughts of the interest promised in the kingdom, and hopes to enjoy it, will make him cut his way through those difficulties, and so save him from the ruins that those destructions would bring upon him, and will, in conclusion, usher him into a personal possession and enjoyment of that inheritance. Hope has a thick skin, and will endure many a blow; it will put on patience as a vestment, it will wade through a sea of blood, it will endure all things, if it be of the right kind, for the joy that is set before it. Hence patience is called, "patience of hope," (1 Thess. i. 3,) because it is hope that makes the soul exercise patience and long-suffering under the cross, until the time comes to enjoy the crown. The psalmist, therefore, by this exhortation, persuaded them that have believed the truth, to wait for the accomplishment of it, as by his own example he did himself—"I wait for the Lord," "my soul waiteth," "and in his word do I hope." It is for want of hope that so many brisk professors that have so boasted and made brags of their faith, have not been able to endure the drum, in the day of alarm and affliction. Their hope in Christ has been such as has extended itself no further than to this life, and therefore they are of all men the most miserable.

The psalmist, therefore, by exhorting us unto this duty, doth put us in mind of four things. I. That the best things are yet behind, and in reversion for the saints. II. That those that have believed will yet meet with difficulties before they come at them. III. The grace of hope well exercised is the only way to overcome these difficulties. IV. They, therefore, that have hope, and do exercise it as they should, shall assuredly at last enjoy that hope that is laid up for them in heaven.

I. For the first of these, "that the best things are yet behind, and in reversion for believers;" this is manifest by the natural exercise of this grace. For "hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. viii. 24, 25.) Hope lives not by sight, as faith doth; but hope trusteth faith, as faith trusts the word, and so bears up the soul in a patient expectation at last to enjoy what God has promised. But I say, the very natural work of this grace proveth, that the believer's best things are behind in reversion.

You may ask me what those things are. And I may tell you, first, in general, they are "heavenly things," (John iii. 12,) they are eternal things, (2 Cor. iv. 18,) they are the things that are "where Christ sitteth on the right hand of God." (Col. iii. 1.) Do you know them now? They are things that "eye hath not seen, nor ear heard, nor that have entered into the heart of man to conceive of." (Isa. lxiv. 4. 1 Cor. ii. 9.) Do you know them now? They are things that

are referred to the next world, for the saints when they come into the next world; talked of they may be now, the real being of them may be believed now, and by hope we may, and it will be our wisdom to wait for them now; but to know what they are in the nature of them, or in the enjoyment of them, otherwise than by faith, he is deceived that saith it. They are things too big as yet to enter into our hearts, and things too big, if they were there to come out, or to be expressed by our mouths.

(1.) There is heaven itself, the imperial heaven; does anybody know what that is? (2.) There is the mount Zion, the heavenly Jerusalem, and the innumerable company of angels; doth anybody know what all they are? (3.) There is immortality and eternal life; and who knows what they are? (4.) There are rewards for services, and labour of love showed to God's name here; and who knows what they will be? (5.) There are mansion-houses, beds of glory, and places to walk in among the angels; and who knows what they are? (6.) There will be badges of honour, harps to make merry with, and heavenly songs of triumph; doth any here know what they are? (7.) There will be then a knowing, an enjoying, and a solacing of ourselves with prophets, apostles, and martyrs, and all saints; but in what glorious manner we all are ignorant of. (8.) There we shall see and know, and be with for ever, all our relations, as wife, husband, child, father, mother, brother, or sister, that have died in the faith, (1 Thess. iv. 16, 17;) but how gloriously they will look when we shall see them, and how gloriously we shall love when we are with them, it is not for us in this world to know. (9.) There are thoughts, and words, and ways for us, which we never dreamed on in this world. The law was but the "shadow," the gospel the "image," (Heb. x. 1;) but what will be the substance that comes to us next, or that rather we shall go unto, who can understand? (10.) If we never saw God nor Christ as glorified, nor the Spirit of the Lord, nor the bottom of the Bible, nor yet so much as one of the days of eternity, and yet all these things we shall see and have then, how can it be that the things laid up for us, that should be the object of our hope, should by us be understood in this world? Yet there are intimations given us of the goodness and greatness of them.

1. Of their goodness. And that, (1.) In that the Holy Ghost scorns that things that are here should once be compared with them; hence all things here are called vanities, nothings, less than nothings. (Isa. xl. 17.) Now, if the things, all the things that are here, are so contemptuously considered, when compared with the things that are to be hereafter, and yet these things so great in the carnal man's esteem, as that he is willing to venture life and soul, and all to have them, what are the things that God has prepared for them that wait, that is, that hope for him? (2.) Their good-

ness also appears in this, that whoever has had that understanding of them as is revealed in the word, whether king or beggar, wise man or fool, he has willingly cast this world behind him in contempt and scorn, for the hope of that. (Ps. lxxii. 25. Heb. xi. 24, 26, 36—40.) (3.) The goodness of them has even testimony in the very consciences of them that hate them. Take the vilest man in the country, the man who is so wedded to his lusts, that he will rather run the hazard of a thousand hells than leave them; and ask this man his judgment of the things of the next world, and he will shake his head, and say, They are good, they are best of all. (4.) But the saints have the best apprehension of their goodness, for that the Lord doth sometimes drop some of the juice of them out of the world, into their hungry souls.

2. But as they are good, so they are great: "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust," that hope "in thee before the sons of men!" (Ps. xxxi. 19.) (1.) Their greatness appears in that they go beyond the word; yea, beyond the word of the Holy Ghost; it doth not yet appear to us by the word of God to the full, the greatness of what is prepared for God's people: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." (1 John iii. 2.) It doth not appear in the word; there is a greatness in the things that we are to hope for, that could never be expressed: they are beyond word, beyond thought, beyond conceiving of. Paul, when he was come down again from out of paradise, into which he was caught up, could not speak a word about the words he heard, and the things that there he saw: they were things and words which he saw and heard, which it is not possible for a man to utter. (2 Cor. xii. 4.) (2.) Their greatness is intimated by the word "eternal;" he that knows the bottom of that word, shall know what things they are: the things that are not seen are eternal, (2 Cor. iv. 18,) they are "incorruptible, and undefiled, and that fadeeth not away, that are reserved in heaven for you." (1 Pet. i. 4.) (3.) Their greatness is showed, in that one right thought of them will fill the heart so full, that both it and the eyes will run over together; yea, so full, that the creature shall not be able to stand up under the weight of glory, that by it is laid upon the soul. Alas! all the things in this world will not fill one heart; and yet one thought that is right, of the things that God has prepared, and laid up in heaven for us, will, yea, and overflow it too. (4.) The greatness of the things of the next world appears, in that when one of the least of them are showed to us, we are not able, without support from thence, to abide the sight thereof. I count that the angels are of those things that are least in that world; and yet the sight of one of them, when the sight of them was in use, what work would it make in the hearts and minds of mortal men, the scripture

plainly enough declares. (5.) Their greatness is intimated, in that we must be, as it were, new made again, before we can be capable of enjoying them, as we must enjoy them with comfort. (Luke xx. 36.) And herein will be a great part of our happiness, that we shall not only see them, but be made like unto them, like unto their king. For "when he shall appear, we shall be like him, for we shall see him as he is:" (1 John iii. 2.) We shall see him, and therefore must be like him; for else the sight of him would overcome us and destroy us; but because we are to see him with comfort and everlasting joy, therefore we must be like him in body and mind. (Rev. i. 17. Phil. iii. 20, 21.)

II. But to come to the second thing, namely, "That those that have believed there are such things as these, will meet with difficulties before they come at them." This is so grand a truth, that nothing can be said against it. Many are the afflictions of the righteous; and we must through many tribulations enter into the kingdom of heaven. (Acts xiv. 22.) The cause from whence these afflictions arise is known to be:—1. From ourselves; for sin having got such hold in our flesh, makes that opposition against our soul and the welfare of that, that puts us continually to trouble. Fleshly lusts work against the soul, and so do worldly lusts too, (1 Pet. ii. 11;) yea, they quench our graces, and make them that would live, "ready to die." (Rev. iii. 2.) Yea, by reason of these, such darkness, such guilt, such fear, such mistrust, ariseth in us, that it is common for us, if we live any while, to make a thousand conclusions, twice told, that we shall never arrive with comfort at the gates of the kingdom of heaven. The natural tendency of every struggle of the least lust against grace, is, if we judge according to carnal reason, to make us question the truth of a work of grace in us, and our right to the world to come. This it was that made Paul cry out, "O wretched man that I am, who shall deliver me!" (Rom. vii. 24.) Only he had more wisdom than to follow the natural conclusions that carnal reason was apt to make thereupon, and so hoisted up his soul to hope.

2. Sin, by its working in us, doth not only bring darkness, guilt, fear, mistrust, and the like, but it doth oftentimes as it were ham-string us, and disable us from going to God by faith and prayer for pardon. It makes the heart hard, senseless, careless, lifeless, spiritless as to feeling, in all Christian duty; and this is a grievous thing to a gracious soul. The other things will create a doubt, and drive it up to the head into the soul; but these will go on the other side, and clench it. Now all these things make hoping difficult.

3. For by these things the judgment is not only clouded, and the understanding greatly darkened, but all the powers of the soul made to fight against itself, conceiving, imagining, apprehending, and concluding things that have a direct tendency to extirpate and extinguish, if possible, the graces

of God that are planted in the soul; yea, to the making of it cry out, "I am cut off from before thine eyes." (Ps. xxxi. 22.)

4. Add to these, the hidings of the face of God from the soul, a thing to it more bitter than death; yet nothing more common among them that hope in the Lord. "He hideth his face from the house of Jacob." (Isa. viii. 17.) Nor is this done only in fatherly displeasure, but by this means some graces are kept alive; faith is kept alive by the word, patience by hope, and hope by faith; but oftentimes a spirit of prayer, by the rod, chastisement, and the hiding of God's face. (Hos. v. 14, 15. Isa. xxvi. 15.) But I say, this hiding of this sweet face is bitter to the soul, and oftentimes puts both faith and hope to a sad and most fearful plunge. For at such a day, it is with the soul as with the ship at sea, that is benighted and without light; to wit, like a man bewildered upon the land; only the text saith, for the help and succour of such, "Who is among you that feareth the Lord, and that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." (Isa. l. 10.) Yet, as it is with children, so it is with saints; we are a great deal more subject to fears in the night than in the day. That, therefore, that tendeth to the help of some graces, if there be not great care taken, will prove a hindrance to others.

5. Nor is the ruler of the darkness of this world wanting to apply himself and his engines, so as, if possible, to make use of all these things for the overthrowing of faith, and for the removing of our hope from the Lord; as a tree is removed from rooting in the ground. (Job xix. 10.) Behold! he can expound all things, so as that they shall fall directly in the way of our believing. "As thus, we have sin, therefore we have no grace; sin struggleth in us, therefore we fear not God; something in us sideth with sin, therefore we are wholly unregenerate; sin is in our best performances, therefore wherefore should I hope? Thus, I say, he can afflict us in our pilgrimage, and make hope difficult to us. Besides the hiding of God's face, he can make not only a cause of sorrow, for that, indeed, it should, but a ground of despair, and as desperately concluding he will never come again. How many good souls has he driven to these conclusions, who afterwards have been made to unsay all again?

6. And though spiritual desertions, darkness of soul, and guilt of sin, are the burdens most intolerable, yet they are not all; for there is to be added to all these, that common evil of persecution, another device invented to make void our hope. In this, I say, we are sure to be concerned; that is, if we be godly. For though the apostle doth not say, "All that will live in Christ," that is, in the common profession of him, "shall suffer persecution;" yet he saith, "All that will live godly in him shall." (2 Tim. iii. 12.) Now this

in itself is a terror to flesh and blood, and hath a direct tendency in it to make hope difficult. Hence men of a persecuting spirit, because of their greatness, and of their teeth, the laws, are said to be a terror, and to carry amazement in their doings; and God's people are apt to be afraid of them, though they should die, and to forget God their Maker; and this makes hoping hard work. (Isa. li. 12, 13.)

7. For besides that grimness that appears in the face of persecutors, Satan can tell how to lessen, and make to dwindle in our apprehensions, those truths unto which our hearts have joined themselves afore, and to which Christ our Lord has commanded us to stand. So that they shall now appear but little, small, inconsiderable things; things not worth engaging for; things not worth running those hazards for, that in the hour of trial may lie staring us in the face. Moreover, we shall not want false friends in every hole, such as will continually be boring our ears with that saying, Master, do good to thyself. At such times, also, stars do use to fall from heaven, and the powers of heaven to be shaken; and so everything tends to weaken, or at least to lay stumbling-blocks in their way, who are commanded to hope in the Lord.

8. Again, as Satan can make use of his subtlety thus to afflict and weaken the hands and hearts of those that hope in God, so he can add to these the dismalness of a suffering state. He can make the loss of goods, in our imagination, ten times bigger than it is in itself: he can make an informer a frightful creature, a gaol look like hell itself; he can make banishment and death utterly intolerable, and things that must be shunned with the hazard of our salvation. Thus he can greatness and lessen, lessen and greatness, for the troubling of our hearts, for the hindering of our hope.

9. Add to all these, that the things that we suffer for were never seen by us, but are quite beyond our sight: things that indeed are said to be great and good, but we have only the word and the Bible for it. And be sure if he that laboureth night and day to devour us, can help it, our faith shall be molested and perplexed at such a time, that it may, if possible, be hard to do the commandment that here the text enjoins us to the practice of; that is, to hope in the Lord. And this brings me to the third particular.

III. "That the grace of hope well exercised, is the only way to overcome those difficulties." Abraham had never laughed for joy, had he not hoped when the angel brought him tidings of his son: yea, had he not hoped against all things that could have been said to discourage. (Gen. xvii. 17.) Hence it is said, that "against hope" he "believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be." (Rom. iv. 18.) There is hope against hope; hope grounded on

faith, against hope grounded on reason. Hope grounded on reason, would have made Abraham expect that the promise should surely have been ineffectual, because of the deadness of Abraham's body, and of the barrenness of Sarah's womb. But he hoped against the difficulty, by hope that sprang from faith, which confided in the promise and power of God, and so overcame the difficulty, and indeed obtained the promise. Hope, therefore, well exercised, is the only way to overcome. Hence Peter bids those that are in a suffering condition, "Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. i. 13.) And therefore it is, as you heard before, that we are said to be "saved by hope." (Rom. viii. 24.)

Hope is excellent. 1. Against those discouragements that arise up out of our bowels. 2. It is excellent to embolden a man in the cause of God. 3. It is excellent at helping one over the difficulties that men, by frights and terrors, may lay in our way.

1. It is excellent to help us against those discouragements that arise out of our own bowels. This is clear in the instance last mentioned about Abraham, who had nothing but discouragements arising from himself; but he had hope, and as well he exercised it; wherefore, after a little patient enduring, he overcame the difficulty, and obtained the promise. (Gen. vi. 13—15.) The reason is, for that it is the nature of true hope to turn away its ear from opposing difficulties, to the word and mouth of faith; and perceiving that faith has got hold of the promise, hope, notwithstanding difficulties that do or may attempt to intercept, will expect, and so wait for the accomplishment thereof.

2. Hope is excellent at emboldening a man in the cause of God. Hence the apostle saith, "Hope maketh not ashamed," (Rom. v. 5;) for not to be ashamed there, is to be emboldened. So again, when Paul speaks of his troubles he met with for the profession of the gospel, he saith, That they should turn to his salvation. "According," saith he, "to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now Christ shall be magnified in my body whether it be by life or by death." (Phil. i. 19, 20.) See here, a man at the foot of the ladder, now ready in will and mind to die for his profession; but how will he carry it now? Why, with all brave and innocent boldness. But how will he do that? Oh! by the hope of the gospel that is in him; for by that he is fully persuaded that the cause he suffereth for will bear him up in the day of God, and that he shall then be well rewarded for it.

3. It is also excellent at helping one over those difficulties that men, by frights and terrors, may lay in our way. Hence, when David was almost killed with the reproach and oppression of his

enemies, and his soul full sorely bowed down to the ground therewith, that he might revive and get up again, he calls to his soul to put in exercise the grace of hope, saying, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." (Ps. xlii. 11.) So again, saith he, in the next Psalm after, as afore he had complained of the oppression of the enemy, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, who is the health of my countenance, and my God." (Ps. xliii. 5.) Hope, therefore, is a soul-encouraging grace, a soul-emboldening grace, and a soul-preserving grace. Hence it is called our helmet or head-piece, "the helmet of salvation." (Isa. lix. 17. Eph. vi. 17. 1 Thess. v. 8.) This is one piece of the armour with which the Son of God was clothed when he came into the world; and it is that against which nothing can prevail. For as long as I can hope for salvation, what can hurt me? This word spoken in the blessed exercise of grace, "I hope for salvation," drives down all before it. The truth of God is that man's "shield and buckler" that hath made the Lord his hope. (Ps. xci. 4.)

And now to encourage thee, good man, to the exercise of this blessed grace of hope as the text bids, let me present thee with that which followeth. (1.) God, to show how well he takes hoping in him at our hands, has called himself the God of hope, (Rom. xv. 13;) that is, not only the author of hope, but the God that takes pleasure in them that exercise it: "The Lord taketh pleasure in them that fear him, in them that hope in his mercy." (Ps. cxlvii. 11.) (2.) He will be a shield, a defence to them that hope in him: "Thou art my hiding-place and my shield," saith David, "I hope in thy word," (Ps. cxix. 114;) that is, he knew he would be so; for he hoped in his word. (3.) He has promised us the life we hope for, to encourage us still to hope, and to endure all things to enjoy it: "That he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." (1 Cor. ix. 10.)

Quest. But you may say, What is it to exercise this grace aright?

Ans. (1.) You must look well to your faith, that that may prosper; for as your faith is, such your hope will be. Hope is never ill when faith is well, nor strong if faith be weak. Wherefore Paul prays that the Romans might be filled "with all joy and peace in believing, that they might abound in hope." (Rom. xv. 13.) When a man by faith believes to joy and peace, then hope grows strong, and with an assurance looketh for a share in the world to come. Wherefore look to your faith, and pray heartily that the God of hope will fill you with all joy and peace in believing. (2.) Learn of Abraham not to faint, stumble, or doubt, at the sight of your own weakness; for if you do, hope

will stay below and creak in the wheels as it goes because it will want the oil of faith. But say to thy soul, when thou beginnest to faint and sink at the sight of these, as David did to his, in the places made mention of before. (3.) Be much in calling to mind what God has done for thee in former times. Keep thy experience as a choice thing. Remember all the way which the Lord thy God led thee in the wilderness these forty years. (Deut. viii. 2.) "O my God," saith David, "my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." (Ps. xlii. 6.) (4.) Be much in looking at the end of things, or rather to the end of this, and to the beginning of the next world. What we enjoy of God in this world, may be an earnest of hope, or a token that the thing hoped for is to be ours at last; but the object of hope is in general the next world. We must therefore put a difference betwixt the mother of hope, "faith;" the means of hope, "the word;" the earnest of hope, Christ in us; and the proper object of hope, to wit, the world to come, and the goodness thereof.

If Christians have not much here, their hope, as I may so say, lies idle, and as a grace out of its exercise. For as faith cannot feed upon patience, but upon Christ, and as the grace of hungering and thirsting cannot live upon self-fulness, but upon the riches of the promise, so hope cannot make what is enjoyed its object; "for what a man seeth, why doth he yet hope for?" (Rom. viii. 24.) But the proper object of hope is, that we see not.

Let faith then be exercised upon Christ crucified for my justification, and hope upon the next world for my glorification; and let love show the truth of faith in Christ, by acts of kindness to Christ and his people; and patience, the truth of hope, by a quiet bearing and enduring that which may now be laid upon me for my sincere profession's sake, until the hope that is laid up for us in heaven shall come to us, or we be gathered to that, and then hope is in some measure in good order, and exercised well. But,

IV. We now come to the last thing propounded to be spoken to, which is, "They that have hope, and exercise it well, shall assuredly at last enjoy that hope that is laid up for them in heaven;" that is, they that do regularly exercise the grace of hope, shall at last enjoy the object of it, or the thing hoped for. This must of necessity be concluded, else we overthrow the whole truth of God at once, and the expectation of the best of men; yea, if this be not concluded, what follows, but that atheism, unbelief, and irreligion are the rightest? and profane and debauched persons are in the rightest way?

1. But to proceed, this must be, as is evident; for that the things hoped for are put under the very name of the grace that lives in the expectation of them: they are called *hope*; "looking for that blessed hope," (Tit. ii. 13;) "for the hope

which is laid up for them in heaven." (Col. i. 5.) God has set that character upon them, to signify that they belong to hope, and shall be the reward of hope. God doth in this, as your great traders do with the goods that their chapmen have either bought or spoke for; to wit, he sets their name or mark upon them; and then saith, This belongs to this grace, and this belongs to that; but the kingdom of heaven belongs to *hope*, for his name is set upon it. This, therefore, is one thing to prove that the thing hoped for shall be thine; God has marked it for thee: nor can it be given to those that do not hope. That is, to the same purpose that you read of—"That you may be counted worthy of the kingdom of God, for which ye also suffer." (2 Thess. i. 5.) Suffering flows from hope; he that hopes not for a house in heaven will not for it choose to suffer the loss of the pleasures and friendships of this world. But they that suffer for it—and that all do, one way or other, in whom is placed this grace of hope—they God counteth worthy of it, and therefore hath marked it with their mark, *hope*; for that it belongs to hope, and shall be given to those that hope. That is the first.

2. They that do, as afore is said, exercise this grace of hope, shall assuredly enjoy the hope that is laid up for them in heaven, as is evident also from this; because, as God has marked and set it apart for them, so what he has done to and with our Lord and Head, since his death, he hath done it to this very end; that is, to beget and maintain our hope in him, as touching this thing. He "hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." (1 Pet. i. 3.) The meaning is, Christ is our undertaker, and suffered death for us, that we might enjoy happiness and glory: and God, to show how willing he was that we should have this glory, raised up Christ again, and delivered him from the sorrows of death. Wherefore, considering this, Paul said, he rejoiced "in the hope of the glory of God," (Rom. iii. 23; v. 2,) to wit, of that glory, that sin, had he not had Jesus for his undertaker, would have caused that he should certainly have come short of. But, again, God "raised him up from the dead, and gave him glory" too, and that to this very end, "that your faith and hope might be in God." (1 Pet. i. 21.) I say, he did it to this very end, that he might beget in you this good opinion of him, as to hope in him, that he would give you that good thing hoped for, to wit, eternal life. And "gave him glory," and put it into his hand (for you), who is your head and Saviour, that you might see how willing God is to give you the hope you look for, "that your faith and hope might be in God."

3. That we that have hope and rightly exercise it might assuredly enjoy that hope that is laid up for us in heaven: God has promised it, and that to our Saviour for us. Had he promised it to us,

we might yet have feared, for that with our faults we give a cause of continual provocation to him. But since he has promised it to Christ, it must assuredly come to us by him, because Christ, to whom it is promised, never gave occasion of provocation to him to take it back. And that it was promised to Christ, it is evident, because it was promised before the world began. "In hope of eternal life," saith Paul, "which God, that cannot lie, promised before the world began." (Tit. i. 2.) And this is, that we might hope. Men that use to hope to enjoy that money or estate, that by those that are faithful is promised to them, and put into the hands of trusty persons for them; why this is the case, God that cannot lie, has promised it to the hoppers, and has put it into the hand of the trusty Jesus for us, therefore let us hope that in his times we shall both see and enjoy the same we hope for.

4. Yea, that all ground of doubt and scruple as to this might be removed out of the way, when Christ, who, as to what was last said, is our hope, shall come, he shall bring that grace and mercy with him, that shall even from before his judgment-seat remove all those things that might have any tendency in them to deprive us of our hope, or of the thing hoped for by us. Hence Peter bids us, "Be sober, and hope to the end for the grace that shall be brought unto us at the revelation of Jesus Christ." (1 Pet. i. 13.) Also as to this, Jude, the servant of Jesus Christ, joins with him, saying, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 21.) Here, then, you see that there is grace and mercy still for us in reversion; grace and mercy to be brought unto us at the revelation, or second coming of Jesus Christ. How, then, can we be hindered of our hope? For transporting mercy will then be busy for them that indeed have here the hope of eternal life. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare him, as a man spareth his own son that serveth him." (Mal. iii. 17.) None knows the mystery of God's will in all things revealed in his word. Therefore many texts are looked over, or laid by, as those whose key doth go too hard, nor will I boast of any singular knowledge in any particular thing. Yet methinks since grace and mercy was not only brought by Christ when he came into the world, but shall be brought again with him when he comes in his Father's glory, it signifies, that as the first brought the beginning of eternal life to us while we were enemies, this second will bring the full enjoyment of it to us while we are saints, attended with many imperfections. And that, as by the first grace, all unworthiness was pardoned and passed by, so by this second grace, the grace that is to be brought unto us at the revelation of Jesus Christ, all shortness in duties, and failings in performances, shall be spared also; and we made possessors, by virtue of this

grace and mercy, of the blessings hoped for, to wit, the blessings of eternal life. But thus much for the duty contained in the exhortation, to wit, of hoping.

Second. I shall therefore come, in the next place, to treat of the well managing of this duty with reference to its primary object, which is, the Lord himself. "Let Israel hope in the Lord." There is a general object of hope, and there is a particular object; there is a common object, and there is a special one. Of the general and common object, to wit, of heaven and happiness, I have said something already; wherefore it remains that now we come and treat of this particular and special object of our hope: "Let Israel hope in the Lord." The Lord therefore is to be the particular and special object of our hope; "Let Israel hope in the Lord." Now in that there is not only a duty here exhorted to, but a direction for the better management of that duty, to the particular and special object upon which this duty should be exercised, it suggesteth, how apt good men are, especially in times of trouble, the case of Israel now, to fix their hopes in other things than on the Lord. We have seen a great deal of this in our days; our days indeed have been days of trouble, especially since the discovery of the Popish plot, for then we began to fear cutting of throats, of being burned in our beds, and of seeing our children dashed in pieces before our faces. But looking about us, we found we had a gracious king, brave parliaments, a stout city, good lord-mayors, honest sheriffs, substantial laws against them, and these we made the object of our hope, quite forgetting the direction in this exhortation, "Let Israel hope in the Lord." For indeed the Lord ought to be our hope in temporals, as well as in spirituals and eternal. Wherefore Israel of old were checked under a supposition of placing their hope for temporals in men, "It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes." (Ps. cxviii. 8, 9.) And again, "Put not your trust in princes, nor in the son of man, in whom there is no help." (Ps. cxlvi. 3.) This implieth that there is in us an incendency to forget God our hope, and to put confidence in something else. And to be sure we shall find it the more difficult to make the Lord our hope only, when things that are here, though deceitfully, proffer us their help. But my design is not to treat of the object of hope, but with reference to the next world. And as to that we must take heed that we set our hope in God, in God in the first place, and in nothing below or besides himself. To this end it is that he has given us his word, and appointed a law to Israel.

First. Because of his own grace he is become the special object of hope, designing himself in the most special sense to be the portion of his people. "The Lord is my portion, saith my soul, therefore will I hope in him." (Lam. iii. 24.)

Wherefore this we must look well to, and take heed that we miss not of this object. This is the special object, the ultimate object, the object that we cannot be without, and that short of which we cannot be happy, as, God willing, shall be showed more anon. God is not only happiness in himself, but the life of the soul, and him that puts goodness into everything in the next world, in which goodness shall be found. And this our Lord Jesus Christ himself affirmeth when he saith, "I am the way," (John xiv. 6,) to wit, the way to life and happiness. And yet he saith, "I am the way unto the Father," for that it is he that is the fountain and ocean of happiness and bliss. So then, that we might in the next world be heirs of the highest good, God has made us heirs of his own good self; "Heirs of God, and joint heirs with Christ," (Rom. viii. 17;) heirs of God through Christ. This God, this eternal God, therefore, is of necessity to be the object of our hope, because he is of grace become our hope. The church in heaven, called the body and temple of God, is to be a habitation for himself, when it is finished, to dwell in for ever and ever. This then we hope for, to wit, to be possessed at that day with eternal life, eternal glory. Now this eternal life and eternal glory is through God the hope of his people. And for this end, and to this bliss, are the called and regenerate in this world, "That being justified by his grace, we should be made heirs, according to the hope of eternal life." (Tit. iii. 7.) Nor can it be, that heaven and happiness should ever be the portion of them that make not God their hope, any more than such a lady should hope to enjoy the estate of such a lord, who first makes not the lord himself her husband. Heaven, heaven is the talk of the ignorant, while the God of heaven they cannot abide. But shall such ever come to glory? But,

Second. God must be the special object of our hope, and him in special that must be enjoyed by us in the next world, or nothing can make us happy. We will suppose now, for the illustrating of this matter, that which is not to be supposed: As,

1. Suppose a man when he dieth should go to heaven, that golden place, what good would this do him, if he was not possessed of the God of it? It would be as to sweetness, but a thing unsavoury; as to durableness, but a thing uncertain; as to society, as a thing forlorn; and as to life, but a place of death. All this is made appear by the angels that fell; for when fallen, what was heaven to them? Suppose they stayed but one quarter of an hour there after their fall, before they were cast out, what sweetness found they there, but guilt? What stay, but a continual fall of heart and mind? What society, but to be abandoned of all? And what life, but death in its perfection? Yea, if it be true that some think, that for the promoting of grace they are admitted yet to enter that place to accuse the saints on earth, yet what do they find

there but what is grievous to them? It is the presence of God that makes heaven heaven in all its beautifousness. Hence David, when he speaks of heaven, says, "Whom have I in heaven but thee?" (Ps. lxxiii. 25.) As who should say, What would heaven yield to me for delights, if I was there without my God? It is the presence of God that will make heaven sweet to those who are his. And as it is that that makes the place, so it is interest in him that makes the company, and the deeds that are done there, pleasant to the soul. What solace can he that is without God, though he were in heaven, have with Abraham, Isaac, and Jacob, the prophets and angels? How could he join in their thanks, and praises, and blessings of him for ever and ever, in whose favour, mercy, and grace they are not concerned?

2. Suppose a man, when he dieth, should be made to live for ever, but without the enjoyment of God, what good would this life do him? Why, it would be filled full of horror, darkness, desolation, sorrow, and all things that would tend to make it bitter to the soul. Witness they that live in hell, if it be proper to say they live in hell. It is no more possible for a man to live happily, were he possessed of all that heaven and life could afford him, suppose him to be without interest in God, than it is for a man that hath all the enjoyments of this world, if the sun was taken from him out of the firmament. As all things, whether it be heaven, angels, heavenly pleasures and delights, have had their being of him; so their being is continued by him, and made sweet of him.

Now, for the well managing of our hope, with reference to this special object of it there are these things to be considered: And now I speak to all.

(1.) We must know him right, we must come to him right. First, We must know him right. It is essential to happiness, and so to the making of the God of heaven our hope, to know him rightly. It is not every fancy, or every imagination of God, that thou mayst have, that will prove that therefore thou knowest God aright. In him "there is no variableness, nor shadow of turning;" (James i. 7;) he only is what he is, what imaginations soever we have of him. We may set up idols and images of him, as much in our minds as some do in their houses and in their temples, and be as great, though not so gross idolaters as they. Now, if thou wouldst know him, thou must diligently feel for him in his works, in his word, and in his ways, if perhaps thou mayst find the knowledge of him.

(2.) Beware when thou hast found him, that thou go to him by his Son, whom he has sanctified and sent into the world to be the way for sinners to go to God; and see that thou keepest in this path always, for out of him he is found intolerable, and a consuming fire.

(3.) Busy thyself with all thy might to make an interest in his Son, and he will willingly be thy Saviour, for he must become thine before his

Father can be the object of thy hope. He that hath the Son, hath the Father, but contrariwise, he that hath not him has neither.

(4.) Stay not in some transient comforts, but abide restless till thou seest an union between thee and this Blessed One; to wit, that he is a root, and thou a branch; that he is head, and thou a member. And then shalt thou know that the case is so between thee and him, when grace and his Spirit has made thee to lay the whole stress of thy justification upon him, and has subdued thy heart and mind to be "one spirit" with him. (1 Cor. vi. 17.)

(5.) This done, hope thou in God, for he is become thy hope, that is the object of it. And for thy encouragement so to do,

1. Consider that he is able to bear up thy heart, and has said he will do it, as to this very thing, to all those that thus hope in him. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Ps. xxxi. 24.) It is manifest, as was said before, that many difficulties lie in the way of hoping; but God will make those difficulties easy, by strengthening the heart of him that hopeth to hope. He has a way to do that, which no creature can hinder, by the blessed work of his Holy Spirit. He can show us he loves us, that he may encourage our hope.

2. As he can work in us for our encouragement, so he can and will, as was said before, himself in his time answer our hope by becoming our hope himself. "The Lord will be the hope of his people, and the strength of the children of Israel." (Joel iii. 16.)

3. His faithfulness also is a great encouragement to him, to hope for the accomplishment of all that he hath promised unto his people: "Hath he said it, and shall he not make it good?" When he promised to bring Israel into the land of Canaan, he accomplished it to a tittle. "There failed not ought of any good thing which the Lord had spoken to the house of Israel; all came to pass." (Josh. xxi. 45; xxiii. 14.) Also what he with his mouth had promised to David, with his hand he fulfilled to Solomon in the view of all the thousands of Israel.

Third. I will omit making mention again of the encouragements spoken of before, and shall now come to the third thing specified in this part of the text, to wit, to show more distinctly who and what particular persons they are who are concerned in this exhortation to hope.

They are put, as you see, under this general term "Israel;" "Let Israel hope in the Lord," and, "he shall save Israel from all his troubles."

Israel is to be taken three ways in the Scripture:—1. For such that are Israel after the flesh. 2. For such as are neither after the flesh nor the Spirit; but in their own fancies and carnal imaginations only. 3. For such as are Israel after God, or the Spirit.

1. Israel is to be taken for those that are such

after the flesh, that is, for those that sprang from the loins of Jacob, and are called, "Israel after the flesh, the children of the flesh." Now these, as such, are not the persons interested in this exhortation, for by the flesh comes no true spiritual and eternal grace. Men are not within the bounds of the promise of eternal life, as they are the children of the flesh, either in the more gross or more refined sense. Jacob was as more spiritual a father as any he, I suppose, that now professeth the gospel; but this spiritualness could not convey down to his children, that were such only after the flesh, that spirit and grace that causeth sound conversion, and salvation by Jesus Christ. Hence Paul counts it a carnal thing to glory in this; and tells us plainly, If he had heretofore known Christ thus, that is, to have been his brother, or kinsman, according to the flesh, or after that, he would henceforth know him, that is, so, "no more." (2 Cor. v. 16.) For though the children of Israel be as the sand of the sea, yet not that multitude, but the remnant that the Lord hath chosen and shall call, shall be saved. (Rom. ix. 27. Joel ii. 32.) This, therefore, is as an arrow against the face of that false doctrine that the Jews leaned upon, to wit, that they were in the state of grace, and the everlasting favour of God, because the children and offspring of Abraham, Isaac, and Jacob. But,

2. Israel may be taken for such as are neither so after the flesh, nor the spirit, but in their own fancy and imagination only. And such I take to be all those that you read of in Rev. ii. 9, which said, "They were Jews, and were not," but did lie. These I take to be those carnal gossellers, that from among the Gentiles pretended themselves to be Jews inwardly, whose circumcision is that of the heart in the spirit, when they were such only in their own fancies and conceits, and made their profession out as a lie. Abundance of these there are at this day in the world, men who know neither the Father, nor the Son, nor anything of the way of the Spirit, in the work of regeneration, and yet presume to say, they are Jews; that is, truly and spiritually the seed of Abraham, Isaac, and Jacob: "For," now, "he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit, whose praise is not of men, but of God." (Rom. ii. 28, 29.) And although it may please some now to say, as they of old said to them of the captivity, "We seek your God as ye do," (Ezra iv. 2,) yet at last it will be found, that as they, such "have no portion, nor right, nor memorial, in Jerusalem." (Neh. ii. 20.) And I would from hence caution all to take heed of presuming to count themselves Jews, unless they have a substantial ground so to do. For to do this without a good bottom, makes all our profession a lie; and not only so, but it hindereth us of a sight of a want of an interest in Jesus Christ, without which we cannot be saved; yea, such an one is the

great self-deceiver, and so the worst deceiver of all: for he that deceives his own self, his own heart, is a deceiver in the worst sense; nor can any disappointment be like unto that which casts away soul and body at once. (James i. 22, 28.) O slender thread! that a man should think, that because he fancieth himself "an Israelitè indeed," that therefore he shall go for such a one in the day of judgment, or that he shall be able to cheat God with a pitiful say-so.

3. But the Israel under consideration in the text, is Israel after God, or the Spirit; hence they are called, "the Israel of God," (Gal. vi. 16,) because they are made so of him, not by generation, nor by fancy, but by Divine power. And thus was the first of this name made so, "Thy name shall be called no more Jacob, but Israel." (Gen. xxxii. 28.) This, then, is the man concerned in the text, "Let Israel hope in the Lord;" to wit, Israel that is so of God's making, and of God's allowance: for men are not debarred from calling themselves after this most godly name, provided they are so indeed; all that is dangerous is, when men shall think this privilege comes by carnal generation, or that their fancying of themselves to be such will bear them out in the day of judgment. Otherwise, if men become the true servants of God by Christ, they have, as I said, an allowance so to subscribe themselves. "One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (Isa. xlv. 5.) But then, for the further describing of such, they must be men of circumcised and tender hearts; they must be such "which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," (Phil. iii. 3;) for these are the Nathaniels, the "Israelites indeed, in whom there is no guile," (John i. 47;) and these are they that are intended in the exhortation, when he saith, "Let Israel hope in the Lord."

(1.) For these are formed for that very end, that they might hope in the Lord; yea, the word and testament is given to them for this purpose. (2.) These are prisoners of hope all the time they are in the state of nature, even as the whole creation is subjected under hope, all the time of its bondage, by the sin and villany of man; and unto them it shall be said, in the dispensation of the fulness of time, "Turn you to the strong hold ye prisoners of hope;" (Zech. ix. 12;) as certainly as that which is called "the creature itself," shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." (Rom. viii. 19—21.) Only here, as I said before, let all men have a care in this thing; this is the pinnacle, the point; he that is right here, is right in all that is necessary to salvation; but he that misses here, can by no means be right anywhere to his soul's advantage in the other world.

If I should a little improve the text where ths

title is first given to man, and show the posture that he was in, when it was said to him, "Thy name shall be called Israel;" and should also debate upon the cause and ground of that, "An Israelite, indeed," thou mightest not repent it who shall read it; and therefore a few words to each.

1. When Jacob received the name of Israel, he was found wrestling with the angel; yea, and so resolved a wrestler was he, that he purposed, now he had begun, not to give out without a blessing. "I will not let thee go," said he, "except thou bless me." (Gen. xxxii. 26.) Discouragements he had while he wrestled with him, to have left off, before he obtained his desire; for the angel bid him leave off, "let me go," said he. He had wrestled all night, and had not prevailed; and now the day brake upon him and consequently his discouragement was like to be greater, for that now the majesty and terribleness of him with whom he wrestled would be seen more apparently; but this did not discourage him: besides, he lost the use of a limb as he wrestled with him; yet all would not put this Israel out. Pray he did, and pray he would, and nothing should make him leave off prayer, until he had obtained, and therefore he was called "Israel:" "For as a prince hast thou had power with God, and with men, and hast prevailed." (Gen. xxxii. 28, 32.) A wrestling spirit of prayer is a demonstration of an Israel of God; this Jacob had, this he made use of, and by this he obtained the name of "Israel." A wrestling spirit of prayer in straits, difficulties, and distresses; a wrestling spirit of prayer when alone in private, in the night, when no eye seeth but God's; then to be at it, then to lay hold of God, then to wrestle, to hold fast, and not to give over until the blessing is obtained, is a sign of one that is an Israel of God.

2. "Behold an Israelite indeed, in whom is no guile." (John i. 47.) This was the testimony of the Lord Jesus concerning Nathaniel. Nathaniel was persuaded by Philip to come to Jesus, and as he was coming, Jesus saith to the rest of the disciples concerning him, "Behold an Israelite indeed, in whom is no guile." Then said Nathaniel to Jesus, "Whence knowest thou me?" Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." (John i. 48.) Nathaniel, as Jacob was at prayer, at prayer alone under the fig-tree, wrestling in prayer, for what no man can certainly tell, but probably for the Messias, or for the revelation of him: for the seeing Jews were convinced that the time of the promise was out; and all men were in expectation concerning John, whether he might not be he. (Luke iii. 15.) But Nathaniel was under the fig-tree alone with God, to inquire of him, and that with great earnestness and sincerity; else the Lord Jesus would not thus have excused him of hypocrisy, and justified his action as he did, concluding from what he did there, that he

was a true son of Jacob, and ought, as he, to have his name changed from what his parents gave him, to this given him of Christ, "An Israelite indeed." Wherefore, from both these places, it is apparent that a wrestling spirit of prayer in private, is one of the best signs that this or that man or woman is of Israel; and, consequently, such who are within the compass of the exhortation here, saying, "Let Israel hope in the Lord." I say it is this wrestling spirit of prayer with God alone; for as for that of public prayer, though I will not condemn it, it gives not ground for this character, notwithstanding all the flourishes and excellencies that may therein appear. I am not insensible what pride, what hypocrisy, what pretences, what self-seekings of commendations and applause, may be countenanced by those concerned in or that make public prayers, and how little thought or favour of God may be in all so said; but this closet, night, or alone prayer, is of another stamp, and attended, at least so I judge, with that sense, those desires, that simplicity, and those strugglings, wherewith that in public is not. Nay, I think verily a man cannot addict himself to these most solemn retirements without some of Jacob's and Nathaniel's sense and sincerity, wrestlings and restlessness for mercy; wherefore, laying aside all other, I shall abide by this, That the man that is as I have here described, is not an Israelite of the flesh, nor one so only in his fancy or imagination, but one made so of God; one that is called a child of promise, and one to whom this exhortation doth belong: "Let Israel hope in the Lord;" to wit, they that serve God by prayer day and night; these, I say, are Israel, the Israel of God: "And let these hope in the Lord, from now, henceforth, and for ever." (Ps. cxxxii. 3.)

SECOND. Having thus briefly touched upon those three things that are contained in the matter of the exhortation, I now come to speak a word to the MANNER of praises, by which the exhortation is presented to us, "Let Israel hope;" he doth not say, Israel hath hoped; Israel did hope, or Israel can hope, but "Let Israel hope in the Lord." "Let" is a word very copious, and sometimes signifies this, and sometimes that, even according as the nature or reason of the thing under debate, or to be expressed, will with truth and advantage bear: Let him hope.

1. Sometimes "let" is equivalent to a command; "Let every soul be subject to the higher powers," (Rom. xiii. 1;) this is a command, "Let all things be done decently and in order," (1 Cor. xiv. 40;) this also is a command. So here, "Let Israel hope," this also is a command; and so enjoins a duty upon Israel; for why, since they seek for mercy, should they not have it? Now a command lays a very strong obligation upon a man, to do this or any other duty. He commandeth all men everywhere to repent, but Israel only to hope in his mercy. Now take the exhortation, and con-

vert it into a commandment, and it showeth us. (1.) In what good earnest God offers his mercy to his Israel; he commands them to hope in him, as he is and will be so to them. (2.) It supposes an impediment in Israel, as to the faculty of receiving or hoping in God for mercy; we that would have God be merciful, we that cry and pray to him to show us mercy, have yet that weakness and impediment in our faith which greatly hindereth us from a steadfast hoping in the Lord for mercy. (3.) It suggesteth also that Israel's sins, if he hopeth not in God, God would not that all should attempt to hope because they have no faith; for he is for having them first believe, knowing that it is in vain to think of hoping until they have believed; but Israel has believed, and therefore God has commanded them to hope, and they sin if they obey him not in this, as in all other duties. He commands thee, I say, since thou hast believed in his Son, to hope, that is, to expect to see his face in the next world with joy and comfort; this is hoping, this is thy duty, this God commands thee.

2. As this word "let" is sometimes equivalent to a command, so it is expressed sometimes also to show a grant, leave, or licence, to do a thing; such are these that follow, "Let us come boldly to the throne of grace," (Heb. iv. 16;) "Let us draw near with a true heart," (x. 22;) "Let us hold fast the profession of our faith without wavering." (ver. 23.) Here also this manner of expressing the thing may be taken in the same sense, to wit, to show that Israel has a grant, a leave, a licence, to trust in the Lord. And, oh! what a privilege is this, but who believes it? And yet as truly as God has granted to Jacob, to Israel, repentance unto life, and by that means has made him fly for refuge to lay hold of Christ set before him as a justifier, so has he granted him leave and licence to trust in him for ever, and to hope for his favour in the next world.

And if you take the word in this sense, to wit, for a grant, leave, or licence, to hope in God; then, (1.) This shows how liberal God is of himself, and things, to Israel. Let Israel hope in me, trust to me, expect good things at my hand; I give him leave and licence to do it. Let him live in a full expectation of being with me, and with my Son in glory, I give him leave to do so; he has licence from me to do so. (2.) Understand the word thus, and it shows us with what boldness and confidence God would have us hope in him. They that have leave and licence to do a thing, may do it with confidence and boldness, without misgivings and reluctances of mind, this is our privilege; we may live in a full assurance of hope unto the end, we may hope perfectly to the end, we have leave, licence, and a grant to do it. (3.) Understand the word thus, and it also shows you how muddy, how dark those of Israel are, and how little they are acquainted with the goodness of their God, who stand shrinking at his door like

beggars, and dare not in a godly sort be bold with his mercy. Wherefore standest thou thus with thy ifs and thy O-buts, O thou poor benighted Israelite? Wherefore putteth thou thy hand in thy bosom, as being afraid to touch the hem of the garment of thy Lord? Thou hast a leave, a grant, a licence to hope for good to come, thy Lord himself has given it to thee, saying, "Let Israel hope in the Lord."

3. This word "let" is also sometimes used by way of rebuke and snub, "Let her alone, for her soul is vexed." (2 Kings iv. 27.) "Let her alone, why trouble ye her?" (Mark xiv. 6.) "Refrain from these men, and let them alone." (Acts v. 38.) And it may also so be taken here. But if so, then it implies, that God in this exhortation rebuketh those evil instruments, those fallen angels, with all others that attempt to hinder us in the exercise of this duty. As Boaz said to his servants, when Ruth was to glean in his field, "Let her glean even among the sheaves, and reproach her not." (Ruth ii. 15.) We have indeed those that continually endeavour to hinder us of living in the full assurance of hope, as to being with God and with Christ in glory: but here is a rebuke for such, "Let Israel hope in the Lord." And it shows us, (1.) That what suggestions come from Satan to make us that are Israelites to doubt, come not for that end by virtue of any commission that he hath from God. God has rebuked him in the text, and you may see it also elsewhere. These temptations, therefore, are rather forged of malice, and of despite to our faith and hope, and so should be accounted by us. (2.) This shows us also, that we should take heed of crediting that which comes unto us, to hinder our hope in the Lord, lest we take part with Satan, while God rebuketh him, and countenanceth that which fights against the grace of God in us. (3.) It shows us also, that as faith, so hope, cannot be maintained but with great difficulty, and that we should endeavour to maintain it, and hope, through every difficulty.

4. This word "let" is sometimes used by way of request or entreaty: "I pray thee let my sister Tamar come." (2 Sam. ii. 6.) "Let it be granted to the Jews to do," &c. (Esth. ix. 3.) And if it be so to be taken here, or if in the best sense this interpretation of it may here be admitted, the consideration thereof is amazing; for then it is all one as if God by the mouth of his servant, the penman of this Psalm, did entreat us to hope in him. And why this may not be implied here, as well as expressed elsewhere, I know not. "God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." (2 Cor. v. 20.) Why should God beseech us to reconcile to him, but that we might hope in him? And if it be thus taken here, it shows, (1.) The great condescension of God, in that he doth not only hold out to us the advantages of hoping in God, but desires that we should hope, that we might indeed be partakers of those

advantages. (2.) It teaches us also humility, and that always in the acts of faith and hope we should mix blushing, and shame, with our joy and rejoicing. Kiss the ground, sinner; put thy "mouth in the dust; if so be there may be hope." (Lam. iii. 29.)

5. And lastly, this word is sometimes used by way of caution: "Let him that thinketh he standeth, take heed lest he fall." (1 Cor. x. 12.) "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it," (Heb. iv. 1,) and if it should be so taken here, then, (1.) This shows us the evil of despair, and that we at times are incident to it; our daily weaknesses, our fresh guilt, our often decays, our aptness to forget the goodness of God, are direct tendencies unto this evil, of which we should be aware; for it robs God of his glory, and us of our comfort, and gratifies none but the devil and unbelief. (2.) It showeth us that despair is a fall, a falling down from our liberty; our liberty is to hope; it is our portion from God; for he hath said that himself will be the hope of his people. To do the contrary, is therefore a falling from God, a departing from God, through an evil heart of unbelief. It is the greatest folly in the world for an Israelite to despair: "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon" that hope in "the Lord, shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." (Isa. xl. 27—31.)

THIRD. NOW we come to those INFERENCES that do naturally flow from this exhortation, and they are in number, four.

1. That hope and the exercise of it, is as necessary in its place, as faith and the exercise of it. All will grant that there is need of a daily exercise of faith; and we are bid to hope unto the end, because hope is the grace that relieveth the soul when dark and weary. Hope is as the bottle to the faint and sinking spirit. Hope calls upon the soul, not to forget how far it is arrived in its progress towards heaven. Hope will point and show it the gate afar off; and therefore it is called the hope of salvation. Hope exerciseth itself upon God.

(1.) By those mistakes that the soul hath formerly been guilty of, with reference to the judgment that it hath made of God, and of his dealing with it. And this is an excellent virtue. "I said," once says the church, that "my hope was

perished from the Lord," but I was deceived, "this I recall to my mind, therefore have I hope," (Lam. iii. 18, 21;) that is, Why, if I give way to such distrusting thoughts, may I not be wrong again? Therefore will I hope. This virtue is that which belongs to this grace only; for this and this only is it that can turn unbelief and doubts to advantage. "I said in my haste," said David, "I am cut off from before thine eyes; nevertheless" I was mistaken; "thou heardest the voice of my supplications when I cried unto thee." (Ps. xxxi. 22.) And what use doth he make of this? Why, an exhortation to all good men to hope, and to take advantage to hope from the same mistakes. I think I am cast off from God, says the soul; so thou thoughtest afore, says memory, but thou wast mistaken then, and why not the like again? and therefore will I hope. When I had concluded that God would never come near me more, yet after that he came to me again, and as I was then, so I am now; therefore will I hope.

(2.) True hope, in the right exercise of it upon God, makes no stick at weakness or darkness, but rather worketh up the soul to some stay by these. Thus Abraham's hope wrought by his weakness. And so Paul, when I am weak, then I am strong; I will most gladly therefore rejoice in mine infirmities. (2 Cor. xii. 9.) But this cannot be done where there is no hope, nor but by hope: for it is hope, and the exercise of it, that can say, Now I expect that God should bring good out of all this. And as for the dark, it is its element to act in that; for "hope that is seen is not hope." (Rom. viii. 24.) But we must hope for that we see not. So David, "Why art thou cast down, O my soul? hope thou in God." (Ps. xlii. 11; xliii. 5.) Christians have no reason to mistrust the goodness of God, because of their weakness, &c. "I had fainted unless I had believed to see." (Ps. xxvii. 13.) By believing there, he means hoping to see, as the exhortation drawn from thence doth import.

(3.) Hope will make use of our calling, to support the soul, and to help it, by that, to exercise itself in a way of expectation of good from God. Hence the apostle prays for the Ephesians, that they may be made to see what is the hope of their calling; (Eph. i. 18;) that is, what good that is which by their calling they have ground to hope is laid up in heaven, and to be brought unto them at the appearance of Jesus Christ. For thus the soul, by this grace of hope, will reason about this matter. God has called me; surely it is to a feast. God has called me to the fellowship of his Son; surely it is that I may be with him in the next world. God has given me the spirit of faith and prayer; surely it is that I might hope for what I believe is, and wait for what I pray for. God has given me some tastes already; surely it is to encourage me to hope that he purposeth to bring me into the rich fruition of the whole.

(4.) Hope will exercise itself upon God by those breakings wherewith he breaketh his people for

their sins. "The valley of Achor" must be given "for a door of hope." (Hos. ii. 15.) The valley of Achor; what is that? Why, the place where Achan was stoned for his wickedness, and the place where all Israel was afflicted for the same. (Josh. vii.) I say, hope can gather by this, that God has a love to the soul: for when God hateth a man, he chastiseth him not for his trespasses—"If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." (Heb. xii. 8.) Hence Moses tells Israel, that when the hand of God was upon them for their sins, they should consider in their heart, "that as a man chasteneth his son, so the Lord thy God chasteneth thee." (Deut. viii. 5.) And why thus consider, but that a door might be opened for hope to exercise itself upon God, by this? This is that also that is intended in Paul to the Corinthians, "When we are judged we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. xi. 32.) Is not here a door of hope? And why a door of hope, but that by it, God's people, when afflicted, should go out by it from despair by hope? But it is to be inferred—

2. That the exercise of hope upon God is very delightful to him; else he would not have commanded and granted us a liberty to hope, and have snubbed those that would hinder. "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." (Ps. xxxiii. 19.) That God is much delighted in the exercise of this grace, is evident, because of the preparation that he has made for this grace, wherewith to exercise itself. "For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." (Rom. xv. 4.) Mark the whole history of the Bible, with the relation of the wonderful works of God with his people from the beginning of the world, are written for this very purpose, that we, by considering and comparing, by patience and comfort of them, might have hope. The Bible is the scaffold or stage that God has builded for hope to play his part upon in this world. It is, therefore, a thing very delightful to God to see hope rightly giving its colour before him; hence he is said "to laugh at the trial of the innocent." (Job ix. 23.) Why at his trial? Because his trial puts him upon the exercise of hope. For then indeed there is work for hope when trials are sharp upon us. But why is God so delighted in the exercise of this grace of hope?

(1.) Because hope is a head-grace and governing. There are several lusts in the soul that cannot be mastered, if hope be not in exercise: especially if the soul be in great and sore trials. There is peevishness and impatience, there is fear and despair, there is doubting and misconstruing of God's present hand; and all these become masters, if

hope be not stirring; nor can any grace besides put a stop to their tumultuous raging in the soul. But now hope in God makes them all hush, takes away the occasion of their working, and lays the soul at the foot of God. "Surely," saith the psalmist, "I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child." (Ps. cxxxi. 2.) But how came he to bring his soul into so good a temper? Why, that is gathered by the exhortation following—"Let Israel hope in the Lord from henceforth and for ever." (ver. 3.) It was by hoping in the Lord that he quieted his soul, and all its unruly sinful passions.

(2.) As hope quasheth and quieteth sinful passions, so it putteth into order some graces that cannot be put into order without it; as patience, meekness, silence, and long-suffering, and the like. These are all in a day of trial out of place, order, and exercise, where hope forbeareth to work. I never saw a distrusting man, a patient man, a quiet man, a silent man, and a meek man, under the hand of God, except he was "dead in sin" at the time. But we are not now talking of such. But now let a man hope in the Lord, and he presently concludes, this affliction is for my good, a sign God loves me, and that which will work out for me "a far more exceeding and eternal weight of glory;" (2 Cor. ii. 17;) and so it puts the graces of the soul into order. Wherefore patience, by which a man is bid to possess or keep his soul under the cross, is called "the patience of hope." (1 Thess. i. 3.) So in another place, when he would have the church patient in tribulation, and continue instant in prayer, he bids them "rejoice in hope," (Rom. xii. 12,) knowing that the other could not be done without it.

(3.) God takes much delight in the exercise of hope, because it construeth all God's dispensations, at present, towards it, for the best. "When he hath tried me I shall come forth as gold." (Job xxiii. 10.) This is the language of hope. God, saith the soul, is doing of me good, making of me better, refining of my inward man. Take a professor that is without hope, and either he suffereth affliction of pride and ostentation, or else he picks a quarrel with God, and throws up all. For he thinks that God is about to undo him; but hope construeth all to the best, and admits no such unruly passions to carry the man away.

(4.) Therefore hope makes the man, be the trials what they will, to keep still close to the way and path of God. "My foot," said hoping Job, "hath held his steps, his way have I kept and not declined. Neither have I gone back from the commandment of his lips." (Job xxiii. 11, 12.) And again, "Our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death." (Ps. xlv. 18, 19.) But how came they thus patiently to endure? Why, they by hope put patience and

prayer into exercise. They knew that their God was as it were but asleep, and that in his time he would arise for their help; and when he did arise he would certainly deliver. Thus is this psalm applied by Paul.

3. There is also inferred from this exhortation, That the hope of those that are not Israelites is not esteemed of God. "Let Israel hope." The words are exclusive, shutting out the rest. He doth not say, Let Amalek hope; let Babylon or the Babylonians hope; but even in and by this exhortation shutteth out both the rest and their hope from his acceptance. This being concluded, it follows, that some may hope, and not be the better for their hope: "The hypocrite's hope shall perish." (Job viii. 13;) "their hope shall be as the giving up of the ghost." (xi. 20.) "For what is the hope of hypocrites?" (xxvii. 8.) Again, "The hope of the unjust man perisheth." (Prov. xi. 7.) There is a hope that perisheth, both it and he that hoped with it together. The reasons are,

(1.) Because it floweth not from faith and experience, but rather from conceit and presumption. Hope, as I have told you, if it be right, cometh of faith, and is brought forth by experience; but the hope now under consideration is alone, and has no right original, and therefore not regarded. It is not the hope of God, but the hope of man; that is, it is not the hope of God's working, but the hope that standeth in natural abilities. "Thou wast away the things that grow out of the dust of the earth, and thou destroyest the hope of man." Whatsoever in religious matters is but of a carnal and earthly existence must be washed away when the overflowing scourge shall at the end pass over the world.

(2.) Because the Lord's mercy is not the object of it. The worldly man makes gold, or an arm of flesh, his hope; that is, the object of it, and so he despiseth God. Or if he be a religious hypocrite, his hope terminates in his own doings; he trusteth or hopeth, in himself, that he is righteous. All these things are abhorred of God, nor can he, with honour to his name, or in a compliance with his own eternal designs, give any countenance to such a hope as this.

(3.) This hope hath no good effect on the heart and mind of him that hath it. It purifieth not the soul, it only holds fast a lie, and keeps a man in a circuit, at an infinite distance from waiting upon God.

(4.) This hope busieth all the powers of the soul about things that are of the world, or about those false objects on which it is pitched; even as the spider diligently worketh in her web (unto which also this hope is compared) in vain. This hope will bring that man that has it, and exercises it, to heaven, when leviathan is pulled out of the sea with a hook, or when his jaw is bored through with a thorn: but as he that thinks to do this hopeth in vain; so, even so will the hope of the other be as unsuccessful. (Job xli. 1—9.) "So

are the paths of all that forget God; and the hypocrite's hope shall perish, whose hand shall he cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure." (Job viii. 14, 15.) This is the hope that is not esteemed of God, nor the persons that have it, preferred by him a whit before their own dung. (Job xx. 7.)

4. There is also inferred from these words, that Israel himself is subject to swerve in his soul about the object of hope. For this text is to him as a command and grant, so an instruction by which he is to be informed how and upon whom to set his hope. That Israel is apt to swerve as to the object of his hope is evident, for that so much ado is made by the prophets to keep him upon his God; in that so many laws and statutes are made to direct him to set his hope in God; and also by his own confession. The fears also, and the murmurings, and the faintings that attend the godly in this life, do put the truth of this inference out of doubt. It is true, the apostle said, that he had the sentence of death in himself, that he might not trust, or hope, in himself, but in God that raiseth the dead. But this was a high pitch; Israel is not always here; there are many things that hinder.

(1.) The imperfection of our graces.—There is no grace perfected in the godly. Now it is incident to things defective, to be wanting in their course. Faith is not perfect; and hence the sensible Christian feels what follows; love is not perfect, and we see what follows; and so of hope and every other grace; their imperfection makes them stagger.

(2.) Israel is not yet beyond temptations. There is a deal to attend him with temptations, and he has a soul so disabled by sin, that at all times he cannot fix on God that made him, but is apt to be turned aside to lying vanities: the very thing that Jonah was ensnared with. (Jonah ii. 8.)

(3.) The promising helps that seem to be in other things, are great hindrances to a steady fixing, by hope on God; there are good frames of heart, enlargements in duties, with other the like, that have through the darkness, and the legality of our spirits, been great hindrances to Israel. Not that their natural tendency is to turn us aside; but our corrupt reason getting the upper hand, and bearing the stroke in judgment, perverts our minds and consciences to the making of wrong conclusions upon them.

(4.) Besides, as the mind and conscience, by reason, is oft deluded to draw these wrong conclusions upon our good frames of heart, to the removing of our hope from the right object unto them, so by like reason, are we turned by unwholesome doctrines, and a carnal understanding of the word, to the very same thing: "Cisterns, broken cisterns, that can hold no water," (Jer. ii. 13.) Israel, even God's people, are apt to make unto themselves to the forsaking of their God.

Thus have I gone through the first part of the text, which consists of an exhortation to hope in the Lord. And have showed you, 1. The matter contained therein. 2. Something of the reason of the manner of the phrase. 3. And have drawn, as you see, some inferences from it.

I now come to the second part of the text, which is a REASON urged to enforce the exhortation. "Let Israel hope in the Lord." Why? "For with the Lord there is mercy." There is the reason; let him hope, for there is mercy; let him hope in the Lord, for with him there is mercy.

The reason is full and suitable. For what is the ground of despair, but a conceit that sin has shut the soul out of all interest in happiness? and what is the reason of that, but a persuasion that there is no help for him in God? Besides, could God do all but show mercy, yet the belief of that ability would not be a reason sufficient to encourage the soul to hope in God. For the block, sin, which cannot be removed but by mercy, still lies in the way. The reason, therefore, is full and suitable, having naturally an enforcement in it, to the exhortation.

And, first, to touch upon the reason in a way general, and then to come to it more particularly. "Let Israel hope in the Lord, for with the Lord there is mercy;" mercy to be bestowed, mercy designed to be bestowed.

1. Mercy to be bestowed. This must be the meaning. What if a man has never so much gold or silver, or food or raiment; yet if he has none to communicate, what is the distressed, or those in want, the better? What if there be mercy with God, yet if he has none to bestow, what force is in the exhortation, or what shall Israel, if he hopeth, be the better? But God has mercy to bestow, to give. "He said on this wise, I will give you the sure mercies of David." (Acts xiii. 34.) And again, "The Lord give mercy to the house of Onesiphorus." (2 Tim. i. 16.) Now, then, here lies the encouragement. The Lord has mercy to give; he has not given away all his mercy; his mercy is not "clean gone for ever." (Ps. lxxvii. 8.) He has mercy yet to give away, yet to bestow upon his Israel. "Let Israel hope in the Lord, for with the Lord there is mercy."

2. As there is with God mercy to be bestowed, so there is mercy designed to be bestowed or given to Israel. Some men lay by what they mean to give away, and put that in a bag by itself, saying, this I design to give away, this I purpose to bestow upon the poor. Thus God, he designeth mercy for his people. Hence the mercy that God's Israel are said to be partakers of, is a mercy kept for them. And "thou, O God, has prepared of thy goodness for the poor," (Ps. lxxviii. 10.) and laid up for them. This is excellent and is true, "let Israel hope in the Lord, for there is with him mercy," kept, prepared, and laid up for them.

When God designs the bestowing of mercy, we may well hope to be partakers. The poor will go merrily to weddings and funerals, and hope for an alms all the way they go, when they come to understand that there is so much kept, prepared, and laid up for them by the bridegroom, &c. But he keepeth "mercy for thousands." (Exod. xxxiv. 7.)

3. As God has mercies to bestow, and as he has designed to bestow them, so those mercies are no fragments or the leavings of others; but mercies that are full and complete to do for thee what thou wantest, wouldst have, or canst desire. As I may say, God has his bags that were never yet untied, never yet broken up, but laid by him through a thousand generations, for those that he commands to hope in his mercy. As Samuel kept the shoulder for Saul, and as God brake up that decreed place for the sea, so hath he set apart, and will break up his mercy for his people: mercy and grace that he gave us before we had a being, is the mercy designed for Israel. (2 Tim. i. 9.) Whole mercies allotted to us; however mercy sufficient. But to be a little more distinct.

First. I find that the goodness of God to his people is diversely expressed in his word; sometimes by the word "grace;" sometimes by the word "love;" and sometimes by the word "mercy;" even as our badness against him is called "iniquity," "transgression," and "sin." When it is expressed by that word "grace," then it is to show, that what he doth is of his princely will, his royal bounty, and sovereign pleasure. When it is expressed by that word "love," then it is to show us that his affection was and is in what he doth, and that he doth what he doth for us with complacency and delight. But when it is set forth to us under the notion of "mercy," then it bespeaks us to be in a state both wretched and miserable, and that his bowels and compassions yearn over us in this our fearful plight. Now, the Holy Ghost chooseth, as it should seem, in this place, to present us with that goodness that is in God's heart towards us, rather under the term of mercy, for that, as I said before, it so presenteth us with our misery, and his pity and compassion; and because it best pleaseth us when we apprehend God in Christ as one that has the love of compassion and pity for us. Hence we are often presented with God's goodness to us to cause us to hope, under the name of pity and compassion. "In his pity he redeemed them," (Isa. lxxiii. 9.) and "like as a father pitieth his children, so the Lord pitieth them that fear him." (Ps. ciii. 13.) "The Lord is very pitiful and of tender mercy," (James v. 11.) he also is gracious and "full of compassion." (Ps. lxxvii. 38.) "Thou, O Lord, art a God full of compassion," (Ps. lxxxvi. 15.) and thy "compassions fail not." (Lam. iii. 22.)

These words being thus briefly touched upon, I shall come to treat of two things. FIRST. More distinctly, I shall show you what kind of mercy is with the Lord, as a reason to encourage Israel to

hope. SECOND. And then shall show what is to be inferred from this reason. "Let Israel hope in the Lord, for with the Lord there is mercy."

FIRST. For the first of these; I. With him there is "tender mercy," and therefore let Israel hope. "Tender mercy" is mercy in mercy, and that which Israel of old had in high estimation, cried much for, and chose that God would deal with their souls by that. "Withhold not thy tender mercies from me," said David, (Ps. xl. 11.) "and according to the multitude of thy tender mercies blot out my transgressions." (Ps. li. 1.) And again, "Let thy tender mercies come unto me, that I may live." (Ps. cxix. 77.) Now, of this sort of mercies God has a great many, a multitude to bestow upon his people. And they are thus mentioned by the word, to cause us to hope in him. And is not this alluring, is not this enticing to the Israel of God to hope, when the object of their hope is a God "very pitiful, and of tender mercy?" Yea, a God whose tender mercies are great and many. There are two things that this word "tender mercy" importeth. 1. The first is, that sin will put a believer, if he giveth way thereto, into a very miserable condition. 2. That God would have them hope, that though sin may have brought many of them into this condition, the Lord will restore them with much pity and compassion. "Let Israel hope in the Lord, for with the Lord there is mercy," tender mercy.

1. For the first of these, That sin will put a believer, if he gives way thereto, into a very miserable condition, and that upon a double account. (1.) For that it will bring him into fears of damnation. (2.) In that it will make his soul to be much pained under those fears.

We will waive the first, and come to the second of these. The pains that guilt will make, when it wounds the conscience, none knows but those to whom sin is applied by the Spirit of God, in the law. Yet all may read of it in the experience of the godly; where this pain is compared to a wound in the flesh, to fire in the bones, to the putting of bones out of joint, and the breaking of them asunder. (Ps. xxxviii. 3—8; cii. 3; xxii. 14. Lam. i. 13; iii. 4.) He that knows what wounds and broken bones are, knows them to be painful things. And he that knows what misery sin will bring the soul into with its guilt, will conclude the one comes no whit short of the other. But now he that hath these wounds, and also these broken bones, the very thoughts of a man that can cure, and of a bone-setter, will make him afraid, yea, quake for fear; especially if he knows that though he has skill, he has a hard heart, and fingers that are like iron. He that handleth a wound, had need have fingers like feathers or down; to be sure the patient wisheth they were. Tenderness is a thing of great worth to such; and such men are much inquired after by such; yea, their tenderness is an invitation to such to seek after them. And the thing is true in spirituals.

Wherefore David cried, as I said before, "Have mercy upon me, O God! according unto the multitude of thy tender mercies, blot out my transgressions." O handle me tenderly, Lord, handle me tenderly, cried David. O cure me, I beseech thee, and do it with thy "tender mercy."

Now, answerable to this, the Lord is set forth to Israel, as one with whom is mercy, consequently tender mercy: "Let Israel hope in the Lord, for with the Lord there is 'tender' mercy." God therefore would have the wounded and bruised, and those whose pains may be compared to the pains and pangs of broken bones, to hope that he will restore them with much pity and compassion, or as you have it before, in pity and tender mercy. See how he promiseth to do it by the prophet. "A bruised reed shall he not break, and the smoking flax shall he not quench." (Isa. xlii. 3.) See how tender he is in the action. "When he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." (Luke x. 33—35.) Every circumstance is full of tenderness and compassion. See also how angry he maketh himself with those of his servants that handle the wounded or diseased without this tenderness; and how he catched them out of their hand, with a purpose to deal more gently with them himself: "The diseased," saith he, "have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them; therefore, ye shepherds, hear the word of the Lord; I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." (Ezek. xxxiv. 4, 7, 15, 16.) Here is encouragement to hope, even according to the reason urged: "Let Israel hope in the Lord, for with the Lord there is mercy," tender mercy.

II. As with him is mercy tender, so there is with him mercy that is "great," for with him is great mercy. "The Lord is long-suffering, and of great mercy." (Numb. xiv. 18.) When tenderness accompanies want of skill, the defect is great; but when tenderness and great skill meet together, such a surgeon is a brave, accomplished man. Besides, some are more plagued with the sense of the greatness of their sins than others are; the devil having placed or fixed the great sting there. These are driven by the greatness of sin into despairing thoughts, hotter than fire: these have the greatness of their sin betwixt God and them, like a great mountain; yea, they are like a cloud that darkeneth the sun and air. This man stands under Cain's gibbet and has the halter

of Judas, to his own thinking, fastened about his neck.

And now, cries he, "great mercy" or "no mercy;" for little mercy will do me no good: such a poor creature thus expostulated the case with God, "Wilt thou show wonders to the dead? Shall the dead arise and praise thee?" (Ps. lxxxviii. 10.) Lord, I have destroyed myself, can I live? My sins are more than the sands, can I live? Lord, every one of them are sins of the first rate, and of the biggest size, of the blackest line, can I live? I never read that expression but once in all the whole Bible: "For thy name's sake. O Lord, pardon mine iniquity; for it is great." (Ps. xxv. 11.) Not that there was but one man in Israel that had committed great iniquities, but because men that have so done, have rather inclined to despair, than to an argument so against the wind. If he had said, "Pardon, for they are little," his reason had carried reason in it: but when he saith, "Pardon, for they are great," he seems to stand like a man alone. This is the common language, "If our transgressions and our sins be upon us, and we pine away in them, how shall we then live?" (Ezek. xxxiii. 10.) Or thus, "Our bones are dried, and our hope is lost; and we are cut off for our parts." (Ezek. xxxvii. 11.) Wherefore, to such as these, good wishes, tender fingers and compassion, without "great mercy," can do nothing. But behold, O thou man of Israel, thou talkest of great sins; answerable to this, the Scripture speaks of great mercy; and thy great sins are but the sins of a man, but these great mercies are the mercies of a God; yea, and thou art exhorted, even because there is mercy with him, therefore to trust thy soul with him. "Let Israel trust in the Lord; for with the Lord there is mercy," great mercy. This, therefore, is a truth of singular consolation, that mercy is with the Lord, that tender mercy is with him, that great mercy is with him, both tender and great. What would man have more? But,

III. As great mercy is with the Lord to encourage us to hope, so this mercy that is great, is rich: "God is rich in mercy." (Eph. ii. 4.) There is riches of goodness and riches of grace with him. Things may be great in quantity, and of little value; but the mercy of God is not so. We use to prize small things when great worth is in them; even a diamond, as little as a pea, is preferred before a pebble, though as big as a camel. Why, here is rich mercy, sinner! here is mercy that is rich and full of virtue; a drop of it will cure a kingdom. Ah! but how much is there of it, says the sinner? Oh, abundance, abundance! for so saith the text: "Let us fall now into the hands of the Lord, for his rich mercies are great." (2 Sam. xxiv. 14.) Some things are so rich, and of such virtue, that if they do but touch a man, if they do but come nigh a man, if a man doth but look upon them, they have present operation upon him; but

the very mentioning of mercy, yea, a very thought of it, has sometimes had that virtue in it, as to cure a sin-sick soul. Here is virtuous mercy! Indeed, mercy, the best of mercies, are little worth to a self-righteous man, or a sinner fast asleep; we must not therefore make our esteems of mercy according to the judgment of the secure and heedless man, but according to the verdict of the word; nay, though the awakened sinner, he that roareth for mercy all day long by reason of the disquietness of his heart, is the likeliest among sinful flesh, or as likely as another, to set a suitable estimate upon mercy; yet his verdict is not always to pass in this matter. None can know the "riches" of mercy to the full, but he that perfectly knoweth the evil of sin, the justice of God, all the errors of man, the torments of hell, and the sorrows that the Lord Jesus underwent, when mercy made him a reconciler of sinners to God: but this can be known by none but the God whose mercy it is. This is the pearl of great price.

The richness of mercy is seen in several things. 1. It can save from sin, from great sin, from all sin. 2. It can save a soul from the devil, from all devils. 3. It can save a soul from hell, from all hells. 4. It can hold us up in the midst of all weaknesses. 5. It can deliver from eternal judgment. Yea, what is it that we have or shall need that this virtuous mercy cannot do for us. "Let Israel hope in the Lord; for with the Lord is 'rich' mercy," mercy full of virtue, and that can do great things.

IV. As the mercies that are with the Lord are tender, great, and rich, so there is a "multitude" of them, and they are called "manifold;" there is a multitude of these rich and virtuous mercies. By multitude, I understand mercies of every sort or kind; mercies for this and mercies for the other malady; mercies for every sickness, a salve for every sore. Some things that are rich and very full of virtue, have yet their excellency extending itself but to one, or two, or three things for help; and this is their leanness in the midst of their excellencies. But it is not thus with the mercy of God. Some things that are rich and virtuous, are yet so only but at certain seasons; for there are times in which they can do nothing. But it is not so with this tender, great, and rich mercy of God. There are some things, though rich, that are sparingly made use of. But it is not so with the mercy of God. There is a multitude of them; so if one will not, another will: there is a multitude of them; so one or other of them is always in their season: there is a multitude of them; and therefore it must not be supposed that God is niggardly as to the communicating of them.

As they are called "a multitude," so they are called "mercies manifold." There is no single flower in God's gospel-garden, they are all double and treble; there is a wheel within a wheel, a blessing within a blessing, in all the mercies of God. Manifold, a man cannot receive one, but he

receives many, many folded up, one within another. For instance,

1. If a man receiveth Christ, who is called God's tender mercy: why, he shall find in him all the promises, pardons, justifications, righteousnesses, and redemptions, that are requisite to make him stand clear before the justice of the law, in the sight of God, from sin.

2. If a man receive the Spirit, he shall have as folded up in that—for this is the first unfolding itself—many, very many mercies. He shall have the graces, the teachings, the sanctifications, the comforts, and the supports of the Spirit; when he saith in one place, He will give the "Spirit," (Luke xi. 13,) he calleth that in another place, "the good things" (Matt. vii. 11) of God.

3. If man receive the mercy of the resurrection of the body, and God's people shall assuredly receive that in its time, what a bundle of mercies will be received, as wrapt up in that? He will receive perfection, immortality, heaven and glory. And what is folded up in these things, who can tell?

I name but these three, (for many more might be added,) to show you the plenteousness, as well as the virtuousness of the tender, great, and rich mercy of God.

A multitude! There is converting mercy, there is preserving mercy, there is glorifying mercy; and how many mercies are folded up in every one of these mercies, none but God can tell. A multitude! There are mercies for the faithful followers of Christ, for those of his that backslide from him, and also for those that suffer for him; and what mercies will by these be found folded up in their mercies, they will better know when they come to heaven. A multitude of preventing mercies in afflictions, in disappointments, in cross providences, there are with God; and what mercies are folded up in these afflicting mercies, in these disappointing mercies, and in these merciful cross providences, must rest in the bosom of him to be revealed, who only is wonderful in counsel, and excellent in working. A multitude of common mercies; of every day's mercies, of every night's mercies, of mercies in relations, of mercies in food and raiment, and of mercies in the want of these things there is; and who can number them? David said he daily was loaded with God's benefits. (Ps. lxxviii. 19.) And I believe, if, as we are bound, we should at all times return God thanks for all particular mercies, particularly, it would be a burden intolerable, and would kill us out of hand. And all this is written, that Israel might hope in the Lord. "Let Israel hope in the Lord; for with the Lord there is mercy."

V. As the mercies that are with the Lord are tender, great, rich, a multitude, and manifold, so they are mercies that "diminish not" in the using, but that rather increase in the exercising of them. Hence it is said, grace aboundeth, and hath abounded unto many; and that God is able to

make all grace abound towards us. (Rom. v. 15, 20. 2 Cor. ix. 8.) The grace of forgiveness I mean, "wherein he hath abounded towards us." (Eph. i. 6—8.) Now, to abound, is to flow, to multiply, to increase, to grow, to be more and more; and of this nature is the mercy that is with the Lord; mercy that will abound and increase in the using. Hence he is said to pardon abundantly, (Isa. lv. 7.) to pardon and multiply to pardon; and again, to "exercise loving-kindness," (Jer. ix. 24;) to exercise it, that is, to draw it out to the length; to make the best advantage and improvement of every grain and quantity of it. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." (Exod. xxxiv. 6.) Mercy to a man under guilt, and fear of hell-fire, seems as a little shrunk up, or shrivelled thing; there appears no quantity in it. There is mercy, said Cain, but there is not enough; and he died under that conceit. Nor is it as to judgment and thought many times much better with the Israel of God. But behold when God sets mercy to work, it is like the cloud that at first was but like a man's hand, it increaseth until it hath covered the face of heaven. (1 Kings xviii. 44, 45.) Many have found it thus, yea they have found it thus in their distress. Paul has this expression; "The grace of our Lord was exceeding abundant;" (1 Tim. i. 14;) that is, increased towards me exceedingly. And this is the cause of that change of thoughts that is wrought at last in the hearts of the tempted, at first they doubt, at last they hope; at first they despair; at last they rejoice; at first they quake, while they imagine how great their sins are, and how little the grace of God is; but at last they see such a greatness, such a largeness, such an abundance of increase, in this multiplying mercy of God, that with gladness of heart, for their first thoughts, they call themselves fools, and venture their souls, the next world, and their interest in it, upon this mercy of God.

I tell you, sirs, you must not trust your own apprehensions nor judgments with the mercy of God; you do not know how he can cause it to abound; that which seems to be short and shrunk up to you, he can draw out, and cause to abound exceedingly. There is a breadth, and length, and depth, and height therein, when God will please to open it, that for the infiniteness can swallow up not only all thy sins, but all thy thoughts and imaginations, and that can also drown thee at last; "Now unto him that is able," as to mercy, "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. iii. 20, 21.) This, therefore, is a wonderful thing, and shall be wondered at to all eternity; that that river of mercy, that at first did seem to be but ancle deep, should so rise, and rise, and rise, that at last it became "waters to swim in,

a river that could not be passed over." (Ezek. xlvii. 1-5.) Now all this is written, that Israel might hope. "Let Israel hope in the Lord; for with the Lord there is mercy."

VI. As there are with God mercies, tender, great, rich, a multitude, and mercy that abounds; so to encourage us to trust in him, there is mercy to "compass us round about." "Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about." (Ps. xxxii. 10.) This is therefore the lot of the Israel of God, that they shall, they trusting in their God, be compassed with mercy round about. This is mercy to do for us in this world, that we may arrive safely in that world which is to come. Another text saith, "For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield." (Ps. v. 12.) As with a shield. This compassing of them, therefore, is to the end they may be defended and guarded from them that seek their hurt. When Elisha was in danger, by reason of the army of the Syrians, "behold the mountains were full of horses and chariots of fire, round about" him, to deliver him. (2 Kings vi. 17.) Round about on every side; or, as David hath it, "Thou shalt increase my greatness, and comfort me on every side." (Ps. lxxi. 21.) "I will encamp about mine house," saith God, "because of the army, because of him that passeth by, and him that returneth." (Zech. ix. 8.)

This, therefore, is the reason why, notwithstanding all our weaknesses, and also the rage of Satan, we are kept and preserved in a wicked world; we are compassed round about. Hence, when God asked Satan concerning holy Job, he answered, Thou hast "made a hedge about him, and about his house, and about all that he hath on every side." (Job i. 10.) I cannot come at him; thou compasseth him, and keepeth me out. By this, then, is that scripture opened, "Thou art my hiding place, thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." (Ps. xxxii. 7.) And, indeed, it would be comely if we, instead of doubting and despairing, did sing in the ways of the Lord; have we not cause thus to do, when the Lord is round about us with sword and shield, watching for us against the enemy, that he may deliver us from their hand? This also is the reason why nothing can come at us, but that it may do us good. If the mercy of God is round about us, about us on every side, then no evil thing can by any means come at us, but it must come through this mercy, and so must be seasoned with it, and must have its deadly poison, by it, taken away. Hence Paul, understanding this, saith, "And we know that all things work together for good to them that love God." (Rom. viii. 28.) But how can that be, did they not come to us through the very sides of mercy? and how could they come to us so, since Satan pryeth to wound us deadly in every, or in some private place, if mercy did not compass us

round about, round about as with a shield? He went round about Job, to see by what hog-hole he might get at him, that he might smite him under the fifth rib. But, behold, he found he was hedged out round about; wherefore he could not come at him but through the sides of mercy; and therefore what he did to him must be for good. Even thus also shall it be in conclusion with all the wrath of our enemies; when they have done what they can, by the mercy of God, we shall be made to stand. "Why boastest thou thyself in mischief," said David, "O mighty man! the goodness of God endureth continually," (Ps. lii. 1;) and that will sanctify to me whatever thou dost against me. This, therefore, is another singular encouragement to Israel to hope in the Lord; for that there is with him mercy to compass us round about.

Here is, I say, room for hope, and for the exercise thereof; when we feel ourselves after the worst manner assaulted. "Wherefore should I fear," said David, "in the day of evil, when the iniquity of my heels compass me about?" (Ps. xlix. 5.) Wherefore? Why now there is all the reason in the world to fear the day of evil is come upon thee, and the iniquity of thy heels doth compass thee about. The hand of God is upon thee, and thy sins, which are the cause, stand round about thee, to give in evidence against thee, and therefore thou must fear. No, saith David, that is not a sufficient reason; he that trusteth in the Lord, mercy shall compass him about. Here is ground also to pray in faith, as David, saying, "Keep me as the apple of the eye, hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about," (Ps. xvii. 9.)

VII. As all this tender, great, rich, much-abounding mercy compasseth us about, so that we may hope in the god of our mercy, it is said this mercy "is to follow us." "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." (Ps. xxiii. 6.) It shall follow me, go with me, and be near me, in all the way that I go. There are these six things to be gathered out of this text for the further support of our hope:—

1. It shall follow us to guide us in the way. I will guide thee with mine eye, says God, that is, in the way that thou shalt go. The way of man to the next world is like the way from Egypt to Canaan, a way not to be found out but by the pillar of a cloud by day, and a flame of fire by night, (Exod. xiii. 21;) that is, with the word and Spirit. "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Ps. lxxiii. 24.) Thou shalt guide me from the first step to the last that I shall take in this my pilgrimage. Goodness and mercy shall follow me.

2. As God in mercy will guide, so by the same he will uphold our goings in his paths. We are weak, wherefore though the path we go in were never so plain, yet we are apt to stumble and fall.

But "when I said, My foot slippeth; thy mercy, O Lord, held me up." (Ps. xciv. 18.) Wherefore we should always turn our hope into prayer, and say, Lord, "hold up my goings in thy paths, that my footsteps slip not." (Ps. xvii. 5.) Be not moved; let mercy follow me.

3. As the God of our mercy has mercy to guide us, and uphold us; so by the same will he instruct us when we are at a loss, at a stand. "I led Israel about," says God, "I instructed him, and kept him as the apple of mine eye." (Deut. xxxii. 10.) I say we are often at a loss; David said, after all his brave sayings, in the 119th Psalm, "I have gone astray like a lost sheep; seek thy servant." Indeed a Christian is not so often out of the way, as he is at a stand therein, and knows not what to do. But here also is his mercy as to that. "Thine ears shall hear a word behind thee, saying, This is the way: walk in it, when ye turn to the right hand, and when ye turn to the left." (Isa. xxx. 21.) Mercy follows for this.

4. Mercy shall follow to carry thee when thou art faint. We have many fainting and sinking fits as we go. "He shall gather the lambs with his arm, and carry them in his bosom," (Isa. xl. 11.) or upon eagles' wings. He made Israel to ride on the high places of the earth, and made him to suck honey out of the rock. (Deut. xxxii. 13.)

5. Mercy shall follow us, to take us up when we are fallen, and to heal us of those wounds that we have caught by our falls. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." (Ps. cxlv. 14.) And again; "The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous." (Ps. cxlvi. 8.) Or, as we have it in another place, "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." (Ps. xxxvii. 23, 24.) Here is mercy for a hoping Israelite; and yet this is not all.

6. Mercy shall follow us to pardon our sins as they are committed. For though by the act of justification we are for ever secured from a state of condemnation, yet, as we are children, we need forgiveness daily, and have need to pray, "Our Father, forgive us our trespasses." Now, that we may have daily forgiveness for our daily sins and trespasses, mercy and goodness must follow us; or, as Moses has it, "And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go amongst us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance." (Exod. xxxiv. 9.) Join to this that prayer of his, which you find in Numbers: "Now I beseech thee let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity, and trans-

gression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt, even until now," or hitherto. (Numb. xiv. 17—19.) How many times, think you, did Israel stand in need of pardon, from Egypt until they came to Canaan? Even so many times wilt thou need pardon from the day of thy conversion to the day of death; to the which God will follow Israel, that he may dwell in the house of the Lord for ever.

VIII. As all this tender, great, rich, abounding, compassing mercy shall follow Israel to do him good, so shall it do him "every good turn," in delivering him from every judgment that by sin he hath laid himself obnoxious to, with rejoicing. For "mercy rejoiceth against judgment." (James ii. 13.) That is, applying it to the mercy of God towards his, it rejoiceth in delivering us from the judgments that we have deserved; yea, it delivereth us from all our woes with rejoicing. In the margin it is, "glorieth;" it glorieth in doing this great thing for us. I have thought, considering how often I have procured judgments and destructions to myself, that God would be weary of pardoning, or else that he would pardon with grudging. But the word saith, He "fainteth not, neither is he weary." (Isa. xl. 28.) "I will rejoice over them to do them good with my whole heart and with my whole soul." (Jer. xxxii. 41.) This doing of us good with rejoicing, this saving of us from deserved judgments with rejoicing, this getting the victory over our destructions for us, with rejoicing; oh! it is a marvellous thing: "O sing unto the Lord a new song; for he hath done marvellous things; his right hand, and his holy arm hath gotten him the victory," (Ps. xlviii. 1.) the victory for us. As Paul said, "We are more than conquerors through him," (Rom. viii. 37;) and this he did with triumph and rejoicing. The heart is seen oftentimes, more in the manner than in the act that is acted; more in the manner of doing than in the doing of the thing. The wickedness of the heart of Moab was more seen in the manner of action than in the words that he spake against Israel. "For since thou spakest against him thou skippedst for joy." (Jer. xlviii. 27.) So Edom rejoiced at the calamity of his brother; he looked on it and rejoiced; and in his rejoicing appeared the badness of his heart, and the great spite that he had against his brother Jacob. (Obad. 10—14.)

Now, my brethren, I beseech you consider, that God hath not only showed you mercy, but hath done it with rejoicing. Mercy doth not only follow you, but it follows you with rejoicing. Yea, it doth not only prevent your ruin, by your repeated transgressions procured, but it doth it with rejoicing. Here is the very heart of mercy

seen, in that it rejoiceth against judgment. Like unto this is that in Zephaniah. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." (Zeph. iii. 17.)

There are many things that show with what a heart mercy is of God extended, as is afore described, to Israel for his salvation: but this, that it aceth with rejoicing, that it saveth with rejoicing, and gets the victory over judgment with rejoicing! is a wonderful one, and one that should be taken notice of by Israel, for his encouragement to hope. "Let Israel hope in the Lord, for with him there is mercy," tender, great, rich, multiplying mercy; mercy that compasseth us about, that goeth with us all the way, and mercy that rejoiceth to overcome every judgment that seeketh our destruction, as we go toward our Father's house and kingdom.

It is said in the word, God delighteth in mercy. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." (Mic. vii. 18.) Here, then, is a reason of the rejoicing of mercy against judgment. Why, mercy is God's delight; or, as another hath it, Mercy pleaseth thee. What a man delights in, that he will set on foot, and that he will seek to manage, that he will promote, and that he will glory in the success and prosperity of. Why, the text saith, God delighteth in mercy; nor do I believe, how odious soever the comparison may seem to be, that ever man delighted more in sin, than God hath delighted in showing mercy. Has man given himself for sin? God has given his Son for us, that he might show us mercy. Has man lain in wait for opportunities for sin? God has waited to be gracious, and that he might have mercy upon us. Has man, that he might enjoy his sin, brought himself to a morsel of bread? Why Christ, Lord of all, that he might make room for mercy, made himself the poorest man. Has man, when he has found his sin, pursued it with all his heart? Why God, when he sets a showing mercy, shows it with rejoicing, for he delighteth in mercy."

Here also you may see the reason why all God's paths are mercy and truth to his. I have observed that what a man loveth he will accustom himself unto, whether it be fishing, hunting or the like. These are his ways, his course, the paths wherein he spends his life, and therefore he is seldom found out of one or another of them. Now, saith David, "All the paths of the Lord are mercy," &c. (Ps. xxv. 10.) He is never out of them; for, wherever he is, still he is coming towards his Israel in one or other of these paths, stepping steps of mercy.

Hence again it is that you find, that at the end of every judgment there is mercy; and that

God in the midst of this remembers that. Yea, judgment is in mercy; and were it not for that, judgment should never overtake his people. Wherefore let Israel hope in the Lord, seeing with him is all this mercy.

IX. Besides all this, the mercy that is with God, and that is an encouragement to Israel to hope in him, "is everlasting;" "The mercy of the Lord is from everlasting to everlasting upon them that fear him." (Ps. ciii. 17.) From everlasting to everlasting; that is more, more than I said, Well,

1. Then from everlasting; that is, from before the world began; so then, things that are, and are to be hereafter, are to be managed according to those measures that God in mercy took for his people then. Hence it is said, that he has blessed us according as he chose us in Christ, before the world began, (Eph. i. 4;) that is, according to those measures and grants that were by mercy allotted to us then. According to that other saying, "according to his mercy he saved us," (Tit. iii. 5;) that is, according as mercy had allotted for us before the world began. "According to his own purpose and grace, which was given us in Christ before the world began." (2 Tim. i. 9.) This is mercy from everlasting, and is the ground and bottom of all dispensations that have been, are, or are to come to his people. And now, though it would be too great a step aside, to treat of all those mercies that of necessity will be found to stand upon that which is called mercy from everlasting, yet it will be to our purpose, and agreeable to our method, to conclude that mercy to everlasting stands upon that; even as vocation, justification, preservation, and glorification, standeth upon our being chosen in Christ before the foundation of the world. (Rom. viii. 29, 30.) Here then is the mercy that is with God, and that should encourage Israel to hope. The mercy that has concerned itself with them, is mercy from everlasting. Nor may it be thought that a few quarrels of some brain-sick fellows will put God upon making new measures for his people; what foundation has been laid for his, before he laid the foundation of the world, shall stand; for that it was laid in Christ by virtue of mercy; that is, from everlasting. (Rom. ix. 11.) The old laws, which are the Magna Charta, the sole basis of the government of a kingdom, may not be cast away for the pet that is taken by every little gentleman against them. We have indeed some professors that take a great pet against that foundation of salvation, that the mercy that is from everlasting has laid; but since the kingdom, government, and glory of Christ is wrapped up in it, and since the calling, justification, perseverance, and glorification of his elect, which are called his body and fullness, is wrapt up therein, it may not be laid aside nor despised, nor quarrelled against by any, without danger of damnation.

Here then is the mercy with which Israel is con-

cerned, and which is with God as an encouragement to them that should hope, to hope in him. It is mercy from everlasting; it is mercy of an ancient date; it is mercy in the root of the thing. For it is from this mercy, this mercy from everlasting, that all, and all those sorts of mercies, of which we have discoursed before, do flow. It is from this, that Christ the Saviour flows; this is it, from which that tender mercy, that great mercy, that rich mercy, and that mercy that aboundeth towards us, doth flow; and so of all the rest. Kind brings forth its kind; know the tree by its fruit, and God by his mercy in Christ; yea, and know what God was doing before he made the world, by what he has been doing ever since. And what has God been doing for and to his church, from the beginning of the world, but extending to, and exercising loving kindness and mercy for them? therefore he laid a foundation for this in mercy from everlasting.

2. But mercy from everlasting, is but the beginning, and we have discoursed of those mercies that we have found in the bowels of this already, wherefore a word of that which is to everlasting also. "From everlasting to everlasting." Nothing can go beyond to everlasting; wherefore this, to everlasting, will see an end of all. The devil will tempt us, sin will assault us, men will persecute; but can they do it to everlasting? If not, then there is mercy to come to God's people at last; even when all evils have done to us what they can. After the prophet had spoken of the inconceivable blessedness that God had prepared for them that wait for him, he drops to present wrath, and the sin of God's people in this life. This done, he mounts up again to the first, and saith, "in those is continuance;" that is, the things laid up for us are everlasting, and therefore "we shall be saved." (Isa. lxiv. 5.) How many things since the beginning have assaulted the world to destroy it, as wars, famines, pestilences, earthquakes, &c., and yet to this day it abideth. But what is the reason of that? Why God liveth, upon whose word, and by whose decree it abideth. He hath "established the earth, and it abideth:" it standeth fast, and "cannot be moved." (Ps. cxix. 90; xciii. 1; xcvi. 10.) Why, my brethren, mercy liveth, mercy is everlasting, "His mercy endureth for ever." (Ps. cxxxvi.) And therefore the church of God liveth, and when all her enemies have done their all, this is the song that the church shall sing over them: "They are brought down and are fallen, but we are risen, and stand upright." (Ps. xx. 8.) Everlasting mercy, with everlasting arms, are underneath. (Deut. xxxiii. 27.)

And as this shows the cause of the life of the church, notwithstanding her ghostly and bodily enemies, so it showeth the cause of her deliverance from her repeated sins. As God said of Leviathan, "I will not conceal his parts," &c., (Job xli. 12,) so it is very unbecoming of God's people to conceal their sins and miscarriages, for it diminisheth

this mercy of God. Let therefore sin be acknowledged, confessed, and not be hid nor dissembled; it is to the glory of mercy that we confess to God and one another what we are, still remembering this, but mercy is everlasting.

As this shows the reason of our life, and the continuance of that, notwithstanding our repeated sins; so it shows the cause of the receiving of our graces, from so many decays and sickness. For this mercy will live, last, and out-last all things that are corruptible and hurtful unto Israel. Wherefore "let Israel hope in the Lord," for this reason, "for with the Lord there is mercy." (1.) Tender mercy for us. (2.) Great mercy for us. (3.) Rich mercy. (4.) Manifold mercy. (5.) Abounding mercy towards us. (6.) Compassing mercy wherewith we are surrounded. (7.) Mercy to follow us wherever we go. (8.) Mercy that rejoiceth against judgment. (9.) And, Mercy that is from everlasting to everlasting. All these mercies are with God, to allure, to encourage, and uphold Israel in hope.

SECONDP. I come now to the second thing, which is to show what is to be inferred from this reason. And,

I. This to be sure, is to be inferred, That Israel; as the child of God, is a pitiful thing of himself; one that is full of weaknesses, infirmities, and defects, should we speak nothing of his transgressions. He that is to be attended with so many mercies, absolutely necessary mercies, for there is not in these mercies one that can be spared, must needs be in himself a poor indigent creature. Should you see a child attended with so many engines to make him go, as the child of God is attended with mercies to make him stand, you would say, What an infirm, decrepid, helpless thing is this. Alas! I have here counted up miseries, in number, nine. If I had counted up nine hundred and ninety-nine, all had been the same, for the child of God would not have one to spare. The text saith, "The earth, O Lord, is full of thy mercy," (Ps. cxix. 64,) and all little enough to preserve his Israel. Indeed, those that I have presented the reader with, are the chief heads of mercies; or the head-mercies from which many others flow. But, however, were they but single mercies, they show with great evidence or deficiencies; but being double, they show it much more.

Should it be said, there is such a lord has a son, a poor decrepid thing; he is forced to wear things to strengthen his ancles, things to strengthen his knees, things to strengthen his loins, things to keep up his bowels, things to strengthen his shoulders, his neck, his hands, fingers; yea, he cannot speak but by the help of an engine, nor chew his food but by the help of an engine. What would you say? What would you think? Would you not say such a one is not worth the keeping, and that his father cannot look for anything from him, but that he should live upon high charge and expense, as long as he liveth; besides all the trouble such an one is like to be of to others? Why,

this is the case: Israel is such an one, nay a worse. He cannot live without tender mercy, without great mercy, without rich mercy, without manifold mercy, and unless mercy abounds towards him. He cannot stand if mercy doth not compass him round about, nor go unless mercy follows him. Yea, if mercy that rejoiceth against judgment doth not continually flutter over him, the very moth will eat him up, and the canker will consume him. Wherefore it is necessary to the making of Israel live and flourish, that everlasting mercy should be over his head, and everlasting mercy under his feet, with all the afore-mentioned mercies, and more in the bowels of it. But I say, doth not this sufficiently show, had we but eyes to see it, what a sad and deplorable creature the child of God of himself is? Oh! this is not believed, nor considered as it should. Vain man would be wise; sinful man would be holy; and poor, lame, infirm, helpless man would be strong, and fain persuade others that he hath a sufficiency of himself. But I say, if it be so, what need all this mercy? If thou canst go lustily, what mean thy crutches? No, no, Israel, God's Israel, when awake, stands astonished at his being surrounded with mercies, and cries out, "I am not worthy of the least," I am less than the least "of all the mercies, and of all the truth, which thou hast showed to thy servant." (Gen. xxxii. 10.)

II. This also showeth how sorely the enemies of Israel are bent to seek his destruction. The devil is, by way of eminency, called the enemy of God's people. "Your adversary the devil." (1 Pet. v. 8.) And this, that there are so many mercies employed about us, and all to bring us to the place which God has appointed for us, doth demonstrate it. Should you see a man that was not to go from door to door, but he must be clad in a coat of mail, must have a helmet of brass upon his head, and for his life-guard not so few as a thousand men to wait upon him; would you not say, Surely this man has store of enemies at hand, surely this man goes continually in danger of his life? Why, this is the case, enemies lie in wait for poor Israel in every hole; he can neither eat, drink, wake, sleep, work, sit still, talk, be silent, worship his God in public or in private, but he is in danger of being stabbed, or being destroyed. Hence, as we said before, he is compassed about with mercy as with a shield. And again it is said concerning these, God's "truth," his mercy, "shall be thy shield and buckler." (Ps. xci. 4.) And again, "He is a buckler to all them that trust in him." (2 Sam. xxii. 31.) Yea, David being a man sensible of his own weakness, and of the rage and power of his enemies, cries out to his God to take hold of shield and buckler, and to stand up for his help. (Ps. xxxv. 2.) But what need these things be asserted, promised, or prayed for? if Israel had no enemies, or none but such, he could, as we say, make his party good with all. Alas, their cries, their tears, sighs,

watchings, and outcries, at sundry times, make this, beyond all show of doubt, a truth.

If Solomon used to have about his bed no less than three score of the valiantest of Israel, holding swords, and being expert in war, every one with his sword upon his thigh, (Sol. Song iii. 7, 8,) because of fear in the night, (and yet these fears were only concerning men,) what guard and safeguard doth God's poor people need, who are continually, both night and day, roared upon by the unmerciful fallen angels of hell! I will add, if it be but duly considered, all this guard and safeguard by mercy notwithstanding, how hardly this people do escape being destroyed for ever; yea, how with hearts broken, and loins broken, many of them with much difficulty get to the gates of heaven! it will be easily concluded, that her enemies are swifter than eagles, stronger than lions; and that they often overtake her between the straits.

To say nothing of the many thousands that dare not so much as once think of true religion, because of the power of the enemy which they behold, when, alas! they see nobody but the very scarecrows which the devil hath set up, for I count the persecutor of God's people but the devil's scarecrow, the old one himself lies quate; yet, I say, how are they frightened! how are they amazed! What a many of the enemies of religion have these folks seen to-day! Yea, and they will as soon venture to run the hazard of hell-fire, as to be engaged by these enemies in this way. Why, God's people are fain to go through them all, and yet no more able than the other to do it of themselves. They therefore are girded, compassed, and defended by this mercy, which is the true cause indeed of their godly perseverance.

III. A third thing that I infer from these words is, What a loving God has Israel! Truly "God is good to Israel." Let "the redeemed of the Lord" say so. A loving God, that should take this care of him, and bestow so many mercies upon him. Mercies of all sorts, for all cases, for all manner of relief and help against all manner of perils. What is man that God should so unweariedly attend upon him, and visit him every moment? Is he a second God? Is he God's fellow? Is he of the highest order of the angels? or what is he? Oh! he is a flea, a worm, a dead dog, sinful dust and ashes; he comes up "like a flower, and is cut down," (1 Sam. xxiv. 14; xxvi. 20. Job xxv. 6. xiv. 2;) and what a thing is it that God should so much as open his eyes upon such a one! But then, what a thing is it that God should magnify him, and that he should set his hand upon him! Yea, that he should take him into acquaintance with him, give his angels to be all ministering spirits for him! Yea, engage his mercy for him, his tender, great, manifold, and everlasting mercy for him, to compass him round withal, as with a shield, that nothing might work his ruin for ever and ever!

It may well be said, "God is love." (1 John iv. 16.) Man may well say so: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." (Ps. cvii. 1—3.) If it be love for a fellow-creature to give a bit of bread, a coat, a cup of cold water, what shall we call this? when God, the great God, the former of all things, shall not only give an alms, an alms to an enemy, but shall rise up, take shield and buckler, and be a guard, a protection, a deliverer from all evil, until we come into his heavenly kingdom? This love is such as is not found on earth, nor to be paralleled among the creatures. None hopes thus but one that is good. Nor does any believe as they should, that God doth love as these things declare he does. Our heart staggereth at the greatness of the thing, and who is it that has any reason left in him, and knows anything of what a wretched thing sin hath made him, that can, without starting, so much as hear of all this mercy! But,

4. Another thing that I infer from these words, is this, What ground is here for Israel to hope in the Lord? The Lord is not that broken reed of Egypt, on which if a man lean, it will go into his hand and pierce it. God's word is steadfast for ever, even the word by which we are here exhorted to hope. Nor shall we have cause to doubt of the cause of the exhortation to such a soul-quieting duty; for mercy is with the Lord. "Let Israel rejoice in him that made him; let the children of Zion be joyful in their king." (Ps. cxlix. 2.) For with the Lord there is mercy, wherewith to beautify the meek with salvation. What sayest thou, child of God? Has sin wounded, bruised thy soul, and broken thy bones? Why, with the Lord there is tender mercy. Art thou a sinner of the first rate, of the biggest size? Why, with the Lord there is great mercy for thee. Have thy sins corrupted thy wounds, and made them putrify and stink? Why, with the Lord there is rich, that is, virtuous mercy for thee. Are thy sins of divers sorts? Why, here is a multitude of manifold mercies for thee. Dost thou see thyself surrounded with enemies? Why, with the Lord there is mercy to compass thee about withal. Is the way dangerous in which thou art to go? Surely goodness and mercy shall follow thee all the days of thy life. Doth iniquity prevail against thee? The mercy of this Lord aboundeth towards thee? Doth judgments for thy miscarriages overtake thee? There is with thy Lord mercy that rejoiceth to deliver thee from those judgments. What shall I say? There is mercy from everlasting to everlasting upon thee. What wouldst thou have? There is mercy underneath, mercy above, and mercy for thee on every side; therefore "let Israel hope in the Lord." I will add, it is the greatest unkindness thou canst return to the Lord, to doubt this mercy notwithstanding. Why, what wilt thou make of God? Is there no

truth nor trust to be put in him, notwithstanding all that he hath said? O the depravedness of man's nature! Because he speaketh the truth, therefore we believe him not. (John viii. 45.) The odiousness of unbelief is manifest by this, yea, also the unreasonableness thereof. God is true, his word is true; and to help us to hope in him, how many times has he fulfilled it to others, and that before our eyes? Hope then; it is good that a man should hope. Hope then; it pleases God that thou shouldst hope. Hope then to the end, for the grace that is to be brought unto thee will surely come, with Christ thy Saviour.

Men that have given up themselves to their sins hope to enjoy some benefit by them, though the curse of God, and his wrath, is revealed from heaven against them for it, (Rom. i. 18;) and yet thou that hast given thyself to God by Christ, art afraid to hope in his mercy. For shame, hope, and do not thus dishonour thy God, wound thine own soul, and set so bad an example to others. I know thou hast thy objections in a readiness to cast in my way, and were they made against doctrine, reason would that some notice should be taken of them; but since they are made against duty, duty urged from, and grounded upon, a word which is steadfast for ever, thou deservest to be blamed, and to be told that, of all sins that ever thou didst commit, thou now art managing the vilest, while thou art giving way to, and fortifying of unbelief and mistrust, against this exhortation to hope, and against the reason for encouragement to the duty.

But I shall pass from this to the third thing found in the text, and that is, the AMPLIFICATION of the reason.

I told you that there were in the text these three things: 1. An exhortation to the children of God to hope in the Lord: "Let Israel hope in the Lord." 2. A reason to enforce that exhortation, "For with the Lord there is mercy." 3. An amplification of that reason; "And with him is plenteous redemption." I have gone through the two first, and shall now come to this last.

In these last words, which I call the amplification of the reason, we have two things. **FIRST.** A more particular account of the nature of the mercy propounded for an encouragement to Israel to hope. **SECOND.** An account of the sufficiency of it. The nature of the mercy propounded is expressed by that word "redemption." The sufficiency of it is expressed by that word "plenteous." "Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption."

FIRST. Redemption may be diversely taken, as shall be further showed anon; but forasmuch as the term here is made mention of indefinitely, without nominating of this or that part of redemption particularly, I shall speak to it in the general, with respect at least to the main heads thereof.

To redeem is to fetch back, by sufficient and

suitable means, those at present in an enthralled, captivated, or an imprisoned condition: and there are two sorts of this redemption. 1. Redemption by purchase. 2. Redemption by power. Redemption by purchase is from the cause of captives. Redemption by power is from the effects.

First. If we speak of redemption by purchase, then three things present themselves to our consideration. I. The person redeeming; II. The nature of the price paid to redeem withal; III. The thing or state from which this redeemer, with his price, redeemeth.

I. The subject of this redemption, or person redeemed, is Israel, of him we have spoken before. For the person redeeming, it is Jesus of Nazareth; Jesus that was born at Bethlehem, at the time, and as the Scriptures relate. Now, with reference to his person, we have two things to inquire after. 1. What this person was. 2. How he addressed himself to this work.

1. This Jesus was and is the natural and eternal Son of God Almighty, without beginning or end, from everlasting; the Creator and Upholder of the world.

2. How he addressed himself to the work of redeeming, take as follows. He became true man; for he was conceived through the power of the Holy Ghost, in the womb of a maid, and in the fulness of time, brought forth of her, true, real, natural man; I say, though not in the worst, yet in the best sense.

Being thus brought forth without spot or blemish, he began to address himself to the work (1) by works preparatory, and then (2) by the act itself.

The works preparatory were as follow. 1. He prepares himself a priestly robe, which was his own obediential righteousness; for without these holy garments, he might not adventure to come into the presence of God to offer his gift. 2. Before he offered his gift for the people, he was to be himself sanctified to his office; and that, (1.) By blood; (2.) By prayers and tears—By blood; for before Aaron was to offer his sacrifice for the people, he must himself be sprinkled with blood. And because Jesus could not be sprinkled with the blood of beasts, therefore was he sprinkled with that of his own. Not as Aaron was, upon the tip of his ear, and upon the tip of his toe, but from top to toe, from head to foot; his sweat was blood. So that from his agony in the garden to the place where he was to lay down the price of our redemption, he went as consecrated in his own blood. He offered also his sacrifice of strong crying and tears, as a drink-offering to God, as a sacrifice preparatory, not propitiatory in pursuit of his office; not to purge his person. This is the person redeeming, and this was his preparation to the work.

II. Now the redemption is often ascribed particularly to his blood; yet in general, the act of his redeeming of us must either more remotely or more nearly be reckoned from his whole suffer-

ing for us in the flesh; which suffering I take to begin at his agony, and was finished when he was raised again from the dead. By his flesh I understand his whole man, as distinguished from his divine nature; and so that word doth comprehend his soul as well as his body, as by the 53rd of Isaiah appears. His soul after this manner which was proper to it; and his body after that manner which was proper to it.

His sufferings began in his soul, some time before his body was touched, by virtue of which was his bloody sweat in his body. The sorrows of his soul began at the apprehension of what was coming from God, for our sakes upon him; but from the bloody sweat of his body, was from that union it had with such a soul. His sufferings were from the hand of God, not of man; not by constraint, but of his own will; and they differ from ours in these six things. 1. His sufferings were by the rigour of the law; ours according to the tenor of the gospel. 2. His sufferings were from God's hand immediately; ours by and through a mediator. 3. God delighted himself in every stroke he gave him; he doth not willingly grieve nor afflict his people. 4. He suffered as a common or public person; we for our own private offenses. 5. He suffered to make amends to justice, for the breach of an holy law; we to receive some small correction and to be taught to amend our lives. 6. He was delivered from the nature of suffering by the merit of his person and sufferings; we from ours, by the mercy of God through Christ. Redemption, then, by a price, was this; the blood of Christ, which he willingly suffered to be spilt on the cross, before the face of God.

III. The cause of this price was our sins; by which we were justly delivered up to the curse, the devil, death, and hell; and should everlastingly have so continued, but that this price of redemption was for us paid. Hence it is said, "Christ died for us. Christ died for our sins. Christ gave himself for our sins. We have redemption through his blood, the forgiveness of sins. And that we are bought with this price." Now, in all this Christ respected the holiness of the law, and the worth of our souls; giving full satisfaction to the one, for the love that he bare to the other. And this has redeemed his people from sin and the curse, the cause of our captivity.

Second. But besides this, there is redemption by power, and that respecteth that or those things unto which we become not legally indebted by our transgression. There was that unto which we became legally indebted, and that was the justice and holiness of the law. (Gen. ii. 17.) Now from this, because God had said it, for his word made it so, there could be no deliverance, but by a reverend and due respect to its command and demand, and an answer to every whit of what it could require; for not one tittle, not one jot or tittle, of the law could fall. (Matt. v. 18.) Jesus Christ, therefore, with respect to the law, that he

might redeem us, paid a full and a sufficient price of redemption; but as for these things that hold us captive, not for any injury we had done to them, but of power, tyranny, or the like; from them he redeemed us by power. Hence, when he had made satisfaction or amends for us to the law, he is said to lead "captive captive," (Eph. iv. 8,) to spoil principalities and powers, and to make a show of them openly. (Col. ii. 15.) But to take captive, and to spoil, must be understood of what he did, not to the law, but to those others of our enemies from which we were to be redeemed, not by price but by power. And this second part of redemption is to be considered under a two-fold head. 1. That these were overcome personally, in and by himself, for us. 2. That they shall be overcome also, in and by his church, through the power of his Spirit.

1. For the first, These were overcome personally, in and by himself for us; to wit, at his resurrection from the dead. For as by his death he made amends for our breach of the law, so by his resurrection he spoiled those other enemies, to wit, death, the devil, and the grave, &c., unto which we were subjected, not for any offence we had committed against them, but for our sin against the law; and men, when they have answered to the justice of the law, are by law and power delivered from the prison. Christ, therefore, by power, by his glorious power, did overcome the devil, hell, sin, and death, then when he arose and revived from his grave, and so got the victory over them, in and by himself, for us. For he engaging as a common or public person for us, did on our behalf what he did, both in his death and resurrection. So then, as he died for us, he rose for us; and as by his death he redeemed us from some, so by his resurrection from other; of our enemies. Only it must be considered, that this redemption, as to the fulness of it as yet, resides in his own person only, and is set out to his church as she has need thereof, and that orderly too. First, that part thereof which respecteth our redemption from the law; and then that part of it which respecteth our redemption from those other things. And although we are made partakers of redemption from the curse of the law in this life, so far forth as to be justified therefrom; and also as to the receiving of an earnest while here, of being wholly possessed of the glory of the next world hereafter; yet we neither are, nor shall be redeemed from all those things, which yet our head has, as head, got a complete and eternal victory over, until just before he shall deliver up the kingdom to the Father, that God may be all in all; "for the last enemy that shall be destroyed is death." (1 Cor. xv. 26.) Death, as it has hold upon us—for death as it had hold on our head, was destroyed when he rose from the dead; but death, as we are subject to it shall not be destroyed until we all and every one of us shall attain to the resurrection from

the dead; a pledge of which we have by our spiritual resurrection, from a state of nature to a state of grace; a promise of which we have in the word of the truth of the gospel; and an assurance of it we have by the resurrection of Christ from the dead. Wherefore let us hope.

Now, as to redemption from the law, and from those other things from which we are, and are to be redeemed with power; do but consider the different language which the Holy Ghost useth, with reference to our redemption from each.

When it speaketh of our redemption from the just curse of the law, which we have sufficiently deserved, it is said to be done, not by destroying, but by fulfilling the law. "Think not," says Christ, "that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," (Matt. v. 17, 18;) for it became him, as our Redeemer, to fulfil all, and all manner of righteousness, by doing and suffering what justly should have been done or borne of us.

But now when our redemption from those other things is made mention of, the dialect is changed; for when we read, to the end we might be delivered from them, Christ was to destroy and abolish them; that through death he might destroy him that had the power of death, that is the devil, (Heb. ii. 14,) and so deliver. And again; "O death, I will be thy plagues! O grave, I will be thy destruction!" (Hos. xiii. 14.) And again, "That the body of sin might be destroyed," (Rom. vi. 6.) "And I have the keys of hell and of death," (Rev. i. 18;) having thereby sufficiently declared, that the power of it is destroyed as to Israel, who are the people concerned in this redemption.

2. Now, as was hinted before, the redemption is already obtained, and that completely, by the person of Christ for us, as it is written, He has "obtained eternal redemption for us," (Heb. ix. 12;) yet these enemies, sin, death, the devil, hell, and the grave, are not so under the feet of his as he will put them, and as they shall be in conclusion under the feet of Christ. I say they are not; wherefore, as the text also concludeth, this redemption is with the Lord, and under our feet they shall be by the power of God towards us. And for this let Israel hope. The sum then is, God's people have with the Lord redemption, and redemption in reversion; redemption, and redemption to come; all which is in the hand of the Lord for us, and of all we shall be possessed in his time. This is that called plenteous redemption. "For with him is plenteous redemption." A little therefore to touch upon the redemption that we have in reversion, or of the redemption yet to come.

(1.) First, there is yet much sin and many imperfections that cleave to our persons and to our

performances, from which, though we be not yet in the most full sense delivered, yet this redemption is with our Lord, and we shall have it in his time; and in the meantime it is said, it shall not have dominion over us. "Sin shall not have dominion over you; for ye are not under the law, but under grace." (Rom. vi. 14.) We are by what Christ has done, taken from under the law, the curse; and must by what Christ will do, be delivered from the very being of sin. He, "gave himself for us, that he might redeem us from all iniquity," (Tit. ii. 14.) that he might present us to himself a glorious church, not having spot or wrinkle, or any such thing, but that we should be without blemish. (Eph. v. 27.) That we are already without the being of sin, none but fools and madmen will assert; and that we shall never be delivered from it, none but such men will affirm neither. It remains, then, that there is a redemption for Israel in reversion, and that from the being of sin. And of this it is that the text also discourseth, and for which let the godly hope.

(2.) We are not yet quite free from Satan's assaulting of us, though our Head by himself, and that for us, has got a complete conquest over him; but the time is coming, and himself knows that it is but a little while to it, in which he shall for ever be bruised under our feet. Be wise unto that which is good and simple concerning evil, "and the God of peace shall bruise," tread down "Satan under your feet shortly." (Rom. xvi. 20.) Some may think that this text will have a fulfilling in the ruin and downfall of antichrist; and so it may; but yet it will never be wholly fulfilled, as long as Satan shall have anything to do with one of the children of God. There is therefore a redemption in reversion for the children of God from Satan, which they are to hope for, because this redemption is with the Lord their Head, and that to manage and bring about for them. For he shall bruise him under their feet in his time.

(3.) There is yet belonging to the church of God a redemption from what remains of antichrist, although as yet he is stronger than we, which I also call a redemption in reversion, for that it is yet to come, nor shall it be accomplished till the time appointed. In this redemption not only saints, but truths will have a share; yea, and many also of the men that belong not to the kingdom of Christ and of God. This redemption God's people are also to hope for, for it is with their Lord, and he has promised it to them, as the Scripture doth plentifully declare.

(4.) There is yet a redemption to come which is called "the redemption of our body." (Rom. viii. 23.) Of this redemption we have both the earnest and the seal, (Eph. i. 14; iv. 30.) to wit, the Spirit of God. And because the time to it is long, therefore we are to wait for it; and because it will be that upon which all our blessedness will be let out to us, and we also let in to it; therefore we should be comforted at all the signs of the

near approach thereof. "Then," saith Christ, "look up, and lift up your heads." (Luke xxi. 28.) The bodies of saints are called the purchased possession; possession, because the whole of all that shall be saved shall be for a temple or house for God to dwell in, in the heavens. A purchased possession, because the body as well as the soul is bought with the price of blood. But what, then, doth he mean by the redemption of this purchased possession? I answer he meaneth the raising it up from the dead; "I will ransom them from the power of the grave; I will redeem them from death." (Hos. xiii. 14.) And then shall be brought to pass that saying that is written, "Death is swallowed up in victory;" that saying, that is this, and that in Isaiah, for they speak both the selfsame thing. (1 Cor. xv. 54. Isa. xxv. 8.)

And this was signified by Moses, where he speaks of the year of jubilee, and of the redemption of the house that was sold in Israel, how of that year it should return to the owner. (Lev. xxv. 8—34.) Our bodies of right are God's, but sin still dwells in them; we have also sold and forfeited them to death and the grave, and so they will abide; but at the judgment-day, that blessed jubilee, God will take our body, which originally is his, and will deliver it from the bondage of corruption, unto which, by our souls, through sin, it has been subjected; he will take it, I say, because it is his, both by creation and redemption, and will bring it to that perfect freedom that is only to be found in immortality and eternal life; and for this should Israel hope.

From what hath been said to this first thing, it appears that the mercy that is with God for his people, as it is in general what has been described before, so it is redeeming mercy, or mercy that has with it the virtue of redemption. Of the advantageousness of this mercy, we will further discourse by and by; but now we will look into this second thing, that from this amplification of the reason, was propounded to be spoken to; to wit,

SECOND. An account of the sufficiency of this redemption: "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption." The sufficiency or plenteousness of it may be spoken to, as it respecteth the many difficulties and dangers that by sin we have brought ourselves into; or as it respecteth the superabundant worth that is found therein, let the dangers attending us be what they will, though we should not be acquainted with the half or the hundredth part thereof.

To speak to it as it respecteth those particular difficulties and dangers that by sin we have brought ourselves unto; and that, *First*, By showing the suitability of it. *Second*, By showing the sufficiency of the suitability thereof.

First, The suitability of it lieth in the fit application thereof, to all the parts of thralldom and bondage. 1. Have we sinned? Christ had

our sins laid upon his back; yea, of God was made, that is, reputed sin for us. 2. Were we under the curse of the law, by reason of sin? Christ was made under the law, and bare the curse thereof to redeem. 3. Had sin set us at an infinite distance from God? Christ has become, by the price of his redeeming blood, a reconciler of man to God again. 4. Were we by sin subject to death? Christ died the death to set us free therefrom. 5. Had our sins betrayed us into and under Satan's slavery? Christ has spoiled and destroyed this work, and made us free citizens of heaven. Thus was our Redeemer made, as to those things, a suitable recoverer, taking all, and missing nothing, that stood in the way of our happiness; according to that a little below the text—"And he shall redeem Israel from all his iniquities;" that is, from them, together with their evil fruits.

Second. Now, as to the sufficiency that was in this suitableness, that is declared by his resurrection, by his ascension, by his exaltation to the right hand of God; that is also declared by God's putting all things under his feet, and by giving of him to be head over all things for his redeemed's sake. It is also further declared in that God now threateneth none but those that refuse to take Jesus for their Saviour; and for that he is resolved to make his foes his footstool. What are more natural consequences flowing from anything than that by these things is the sufficiency of the suitableness of redemption by Christ proved? For all these things followed Christ, for, or because he humbled himself to the death of the cross, that he might become a Redeemer; therefore God raised him up, took him to his throne, and gave him glory, that your faith and hope might be in God by him.

But alas! what need we stand to prove the sun is light, the fire hot, the water wet? What was done by him was done by God, for he was true God; and what comparison can there be betwixt God and the creature—betwixt the worth of God's acts and the merit of the sin of poor man! And can death, or sin, or the grave, hold us, when God saith, "Give up?" Yea, where is that, or he, that shall call into question the superabounding sufficiency that is in the merit of Christ, when God continueth to discharge day by day, yea, hourly, and every moment, sinners from their sin, and death, and hell, for the sake of the redemption that is obtained for us by Christ?

God be thanked here is plenty; but no want of anything. Enough and to spare. It will be with the merit of Christ, even at the end of the world, as it was with the five loaves and two fishes, after the five thousand men, besides women and children, had sufficiently eaten thereof. There was to the view of all, at last, more than showed itself at first. At first there was but five loaves and two fishes, which a lad carried. At last there were twelve baskets full, the weight of which, I suppose,

not the strongest man could bear away. Nay, I am persuaded, that at the end of the world, when the damned shall see what sufficiency there is left of merit in Christ, besides what was bestowed upon them that were saved by him, they will run mad for anguish of heart to think what fools they were not to come to him and trust in him that they might be saved, as their fellow-sinners did. But this is revealed, that Israel, that the godly may hope and expect. "Let Israel," therefore, "hope in the Lord, for with him is plenteous redemption."

Now as this last clause, as I termed it, is the amplification of the reason going before; so itself yieldeth amplifying reasons as a conclusion of the whole. For,

First. Add redemption unto mercy, and then things still are heightened, and made greater. And it must, because the text adds it, and because both the nature of God, the holiness of his law, and the present state of the sinner that is to be saved, requireth that it should be so. God is justice as well as mercy; the law is holy and just; that man that is to be saved is not only a sinner, but polluted. Now, then, that mercy and justice may meet and kiss in the salvation of the sinner, there must be a redemption; that the sinner may be saved, and the law retain its sanction and authority, there must be a redemption; that the sinner may be purged as well as pardoned, there must be a redemption. And, I say, as there must, so there is: "For with the Lord there is mercy, and with him is plenteous redemption." Mercy is the original, the cause, and the manager of our redemption. Redemption is the manifestation, and the completing of that mercy. If there had been no mercy, there had been no redemption. Mercy had been defective as to us, or must have offered violence to the law and justice of God, and have saved us contrary to that word, "In the day thou eatest thou shalt die;" and "Cursed is every one that continueth not in all things written in the book of the law to do them." But now, redemption coming in by mercy, the sin is done away, and the sinner saved, in a way of righteousness.

Second. By law as well as grace; that is, in a way of justice as well as in a way of mercy. Hence it saith, we are "justified freely by his grace, through the redemption that is in Jesus Christ." (Rom. iii. 24.) Through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, and so to show the world the equity of his proceeding with sinners in the saving of their souls. As if God should say to all those who stumble at the salvation of sinners by grace. Behold, I act according to law and justice. For of grace I save them through a redemption, and therefore am faithful and just to my law, as well as free and liberal of my mercy. Wherefore thus I declare I am righteous, faithful, and just in passing over or remitting of sin. Nay, the matter so standeth

now betwixt me and the sinful world, that I could not be just if I did not justify him that hath faith in the blood of Jesus, since by that blood my justice is appeased for all that this or that sinner has done against my law.

This is a way that God, nor any child of his, need be ashamed of before any that call in question the legality and justness of this procedure. For why may not God be merciful, and why may not God be just? And since he can be both merciful and just in the salvation of sinners, why may he not also save them from death and hell? Christ is God's salvation, and to show that he is not ashamed of him, he hath presented him, and the way of redemption by him, before the face of all people. Nor is the Son, who is become, with respect to the act of redemption, the author of eternal salvation, ashamed of this his doings. "I gave my back to the smiter," saith he, "and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." (Isa. l. 6.) This he speaks, to show what were some of his sufferings when he engaged in the work of our redemption, and how heartily he did bear and go through them. "For," says he, "the Lord God will help me," that is, justify me in it; "therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." (Isa. l. 7.) And if God, and his Son Jesus Christ, are neither of them ashamed to own this way of salvation, why should the sinners concerned thereabout be afraid thereupon to venture their soul? I know, saith he, "I shall not be ashamed,"—I shall not, that is, when all things come to light, and everything shall appear above-board; when the heart and soul of this undertaking of mine shall be proclaimed upon the house-tops, I know I shall not be ashamed.

It was also upon this account that Paul said, he was not ashamed of the gospel. For he knew that it was a declaration of the highest act of wisdom that ever God did spread before the face of the sons of men. And of what wisdom is the gospel a declaration but of that of forgiveness of sins by grace, through the redemption that is by the blood of Jesus Christ? "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence." (Eph. i. 7, 8.)

And as Paul speaketh here as a minister, so he speaketh after the same manner also as he is a believer, saying, "I am not ashamed" of this gospel: "for I know whom I have believed," or trusted with my soul, "and I am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. i. 12.) Wherefore, seeing that mercy is not presented to us alone, or singly, but as accompanying, and concurring with redemption, it is manifest enough that mercy standeth not above, and consequently that it saveth none but in, by, and through a Redeemer. "He

that believeth not" in Christ, "shall be damned." (Mark xvi. 16.) But what needs that, if mercy could save the soul without the redemption that is by him? If any say, Christ is the mercy of God to us. True, if you count him a Redeemer, a worker out of redemption for us by his death and blood upon the cross. But otherwise he is none; I mean, if you make him a lawgiver and a Saviour only as he has set an example to us to get to heaven by doing commandments, or by treading in his steps. Yea, though you say his commandment is, that we believe in him. For take the work of redemption by his blood from the curse out of his hand, and then what concerning him is left for me to believe, but, as was said before, that he is a lawgiver, and as such, at best but a pattern to us to get to heaven, as here? And whose counteth him as such, is so far off from counting of Christ the mercy of God to us, that they make him a contradictor of mercy, both in the fountain and all the streams of it. For to propound life eternal to us, through the observation of laws, is to set before us that which contradicteth grace and mercy, let the work be what it will; nor will it help at all to say, that they that do the law of Christ, or that take him for their law and example, shall be sure of mercy to pass by their shortness of attaining to the perfection of what is set before them. For all this might have been done, and not one drop of blood spilt for the redemption of man. Besides, this makes Christ's death, as a Redeemer, as an act unadvisedly undertaken; for what need he have died, if his doctrine and example had been sufficient, through that which they call mercy, to have brought the soul to glory? "If righteousness come by the law, then Christ is dead in vain." (Gal. ii. 21.) I will add, put man's righteousness, God's mercy, and Christ's redemption, all together, and they will not save a man; though the last two alone will sufficiently do it; but this third is a piece, when put to that, does, instead of mending, make the rent worse. Besides, since man's righteousness cannot be joined in justification with God's mercy and Christ's redemption, but through a disbelief of the sufficiency of them, should it be admitted as a cause, though but the least cause thereof, what would follow, but to make that cursed sin of unbelief a good inventor, and a necessary worker in the manner of the justification of a sinner? For I say, unbelief is the cause of this hodge-podge in any; and the effects of it are showed in the 9th chapter of the epistle of Paul to the Romans, at the latter end thereof.

And there are three things that follow upon that opinion that denieth the absolute necessity of the shedding of the blood of Christ for the redemption of man, that mercy might be let out to him.

1. It followeth from thence, that there is no such attribute as absolute justice in God; justice to stand to his word, and to vindicate every title

of his law. For let but this be granted, and the death of Christ must be brought in, or by justice the floodgate of mercy still be shut against sinful man; or that God must have mercy upon man, with the breach of his word.

2. It also followeth from the premises, that Christ's death was of pleasure only, and not of necessity also; contrary to the Scripture, that makes his death the effect of both—of pleasure, to show how willing God the Father was that Christ should die for man; of necessity, to show that men could not be saved without it—of pleasure, to show how justice did deal with him for our sin; of necessity, to show that mercy could not be communicated to us without it.

3. There also followeth therefrom, that by the blood of Christ we have not redemption from law and justice, as to the condemning part of both, but that rather this title is given to it for honour and glory, to dignify it; as the name of God is also given to him: for they that affirm the one, are bold to affirm the other. For as by them is concluded, that there is no necessity why the blood of Christ should be counted the absolutely necessary price of our redemption from the curse of the law and severity of justice; so by them it is concluded, that it is not necessary to hold that Christ the Redeemer is naturally and co-eternally God, as the Father. But "Let Israel hope in the Lord; for with him is mercy, and with him is plenteous redemption."

Third. Must there be redemption by blood added to mercy, if the soul be saved? This shows us what a horrible thing the sin of man is. Sin, as to the nature of it, is little known in the world. Oh! it sticks so fast to us, as not to be severed from us by all the mercy of God; do but exclude redemption by the blood of Christ. I will say it over again. All the mercy of God cannot save a sinner, without respect to redemption from the curse of the law by the death and blood of Christ. "Without shedding of blood is no remission." (Heb. ix. 22.) No remission, no pardon, or passing by of the least transgression, without it. Tears! Christ's tears will not do it. Prayers! Christ's prayers will not do it. A holy life! the holy life that Christ lived, will not do it, as severed from his death and blood. The word "redemption," therefore, must be well understood, and close stuck to, and must not be allowed, as properly spoken, when we talk of deliverance from sin, the law, and God's curse, unless it be applied particularly to the death and blood of Christ. We have redemption through his blood. "Christ hath redeemed us from the curse of the law, being made a curse for us; as it is written, Cursed is every one that hangeth on a tree." (Gal. iii. 13.) He has redeemed us to God by his blood. "For thou wast slain, and hast redeemed us to God by thy blood." (Rev. v. 9.) This is the redemption that is joined with mercy, yea, that is the fruit thereof; and it is that without which sin cannot be removed

out of the sight of God. Moses, that was a better preacher of the law, and the sufficiency of the righteousness thereof, than any can now pretend to be, yet he full well declared by all his bloody sacrifices, that the blood and death of Jesus Christ is of absolute necessity for the redemption of the soul. Besides, he tells us that the man that should flee to the city of refuge from the avenger of blood, should not be at liberty from the law unless he kept himself close in that city until the death of the high priest. Mark the word, "Ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the high priest." (Numb. xxxv. 32.) Wherefore, Christian man, know thou thy sin in the nature of it, and persuade thyself, that the removing of it from before the face of God is by no less means than the death and blood of Christ. But it is a poor shift that the enemies of truth are put to, when, to defend their errors, they are forced to diminish sin, and to enlarge the borders of their fig-leaf garments, and to deny or cast away, as much as in them lies, one of the attributes, the justice of God. Indeed they will say they abhor to do thus, and all erroneous persons will put the best face they can upon their bad matters; but the natural consequences of things amount to it; nor can they, when men stick close to their sides, avoid the charge.

Fourth. Then here you see the reason of that free course that mercy hath among the sons of men, and why it doth, as has been showed before, what it doth. Why, justice is content. Blood hath answered the demands of justice. The law has nothing to object against his salvation that believeth in Jesus Christ. Blood has set the door open for us with boldness to go to God for mercy, and for God to come with his abundant grace to us. We have boldness, brethren, "to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us through the veil, that is to say, his flesh." (Heb. x. 19, 20.) This is the way that Moses desired to find, when God so largely spake to him of his mercy. "Thou hast said," says Moses to God, "I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way that I may know thee," &c. (Exod. xxxiii. 12, 13.) What if it should be applied thus? Thou now talkest of mercy, but in thy words to us from the mount, thou speakest fire and justice; and since thou hast delivered us so holy a law, and art resolved that the least tittle thereof shall by no means fall to the ground, by what means is it that mercy should come unto us? Well, saith God, I will show thee my way, I will put thee in a cleft of the rock, which was a figure of Christ. For Christ says, "I am the way." (John xiv. 6.) This done, he proclaimed his name, and showed him how he could be gracious, and gave him the sign of his being merciful, a promise that his presence should

go with him. The breaking then of the body of Jesus was, the renting of the veil, that out of which came blood, that the way to God might be living; and not death, or sword, or flame, to the poor children of men. Out hence, therefore, bubbleth continually the tender mercy, the great mercy, the rich mercy, the abundant mercy, the multiplying mercy, and every other mercy of God to us for our present and everlasting good. Not that God was sparing of his mercy, and would not part with it unless paid for it; for this way of redemption by blood was his contrivance, the fruit of his wisdom. (Eph. i. 7, 8.) So, then, God was big with mercy for a sinful world; but to be continually extending of mercy, since sin and justice, because of the sanction of the law, lay in the way as a turning flaming sword, (Gen. iii. 24,) there did lie the work; so it was concluded, that mercy might, in a way of justice, be let out to sinners: Christ, the Son of God, should die for the sin of man. By which means the outrages of the law and justice against us for our sins did cease, and mercy flowed from heaven like the waters of Noah, until it became a sea.

By redemption by blood, therefore, is this great mystery—That a just God can save that man that has broken that law, that God has said he will inflict the penalty for the breach thereof upon, and do his justice no wrong—expounded; not by a relaxation of the punishment, as the doltish wisdom of this world imagines; but by an inflicting of the exactest justice upon that nature that has offended. If the question be asked, How a just God can save that man from death, that by sin has put himself under the sentence of it? any fool can answer, By a pardon. And if it be asked, But what will become of the threatening wherewith he threatened the offender? He that knows no mysteries can say, Why man must repent of his sin, and God of his threatening. But if it be asked, How God can execute his threatening to the utmost, and yet deliver the sinner by his mercy from it; the sinner that has deserved it, and yet be just to his law, faithful to his law, and one that will stand by every title of his law? this to expound, is too high for a fool; therefore these men are for despising of mysteries, and for counting of mysteries in the gospel, follies.

But this key of heaven is nowhere but in the word of the Spirit; it is not seen in the law, nor in the reason or righteousness of the world. To punish "the just for the unjust," (1 Pet. iii. 18,) and to make "him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," (2 Cor. v. 21,) seems unreasonable; so cross to the wisdom of man are the wards of this lock. Wherefore, usually, when they come at this doctrine, they belch out their frumps, their taunts, their scoffs, and their scorns against it; and in opposition thereto, comment, exalt, cry up, and set on high, Socinianism, Mahometanism, man's ragged righteousness, or anything. But we will pass these things.

Fifth. The knowledge of redemption, and the faith of redemption, is the only means of settling, composing, and upholding the soul of the thoroughly awakened, in the hope of enjoying a portion in mercy for ever. What senseless, secure, besotted, and deluded men conclude of themselves and of the means of future happiness, is one thing; and what the thoroughly awakened soul concludes upon, is another. And I say, one thoroughly awakened about the nature of God, the nature of sin, and the worth of the soul, will find but little ease of mind, notwithstanding notions of mercy, until he comes and sees that he must be saved by mercy and justice both; and that to be sure he shall never do until he is taught that by the blood of Christ the law is, as to the curse that is in it against the sinner, taken out of the way.

These things, sin and justice, are too great to be played with by him that shall see them in the light of the law, and that shall feel them in their terror upon a trembling conscience. But when the soul shall see that a propitiation is made to justice by blood, then, and not till then, it sees sin taken away; and when it sees, by this means, sin taken away, then it can behold to hope in the mercy of God. Yea, and it will be as hard to wring off him that is settled here, from this belief to another, as it would be to persuade him that stands upon sound ground to venture his life upon a shaking bottomless quag. Oh, it is a pleasant thing for the wounded conscience to taste the sweetness of redeeming blood! this is like the best wine that goes down sweetly; this carries with the last of it the very tang of eternal life. And know, that dead works, or works of death, will abide in the conscience, notwithstanding all talk and notions of mercy, until that be purged with blood applied thereto, by the Spirit and faith. This is one of the three that abide to witness on earth, that "God hath given to us eternal life, and that this life is in his Son," (1 John v. 11,) because he died for us, and rose again.

This, therefore, is that that will establish a man with that peace that shall not be shaken, because by this, such an one seeth the justice of God is quieted. For peace is made by the blood of the cross, (Col. i. 20;) peace with God for sinners. Yea, God himself, by the blood of the cross, has made it, that by him, Christ, he might reconcile to himself all things, whether they be things in earth, or things in heaven. Nor will a man that is truly spiritually wise, rest till he comes where God towards man doth rest; but that can be only there, where such means are offered for the taking away of sin, that are of a sweet smelling savour to God. Now this is the offering that Christ offered, to wit, himself; for Christ "loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." (Eph. v. 2.) Therefore it is by it, "the body of his flesh, through death," that we are presented "holy and unblameable and unproveable in his

eight." (Col. i. 22.) Wherefore it must be true which was said before, to wit, That the knowledge of redemption, and the faith of redemption, is the only means of settling, composing, and upholding of the soul of the thoroughly awakened, in the hope of enjoying a portion in mercy for ever.

He that hath the Son of God, hath the Father, hath life; because with him is the means of peace with the Father, and so of eternal life. But then, to have the Son, is to believe on him, and on the Father through him. (1 John ii. 23—25; v. 10—12.) On him, that he is the Saviour by his blood; and on the Father through him, as believing that he, for his Son's sufferings, is pacified with us, and of his grace hath forgiven us, through him, all trespasses. (2 John 9. Eph. iv. 32.)

Sixth. The knowledge and faith of this redemption fortieth the Christian against temptations. We that do believe, know what it is to be assaulted by the devil, and to have knotty objections cast into our minds by him. We also know what advantage the vile sin of unbelief will get upon us, if our knowledge and faith in this redemption be in the least below the common faith of saints, defective. If we talk of mercy, he can talk of justice; if we talk of grace, he can talk of the law. And all his words, when God will suffer it, we shall find as sharp, and subject to stick in our minds, as bearded arrows are to stick in flesh. Besides, he can and doth, and that often, work in our fancies and imaginations such apprehensions of God, that he shall seem to be to us one that cannot abide us, one that hates us, and that lieth in wait to destroy us. And now, if anybody speaks to us of mercy, we think we might hope in that, had we nothing to trouble us but the guilt of actual sins. But we see our nature as full of the filth of sin as the egg is of meat, or the toad of poison; which filth vilely recoileth against the commandments, flieth in the face of God, and continueth all his judgments. This is felt; this is seen by the sinner, who cannot help it; nor can he be brought to that consideration as to say, "It is no more I." (Rom. vii. 20.) Now, what shall this man do? Shall he look to the commandment? There is death. Shall he look to God? There is justice. Shall he look to himself? There is sin out of measure. Let him look, then, to one as dying, to the "Lamb as it had been slain," (Rev. v. 6,) and there let him see himself by this Lamb, as cursed, and dying of a cursed death for his sin that doth so fright and so distress the soul. Then let him turn again, and behold this Lamb alive and well, and highly exalted by this God, that but just before laid the curse of the law upon him; but let him be sure to reckon that he has died for his sins by the person of Christ, and it will follow, that this man is now acquitted, because Christ is still alive. Say I these things as a man? Saith not the gospel the very same? I. As to Christ's dying for us; as also that we are

dead to the law by the body of Christ. 2. And that we should so reckon as to this matter, because that God has transferred our sin from us to him.

1. Did not Christ die for us; and dying for us, are we not become dead to the law by the death of his body? or will the law slay both him and us, and that for the same transgression? If this be concluded in the affirmative, what follows, but that Christ, though he undertook, came short in doing for us? But he was raised up from the dead, and believing marrieth us to him as risen, and that stops the mouth of all. I am crucified with Christ, our old man was crucified with him, and we are become dead to the law by the body of Christ. (Rom. vii. 1—4.) What then?

2. Why, reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ. Ay, but says the soul, How can I reckon thus, when sin is yet strong in me? *Ans.* Read the words again, He saith not, Reckon yourselves to be dead indeed unto sin in yourselves; but dead unto it through Jesus Christ; not alive unto God in yourselves, but alive unto God through Jesus Christ. For Christ in his death and resurrection representeth me. As I died by him, I rose again by him, and live through the faith of the gospel in the presence of God by him. This must in the first place be allowed and believed, or no true peace can come near the soul, nor the soul be prepared to assail the assaults of the adversary. Let, therefore, thy faith, if thou wouldst be a warrior, O thou faint-hearted Christian! be well instructed in this. Then will thy faith do thee a twofold kindness. (1.) It will conform thee to the death and resurrection of Christ. And, (2.) It will give thee advantage, when thou seest sin strong in thyself, yet to conclude that by Christ thou art dead thereto, and by him alive therefrom. Nor can there but two objections be made against this. The first is to question whether any are said to die and rise, by the death and resurrection of Christ? or if it so may be said; yet whether thou art one of them? To the first the Scripture is full. To the second, thy faith must be strong; for let go faith here, and all falls flat to the ground. —I mean as to comfort and consolation. Christ died for us, or in our stead; therefore by the word of God I am allowed so to reckon. Christ rose and revived, though he died for me; therefore I rose and revived by Christ; unless any does hold, that though he died in a common, yet he rose as considered but in a single capacity. Now, then, if Satan comes and tells me of my sins, I answer, Christ has taken them upon himself. If he comes and tells me of the death that is due to me for sin, by the curse of the holy law, I answer, I have already undergone that by Christ. If he asks me, How I know that the law will not lay hold of me also? I answer, Because Christ is risen from the dead. If he asks me, By what authority I take upon me thus to reason? I tell him, By the authority and allowance of the holy and most

blessed gospel, which saith, He "was delivered for our offences, and was raised again for our justification." (Rom. iv. 25.) And to encourage thee thus to believe, and thus to hold, when thou art in an hour of temptation, this is the way to see mercy stand and smile upon thee; for mercy will smile upon him that shall thus believe. This is the way to put faith and hope both to work against the devil; and to do this is very pleasing to God. This is the way to make that hell-hound retreat and leave off to assault. (1 Pet. v. 8, 9.) And this is the way to find an answer to many Scriptures, with which else thou wilt not know what to do, as with many of the types and shadows; yea, and with the moral law itself.

Beides, thus believing setteth thy soul against the fear of death, and judgment to come; for if Christ be raised from the dead who died for our sins; and if Christ who died for our sins is entered into glory; I say again, if Christ who died for our sins has purchased us to himself, and is purposed that the fruit of this his purchase shall be, that we may behold his face in glory; then cast off slavish fear of death and judgment, for Christ being raised from the dead, dieth no more; death hath no more dominion over him.

Seventh. The knowledge and faith of this redemption prepareth man to a holy life. By a holy life, I mean a life according to the moral law, flowing from a spirit of thankfulness to God for giving of his Son to be my Redeemer. This I call a holy life, because it is according to the rule of holiness, the law; and this I call a holy life, because it floweth from such a principle as giveth to God the heart and life for the gift bestowed on us. What pretences soever there are to holiness, if it floweth not from thankfulness for mercy received, it floweth from a wrong principle, and so cannot be good. Hence men were required of old to serve the Lord with joyfulness, "for the abundance of all things;" and threatened, if they did not, that "they should serve their enemies in hunger and in thirst, in nakedness and in the want of all things." (Deut. xxviii. 47, 48.) But then, though there are many mercies that lay an obligation upon men to be holy, yet he that shall want the obligation that is begotten by the faith of redeeming mercy, wanteth the main principle of true holiness; nor will any other be found sufficiently to sanctify the heart to the causing of it to produce such a life; nor can such holiness be accepted, because it comes not forth in the name of Christ. That that obliged David was forgiving and redeeming mercy; (Ps. ciii. 1—5;) and that that obliged Paul was the love that Christ showed to him in dying for his sins, and in rising from the dead. (2 Cor. v. 14, 15.) Paul also beseecheth the Romans, by the redeeming, justifying, preserving, and electing mercy of God, that they present their body "a living sacrifice, holy, acceptable to God, which is," saith he, "your reasonable service." (Rom.

xii. 1.) For we must be holy, and without blame before him in love.

Hence all along, they that are exhorted to holiness in the New Testament are exhorted to it upon the supposition of the benefit of redemption which they have received by Jesus Christ. "Walk in love, as Christ also hath loved us." (Eph. v. 2.) "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, having the same love," &c. (Phil. ii. 1, 2.) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth," &c. (Col. iii. 1—5.) "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as newborn babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." (1 Pet. ii. 1—3.) I will conclude this with that of Peter to those to whom he wrote concerning this very thing. Be "obedient children," saith he, "not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy. And if ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that we were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot." (1 Pet. i. 14—19.)

From all which it appears that mercy by Christ or from the benefit of redemption by the precious blood of Christ, I say, from the faith of that flows that which is holiness indeed. And I believe that those very men that are pleased to taunt at this kind of inference would condemn a man was he laid under these obligations concerning things of this life, and yet did carry it as one not touched thereby. We will make an instance. Suppose a Socinian should, through his contracting a great debt, be forced to rot in prison, unless redeemed by silver and gold; and suppose a man, unto whom this Socinian was an enemy, should lay down the whole debt to the creditor, that this Socinian might be at liberty, might trade, and live comfortably in this world; and if after this, this Socinian should taunt at them that should tell him that he is engaged to this redeemer, ought to love and respect this redeemer; what would they say but that this Socinian that was a debtor is an inconsiderate and stupid rascal? Why, this is

the case. Paul was a debtor to the law and justice of God; Jesus Christ his Son, that Paul might not perish for ever, paid for him a price of redemption, to wit, his most precious blood. But what! shall Paul now, though redeemed from perpetual imprisonment in hell, be as one that never was beholden to Jesus Christ; or if others say he was, taunt at them for their so saying? No; he scorns it. Though the love of Christ, in dying to pay a price of redemption, will not engage a Socinian, yet it will engage a true Christian to think and believe that he ought to live to Jesus that died for him and rose again.

I know it will be objected that the Satisfactionists, as the quaking Penn is pleased to call them, show but little of this to the world; for their pride, covetousness, false dealing, and the like, since they profess as I have said, shows them as little concerned to the full, as to the Socinian under consideration. I answer, it must be that the name of Christ should be scandalized through some that profess him; and they must answer it at the tribunal of the great Judge; yet what I have said stands fast as a rock that cannot be moved.

Eighth. The knowledge and faith of redemption is a very great encouragement to prayer. It is great encouragement for the poor to go even to a prince for what he wanteth, when he considereth that what he goeth to him for is the price of redemption. All things that we want we must ask the Father for, in the name of Christ; we must ask it of him for the sake of his redeeming blood, for the sake of the merit of his passion. (John xv. 16.) Thus David means, when he says, "For thy name's sake" do it; (Ps. xxv. 11;) and Daniel, when he saith here, "For the Lord's sake." (Dan. ix. 17.) For Jesus Christ is God's great name; and to do for his sake, is to do for what worthiness is in him.

Unworthiness! The consideration of unworthiness is a great stumbling-block to the tempted when he goes to seek the Lord. But now, remembering the worthiness of Christ, and that he is now on the right hand of God, on purpose to plead that on the behalf of the petitioner, this is great encouragement. The Jews, by God's ordinance, when they went morning and evening by their priest to speak with God, were to offer a lamb for a burnt offering, and it must be thus continually. (Exod. xxix. 38—42.) Now this lamb was a figure of the sacrificing of the body of Christ which was to be offered for them in time to come; and in that it was to be continually, morning and evening, so repeated, what doth it signify, but that we should remember to go, when we went to God, in the name and faith of the merits of Jesus Christ for what we stood in need of? This will support, and this will encourage, for now we see that the thing desired, (it being according to his will) is obtained for us by the sacrificing of the body of Jesus Christ, once for all.

When Israel begged of Samuel that he would not cease to cry to the Lord their God for them, it is said he "took a sucking lamb and offered it for a burnt-offering wholly unto the Lord; and Samuel cried unto the Lord for Israel; and the Lord heard him." (1 Sam. vii. 8, 9.) But why did he take a sucking lamb, and why did he offer it, and that wholly unto the Lord, as he cried, but to show to Israel that he was not heard for his own, or for his righteousness's sake, but for the sake of Christ, whose merits were pre-figured by Samuel's burning of the lamb. Also when David spake for himself to Saul, he put himself upon this: "If," saith he, "the Lord have stirred thee up against me, let him accept an offering," (1 Sam. xxvi. 19;) a sacrifice, a smell, or a sweet-smelling sacrifice, a figure of the satisfactoriness of the sufferings of Jesus Christ. What is the meaning of all these passages, if not to show that when we go to pray to God, we should turn away our face from everything of ours, and look to God, only by the price of redemption paid for us by Jesus Christ, and plead that alone with him as the great prevailing argument, and that by and for the sake of which he giveth pardon and grace to help in time of need. Wherefore wouldst thou be a praying man, a man that would pray and prevail? why, pray to God in the faith of the merits of Christ, and speed.

Ninth. For this is the very cause why this is added in the text, to wit, the plenteousness of redemption, it is, I say, that men should hope to partake by it, of the goodness and mercy of God. "Let Israel hope in the Lord; for with the Lord there is mercy; and with him is plenteous redemption." Mercy and redemption, mercy through a Redeemer, therefore, "let Israel hope." It must also be noted that this word "redemption" is, as it were, the expiatory part of the text, for the helping of Israel to hope. As who should say, as there is with God mercy, so there is with him a way to his mercy, and that way is redemption, or a price paid for your sins; and that you should not be discouraged through the greatness of your sins, I tell you, there is with God plenty of this redemption, or a price paid to the full, to an over and above. It also is as if he had said, Forget not this, for this is the key of all the rest, and the great support to the saints in prayer, or while they wait upon God in any of his appointments to encourage them to hope.

Tenth. And lastly, This also should teach the saints, when they sing or praise the Lord, they should not sing of mercy only, but of mercy and judgment too; "I will sing of mercy and judgment: unto thee, O Lord, will I sing;" (Ps. ci. 1;) of mercy and judgment, or justice in the manifestation of it, as smiling upon our forgiveness. When Hannah sang of, and rejoiced in God's salvation, she sang aloud of holiness, saying, "There is none holy as the Lord; (1 Sam. ii. 2;) holy in keeping his word, though it cost the blood of his

Son. This also is that that is called a helping of his servant Israel in remembrance of his mercy, and the performing of the mercy promised; even the oath that he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies by a Redeemer, might serve him without fear, &c. (Luke i. 54, 55.) When you praise, therefore, remember Christ and his blood, and how justice and judgment took hold on him, that they might not take hold on thee; yea, how they by taking hold on him, left a way to thee to escape. Isaac should have been sacrificed, had not the Lord provided a ram; and thou thyself shouldst have been damned, had not the Lord provided a lamb. Hence Christ is called the "Lamb of God which taketh away the sin of the world;" (John i. 29, 36;) that taketh away them by the sacrifice of himself. Sing, therefore, in your praises unto God and to the Lamb

I would come now to speak one short word of use to the whole. And,

First. This still shows more and more what a sad state God's people have brought themselves into by sin. I told you before that the revelation of so much mercy as is presented unto us by the first part of the text, sufficiently declared our state to be miserable by sin. But what shall we say, when there must be added to that the heart-blood of the Son of God, and all to make our salvation complete? For albeit mercy is essential to our salvation, and that without which there can be no salvation; yet it is the blood that maketh the atonement for the soul, that propitiates, and so makes capable of enjoying of it. It was mercy and love, as I said afore, that sent one to shed his blood for us; and it is the blood of him that was sent that puts us into the enjoyment of mercy. O! I have thought sometimes, what bloody creatures hath sin made us! The beasts of the field must be slain by thousands before Christ came, to signify to us we should have a Saviour; and after that, he must come himself, and die a worse death than died those beasts, before the work of saving could be finished. O redemption, redemption by blood, is the heart-endearing consideration! This is that which will make the water stand in our eyes, that will break a heart of flint, and that will make one do as they do, that are in bitterness for their first-born. (Zech. xii. 10.)

Sinner, wouldst thou have mercy? wouldst thou be saved? Go thou then to the blood of the cross, as set forth in the word of the truth of the gospel, and there thou shalt find that mercy that thou hast need of first; for there is a mercy that may be called a first mercy, and that is the mercy that gives admittance into, an interest in all the rest. Now the mercy that doth this, is that which reconcileth us to God; but that other things cannot do, if we stand off from the blood of the cross. Wherefore we are said to be reconciled to

God by the death of his son. "For if, when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, we shall be saved by his life." (Rom. v. 10.) According to that other saying, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii. 32.) In both these places the Son of God, and our Redeemer, is set forth to us in the first place, as the only one that reconcileth to God the sinner by the blood of his cross; wherefore to this Christ, as crucified, the sinner must come first; because nothing else can reconcile to God; and if thou be not reconciled to God, what art thou but an enemy to him, partake of what mercy thou canst? (Col. i. 20.) Go to him, did I say? receive him into the arms of thy faith, hold him fast, for he is a Saviour; yea, carry him as set forth by the gospel, dying for thee, and pray God for his sake to bestow upon thee all those mercies that will compass thee about as with a shield, and follow thee all thy days, till thou enterest in at the doors of eternity; and this is the way to speed. For he that hath the Son hath life, in the beginning of it; and he that holds fast the Son, shall have life in the consummation of it. I do the oftener touch upon this matter, because this Christ is the door, in at which whosoever entereth shall be saved; but he that climbs up any other way, shall be judged as a thief and a robber. (John x. 1.) But,

Second. Is Christ, as crucified, the way and door to all spiritual and eternal mercy? And doth God come to the sinner, and the sinner again go to God in a saving way by him, and by him only? And is there no other way to the Father but by his blood, "and through the veil, that is to say, his flesh?" (Heb. x. 19, 20.) Then this shows the danger, upon what pretence soever, of casting off the daily sacrifice, and setting up in its place the abomination that maketh desolate; I mean of casting away of a crucified Christ, and the setting up the vanity of moral obedience, as the more substantial and most acceptable thing with God. I call not a crucified Christ the daily sacrifice, as if I thought he often suffered for sin since the foundation of the world; but because the virtue of that one offering is that, and only that, by the which we daily draw nigh unto God; and because the virtuousness of that one sacrifice will for ever abide beneficial to them that come to God, to the world's end by him.

But I say, into what a miserable plight have such a people put themselves, that have cast off coming to God by Christ, as he is the propitiation for their sins, and that seek to come another way? Such are lapsed again to Gentilism, to Paganism, to Heathenism; nor will it help at all to say, they rely on the mercy and goodness of God, for there is no such thing as spiritual and eternal mercy can come from God to him that comes not to him by Christ. The Turks, if I be not mistaken, have

this for the beginning of every chapter in their Alcoran, "The Lord God, gracious and merciful," yet are counted unbelievers, and are verily so, for they have not received the faith of Christ. The Lord God, gracious and merciful, will not save them, no not by grace and mercy, unless repenting of their presuming upon mercy, without a bloody sacrifice, they come to him by his Son. (Acts iv. 12.) Men, therefore, that have laid aside the necessity of reconciliation to God by the precious blood of Christ, are in a damned state; nor will it help at all to say they do indeed believe in him. I am not so void of reason as to think that they that have cast away Christ, as he is a propitiatory sacrifice with God for sin, should also cast away his name out of their mouth; no, his name is too honourable, and the profession of it too glorious for them to do such a thing. But retaining his name and the notion of him as a Saviour, they yet cast him off, and that in those very things wherein the essential part of his sacrifice, the merit of it, and his everlasting priesthood consists: and in this lies the mystery of their iniquity.

They will have him to be a Saviour; but it must not be by fulfilling of the law for us; but it must not be by the putting of his glorious righteousness, that which he performed by subjecting himself to the law, on our behalf, upon us; but it must not be by washing of us from our sins in his own blood; but it must be by his kingly and prophetic offices. When, as for his kingly and prophetic offices, he puts those people under the government of them that he has afore made to stand justified before God, from the curse of the law by his priesthood. Nor dare they altogether deny that Christ doth save his people as a priest, but then their art is to confound these offices, by pleading that they are in effect but one and the self-same thing; and then with a noise of morality and government, they jostle the merit of his blood, and the perfection of his justifying righteousness out of doors; and so retaining the name of Christ in their mouths, they cast those things of Christ, that they like not, under feet; which things they who have not the faith of, must not, cannot see the kingdom of God.

The term of "mercy" is but a general sound, and is as an arrow shot at rovers, unless the blood and death of the Son of God be set before us, as the mark or mean by which our spirits are to be directed to it. What profit shall a man have, and what shelter or succour shall he find, in hearing of the most exact relation of the strength of the most impregnable castle in the world, unless he knows the door, and entereth in by that, into that place of strength, in the time when the enemy shall pursue him? Why, this is the case. We hear a noise of mercy, and of being at peace with God: what a good God, God is, and what a blessed thing it is to be a child of God; how many privileges the children of God have, and what will be their exaltation and glory in the next world! And

all the while they that tell us these things, conceal from us the way thereto, which is Christ, not in the naming of him, but in the right administering of his gospel to us.

Christ, and faith in him as a Saviour, not in the name only, but in the true sense thereof, is the mark, as I have said, from which, if any swerve, they err from the saving way, and come nothing near that mercy that can save them. Hence Christ is called a "standard" and "ensign." "And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." (Isa. xi. 10.) And again, "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people." (Isa. xlix. 22.) Go through, go through the gates; prepare ye the way of the people; gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed him to the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh;" behold his reward is with him, and his work before him." (Isa. lxii. 10, 11.) Hence again he is called the captain (the chieftain) of our salvation, (Heb. ii. 10,) and him without whom there neither is nor can be any.

But now the men of this confederacy, rather than they will submit themselves to the righteousness of God, will lay odiums and scandals upon them that preach they should. (Rom. x. 3, 4.) Not, forsooth, if you will believe them, but that they are highly for the righteousness of God, let it be that which they count so; but then, to be sure, it shall never be the personal performances of Christ by which they that believe in him are justified from all things, but that which they call "first principles," "dictates of human nature," "obedience to a moral precept," followed and done as they have Christ for an example; not understanding that Christ, in his own doings, is the end of all these things to every one that believeth. But if it be urged, that Gentiles and pagans are possessed with those very principles, only they have not got the art, as our men have, to cover them with the name of Christ and principles of Christianity, then they fall to commending the heathens and their philosophers, and the natural motives and principles by which they were actuated; preferring of them much before what by others are called "the graces of the Spirit," and "principles upon what the doctrine of the free grace and mercy of God by Christ" are grounded. But, as I said, all the good that such preachers can do as to the next world, is, to draw the people away from their ensign and their standard, and so lead them among the Gentiles and infidels, to seek by their rules the way to this unspeakable mercy of God. Wherefore their state being thus deplorable, and their spirits thus incorrigible, they must be pitied, and left, and fled from, if we would live.

Third. Is Christ Jesus the redemption; and as

such, the very door and inlet into all God's mercies? Christian man, look well to thyself, that thou goest nowhere, and dost nothing—I mean in any part of religious worship, &c., but as thou art in him. Walk in him, speak in him, grow in him, for he is the all. And though others regard not to hold “the Head, from which all the body by joints and bands” have “nourishment ministered;” (Col. ii. 19;) yet have thou a care. This is he that is thy life, and the length of thy days, and without whom no true happiness can be had. Many there be that count this but a low thing; they desire to soar aloft, to fly into new notions, and to be broaching of new opinions, not counting themselves happy, except they can throw some new-found fangle, to be applauded for, among their novel-hearers. But fly thou to Christ for life, and that thou mayst so do, remember well thy sins, and the judgment and wrath of God; and know also that he is merciful, but at mercy none can come but through the cursed death Christ underwent. And although some of the wanton professors of our age may blame thee for poring so so much upon thy sins, and the pollution of thy nature; yet know that there is an advantage in it. There be some alive in the world who, though they count the nature and commission of sin the very evil of evils, yet can say, that the remembrance of how vile they are, and of what evils they have committed, has been to them a soul-humbling, a Christ-advancing, and a creature-emptying consideration. Though sin made death bitter to Christ, yet sin makes Christ sweet to his. And though none should sin, that grace might abound, yet where sin has abounded, grace doth much more abound, not only as an act of God, but also in the eye of faith.

A sight of the filth, and a sense of the guilt of sin, makes a pardon to such a soul more than empty notion; and makes the mean through which the pardon comes more to be desired than is either life or limb. This is it that makes the sensible soul prize the Lord Jesus, while the self-justiciary laugheth him to scorn. This is it which makes the awakened sinner cast away his own righteousness, while the self-conceited one makes it his advocate with the Father.

Some, indeed, count their own doings the only darling of their soul, while others cast it to the dogs. And why should a man cumber himself with what is his, when the good of all that is in Christ is laid, and to be laid out for him? Not that a believer casts off to do good, for he knows that what good thing is done in faith and love is acceptable to God and profitable to his neighbour. But this is it, he setteth not his good deed against the judgment of God; he cometh not in his own good. When he comes to God for forgiveness of sins, then he sees nothing, knows nothing, mentions nothing as righteousness, but that which Christ wrought out in the days of his flesh, and that only. But how then is what he doth accepted

of God? Verily as the duty of a son, and as the work of one that is justified. We must therefore conclude that there is acceptance and acceptation: acceptance of the person, and acceptation of his performance. Acceptation of the person may be considered with respect to justification from the curse, and so acceptance there can be none, but through the one offering of the body of Jesus Christ once for all. Also the acceptance of a duty done by such a person is, by virtue of the selfsame offering, the person being considered as standing just, through Christ, before God. And the reason why a justified person must have his duties accepted the same way as is his person, is because justifying righteousness sets not the person free from sin, save only in the sight of God and conscience; he remaineth still infirm in himself, and standeth still in need of the fresh and continual application of the merits of the Lord Jesus, which also the soul receiveth by virtue of Christ's intercession. I speak now of acceptation with reference to the justice of the law, and the judgment of God upon person or work, according to the selfsame law; for so they both must be accepted through the selfsame Mediator, or they cannot be accepted at all. Nor is it a thing to be wondered at, that a man should stand just in the sight of God, when polluted and defiled in his own sight; he stands just before God in the justice of his Son, upon whom God looks, and for whose sake he accepts him. May not a scabbed mangy man, a man all overrun with blains and blotches, be yet made beautiful to the view of a beholder, through the silken, silver, golden garment that may be put upon him, and may cover all his flesh? Why, the righteousness of Christ is not only unto, but “upon all them that believe.” (Rom. iii. 22.) And whoso considers the parable of the wretched infant, shall find that before it was washed with water it was wrapped up or covered, as it was found in its blood, in and with the skirt of his garment that found in it its faith. And then he washed it with water, and then he sanctified it by the anointing oil of the Spirit of God. (Ezek. xvi. 9.) I speak thus to thee, Christian reader, partly because in the faith of these things is thy life; and because I would yet enforce the exhortation upon thee with the reason and amplification thereof, to wit, to put thee upon trusting in the Lord through the encouragement that thou hast in redeeming mercy so to do.

Some may say, Will God see that which is not? and will he judge a man just that is a sinner? But I will answer, The man that had the rainbow about his head was to look on, or be looked upon, while he shone like a jasper and a sardine stone. (Rev. iv. 3.) The blood of the paschal lamb was to be looked upon by him that came to destroy the land of Egypt in their firstborn. (Exod. xii. 13.) I add, The rainbow that God gave to Noah for a token that he would no more destroy the earth with the waters of the flood, was to be

looked upon that God might remember to show mercy to his people. (Gen. ix. 8—17.) Now all these meet in the man Christ Jesus, who is the only one for the sake of whom the sinner that believeth in him stands acquitted in the sight of God. His is the blood, he is the prince that is more than the token of the covenant; nor do all the colours in the rainbow appear so beautiful in the eyes of man as does the garment of Christ—which is from his loins even upward, and from his loins even downward—in the eyes of the God of heaven. (Ezek. i. 27.) And wilt thou say these are things that are not? Also he can legally judge a man just that is a sinner. Do but admit of a diverse consideration, and God will so consider of that sinner which he justifieth, in despite of all the teeth in thy proud mouth. “He justifieth the ungodly;” (Rom. iv. 5;) not that were, but that are such now, in the judgment and verdict of the law, might deal with them in their own persons as men. He will then consider them in his Son; in and under the skirt of his Son. He will consider them as washed in the blood of his Son, and will also consider “that in him is no sin,” and so he will deal with them. We “know that he was manifest to take away our sins; and in him is no sin.” (1 John iii. 5.)

What though I have broke a thousand pound in my creditor's debt; yet if another will discharge the whole freely, what has the law to do with me as to that? Or what if I cannot but live upon the spend all my days; yet if my friend will always supply my need, and through his bounty, keep me from writ, bailiff, or gaol, is it not well for me? Yea, what if what I can get shall be laid up for me hereafter, and that my friend, so long as there is death or danger in the way, will himself secure me, and bear my charges to the world's end; may I not accept thereof, and be thankful? Blessed be God for Jesus Christ! I believe he is more than all this to me. “In the Lord shall all the seed of Israel be justified, and shall glory.” (Isa. xlv. 25.) I know similitudes will not hold in all things; but we that believe are set free from the curse of the law by another man's obedience: For “by the obedience of one shall many be made righteous.” (Rom. v. 19.) Let then the believer, as was said, study and pray, and read God's word continually, for the sake of the glory of this truth, that it may be made more his own, and that his conscience may be more and more settled in the power and glory thereof.

Fourth. As the Christian should most labour to get into the power and glory of this doctrine, so let him see that he holds it fast. This doctrine is foreign to flesh and blood; it is not earthly, but from heaven. It is with many that begin with this doctrine, as it is with boys that go to the Latin school; they learn till they have learned the grounds of their grammar, and then go home and forget all. How have many, that as to the grounds of Christian religion, one would think,

had been well taught, yet not taking such heed thereto as they should, they have let slip all, and their hearts have been filled with the world again, or else have drunk in some opinion that has been diametrically opposite to what they professed of the truth before? Wherefore, hast thou anything of the truth of Christ in thy heart? “hold that fast, that no man take thy crown.” (Rev. iii. 11.) Yea, “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” (2 Pet. iii. 8.)

He that will retain and hold fast the doctrine of redemption, and so by that have, through faith, an inlet into all the abounding mercy of God, must not deal in God's matters with a slack hand. It is not enough for them that would do so, to be content with sermons, family-duties, and other public assemblies for worship, but there must be a continual exercise of the mind about these matters, and a labour of the soul to retain them in their glory and sweetness, else they will, first as to their excellency, then as to the very notion of them, slip from the heart and be gone. Not that there is treachery or deceit therein, but the deceit lies in the heart about them. He that will keep water in a sieve, must use more than ordinary diligence. Our heart is the leaking vessel; and “therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” (Heb. ii. 1.)

That this doctrine may remain with us, we must also mortify our carnal reason; for that makes head against the truth thereof, and what can foolishness do else? And the wisdom of this world, which is carnal reason in its improvements, is foolishness with God. (1 Cor. i. 20—25.) It is not subject to the law of God, neither indeed can it be. It judges this doctrine that we have been speaking of, foolishness; wherefore it must be avoided, opposed, and mortified, and the word of faith more carefully submitted to. “Trust in the Lord with all thy heart, and lean not to thine own understanding.” (Prov. iii. 5.) See here, trusting in the Lord, and leaning to our own understanding, are opposites; wherefore they must either be reconciled, or one quite adhered unto, in a way of mortification of the other. Now, it is safest in this matter to keep a continual guard upon our carnal powers, and to give up ourselves to the conduct of our God, and in all our ways acknowledge him, that he, not ourselves, may direct our paths. It is a great thing for a man, when the word and his reason clashes, then to adhere to the word, and let his reason fall to the ground. And this indeed is Christianity in the practical part thereof. The Spirit of Christ in the word is to be hearkened unto, above all things.

There must also be a continual war maintained upon all the lusts of the flesh, that they may not draw away the heart from the study and delight, the love and faith, of the things that are hid in Christ. This, I say, must be done, else the heart

cannot be at liberty to wait upon the Lord without distraction, for the further communications of himself in his Son, according to his blessed gospel, to us. Many Christians are lean in their faith, and too barren in their lives, and all for want of being diligent here. Wherefore, having faith in this blessed Lord Jesus Christ, as has been afore discoursed; in the next place, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord" and Saviour "Jesus Christ." (2 Pet. i. 5—8.) There is a method that the Holy Ghost has prescribed in the word, for them that have faith to observe; and without the observation thereof, though they indeed may be of the number of them that shall be saved, yet they shall not have much, nor do much, for Christ and his name, in this world. Now, the unskillful, that are so in the word of righteousness, finding this method, and not discerning to whom it belongs, forthwith apply it to all; and forgetting that faith must go before, they press them as duties preparatory to faith, or else so call that which is not so; and so the blind leading of the blind, both fall into the ditch, and are smothered. But do thou, O child of God, distinguish, and keep faith and duty for justification of thy person in the sight of God far asunder; also be sure to let faith go before, and be always with thy Saviour, "but add unto thy faith virtue," &c., not as though thy faith could not lay hold of Christ unless accompanied with these, but to show that thy faith is of the right kind, as also for the emboldening of thee to a holy endeavour yet to press further into his everlasting kingdom, his word; for he that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

Fifth. That thou mayest keep steadfast to this doctrine, take heed of being offended, or of stumbling at the word, because of the offensive lives and conversations of some that are professors of the same. There will be offences, and it is needful there should; yea scandals and heresies also, that they that are approved of God "may be made manifest among you." 1 (Cor. xi. 19.) There are many causes of the offensive lives of them that profess this faith, some of which I will give a touch upon here.

1. Many that adhere to, and profess this gospel, are short of the power and glory of the things which they profess. Now the word, the word only will not bring those that profess it into a conformity to it; into a conformity in heart and life. Wherefore they that know it only in a word, live scandalous lives, to the reproach of the faith, the emboldening of its enemies, the stumbling of the ignorant, and grief of the godly, that are so

indeed, and must bear their judgment in the next world.

2. This also flows from the wisdom of hell. The devil knows that the faith of the gospel, rightly professed, is not only saving to those in whom it is, but alluring unto beholders; wherefore that he may prevent the beauteous lustre thereof, he sows his tares among God's wheat, and goes his way, that is, to the end those that stumble may not see what he hath done, or whose are the tares indeed. Now by these the sunshine of the faith of the true professors of this blessed gospel is clouded; yea, and the world made believe, that such as the worst are, such are the best; that there is never a barrel better herring, but the whole lump of them are, in truth, a pack of knaves. Now has the devil got the point aimed at, and has caused many to fall; but behold ye now the good reward these tares shall have at the day of reward for their doings. "As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." (Matt. xiii. 40—42.)

3. It also happeneth, sometimes, through the anger and judgment of God against sinners, that some of them truly gracious do fall, as David, Peter, &c., the which is a great trial to the godly, a wound to the persons fallen, and a judgment of God to the world. For since these last would not be converted, nor made turn to God by the convincing glory that has attended their faith in a holy and unblameable life annexed, God has suffered them to fall, that they also might stumble and fall, and be dashed in pieces by their vices. But thou, Christian man, be not thou offended at any of these things; do thou look unto Jesus, do thou look unto his word, do thou live by faith, and think much of thy latter end; do thou be base in thine own eyes, be humble and tender, and pray to God always; do thou add to thy faith virtue, and to virtue what else is mentioned; and "give diligence to make thy calling and election sure: for if thou dost these things thou shalt never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. i. 10, 11.)

Sixth. If it be so, that there is so much mercy in the heart of God for his people, and that Jesus his Son has by his blood made so living a way for us that we might enjoy it, and the benefit of it for ever, "then let Israel hope;" for to that end is this goodness revealed: "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption." Hope! who would not hope to enjoy life eternal, that has an inheritance in the God of Israel? "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the

sword of thy excellency!" (Dent. xxxiii. 29.) Did but the people of God see to what they are born, and how true the God of truth will be to what by his word they look for at his hands, they would be above always; they would be weary of life, of estates, of relations; they would groan earnestly under all their enjoyments to be with him who is their life, their portion, and their glory for ever. But we profess, and yet care not for dying; we profess, and yet long not for the coming of the day of God: we profess the faith, and yet by our whole life show to them that can see how little a measure of it we have in our hearts. The Lord lead us more into the power of things; then shall the virtues of him that has saved us, and called us out of darkness into his marvellous light, and the favour of his good knowledge, be made known to others far otherwise than it is. Amen.

Seventh. And, lastly, sinner, doth not all this discourse make thy heart twitter after the mercy that is with God, and after the way that is made by this plenteous redemption thereto? Methinks it should; yea, thou couldst not do otherwise, didst thou but see thy condition: look behind thee, take a view of the path thou hast trodden these many years. Dost thou think that the way that thou art in will lead thee to the strait gate, sinner? Ponder the path of thy feet with the greatest seriousness; thy life lies upon it; what thinkest

thou? But make no answer till in the night, till thou art in the night-watches. "Commune with thine own heart upon your bed," (Ps. iv. 4.) and then say what thou thinkest of, whither thou art going.

Oh that thou wert serious! Is not it a thing to be lamented, that madness and folly should be in thy heart whilst thou livest, and after that to go to the dead, when so much life stands before thee, and light to see the way to it? Surely, men void of grace, and possessed of carnal minds, must either think that sin is nothing, that hell is easy, and that eternity is short; or else that whatever God has said about the punishing of sinners, he will never do as he has said; or that there is no sin, no God, no heaven, no hell, and so no good or bad hereafter; or else they could not live as they do. But perhaps thou presumest upon it, and sayest, I shall have peace, though I live so sinful a life. Sinner, if this wicked thought be in thy heart, tell me again, dost thou thus think in earnest? Canst thou imagine thou shalt at the day of account out-face God, or make him believe thou wast what thou wast not? or that when the gate of mercy is shut up in wrath, he will, at thy pleasure, and to the reversing of his own counsel, open it again to thee? Why shall thy deceived heart turn thee aside, that thou canst not deliver thy soul, nor say, "Is there not a lie in my right hand?" (Isa. xlv. 20.)

NOTES.

NOTE 1, p. 491.—*The 'Psalms of Degrees.'*—No better proof exists of the difficulty encountered by critics in endeavouring to explain what is meant by "Psalms of Degrees," than those furnished by the following "argument" from Bishop Lowth. "There can no certain account," he says, "be given why this, and fourteen other psalms, which follow, are called 'Songs of Degrees,' or 'Ascents.' Their conjecture seems to me most probable, who think the title denotes either the elevation of the voice in the singing of these songs, or the excellence of the composition, or of the music to which they were set, or the high esteem they had of them upon some account or other; particularly because they were so fit for their use, (though most of them composed in former times,) at and after their return from the captivity of Babylon. Then, some think, this title was given to them because they sang them as they went up to their own country again." "But this present psalm," it is added, "seems to have been made by David, when the calamities of Doeg, and others, forced him to flee his country." In an ancient division of the psalms into five books, the Psalms of Degrees are supposed to have formed a distinct portion of the last section. We are inclined to think that if the word "degree" had not been introduced, there would have been little difficulty in finding a clue to the interpretation of the title given to this psalm, and some few others. The original means simply an ascending from some depth; a looking up on high, and an endeavour, therefore, to escape from the baser to the happier condition. When the writer penned this pathetic prayer, he compared himself, as in the fortieth

psalm, to a man sunk in a loathsome pit. As he yearned for deliverance, so he looked up; and all the degrees, or steps, meant were the several stages of the soul from darkness into light. It is not impossible that the priests and Levites might adapt the psalm to their ceremonial pomps, and take advantage of the figurative use of the word to make it apply to the steps of the Temple; but we have little doubt that the simple interpretation which we give shows more nearly the true and pathetic intention of the original writer.

NOTE 2, p. 500.—*These I take to be those carnal gospellers.*—An inquirer of sufficient learning and ingenuity might find himself greatly interested in tracing the history of titles given to religious sects. How many once well-known appellations have ceased to be heard? How many, at first only idly whispered, have become the legalized names of large and powerful communities? Why have the former been lost, and the latter preserved? Neal gives an account of several pious men, known and persecuted as "Gospellers." But the word was no new invention: it had been applied for ages to the clergyman whose office it was to read in the service of the church that portion of one of the four gospels appointed for the communion. In the same way, the other clergyman who read the epistle, was called an Epistolar; and it is somewhat surprising that the frequent appeals made by the early Puritans to St. Paul did not give rise to a sect of "Epistolars."

NOTE 3, p. 508.—*Here is virtuous mercy.*—It is pleasant to trace in a writer so simple, and, as it is said, so unlearned as Bunyan, marks of the old Latin element of our

language. Virtue, and its derivatives, in Latin, have reference to strength. This was the meaning given to the word in early English. We find it so in the authorised version of Scripture: "Jesus knowing that *virtue* had gone out of Him," that is, power or strength to expel the malady of a sufferer. But at this period its more modern acceptation had come into general use. Thus it is applied to women—"A *virtuous* woman is a crown to her husband." Bunyan, therefore, it is probable, had a larger command of English than was common to men of humble station. He could use both the erudite and the popular idiom.

NOTE 4, p. 509.—"A multitude of *preventing mercies*."—This use of the word *prevent* can only be understood by readers of the present age who are either acquainted with Latin, or well read in the English translation of the Scriptures. Thus we have in Psalm lix. 10, "The God of my mercy shall *prevent* me." In Psalm lxxxviii. 13, "In the

morning shall my prayer *prevent* thee." In the New Testament, 1 Thess. iv. 15, "We shall not *prevent* them who are asleep."

NOTE 5, p. 525.—"Quaking Penn."—[This uncivil sarcasm ought not to have been uttered by a man like Bunyan against so benevolent and wise a man as William Penn. But, whether intentionally or not, he conveyed by his remark more praise than censure. The Quakers had a right, he confesses, to plead their moral and upright conduct against that of the professors of a creed more orthodox than that of Fox or Penn.]

NOTE 6, p. 528.—"Self-Justiciary."—The office of Justiciary in ancient times was one of special authority and dignity. Hence Bunyan employs the title as higher than that of judge, and as more significant of pride. The office was abolished in the reign of Edward I., who found it interfering too much with royal authority.

PREFATORY REMARKS

ON THE

TRINITY AND A CHRISTIAN, AND THE LAW AND A CHRISTIAN.

HAD Bunyan been known to correspond with his friends by letter on religious subjects, the following papers might be regarded as the substance of a reply to some anxious inquirer, looking to him for comfort in a sudden perplexity of thought. It is probable, however, that they were written as a short expository essay. There is a remarkable completeness in them, considering their brevity; and they have no appearance of having been composed as the outline or skeleton of some more formal discourse. Bunyan's friend and literary executor did well in not allowing them to be lost. Whether Bunyan himself would have printed all the papers which he left in manuscript may be doubted. Had he been allowed the means and opportunity of publishing a complete edition of his works, carried through the press under his own supervision, a gain would have resulted in one respect, but a loss in another. We should certainly have missed some of the smaller pieces. An author, seeing his treatises assume the form of substantial volumes, becomes less anxious about the slighter or more fugitive productions of his pen. He feels that he can well afford to curtail the redundancies of many of his writings; and it may be supposed that Bunyan would thus have proved far less indulgent to himself than the affectionate Charles Doe. But it would in all respects have been an advantage to possess some more exact information respecting the original manuscripts of his works. In most instances the authenticity and genuineness of the treatises may be proved from internal evidence. In others there is an occasional reason for suspecting them. Such, however, is not the case with the following papers. Without reference to the integrity of the friendly editor, their little apparent importance would have prevented their being ascribed to Bunyan had they not been certainly his. Few of his minor essays could have been less spared than these: and skilful as we find he could be in concentrating his knowledge on important themes, some readers will occasionally wish that he had more frequently thrown his thoughts and experience into this closer form.

That *The Trinity and a Christian*, and *The Law and a Christian* should be spoken of under one head, is only to be fairly accounted for by the fact, that the zealous editor accidentally found the slips of paper, on which the separate essays were written, lying together. It would not be difficult to suggest another reason. The Trinity is a mystery proposed to our faith. By divine grace it is accepted; and, as far as is necessary to our comfort and edification, understood. The Law, in its relation to a disciple of Christ, is also a mystery, though of another kind. Here, then, is the link between the two subjects. They are both mysteries. In each case a simple and humble spirit is alone likely to enter into the meaning of the truth revealed. They embrace, when taken together, the entire range of Christian doctrine; both appealing to the faith which justifies—a faith rejoicing in God, as making himself known by his own word; and accepting with thankfulness that method of salvation which fulfils his law.

Subtle as at first this connection between the two subjects may appear, it does so really exist that there is no improbability in the supposition, that Bunyan thought it would be well to bring them under one point of view. Without some notion of this kind his editor would scarcely have been justified in affixing such titles to the papers as those adopted. *The Trinity* and *The Law* have no closer or more visible connection with each other in the character of a Christian than other parts of the system by which he is saved; but, in the sense which we have suggested, they require the same strong exercise of faith, the same humility of spirit, the same adoring admiration of revealed mysteries.

OF THE TRINITY AND A CHRISTIAN.

HOW A YOUNG OR SHAKEN CHRISTIAN SHOULD DEMEAN HIMSELF UNDER THE WEIGHTY THOUGHTS OF THE DOCTRINE OF THE TRINITY OR PLURALITY OF PERSONS IN THE ETERNAL GODHEAD.

THE reason why I say a young or shaken Christian, it is, because some that are not young, but of an ancient standing, may not only be assaulted with violent temptations concerning gospel-principles, but a second time may become a child, a babe, a shallow man, in the things of God; especially, either when by backsliding he hath provoked God to leave him, or when some new, unexpected, and (as to present strength) over-weighty objection doth fall upon the spirit; by means of which great shakings of mind do commonly attend such a soul in the most weighty matters of the concerns of faith, of which this is one that I have supposed in the above-mentioned question. Wherefore, passing other things, I will come directly to that, and briefly propose some helps to a soul in such a case.

I. The first preparative.

First, then, be sure thou keep close to the word of God; for that is the revelation of the mind and will of God, both as to the truth of what is either in himself or ways, and also as to what he requireth and expecteth of thee, either concerning faith in, or obedience to what he hath so revealed. Now, for thy better performing of this, I shall give thee in brief these following directions—

1. Suffer thyself, by the authority of the word, to be persuaded that the Scripture indeed is the word of God, the scriptures of truth, the words of the Holy One; and that they, therefore, must be every one true, pure, and for ever settled in heaven.

2. Conclude, therefore, from the former doctrine, that that God whose words they are, is able to make a reconciliation and most sweet and harmonious agreement with all the sayings therein, how obscure, cross, dark, and contradictory soever they seem to thee. To understand all mysteries, to have all knowledge, to be able to comprehend with all saints, is a great work; enough to crush the spirit, and to stretch the strings of the most capacious and widened soul that breatheth on this side glory, be they, notwithstanding, exceedingly enlarged by revelation. Paul, when he was caught up to heaven, saw that which was unlawful, because impossible, for man to utter. And, saith Christ to the

reasoning Pharisee, "If I have told you earthly things, and ye believe not, how shall you believe if I tell you of things that are heavenly?" (John iii. 12.) It is great lewdness, and also unsufferable arrogance to come to the word of God, as conceiting already that whatever thou readeest, must either by thee be understood, or of itself fall to the ground as a senseless error. But God is wiser than man, wherefore fear thou him, and tremble at his word, saying still, with godly suspicion of thine own infirmity, What I see not, teach thou me, and thou art God only wise; but as for me, "I was as a beast before thee." (Ps. lxxiii. 22.)

3. Take heed of taking a part of the word only, lest thou thereby go away with the truth as mingled in pieces. For instance, where thou readeest, "The Lord our God is one Lord," (Deut. vi. 4,) there take heed that thou dost not thence conclude, Then there are not three persons in the Godhead: or when thou readeest of the Father, the Son, and the Holy Spirit, then take heed of concluding, There must, therefore, either be three Gods, or else that Jesus Christ and the Holy Ghost are not true God, but the Father only. Wherefore, to help thee here, observe—

II. The second preparative.

1. That Christian religion requireth credit concerning every doctrine contained in the word; credit, I say, according to the true relation of every sentence that the Holy Ghost hath revealed for the asserting, maintaining, or vindicating that same truth.

2. And, therefore, hence it is that a Christian is not called a doer, a reasoner, an objector, and perverse disputer; but a believer. "Be thou an example of the believers." (1 Tim. iv. 12.) "And believers were added to the church," &c. (Acts v. 14.)

3. Therefore, know again, that the word, if it saith or expresseth that this or that is so and so, as to the matter in hand, thou art bound and obliged, both by the name, profession, and the truth, unto which thou hast joined thyself, to assent to, confess, and acknowledge the same, even then, when thy carnal reason will not stoop thereto. "Righteous art thou, O God," saith Jeremiah, "yet let me plead with thee: Where-

fore doth the way of the wicked prosper?" (Jer. xii. 1.) Mark, first he acknowledgeth that God's way with the wicked is just and right, even then, when yet he could not see the reason of his actings and dispensations towards them. The same reason is good as to our present case. And hence it is that the apostle saith the spiritual armour of Christians should be much exercised against those high-towering and self-exalting imaginations that within our own bosoms do exalt themselves against the knowledge of God; that every thought, or carnal reasoning, may be not only taken, but brought as captive into obedience to Christ; that is, be made to stoop to the word of God, and to give way and place to the doctrine therein contained, how cross soever our thoughts and the word lie to each other. And it is observable that he here saith, They exalt themselves against the knowledge of God; which cannot be understood

that our carnal or natural reason doth exalt itself against an Eternal Deity, simply considered; for that nature itself doth gather from the very things that are made, even his eternal power and Godhead. It must be, then, that they exalt themselves against that God as thus and thus revealed in the word, to wit, against the knowledge of one God, consisting of three persons, Father, Son, and Spirit; for this is the doctrine of the Scriptures of truth; and, therefore, it is observable these thoughts must be brought captive, and be made subject in particular to the Lord Jesus Christ, as to the second person in the Godhead; for the Father is ever acknowledged by all that profess the least of religion; but the Son is that stumbling-stone and rock of offence against which thousands dash themselves in pieces; though in him are hid all the treasures of wisdom and knowledge, and in him dwells the fulness of the Godhead bodily.

OF THE LAW AND A CHRISTIAN.

THE law was given twice upon Mount Sinai; but the appearance of the Lord, when he gave it the second time, was wonderfully different from that of his, when at the first he delivered it to Israel.

1. When he gave it the first time, he caused his terror and severity to appear before Moses, to the shaking of his soul, and the dismaying of Israel. (Exod. xix. 16. Heb. xii. 18—21.) But when he gave it the second time, he caused all his goodness to pass before Moses, to the comfort of his conscience, and the bowing of his heart. (Exod. xxxiv. 6—8.)

2. When he gave it the first time, it was with thunderings and lightnings, with blackness and darkness, with flame and smoke, and a tearing sound of the trumpet. But when he gave it the second time, it was with a proclamation of his name to be merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgressions and sins.

3. When he gave it the first time, Moses was called to go up to receive it through the fire, which made him exceedingly fear and quake. But when he went to receive it the second time, he was laid in a clift of the rock. (Exod. xxxiii. 22.)

4. From all which I gather, that, though as to the matter of the law, both as to its being given the first time, and the second, it binds the unbeliever under the pains of eternal damnation, if he close not with Christ by faith; yet as to the manner of its giving at these two times, I think the first doth more principally intend its force as a covenant of works, not at all respecting the

Lord Jesus; but this second time not, at least in the manner of its being given, respecting such a covenant, but rather as a rule, or directory, to those who already are found in the clift of the rock, Christ; for the saint himself, though he be without law to God, as it is considered the first or old covenant, yet even he is not without law to him as considered under grace, "not without law to God, but under the law to Christ." (1 Cor. ix. 21.)

5. Though therefore it be sad with the unbeliever, because he only and wholly standeth under the law, as it is given in fire, and smoke, in blackness, and darkness, and thunder, all which threaten him with eternal ruin if he fulfil not the utmost tittle thereof; yet the believer stands to the law under no such consideration, neither is he so at all to hear or regard it, for he is now removed from thence to the blessed mountain of Zion, to grace and forgiveness of sins; he is now, I say, by faith in the Lord Jesus, shrouded under so perfect and blessed a righteousness, that this thundering law of Mount Sinai cannot find the least fault or diminution therein, but rather approveth and alloweth thereof, either when, or wherever it find it. This is called the righteousness of God without the law, and is also said to be witnessed by both the law and the prophets: "Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." (Rom. iii. 22.)

6. Wherefore, whenever thou who believest in Jesus, dost hear the law in its thundering and lightning fits, as if it would burn up heaven and

earth; then say thou, I am freed from this law, these thunderings have nothing to do with my soul; nay, even, this law, while it thus thunders and roars, it doth both allow and approve of my righteousness. I know that Hagar would sometimes be domineering and high, even in Sarah's house, and against her; but this she is not to be suffered to do, nay, though Sarah herself be barren; wherefore serve it also as Sarah served her, and expel her out from thy house. (Gen. xvi. 1—5.) My meaning is, when this law with its thundering threatenings doth attempt to lay hold on thy conscience, shut it out with a promise of grace; cry, The inn is took up already; the Lord Jesus is here entertained, and here is no room for the law. Indeed, if it will be content with being my informer, and so lovingly leave off to judge me, I will be content; it shall be in my sight, I will also delight therein; but otherwise, I being now made upright without it, and that too with that righteousness which this law speaks well of and approveth; I may not, will not, cannot, dare not, make it my saviour and judge, nor suffer it to set up its government in my conscience; for by so doing I fall from grace, and Christ Jesus doth profit me nothing. (Gal. v. 2.)

7. Thus, therefore, the soul that is married to him that is raised up from the dead, both may and ought to deal with this law of God; yea, it doth greatly dishonour its Lord, and refuse its gospel-privileges, if it at any time otherwise doth, whatever it seeth or feels. The law hath power over

the wife so long as her husband liveth, but if her husband be dead she is freed from that law; "so that she is no adulteress, though she be married to another man." (Rom. vii. 3.) Indeed, so long as thou art alive to sin, and to thy righteousness which is of the law, so long thou hast them for thy husband, and they must reign over thee. But when once they are become dead unto thee, as they then most certainly will when thou closest with the Lord Jesus Christ, then I say, thy former husbands have no more to meddle with thee, thou art freed from their law. Set a case: a woman be cast into prison for a debt of hundreds of pounds, if after this she marry, yea, though while she is in the gaoler's hand, in the same day that she is joined to her husband, her debt is all become his; yea, and the law also that arrested and imprisoned this woman, as freely tells her, go; she is freed, saith Paul, from that; and so saith the law of this land.

The sum then of what hath been said is this, the Christian hath now nothing to do with the law, as it thundereth and burneth on Sinai, or as it bindeth the conscience to wrath and the displeasure of God for sin; for from its thus appearing, it is freed by faith in Christ. Yet it is to have regard thereto, and is to count it holy, just, and good; which, that it may do, it is always, whenever it seeth or regards it, to remember that he who giveth it to us is "merciful and gracious, long-suffering, and abundant in goodness and truth," &c. (Exod. xxxiv. 6.)







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