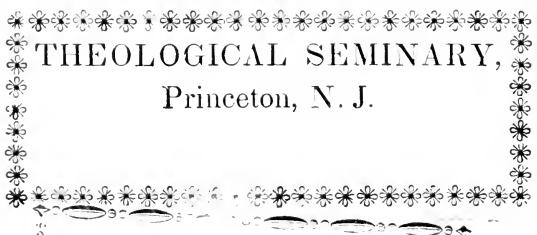


35-4



THEOLOGICAL SEMINARY,  
Princeton, N. J.

BV 4821 .H34 1828  
Hale, Matthew, 1609-1676.  
On the knowledge of Christ  
crucified





SELECT  
CHRISTIAN AUTHORS,  
WITH  
INTRODUCTORY ESSAYS.

N<sup>o</sup>. 40.







SIR MATTHEW HALE

ENGRAVED BY W. J. HAY



ON THE  
KNOWLEDGE  
OF  
CHRIST CRUCIFIED,  
AND  
OTHER DIVINE  
CONTEMPLATIONS.

BY  
SIR MATTHEW HALE, KNT.  
LORD CHIEF JUSTICE OF KING'S BENCH, ENGLAND.

---

WITH  
AN INTRODUCTORY ESSAY,  
BY THE  
REV. DAVID YOUNG,  
PERTH.

---

GLASGOW:

PRINTED FOR WILLIAM COLLINS;  
WILLIAM WHYTE & CO. AND WILLIAM OLIPHANT, EDINBURGH;  
R. M. TIMS, AND WM. CURRY, JUN. & CO. DUBLIN;  
G. B. WHITTAKER, AND HAMILTON, ADAMS, & CO. LONDON.

---

1828.

---

Printed by W. Collins & Co.  
Glasgow.

## INTRODUCTORY ESSAY.

---

FEW things, perhaps, are more conspicuous in the character of the present age, or likely to gain for it a greater celebrity, than the disposition so generally displayed to promote the acquisition of useful knowledge. Not only is it true, that, in the Christian world, at this moment, many are running to and fro, and knowledge increasing with surprising rapidity, but in other departments, also, a similar impulse is felt, and similar effects are produced. Reason is aroused from the stupor of ages, and, with manifest impatience of its former humiliation, has become prone to aggressive effort, and determined on new and diversified acquirement. So striking, indeed, is the change, that, even in the departments of trade and handicraft, where the sordid hope of gain had long been the only stimulus, the dryness of art, and the dulness of rule, and the blind regularity of mere custom, are converted into sources of rational delight, by the copious illuminations of physical science; while the mechanic at his bench, or the weaver at his loom, is raised from the degradation of a blind uniformity, and exalted to an alliance with the titled

academic, in studying the principles of practical philosophy.

Nor is this excitement confused or tumultuous, originating in folly, and floundering on to disappointment; it is the result of plan and reflection, and has come from the very class of men who are ever the best qualified for giving it efficiency; for it is not the illiterate or half-instructed with whom it has taken its rise, but the patrons of science themselves, who have drunk deep into its spirit, who esteem it as their richest treasure, who are fitted to judge of its competencies, and are sensitively jealous of that liberty of thought which is so essential to its prosperity. These are the men who have chosen the task of simplifying science without diluting it, and gaining it an easy access to man in his cottages and workshops. They have bound themselves together for this important purpose, and collected their stores of learning into one vast fountain, whence streamlets are flowing in every direction, to irrigate and refresh the surrounding wilderness. Such is their chosen purpose; and whatever may be said of the prowess of the choice, it is yet more conspicuous for its generosity: for of all the associated lovers of learning whom the world has ever seen, they are the first, on a large scale, who have frankly adopted the principle, that scientific knowledge is accessible to all, and, (so far at least as itself is concerned,) can easily be rendered diffusive. They have avowed this principle as their practical belief, with that greatness of soul which befits the man whom science has ennobled; and, in doing so, they have put to scorn that little-minded jealousy, which, for ages not a few, had im-

prisoned science in foreign languages, or kept her cloistered in universities, as if dreading her native aptitude for gaining favour with the unlettered poor.

But while success may thus be counted on, so far as a competent agency is concerned, the benefits likely to accrue to society are neither few nor unimportant. A little reflection will make it manifest, that mental enlargement of any kind, but especially a knowledge of those elements of science which belong to a man's particular profession, makes him more skilful in the practice of his art, and of course, more valuable in the market of free labour, than the man who is destitute of these advantages; while, at the same time, it points him out as the likeliest man to hit on improvements, which may multiply his own conveniencies, or tell to the advantage of society at large. There is, besides, a satisfaction in knowing the reasons of the appearances with which we are daily conversant, which cannot fail to be relished by all, except the incurably thoughtless. Such knowledge will contribute much to brighten the aspect of manual industry, and relieve the irksomeness of its daily toils, redeeming it from the degradation with which it is falsely associated, and inspiring the workman with a proper sense of his own individual importance, by raising him to the exaltations, and rewarding him with the joys, which are congenial to his rational nature.

The moral effect of this last consideration cannot be easily overrated; for although to think *humbly* of ourselves be a distinguished Christian virtue, yet to think *meanly* of ourselves, or to feel ourselves degraded as the scavengers of society, and tamely to

acquiesce in the degradation, is to fall from the dignity of man, and leave ourselves an easy prey to the beastliest of vices. It is a becoming self-respect which furnishes motive for common morality; and nothing can teach a man to think rightly of himself, but the acquisition of sound intelligence. But, while the possession of intelligence gives a man his place in the society of his fellows, and thus promotes the conservation of his morals by all the *secondary* considerations which his circumstances suggest, it is fitted to do more than this: when rightly appreciated, it may bring him under the influence of the *primary* consideration, by making him conscious of an approximation to the presence of Jehovah himself. The elements of science are, in their sphere, the fixed standards of truth which God has set up, and according to which he operates in the universe of mind or matter; and the man who has learned these, and ascertained their uses, has got a clear and commanding discovery of the Creator's being and perfections. He beholds the Almighty through the grand reflectors of his glory, which belong to the constitution of nature; and it is the necessary tendency of this to elevate the beholder to the religion of the scene, to refine his moral sensibilities, and humanize his manners, and thus to prove a powerful check to the baser forms of sinning.

Such, we doubt not, is the tendency of the present attempt to propagate knowledge; and on various accounts we hail it with joy. It is a leveller in the world of intellect, overthrowing distinctions false and fantastic, which had acquired the inveteracy of ages;

unlocking the treasures of knowledge, inviting a promiscuous approach to them, and declaring them the common property of all who think and feel. It divests science of that aspect of mystery or seclusion, which made it to be shunned or despaired of, instead of being desired and cultivated, and gives it a new complexion, which invites and conciliates all. It tells us that learning may be acquired for many a useful practical purpose, by those who cannot exclusively follow it; and thus unteaches an error which schools have taught too long; and it has laid the foundation of a broad demonstration, that the study of science, and the practice of the useful arts, so far from being adverse the one to the other, are, in fact, congenial, and tend most decidedly to their mutual advancement. It does common justice to science itself, by breaking through the prejudice which had so long curtailed its influence, and leaving it quite at liberty to spread itself over the earth. But that which procures it its highest applause, is the special visitation of good, so new and unthought of, which it brings to the people at large; for it meditates nothing less than to illuminate the darkness of mechanical industry, to quicken its deadness, or relieve its sickening insipidity, by pouring through it the irradiations of its own ultimate principles. It is this which exhibits the project in the grandeur of its aim, as proffering a boon so congenial to man, and so universally serviceable, that wheresoever it is enjoyed, the curse of human toil is sensibly alleviated; while habits are produced, and sentiments inspired, which refine and elevate the moral feelings, till artizans of every class, in many interesting thousands, are inter-

cepted from the sensualities which tend so dismally to degrade them, as well as to embitter, if not also to abbreviate, their present mortal existence.

But, while this is the intrinsic tendency of a general culture of intellect, we feel constrained to assert, that the prevalent mode of conducting its culture involves a radical error, which, if not speedily corrected, may lead to lamentable results. The error to which we refer is a continuance, if not a positive widening, of the unhallowed separation between specific Christianity and general information, which has too long augmented the impiety of our native land. A little reflection will make it manifest, that whatever be the case in existing practice, yet, in principle, there is no medium between holding Christianity pre-eminent over every department of human instruction, and disowning it altogether; for so high is the authority in which it originates, and so exclusive its claims on human nature, that the man who gives it a candid perusal, will feel the conclusion irresistible, that it must either reign or be nothing. But the grievance is, that, even in this age of increasing religious concern, the practice is deplorably opposed to the principle, in a great variety of instances. We see this in universities and colleges, the fountains of learning, and dictators, to a great extent, even of unlettered thought; where science and literature are taught throughout, with scarcely a Christian reference, while moral disquisition itself, although thickly interspersed with heathen, or even infidel speculation, is carefully kept apart from Christianity, as if less allied to her spirit than to the dogmas of human theorists,—a practice, to say the least of it, which is



as unphilosophical as it is unholy. We see it in minor academies, private or provincial, civic or parochial; in very many of which, appointments are made without any regard to the claims of Christianity, and in the internal managements of which, her devotions are never practised, nor her specific lessons ever taught. We see it renewing its youth in various recent associations for pouring the light of science over the arts of industry; in very few of which, so far as we have learned, has the prerogative of Christianity been at all recognized. We see it, in short, in the genius of the age, which, although awakened to inquiry, and eager for improvement, is easily tolerant of the evil complained of, or positively “loves to have it so.”

We grant that this is an old error: we are aware that the ancient Christian Fathers took it out of the hands of heathenism, along with the treasures of science and literature; and thus entailed an injury, as well as a groundless disrepute, on the alliance of learning with true religion. But, is it not a sore calamity, that in the seats of British learning, down to this day—and they are the least exceptionable that Europe now affords—we see religion divorced from science, and confined to a separate temple, till our youth are all but compelled to gorge themselves with heathenism, before they can enter her sacred portals; while the result has been, a descent of the very same error on all the minor tabernacles of learning, till a fearful tide of *educated* scepticism has overrun the British empire. It is true, there are honourable exceptions in all the departments referred to; and these exceptions, it is very possible, are somewhat

on the increase: but they are far from being so numerous, or so steadily maintained, as to control the general spirit of our national education. Religion is breaking in on the upper and educated classes, and a process of rectification appears to have commenced: but let us not deceive ourselves here; for if society in the mass be impartially estimated, there is little ground for expecting that the evil will speedily be cured. There has existed long, and there does exist still, a most unseemly separation between the topics of liberal knowledge and specific Christianity. The one has been estranged from the other, till men have begun to suspect that their interests are incompatible; and we hesitate not to say, that, if not the origin of this estrangement, at least the cause of its continuance, is an obstinate reluctance to bring science down from her presumptuous ascendancy, and place her in chastened subserviency to the sovereignty of Revelation. This one delinquency in the system of human training, is fraught with consequences the most disastrous; and if it be the case that, in the present state of society, it threatens to show itself in renovated force, so much the more is it necessary that the friend of Christianity, and the friend of man, should resolutely set himself against it.

1. To examine into the demerit of this practice, is the object of the following pages; and the first thing we have to say of it, is, that it is inconsistent with the fundamental principle of human education. If there be a God, and if man was created to know and obey him, then the education of man is well or ill managed, according as the knowledge of God is

or is not first of all presented to his mind. That we are born ignorant of God, requires no proof; and as we cannot be happy without obeying him, nor obey without knowledge, the grand end of our existence is positively obstructed, except in as far as we are made acquainted with the being and attributes, and laws and purposes, of Him who created and sustains us,—to whose moral government we are ever amenable, and in whose world of mystery and wonder we think and feel, and live and die. This principle is fundamental; but we are aware that, in founding on it the paramount claim of Christianity, we shall be reminded that science is not atheism, nor Christianity the only system which informs the creature respecting his Creator;—that the investigations of astronomy, for instance, or geology, or mechanics, or natural history, are often so conducted as to reflect the glories of the Godhead, and produce the loftiest sentiments of adoration and praise;—nay, that the student of such subjects must be singularly unsuccessful, or fearfully indevout, who does not feel himself awed into piety, as he looks and wonders at their stupendous developments. This is true, but it is no objection: “The invisible things of God, even his eternal power and Godhead, are clearly seen from the foundation of the world, being understood from the things that are made.” This is science in her best estate, and this is about the sum total of her boasted teaching in theology. But after all that she has elicited from nature, during many reformations of her plans and experiments, and thousands of years of busy research, her glory is dim before the light of the Bible, as

stars are lost in the blue expanse, before the brightness of the rising sun ; and supposing that sin were out of the question, or that the curing of an innocent ignorance were all she had to do, the mightiest of her efforts would come short of our necessities, and leave us deplorably in the dark. A few points of contrast may vindicate this assertion.

Her disclosures are *partial* ; they tell us of power and Godhead, and wisdom and goodness, but they say nothing definitive, and scarcely any thing at all of those moral attributes of righteousness and truth, with which, as moral agents, we have most of all to do. These last, however, are the topics on which the Bible chiefly expatiates, unfolding them to our view in their undiminished magnitude, even when it speaks of pity and forgiveness ; and teaching us ever to contemplate the Almighty, as a God of immutable rectitude, pervading all things, but himself pervaded by the glory of his own ineffable holiness. Again, they are *indirect*, the result of inference or conjecture ; and although this was attended with no inconvenience, during the reign of innocence, when the mind of man was sound, and his heart unbiassed by evil influence, yet, in his state of depravity, it is a grievous defect, leaving him a prey to numberless errors, and furnishing a plausible pretext for many intellectual idolatries, to which he cherishes a latent propensity. But in contrast with this, the statements of the Bible, especially on all the leading topics “ which pertain to life and godliness,” are direct and explicit ; not inductive, but intuitive ; not argued, but declared ; not to be tested by reason, but received by faith : so plain and pointed withal, that nothing but

wilful perversity can misconstrue them. Of course, they are *uncertain*, even when they are sound. The man who gathers theology from science, often feels, and sometimes confesses, that, after all, he has been but reasoning, and as reason is so apt to mislead, even in her holiest excursions, but especially in the execution of so critical a task, as inferring the properties of mind from matter, or seeking the attributes of the great Supreme among the phenomena of his handiworks, he is conscious of many misgivings in following her leadings, or reducing her dictates to practice. The history of science evinces this; for, even when free from positive infidelity, (and this has not been generally her lot,) she has not been able, on her own resources, to form her votaries to a life of piety. But the Bible is oracular, as well as explicit; founding directly on the testimony of God, in all its unquestioned authority; putting an end to doubt or suspicion, wherever its evidence is appreciated, and impelling to the purest exercises of piety, by the inwrought assurance, that the soul is supported by the certainty of truth. Withal, they are *disjoined from precept or institution*. Science may accumulate facts and principles, which are in themselves incentives to piety, because they are collected from the works of God; but the whole accumulation is loose and general,—she enacts no precepts to give her hold of the conscience, and appoints no ordinances of religious worship, where her ascertainments might be digested into sentiments of adoration. Even when fiction gives her a temple, that temple is confessedly dedicated to the celebration of her own honours, but not to the

God from whom she comes. This one defect, although there were no other, destroys her pretensions, as a guide to the practical knowledge of God; for however excellent speculation may be on a subject such as this, or however clear and convincing the evidence on which it rests, if it be suffered to float loose on the world, and is not gathered up into economy, or institution, nor concentrated for practical use, in special religious observances, under the immediate sanction of heaven, its effects on society are inevitably lost. It is needless to say, that the Bible exhibits the opposite of this defect to the eye of even a transient observer; that while its elucidation of theological principles is as clear and satisfactory, as its store of these principles is rich and diversified, it gives special prominence to institution, enforcing precepts by the sternest sanctions, and ordaining institutes of Christian worship, in the finest accordance with the genius of its doctrines, on the direct authority of its Author himself. It announces principles, but it does more: it secures the practical use of them by its own intrinsic organization; and to this pre-eminently does it owe its continuance among the children of men. For, speaking of Christianity as we speak of other things, we may safely affirm, that if you detach her from her holy decalogue, and her forms and seasons of social worship, or if you divest these of their heavenly sanction, and sink them to a level with the inventions of men, you unsettle her whole administration, you dislodge her from her native dwelling-place, and leave her homeless, and ready to perish on the face of the earth. By this one infraction on the entireness of her structure,

although in every thing else she continued unimpaired, you expose her to the certain danger of a speedy absorption in the spirit of this world.

Such is the superiority of Christian instruction, even as a cure to innocent ignorance. These particulars, however, are in fact, but the weak points of the argument. The Bible is a cure for guilty ignorance, a revelation of the only provision for the expiation of guilt itself. It opens upon man with all the charm and all the moral effectiveness of mercy to the ill-deserving, while the Spirit of the living God is expressly and specially pledged to carry its message of mercy irresistibly to his heart. It is this mercy so rich and seasonable, and this Almighty quickening Spirit, which gives to the Bible its decided ascendancy over the brightest irradiations of science; and conspicuous although it be, if you take it apart from these properties, it may still retain its doctrinal clearness, but its power is neutralized.

We cannot pass from this objection, without adverting to the circumstances in which the light of Revelation was at first introduced. The works of God, which are the matter of science, were in the world before the Bible; and the human intellect, without the Bible, then, was just as capable of scientific investigation, as it is, without the Bible, now. Nay, science and the arts were going on, and making prosperous advances, in one part of the world, at the very time that the revelations of the Bible were coming forth in another part of it, and among a people but partially civilized. This was the work of God, and it gives us down his high decision on the very question now at issue. Had

science been sufficient to make him known to all the requisite extent, he would, of course, have dwelt in science, as the chosen temple of his glory, fostering the spirit of her discoveries, and making her the consecrated medium of his manifestations to man. Instead of this, however, he has passed by her in the plenitude of his goodness, and hung up a new luminary over the habitation of man, directing man to this luminary, as to the glory which excelleth. And just because he has done this, he has proclaimed a previous dark deficiency, and fixed it down as absolutely certain, that science cannot be so improved, by all her earth-born aids and collaterals, as to prove an adequate school of instruction in the knowledge of the true God. This is the argument of indubitable fact, which ought to command universal acquiescence. And if it be the case, that, to introduce this second luminary, he has not only erected a new economy, but broke in upon the course of nature, by a series of splendid miracles, and unfolded a stupendous *mystery* of godliness, which awes reason into utter amazement: if he has invested the whole with so much of the rich, and the grand, and the extraordinary, that even angels look at it with delighted wonder,—if he has done all this to evince its origin, and deepen its interest, to the desolate children of men, so much the stronger is the argument on which it lays claim to our primary regard.

2. The practice is inconsistent with the deference due to Christianity, as a *revelation from heaven*. To deny that this is the character of our religion, is to renounce it altogether, and thus to settle one



point, by unsettling another. But if it be a revelation specially sent down from the dwelling of the Highest, occasioned by our peculiar circumstances, and relating exclusively to our interests: if, moreover, it has come to us in superaddition to our previous knowledge, and after many a fruitless expedient of our own, to explore the mystery of our lot, and remedy our moral disorder,—then, surely, it is our immediate duty to desist from our own devisings, to open and examine it in profound humility, and submit ourselves implicitly, with eagerness and awe, to its celestial dictation. This is what we owe to it, just because it is *a revelation*; not a *work* of God, but his *word*; not a part of the original system by which the Creator was shadowed forth, but a communication direct from his throne, and bearing the impress of an authority which requires it to be speedily and fully considered. In the general study of creation and providence, as displaying the Creator's being and attributes, there are assignable limits, within which we may follow our separate tastes and likings, without being chargeable with any offence. But, in the study of revelation, no such liberties are at all admissible. Here, it is a voice with which we have to do; a voice distinct and articulate; a voice, to which creation and providence have positively shown themselves tributary; for, to introduce it with the honours due to it, to forewarn man of its truth and importance, and arrest attention on its import,—the laws of nature were suspended, and signs and wonders of many kinds unfolded to the eyes of multitudes, in connexion with its promulgation. Creation, in fact, was commoved, and this was the language

of the commotion to its astonished inhabitants, angelic as well as human, "Hear, O heavens; and give ear, O earth; for the Lord hath spoken!"

But, since the circumstances in which revelation was introduced, are so grand and magnificent, as to impress the character of littleness even on the great which was before it, the inference is unavoidable, that if we leave it unstudied, till something else is studied, which pre-occupies our thoughts, or if we give the prime of our vigour to other researches, while the fragments of our leisure, with the dregs and drowsiness of our nature, are all that we devote to the perusal of its pages; or if we place it on a level with other subjects, although we are not conscious of sinking it below them, we commit a flagrant trespass against the God from whom it comes. In this one remarkable instance, he has come out from *the course* of nature, and shown himself stupendously above it, that he might reach us with authentic tidings, which nature could never convey; and unless we come out from *the study* of nature, and place ourselves so above it, as to give to these tidings our supreme regard, we do a heinous indignity to the authority of Him who sends them.

This mode of reasoning is easily appreciated in the affairs of common life. Were the head of an earthly community, whose reign is just and paternal, to bestir himself during a season of public calamity, and send forth a message from his throne, attested by his royal signet, and addressed, without distinction, to all classes of his subjects, the national feeling would at once be excited, every ear would be opened, and every heart intent on the revelation of the

monarch's will. And if it announced a remedy for the supposed calamity, which was sure and safe, and freely offered to rich and poor alike, all other appliances would be at once suspended, and nothing suffered to engross attention, but the virtues of the royal specific, and the good pleasure of the royal will. It is true, that the desire of deliverance would quicken the excitement, for man is attracted to what is good, by an irrepressible love of himself. But, along with this, and to a certain extent irrespective of it, the excitement would acquire a separate stimulus, from a deep sense of what is due to the generosity of the deed. It is this, which would interest and gather around it, all that is excellent in the feeling of the nation; and if but one of its thousands should scorn the proffer, and choose to suffer, rather than apply for it, the popular indignation would be kindled against him; and unless his conduct should awaken compassion, by bringing into question the soundness of his mind, he would be shunned and detested, as odiously ungrateful.

Thus are men influenced amidst the petty distinctions which obtain among themselves: they venerate greatness when it robes itself in goodness, and, except when misled by artful sophistry, there are few things which they are readier to resent than the disposition to do it indignity. But if there be force in this mode of arguing, when it is applied to the subordinate relation between rulers and subjects, that force is unspeakably augmented, when we apply it to the primary and paramount relation between the great God and the creatures of his hand. To treat the message which comes from his throne as if it were a

common thing, is not merely to shock the sense of decency which regulates common life, but to outrage moral principle, at the fountain whence it emanates, and to betray the secrets of a heart which is black with ingratitude, and gross with impiety against the source of all goodness. There is no evading of this conclusion, where the Bible is admitted to be the word of God. We ask the man who dislikes it, to refute it if he can; and it were well for the tasteful and intellectual among us, who ingenuously respect the Bible, and would not intentionally do it indignity, when they feel that they cannot refute the conclusion, to allow it to rectify their practice. They inwardly feel, and sometimes complain, that although they do not discredit its revelations, and set themselves often to peruse it, yet it is not to them that instrument of renovation, or consequent spiritual delight, which they know it should be, and believe it is to others. But what if the root of this evil be the very offence against the God of the Bible, which we are now endeavouring to expose? They are not men of the world in the grosser sense of the word: the passion for wealth, or sensual pleasure, as the summit of human enjoyment, is a degradation which they despise; but if they prefer reason to reason's God, or human speculation to celestial announcement, or the moonlight of science to the sunshine of revelation, as an authority for truth or duty; or if, forgetting the superior claims of revelation, they lower its dignity, and treat it as an ordinary thing, can they hope that, after all, it will be to them what it is to others who appreciate its true character, and pay it the homage which its origin demands? Can they blind them-

selves to its transcendency, and yet enjoy the specific benefit for which it was made transcendent? Can they disown the hand which has been stretched so far to place felicity near them, and yet be put in possession of the felicity itself? Most certainly they never can, for this would exhibit the miracles of revelation as little else than superfluities, and cast the aspersion of folly on that which God has given out as the consummation of his wisdom.

3. The practice is inconsistent with *the nature of the tidings which revelation contains*. If the fact, that Christianity is a revelation from heaven, super-added to the works of creation, be of use in determining the deference due to it, the nature of its tidings, as indicating the purpose for which it was given, must also be available to the same end: for if these tidings be trivial, or if the purpose for which they are avowedly given be confessedly of minor importance, the wonders which introduced them are left unaccounted for, and the argument already stated is proportionally weakened; but if the purpose for which they are given be declared to be so important as to warrant a thing so extraordinary as a special revelation from heaven, with all its attendant signs and wonders, this not only protects the former argument, but yields it additional support. Now, if we examine the revelation itself, we find it was given for two purposes, the most solemn and momentous which can possibly occupy the mind of man.

In the first place, it discloses to us our real condition in the present state of being. It tells us, that we are guilty creatures, blighted with a curse, wan-

dering in error, and ready to perish,—that the canker of sin has invaded our nature, wasting its beauty, devouring its strength, and laying it prostrate under a load of wretchedness,—that, because we have offended God, his wrath is kindled against us in fearful immediate infliction, and yet more fearful denunciation,—that, although in this world we enjoy a season of respite, a pause in the progress of vengeance, with a merciful intermixture of ease and protection, yet the whole is overhung with an awful uncertainty, every instant of our time being an instant of terror, while the next that arrives may consummate our misery,—that our doom is not only death, but a death the most deplorable; not the annihilation of our being, but its destruction “from the presence of the Lord and the glory of his power;” a converting of all that is feeling in our flesh, or susceptibility in our affections, or vigour in our capacity of thought, into the seat or the instrument of misery unmingled,—and it finishes the climax with the withering assurance, that the cause of the whole is a “worm which dieth not, and a fire which is not quenched.”

Such is its history of our fallen family, and the destiny, on which we are advancing, is not dubious, but certain. It is a destiny announced from heaven, in all the solemnity of a judicial sentence, and we may feel it secretly coming on, in forebodings from within us; for when men retire for a little from the intoxication of secular pursuits, and allow themselves leisure to moralize, conscience coincides with the voice from heaven, and for the time being, at least, they are caught by the apprehension, that the

cloud of evil, which is lowering over them, is but in progress of formation, gathering and thickening as their years advance, and preparing itself for settling down into the blackness of darkness for ever. Now, these are tidings, appalling although they be, which are yet of immense importance to us. They deliver us from uncertainty, and put an end to conjecture about the most momentous of all our concerns; they clear away the refuges of lies in which infatuated man is so prone to hide himself; and without their assistance he never could arrive at a suitable acquaintance with his guilt and danger; for among those who never heard the tidings, or who disregard or pervert them, there is the most hopeless uncertainty, and the wildest division of practical opinions, about the nature and tendency of that moral disorder with which our nature is confessedly afflicted. Mistaken notions about the nature of sin, is the parent of all the fruitless expedients by which man attempts to escape from misery; and although the effective means of escape be in existence, and fully sanctioned, he can never be brought to adopt them till these notions be rectified, but rectified they never can be without an appeal to the oracle from heaven. "By the law is the knowledge of sin." "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God."

In the second place, it discloses to us the only method of deliverance from our miseries; breaking in like the rising sun when the darkness is at the deepest, and cheering our desolations with a day-spring from on high. It reveals to us a purpose

of salvation, free and generous, and most effective, which lay concealed in the bosom of the Eternal before the ages began to roll. It announces the Son of God made manifest in flesh, as the Captain of that salvation, sustaining the office of a sublime Mediatorship, and creating peace between heaven and earth. It furnishes the details of a special economy, new, and merciful, and ineffably mysterious, in which God is seen to be awfully just, while yet he justifies the ungodly. It brings down these details in full and pointed adaptation to our existing circumstances. We are guilty and helpless, but it turns our eyes away from ourselves, and reveals forgiveness through the death of Christ, as our sacrifice of expiation,—we are loaded with demerit, and disowned of God, but it founds our claims to restoration on the worthiness of Him who died for us,—we are morally dead in trespasses and sins, the prey of every depraved affection, but it tells us of quickening and purification through “the washing of regeneration and renewing of the Holy Ghost,”—we are weak and frail, surrounded with snares, and ready to err in the practice of every Christian duty, but it assures us of the fostering care of Him who hath redeemed us to God by his blood,—we have lost the happiness of primitive innocence, as well as incurred the penalty of guilt, but it announces to us a higher destiny of glory, and honour, and immortality, through the merits of the same atonement by which we are pardoned and made holy.

These are the leading topics which revelation unfolds; and it is for the sake of unfolding them in their native grandeur and special efficiency, that it



draws its fearful portraiture of our misery and ruin. Nor are they merely announced in explicit doctrinal statement, or with cold and lofty indifference to the treatment they may receive. They pervade the Bible, as the blood pervades the body, in vast diversity of ramification, giving warmth and vitality to its whole contexture. They are presented to view in many forms of rich and appropriate illustration, they are gathered up into promises the most pointed and expressive, they are magnified and enforced by all that is commanding in the authority, or persuasive in the loving-kindness of God most high; and, limited by no distinctions, moral or physical, national or individual, they are urged, for immediate reception, on the human family at large.

But if these are its leading topics, and this the prominence given to them—if it has come to proffer salvation to man from the deep abyss of guilt and wretchedness, that he may be pardoned, and purified, and blessed for ever, with the highest heavenly felicity—if all its entreaties are made to bear, and all its radiance concentrated on this one momentous point, as that which eclipses every other, how gross is the inconsistency, and tremendous the peril, of so much as seeming to hold it secondary to any sublunary acquisition? There are minor errors in the economy of life, which may be rendered harmless, or hid from view, amidst an assemblage of conspicuous virtues; but this is a capital delinquency, which poisons the root of every virtue, and bespeaks a power of infatuation, for which nothing can compensate. The man who commits it in cool reflection, is cruel to himself, and hardened against his

God; so engrossed with the concerns of time, as to be reckless of a coming eternity; preferring the good which is gross and momentary, to that which is pure and everlasting; blind to the exquisite moral grandeur of the scene where providence has cast his lot, and madly incurring a fearful addition to the punishment which awaits the ungodly: for "this is the condemnation, that light has come into the world, but men have loved the darkness *rather than* the light, because their deeds were evil." And the man who commits it through mere thoughtlessness, is rushing on the same destiny, with only a somewhat lighter burden of guilt or responsibility.

All this is bad enough, and the spiritual injury which it silently inflicts on all classes of society, is deeply to be deplored. But when we see it emerging from obscurity, and appearing conspicuous on the high places of the earth; when we look at plans of education, matured, or in progress, which are likely to concentrate the *national intellect*, and form the *national taste*, and engross the daily leisure of the peasant or artizan, on principles of virtual exclusion to every thing specifically Christian; when we see this grievous and deadly deficiency attaching to schemes of benevolence, which are otherwise pure and splendid, receiving the sanction of public recognition, countenanced or winked at by the mightiest of scholars, and most illustrious of statesmen, and thus put in condition for traversing the land, from the one end to the other, we do feel alarmed, in no ordinary degree, at the effects which are likely to follow it; and could we influence the consultations in which the whole originates, would entreat its pro-

jectors to pause and deliberate, lest they stir the elements of a latent impiety, instead of dispersing a national blessing. We dread not the light of science, nor any light of any kind, which emanates from God to man. On the contrary, we hail it as a precious acquisition, provided it be mingled and seasoned with that which is revealed, as “the true light, which lighteth every man that cometh into the world;” but, in a state of separation from this better light, and untempered by its restoring influence, we are constrained to dread it, by all the concern we ever felt for the eternal well-being of our human kindred. We are told, the error is not new; but this is no solacement. It has been in the world for ages, and has done mischief for ages, but not half so much as it threatens to do now; for it has received a stimulus, and is sheltered by a patronage, and threatens an extent of dissemination, which never has been equalled, since Britons were restored to the liberty of thought. But comparisons of this kind are foreign to the argument. Christianity is before us, in all its immaculate purity, unfolding the broad credentials of its heavenly origin; and the question is, What are we to make of it? Is it good for any thing, or is it good for nothing? Is it the best gift of God to man, or is it only a secondary? Has it come to save us, or has it not? If it is the best gift, if its tidings are pregnant with life and salvation to the man who is “ready to perish,” to form his mind to any thing else which contains not its vital admixture, is morally to ruin man, and contravene the express mandate of its own Almighty Author: “Seek *first* the kingdom of heaven, and its righteousness, and all other things shall be added to you.”

4. The practice is inconsistent with *the general circumstances in which man is placed, in his present state of being*. It might be thought we have said enough to induce attention to this solemn subject; but, alas, there are yet other grounds on which the hapless child of misery cannot afford to defer the remedy,—for this is more, it is tremendously more, than his situation will permit. The present life is the only season which is available to him, as a “day of salvation,” and in its very best estate, it is brief and transient, as a shadow that declineth. It is precarious, as well as brief; his threescore years and ten may be cut short at any assignable point, throughout their whole duration; they *are* cut short in the experience of multitudes, every day that passes over him. It is the few, who reach them, and the many, who never come near them; and however young or vigorous he may appear at this moment, yet, if we forbear to show him his danger, or decline to remind him of its remedy, for a single week, or month, or year, that week, or month, or year, may be all that God has given to him, for preparing to meet the judgment. He is a *dying* creature; the sentiment that he is so, has been uttered a thousand times, without becoming insipid, and its import at this moment is as fresh and fearful as ever it was before. He sees it verified at the cost of others, in the frustration of hope, and wreck of purposes, and multiplied sorrows and regrets, which death is continually producing, in every direction, around him; and out of the whole, there comes a voice of most impressive admonition: “Be ye ready; for in such an hour as ye think not, the Son of man cometh.”

But if this be the scene of jeopardy, in the midst of which he is situated, is it wise or benevolent, or at all consistent with enlightened humanity, to engross his fragments of time, or attract his limited powers of attention, to any subject, however useful otherwise, which tends to turn away his thoughts from the salvation of his soul? So far from being wise, or kind, or humane, it is virtually cruel, although cruelty has no place in the intention from which it springs, and the man who is alive to his real condition, will recoil in heart from its vulgar unseemliness. If you press it on such a man, you may read his emotions in the looks of the dungeoned criminal, whose hours are numbered and known to him, and whose awful exit into eternity is every successive instant pressing nearer on his view, while the idiot kindness of a foolish friend insults his misery, and deepens his distress, by proposing to regale him with a convivial banquet. But if *he* feels shocked at the banquet of science, when placed between him and the feast of salvation, his feelings ought to be revered, as the best of all directories, for the treatment of sinners in general, for *his* feelings ought to be theirs; and just because he is awake to his danger, and not blinded by the general fatality, he is the only competent judge of the case. He feels, just as every one should feel, who is yet a stranger to saving grace. He is excited by the most powerful of all stimulants, the love of personal preservation; and under the impulse of this principle, the strongest and steadiest of all his instincts, he sickens at the lessons which only acquaint him with the universe of being around him, and pants most

intensely for that which intercepts his soul from the gulf of perdition, and restores it, forgiven and accepted, to the favour of Him who formed it.

It is no objection to this mode of reasoning, that since the knowledge of creation is the food of the soul, as the fruits of the earth are the food of the body, and since all true knowledge comes from God, as the means of rational enjoyment to his creatures, it can, at least, do no harm to the man who is in want of spiritual instruction, while it tends to exalt his character as a member of civil society. For, although all this is true, it cannot be opposed to the sentiments stated, except by assuming what is not true. Did we live in a country where Revelation is unknown, and where no effective remedy for sin has ever been announced, it would be our duty to try expedients which are best fitted to mitigate the evil, just as physicians resort to palliatives, where they know that they cannot cure. And since the influence of that information, which reason has industriously collected from nature, is the best of all palliatives, in the state of things supposed, the man who does most to promote its diffusion, immediately and supremely, is undeniably the foremost in philanthropic renown. But to rest in the palliative, while we have the specific—to choose the appliance which does no harm, in preference to that which does positive good, or to stop short with a slight improvement, instead of a perfect restoration to health, while the means of restoration are laid to our hand, is a species of benevolence so capricious and perverse, as justly to awaken suspicion and distrust.

Nor must we be blinded by the suggestion, that

the field of moral beneficence is broad and spacious, consisting of so many departments, that while one class of philanthropists appropriate one of these departments, another may appropriate another, according to their respective predilections; for moral beneficence, in this expanded view of it, is not a matter of predilection, any more than moral equity, or moral feeling of any kind. It is a matter of peremptory statute, or express and immutable law, both in its principles and mode of operation, and to deviate from its law is to change its character, and convert it into an instrument of moral injury. The field itself is a moral field, the special property of God Almighty; he knows its condition, and has taken its culture under his own immediate control; he has revealed the only expedient, and promised the only influences which can ever restore it to moral fertility; he has fitted these for producing their effect, without being at all dependent on extrinsic aid, or separate training; and if we do any thing which interferes with their tendency, or in any way retards their efficiency, we mar the economy of his beneficence, and trouble the egress of his loving-kindness. A considerate husbandman foregoes the assistance, however gratuitous or well-intentioned, which interferes with the system of improvement, which experience has taught him to be the best; and, since there is a system of moral husbandry, not adjusted by human experience, but the dictate of DIVINE WISDOM, we cannot depart from its regulating principle, without opposing its ultimate design. Division of labour in educating man, as well as in the arts of common industry, may be rendered very serviceable, provided it proceeds on the

obvious principle, of putting that first which is most essential; but if our plan of division be such as throws that into the place of a secondary, which God has made primary, or omits to lay the only foundation on which moral rectitude can possibly be reared, or tolerates a virtual separation of the concerns of time from those of eternity, it is erroneous in theory, and preposterous in fact.

With these views, we feel constrained to question the principle, that general knowledge is a harmless thing to the man, who is destitute of that which is saving. That it cannot directly cause him to be injured, is easily granted, but if his moral circumstances be such as to make it an occasion of injury, the practical result is quite the same. Now, that it is apt to be the occasion of injury, when administered in the circumstances stated, is obvious to all who examine the case with Christian discrimination. There are certain states of the human body, in which the appetite for food remains unimpaired, or increased it may be, beyond the common average, while the case is so peculiar, that were this appetite to be indulged to the full extent of its craving, the result might be perilous even to life itself. Not that the food is bad, but that the recipient is diseased, while such is the peculiar character of the disease, that the very same aliment which usually nourishes health, would now be converted into the nourishment of its opposite. A rigid abstinence must be maintained, even from that which is intrinsically wholesome, else the patient may lose his life, as the forfeit of his indiscretion.

The soul of unregenerated man is in a state



very similar; and in reference to it, we may say of general knowledge, what the Scriptures say of meats, it is good, and to be received with thanksgiving: it is food convenient for our rational nature, its intrinsic tendency is to nourish intellect, but then it is the food of health, while we are morally diseased; and although it be sound, it is not sanative,—although contributive to moral vigour, it is not remedial of moral disorder. This, however, is not the worst, but the very best that can be said of it; for our moral disease is of such a character, or often exhibits such peculiar symptoms, that a participation in general knowledge tends most decidedly to deepen its inveteracy. It seems, in fact, to have often the power, not only of attracting to itself, and appropriating to its maintenance, whatever general information may come within its reach, but of perverting, as it attracts, and poisoning as it appropriates, the purest intellectual aliment which can possibly be administered. Not only is it very possible that a man may be so enamoured of general acquirement, and have his taste so exclusively formed to its pleasures and pursuits, as to contract a new and positive distaste for specific Christian information—a *distaste* which arises from the *taste* referred to, as its true and proper cause, which is superinduced upon his original bias to evil, and which is distinctly felt by him to be the immediate agency which counterworks his religious training; but it is also possible, that the *virus* of this moral malady may become so potent within him, as to viciate the whole of his general knowledge, defeating its tendency to moral refinement, and converting it into the means of malignant resistance to the gospel

of the grace of God. This is a fearful view of human nature; and it becomes yet more fearful when we reflect, that it is most likely to be verified, where the general instruction tendered is moral in its complexion, and resembles the precepts of Christianity, without a positive participation of their characteristic spirit. For we may lay it down as a maxim here, that while the heart of man is enmity against God, in every view of his character, that enmity musters, in greater force, against the moral, than against the physical developments of his Godhead; and the nearer a man is brought by instruction to the pure morality of the gospel, without enjoying its renovating influence, the more obstinate will his resistance become to the authority of the God that made him. He may bear such instruction without emotion, if you allow it to float over him in general announcement; but if you bring it down to points of practice, and set yourself directly to reason it into his conscience, you arouse his determined hostility, because he feels himself assaulted in the very citadel of his depravity. A Christian Apostle ascertained this from the workings of his own mind, and was directed to record it as a caveat to us—"Sin, *taking occasion* by the commandment, wrought in me all manner of concupiscence."

All this, we have said, is possible, as the result of administering knowledge to man without any regard to the Christian remedy. But we are bound to say, it is more than possible; for the injury is really sustained, in a great number of cases, where the experiment has been tried. There are instances *seen*, by every attentive observer of man, where an education

which is unchristian, or Christian in nothing but name, has aroused a dormant intellect to deeds of daring iniquity, and made it terrible, as a moral pestilence, to the circle in which it moves. But there are thousands of instances *not seen*, in which the very same cause is silently producing its ruinous effects in the bosoms of individuals, although circumstances keep it from showing itself in practical avowal. The youth has acquired a range of ideas, which stimulate his faculties, and spur him on to mental activity; he gets the credit of being intelligent, and pride of understanding is produced and gratified, till, by a process of sophistry, of which he haughtily disdains to be conscious, his knowledge is unnaturally perverted into argument against the truth, or counteraction to the spirit of that which is propounded to him on the authority of God. This process goes on, blinding his mind and hardening his heart, and carrying him farther and farther from righteousness, while the power of public opinion, or respect for the feelings of pious relatives, constrains him to hide the deadly secret under a veil of studied concealment. A state of mind analogous to this, we are well aware, is often to be met with, even amidst the advantages of an education, where Christianity has had its proper place; but this can furnish no apology for turning aside from heaven's prescription. If men shall resist the grace of God, after it is faithfully set before them, they do it at their own peril, and we at least are free of their blood; but, if their resistance be connected with mismanagement of ours, in denying it its due prominence, or presenting it only at a disadvantage, we concur in the trespass,

and cannot be free from its responsibilities. We are sure that Christianity is the only antidote to human misery—we are not sure that any man will resist this antidote till after he has been fairly tried; we know, from the history of its past success, that the earlier it is applied it is the likelier to prove effectual; and if we delay to apply it, with these things before our eyes, we do a deed of inhumanity, for which there is absolutely no excuse.

These suggestions cannot be amplified to the extent which their importance demands; but they lead us to the solemn conclusion, that the work of conducting the education of man involves a tremendous responsibility, and may be perverted to his utter undoing, unless it be guided with enlightened discretion. It is a maxim among us, that knowledge is power: but man is morally depraved, and if a species of knowledge be thrown into his mind, which incorporates with his depravity, instead of neutralizing it, his power of sinning is thereby increased. Every addition which is thus made to the strength of his faculties, or the range of his mental vision, is an addition to his power of doing evil, (although it may alter his manner of doing it,) for as it requires a man and not a beast—a being governed by reason and not by mere instinct, to be either righteous or unrighteous, you cannot augment the powers of reason without rendering it more effective for righteousness, or unrighteousness, according to the moral condition in which the augmentation finds it. To invigorate reason, when morally rectified, is to make it more powerfully righteous: but to add to its vigour, amidst reigning depravity, is to increase its energies of evil.

This is the general principle on which we wish the reader to ruminatè; and if he is led to adopt it, he will see at once the indispensable necessity, on political as well as moral grounds, of founding instruction on Christian doctrine, as the only means of silencing the uproar which its enemies have raised against it. Those who oppose the diffusion of knowledge among the lower orders of society, are ever ready to put us in mind, that this is a privilege above their condition; that it can only tend to make them restless and innovating; discontented with their lot, and ready to give their ear to every political demagogue who may choose to harangue them into outrage. Now, this mode of reasoning, as usually employed, is utterly presumptuous; impeaching the Author of reason himself, and the severest castigation is righteously due to the cant and bigotry of which it is the index: but if we separate Christianity from general knowledge, and diffuse the latter apart from the former, or, if we merely appropriate the name of Christianity, while the thing which it signifies is virtually withheld, we encourage these heartless declaimers, and positively warrant their apprehensions. They are right, if we grant them these premises, beyond all contradiction; and it is better at once to yield to their wishes, than prosecute warfare against them; for, to talk of education as a safeguard to society, apart from the power of Christian godliness, is to choose at once to be impious and absurd. We may grudge them this concession to their selfish jealousies, but reluctant as we may, the point is lost. This one defect in the system of a general education, would leave us

exposed to all the evils which they have so clamorously specified, together with evils yet more awful than they have had the sense to discern; for a nation of educated irreligion, is perhaps the nearest approximation which our nature admits, to a nation of devils in human shape.

Let us not be charged with extravagance here. We know that moral causes, whether virtuous or vicious, are not so certain or uniform in their operations as those which are purely physical; that there are pliant spirits among us, which, so far as this world is concerned, may be educated with safety, or with high advantage, even in their state of depravity, and that the general tendency of education is to redeem society, in all its gradations, from the *meaner* indulgences, vices, and crimes, to which it is otherwise addicted. Educate the rake of rank, *i. e.* inspire him with a taste for philosophy and literature, or commerce, or agriculture, and perhaps, in nine cases out of ten, he is not only intercepted from the fashionable dissipations which yield him at present his infamous celebrity, but converted, it may be, into an instrument of social utility. Educate the artizan in the principles of his art, or in those more general principles which enlarge and elevate his understanding, and you teach him to despise the baser vices in which he may have hitherto indulged. By diffusing knowledge in this way, without any specific religious infusion, you sow the seeds of civil reformation, and raise the standard of morals, and thus confer a palpable benefit on society at large. From all this, however, you are not to conclude that men are better in the sight of God. Their education is

not Christian, and, therefore, it is not regenerative ; the exterior of life is improved, but its fountain is not purified ; the course of activity is changed, but its moral characteristics are unchanged ; the grosser vices are polished away, but the more refined are become conspicuous. And just because this is the amount of the difference, the danger of political faction is actually greater than before, in as much as the tiger awake, is more to be dreaded than when he is asleep ; for it is not manners, but dispositions, which must be renewed, in order to consolidate a nation's loyalty ; and we have no proper security that any one will honour the king, unless he has got an education which teaches him, on principle, the fear of God. He may be loyal from fashion, or from selfish prudence, or hereditary prejudice, or political antipathy, or sordid desire of aggrandisement, or disinterested attachment to a family ; and kings may be weak or destitute enough to confide in these things ; but since magistracy is the ordinance of God, and morally upheld by his high authority, the sublime of loyalty is never reached, nor its vital impulse ever felt, except by the man who founds it in religion.

But we have to say again, that just because this is the amount of the difference, the state of the persons thus flimsily educated, is worse, in the sight of God ; for although the grosser vices, practised in ignorance, are often the most offensive to us, they are not the most heinous in the eye of Omniscience. It is the sins of intellect, of educated intellect, of intellect redeemed from stupidity, and brightened and invigorated by liberal training, which are ever ob-

noxious to his sorest displeasure. If sin in itself be a moral evil, and therefore, the work of intellect, the man who departs from the gross, and approximates the refined, in the practice of sinning, just as the process of education refines his understanding without changing its moral condition, is drawn nearer to the very essence of iniquity, instead of receding from it, as this process goes on. His education may have taught him to shun what is gross, or proudly to despise it; his conduct may be correct, and his heart benevolent, and his country may laud him as one of its worthies, but his depravity remains: instead of being subdued, it is only refined into a deeper spirituality, and, in two important particulars, his last state is worse than the first. His guilt is augmented by the change; for there is more of illuminated intellect, and less of besotted sensuality, in his career of ungodliness: and thus he is liker the devil, the pattern of all iniquity, than before his education refined him. And his danger is increased, not because his guilt is too great for the efficacy of the Christian remedy, but because being reformed already, both in his own eyes and in the eyes of others around him, it is hard to convince him that any thing more is necessary. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him."\*

We cannot but feel gratified, in no common degree, in having it in our power to connect these

---

\* A continuation of our remarks on this important subject, will be found in our Introductory Essay to a subsequent volume in this Series of Select Christian Authors, viz. "Mason on Self-Knowledge," and "Baxter on the Mischiefs of Self-Ignorance, and the Benefits of Self-Acquaintance."



observations with the following pieces of the great and good Sir MATTHEW HALE. Not because we distrust the cause which we plead, or fear to maintain it on its own intrinsic merits; but because, in arguing a point which many question, and many more neglect or despise, it is encouraging to have the suffrage of a mind in which the fear of God was pre-eminent; and which awed the genius of its age, making monarchs to bow to its wisdom and integrity, and sending out a reforming influence on all orders of society, from the palace to the cottage. The pieces here given to the public are a selection, the best of that which is all excellent. The first, "On the Knowledge of Christ Crucified," is the archetype of the rest, giving spirit, and unity of aim, to all that is afterwards enforced. Its theme is the summit of human knowledge, and the centre of moral illumination, while the Author's manner of treating it is clear, concise, and comprehensive—simple, but not insipid—intellectual, but not cold—argumentative, but not abstracted. The intelligent reader will find in it the absence of effort, but the presence of power; and if the less intelligent shall go on perusing it with humility, perseverance, and prayer, till the scheme of it is fixed in his head, and its spirit infused into his heart, he will find himself raised to the very altitudes of Christian contemplation and delight. Of the second, "On Wisdom, and the Fear of God," we shall only say, that we know not any thing in the English language, which, by apt, sententious statement, and clear, discriminative definition, does so much, in so short a space, to rectify religious knowledge, and unfold the nature of godliness. The

third, "On the Victory of Faith over the World," delineates the workings of that great principle, which keeps the Christian in his sphere, and maintains him in ascendancy over the world, with an acuteness, simplicity, and power, which render it peculiarly a word in season to Christians immersed in secular pursuits. The fourth, "On the Great Audit, and the Good Steward," shows the man to himself in his present circumstances and future reckoning, in a manner so convincing and reasonably awful, that his conscience must be seared indeed, if it does not arouse him to the business of religion, as the primary end of his moral existence.

We cannot particularise the remaining pieces, but every reader who opens the book, and communes with its Author, will find himself introduced to a mind of no ordinary comprehension, which brings before him the grand subjects of human concernment, with a felicity of conception and vigour of discrimination, which richly merit, and will abundantly repay his most attentive perusal.

Should any one have traced a resemblance between some of our Author's works, and the abstract mode of writing which characterized the foreign theologians of the seventeenth century, we feel bound, in the first place, to avow our belief, that the obloquy cast upon these writers is indiscriminate and unjust, tending to produce disgust and avoidance, where esteem and perusal are righteously due, and usually awarded most profusely by those who know least of their productions. The systematic theology of those times may be dry and recondite, but it is pre-eminently sound and convincing; its distinc-

tions may be nice, or occasionally perplexing, but, taken generally, they are just and expository, letting in the light of heaven, like the windows of a palace, to reveal the interior grandeur, and unfold the massive stability of the edifice of Christian truth. Nor can it be denied, although it is often overlooked, that the mightiest of our modern authorship in argumentative theology, is but a digest of the learning, or an advance on the discipline, which is thus ungenerously scorned. But, to relieve the reader at once, we have to tell him, in the second place, that the present selection is entirely free from this supposed taint. He has here the benefit of the Author's acquaintance with logic and system, without the least annoyance from that intricate erudition, which they who read now-a-days so sensitively shun.

We have only to remind the reader, if any such there be, who is so cruel to himself, and contemptuous of the nature which he wears, as to treat the pre-eminence we exact for Christianity as merely a clerical excess, allowable in the pulpit, but impracticable in human life; that Sir MATTHEW HALE was not an ecclesiastic, but a lawyer, involved in the business of life more than the most of business men, a master of human learning, and capable of relishing its exalted delights—cautious, to a proverb, in forming opinions—singularly correct in his practical judgments, and placed by Providence amidst strong inducements to disown the business of religion, or, at least, to hold it secondary to the more immediate cravings of a secular ambition. Such, beyond all dispute, was Sir MATTHEW HALE, in the view of those who know his history—*his* mind was any thing but

the soil where freak or fanaticism was likely to spring up; but, taking his book as an index of his heart, (and we know that he practised what he wrote,) it tells us, that he rose from earth to heaven, in the warmest aspirings of his ambition, boldly adopting the Christian motto, without the blazonry of ostentation—“ God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Now, although we scorn the highest human suffrage as a *reason* for any Christian principle, yet we adduce the authority of this man, whose name is associated with the good and great in England’s best remembrances; we adduce the singular soundness of his mind on points of practical wisdom; we adduce his high unquestioned competency to treat of the duty and destiny of man; we adduce his conspicuous example, for his writings are his life epitomized; we adduce the entire tenor of his conduct, amidst a multitude of secular duties and many misleading enticements: we adduce all these things, as overmatching a host of opposing opinions; and we leave the subject to the Reader’s reflection, indulging the eager hope, that, on calmly considering its solemn bearings, he will feel himself shut up to adopt and prosecute the sacred maxim, that “ *the wisdom which is from above* ” must have the precedence in all our attempts to indoctrinate man; because it is “ first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.”

D. Y.

PERTH, *October*, 1828.

# CONTENTS.



	Page
ON the Knowledge of Christ Crucified, Part I. . . .	49
----- Part II. . . .	119
Of Wisdom, and the Fear of God, . . . . .	208
The Victory of Faith over the World, . . . . .	235
The Great Audit; with the Account of the Good Steward,	269
A Good Method to Entertain Unstable Times, . . . .	325
Of the Uncleanness of the Heart, . . . . .	334
The Folly and Mischief of Sin, . . . . .	348
Of Self-Denial, . . . . .	353
Motives to Watchfulness, . . . . .	365
Of the Moderation of the Affections, . . . . .	368
Of Humility, . . . . .	379
Of the Chief End of Man, . . . . .	429
On Life and Immortality, . . . . .	446
Of Prayer and Thanksgiving, . . . . .	459



ON THE  
KNOWLEDGE  
OF  
CHRIST CRUCIFIED.

---

PART I.

---

I CORINTHIANS II. 2.

*“ For I determined not to know any thing among them, save Jesus Christ, and him crucified.”*

As the understanding is the highest faculty of the reasonable creature, because upon it depends the regularity of the motions or actions of the will and affections; so knowledge is the properest and noblest act or habit of that faculty, and without which it is without its proper end and employment, and the whole man without a due guidance and direction—  
“ My people perish for want of knowledge.”

And as knowledge is the proper business of that great faculty, so the value of that knowledge, or employment of the understanding, is diversified according to the subject about which it is exercised: for though all knowledge of the most different subjects

agree in this one common excellence, viz. the right representation of the thing, as it is, to the understanding, or the conformity of the image created in the understanding, to the thing objectively united to it, which is truth in the understanding: yet it must needs be, that according to the various values and degrees of the things to be known, there ariseth a diversity of the value or worth of that knowledge; that which is of a thing more noble, useful, precious, must needs be a more noble, useful, precious knowledge, and accordingly, more to be desired.

There have been, doubtless, many excellent understandings, that have been conversant about an exact disquisition of some particular truths; which, though as truths they agree in a common value with all others, yet in respect of their nature, use, and value, are of no great moment, whether known or not; as concerning the precise time of this or that passage in such a profane history, the criticism of this or that Latin word, or the like; which though by accident, and by way of concomitance, they may be of considerable use, when mixed with, or relating to some other matter of moment; yet in themselves have little value, because little use: others have spent their thoughts in acquiring knowledge, in some special piece of nature, the fabric of the eye, the progression of generation in an egg, the relation and proportion of numbers, weights, lines; the generation of metals: and these, as they have a relative consideration, to discover and set forth the wisdom of the great Creator, or to public use, have great worth in them; but in themselves, though they have this excellence of truth in them, and conse-



quently in their kind feed and give light to the understanding, which is a power that is naturally ordained unto, and greedy of, and delighted in truth, though of a low and inferior constitution; yet they are not of that eminence and worth as truths of either higher, or more useful or durable nature.

As once our Saviour, in relation of things to be done, pronounced one thing only necessary, so the apostle, among the many things that are to be known, fixeth on the same one thing necessary to be known, Christ Jesus, and him crucified. There are three steps:—

I. Not to know any thing. Not as if all other knowledge were condemned: Moses' learning was not charged upon him as a sin: Paul's secular learning was not condemned, but useful to him: to be knowing in our calling, in the qualities and dispositions of persons, in the laws under which we live, in the modest and sober inquiries of nature and arts, is not only not condemned, but commended and useful, and what tends to the setting forth the glory of the God of wisdom. Even the discretion of the husbandman God owns as his; "For his God doth instruct him to discretion, and doth teach him." But we must determine to know nothing, in comparison of that other knowledge of Christ Jesus; as the apostle counted what things were gain, yet to be loss for Christ, so we are to esteem that knowledge of other things otherwise excellent, useful, admirable, yet to be but folly, and vile, in comparison of the knowledge of Christ: and this requires,

1. A true and right estimate of the value of the knowledge of Christ Jesus above other knowledge,

and consequently, an infinite preferring thereof before all other knowledge in our judgments, desire, and delight: the knowledge of Christ has a preponderance above other knowledge, and excels most knowledge in all the ensuing particulars, but especially in some, and those of the greatest importance.

(1.) In the certainty of it. Most other knowledges are either such as we take in by our sense and experience; and therein, though it is true that the gross part of our knowledge, which is nearest to our sense, hath somewhat of certainty in it, yet when we come to sublimate and collect, and infer that knowledge into universal or general conclusions, or to make deductions, ratiocinations, and determinations from them, then we fail; and hence grew the difference between many philosophers. Again, the knowledge that we elicit from sense, is but very narrow, if it stand there: for the forms of things, the matter or substance, which is the subject of nature, are not easily perceptible by sense; we see the colour and the figure, and the variations of them, but we do from thence only make conjectures concerning the forms, substances, and matter: or they are such as we receive by tradition, whether historical or doctrinal; and the former depends upon the credit of the relator, which must, in the end, depend upon another's credit, and so vanisheth into much uncertainty, unless the authors be very authentic, and eye-witnesses: and as to matters doctrinal, still that depends upon the opinion of man, it may be, deduced upon weak convictions, disputed by persons of as great judgment, and so breeds uncertainty, distraction, and dissatisfaction in the knowledge.

But in the knowledge of Christ, we have greater certainty than can be found in any of all those other knowledges. 1. A constant tradition and reception, by millions, before he came, that the Messiah was to come; and since he came, that in truth he is come. 2. The apostles, evangelists, and disciples, that were purposely chosen to be witnesses of Christ's miracles, doctrine, suffering, and resurrection. 3. The miracles he did, that are witnessed to us by a greater consent of testimony than any one part of any history of that antiquity. 4. The purity, sanctity, and justness of his doctrine, which was never attained to in the teaching of the philosophers, nor ever any could, in the least measure, impeach or blame. 5. The prophecies, styled most justly by the apostle, a more certain evidence than the very vision of his transfiguration, and a voice from heaven; and so in truth is a more undeniable argument than any is, for it is not capable of any fraud or imposture. 6. The wonderful prevalence that the knowledge of Christ had upon the world, and this not only *de facto*, but backed with a prophecy that it should be so. 7. The admirable concordance and symmetry that this mystery of Christ makes in the whole method of the proceeding of God in the world, as will be easily observable upon the collation of these things together: the creation, the fall, the law, the state of the Jews, the immortality of the soul, the necessity of a satisfaction for sin, if pardoned, the types and sacrifices, the prophecies, the rejection of the Jews, the calling of the Gentiles, the progress of the gospel to the newly discovered parts of the world, successively as discovered: so that a due col-

lection being made of all these, and other considerations, it will appear that the doctrine of Christ Jesus, and him crucified, is that which makes the dispensation of God towards the children of men, to be all of a piece, and one thing in order to another; Christ the Mediator, in whom God hath gathered together all things in one; made it one system, body, fabric. 8. Besides the undeniable prophecies, there bears witness to this truth the secret powerful witness of the Spirit of God, convincing the soul of the truth of Christ, beyond all the moral persuasion in the world, beyond the conviction of demonstration to believe, to rest upon, to assert it, even to the loss of life, and all things.

(2.) As in the certainty, so in the plainness and easiness of the truth. The most excellent subjects of other knowledge, have long windings, before a man can come at them, and are of that difficulty and abstruseness, that as every brain is not fit to undertake the acquiring of it, so much pains, labour, industry, assiduity is required in the best of judgments, to attain but a competent measure of it: witness the studies of arithmetic, geometry, natural philosophy, metaphysics, &c. wherein great labour hath been taken to our hand, to make the passage more easy, and yet still they are full of difficulty. But in this knowledge it is otherwise; as it is a knowledge fitted for a universal use, the bringing of mankind to God, so it is fitted with a universal fitness and convenience for that use, easy, plain, and familiar: “the poor receive the gospel.” And indeed the plainness of the doctrine was that which made the wise world stumble at it; and thence it

was hid from the wise and prudent, who, like Naaman with the prophet, could not be contented to be healed without some great ostentation; nor were contented to think any thing could be the wisdom of God, and the power of God, unless it were somewhat that were abstruse, and at least conformable to that wisdom they had, and were troubled to think that that wisdom or doctrine that must be of so great use and end, should fall under the capacity of a fisherman, a maker of tents, a carpenter. But thus it pleased God to choose a doctrine of an easy acquisition:—1. That no flesh should glory in his sight. 2. That the way of salvation, being a common thing propounded to all mankind, might be difficult to none. “Believe, and thy sins shall be forgiven.—Believe, and thou shalt be saved.—Believe, and thou shalt be raised up to glory.—This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have eternal life, and I will raise him up at the last day.”

(3.) As in the certainty and plainness, so in the sublimity and loftiness of the subject. And hence it is that metaphysics is reckoned the most noble knowledge, because conversant with, and about, the noblest subject, substance considered *in abstracto* from corporeity, and particular adherents falling under other sciences. But the subject of this knowledge is of the highest consideration: Almighty God; the dispensation of his counsel touching man, in reference to the everlasting condition of mankind; the true measure of just and unjust; the pure will of God; the Son of God, and his miraculous incarnation, death, resurrection, and ascension;

the great covenant between the eternal God and fallen man made, sealed, and confirmed in Christ; his great transaction with the Father in their eternal counsel, and since his ascension in his continual intercession for man; the means of the discharge and satisfaction of the breach of the law of God; the state of the soul after death, in blessedness or misery; these, and many of these, are the subject of that knowledge that is revealed in the knowledge of Christ, such as their very matter speaks them to be of a most high nature; the great transactions of the counsel and administration of the mighty King of heaven in his kingdom, over the children of men; such as never fell under the discovery, or so much as the disquisition of the wisest philosophers; and such as the very angels of heaven desire to look down into, and behold with admiration that manifold wisdom of God, which is revealed to us, poor worms, in Christ Jesus.

(4.) As the matters are wonderfully high and sublime, so they are of most singular use to be known. There be many pieces of learning in the world, that are conversant about high subjects; as that part of natural philosophy concerning the heaven and the soul, the metaphysics, the abstruser parts of the mathematics that are not in order to practice. But as it may fall out that the knowledge of the subject is inaccessible with certainty, so if it were ever so exactly known, it goes no farther; and when it is known, there is an end, and no more use of it. Whereas many times subjects of an inferior nature are more useful in their knowledge; as practical mathematics, mechanics, moral philo-

sophy, policy ; but then they are of an inferior nature, more useful, but perchance less noble. But here is the privilege of the knowledge of Christ Jesus, that as it is of eminence and height, so it is of use and convenience, and that in the highest measure ; as it is a pearl for beauty, so it is for value. This knowledge is a kind of *catholicon*, of universal use and convenience. In reference to this life : am I in want, in contempt, in prison, in banishment, in sickness, in death ? this knowledge gives me contentedness, patience, cheerfulness, resignation of myself to his will, who hath sealed my peace with him, and favour from him, in the great covenant of his Son. And I can live upon this, though I were ready to starve, when I am assured that if it be for my good and the glory of his name, I shall be delivered ; if not, I can be contented, so my jewel, the peace of God, and my own conscience, by the blood of Christ be safe. Am I in wealth, honour, power, greatness, esteem in the world ? this knowledge teacheth me humility, as knowing from whom I received it ; fidelity, as knowing to whom I must account for it ; watchfulness, as knowing the honour of my Lord is concerned in some measure in my carriage ; and that the higher the employment is, the more obnoxious I am to temptation ; from without, from them that watch for my halting ; and from within, by a deceitful heart ; and in all it teacheth me not to over-value it, not to value myself the more by it, or for it ; because the knowledge of Christ Jesus presents me with a continual object of a higher value, the price of the high calling of God in Christ : it teacheth me to look upon the glory of

the world as rust, in comparison of the glory that excelleth; and that the greatest of men is a worm, in comparison of the great God. And as thus, in reference to the temporal condition of my life, this knowledge of Christ is of singular use, and makes a man a better philosopher than the best of morals, in reference thereunto; so it guides me in the management of all relations. 1. To God; it presents him to me in that representation that is right, full of majesty, yet full of love, which teacheth me reverence, and yet access with boldness, love, and obedience. 2. To man; justice, giving every man his due, for so the knowledge of Christ teacheth me: "Do as ye would be done by;" mercy, to forgive; compassion, to pity; liberality, to relieve; sobriety, in the use of creatures, and yet comfort in the enjoying of them; a right use of the world, and yet a contempt of it, in comparison of my hope. It makes death not terrible, because a most sure passage of life: here I find a way to get all my sins pardoned, whereas, without this, all the world cannot contrive a satisfaction for one; I find a way to obtain such a righteousness as is valuable with God, and perfect before him, even the righteousness of God in Christ. And here I find the means, and only means, to avoid the wrath to come, the terror of the judgment of the great day; everlasting life unto all eternity, with the blessed God, and our Lord Jesus Christ, and all the blessed angels, and the spirits of just men made perfect. Thus this knowledge is useful for this life, and that which is to come, and that in the highest degree; which all other knowledge comes short of, and attains not to any one of the least of these ends.



(5.) In the duration and continuance of it. Many subjects of knowledge there are, wherein, by time, or at least by death, the knowledge proves useless, or at least the labour therein unprofitable or lost: for instance, I study to be very exact in natural philosophy, the mixtures or conjunctions of qualities, elements, and a thousand such inquiries; of what use will this be, when the world with the works thereof shall be burned up? or if it should not, what great benefit would this be to a separated soul? which doubtless shall either know much more therein, without any pains, and so the labour here is lost; or it is such a knowledge as will be inconsiderable or useless to it: and so, much more the studies of policy, methods of war, mechanical experiments, languages, laws, customs, histories; all these within one minute after death, will be as useless as the knowledge of a tailor or shoemaker; they are all designed for the convenience and use of this life, and with it they vanish. But here is the privilege and advantage that this knowledge hath, as it serves for this life, so it serves for that to come; and the more it is improved here, the more shall it be expanded hereafter; the higher measure thereof I attain here, the greater measure of glory hereafter. As the more knowledge I have of the mystery of Christ here, the greater is my sight and admiration of the wisdom, and goodness, and love of God; the greater my joy, complacence, and delight in that sight and sense, the more my soul is carried out in love, and praise, and obedience to him: so in the life to come, that knowledge shall improve, and consequently the sense of the wisdom, mercy, and love

of God, and consequently the flame of the soul, of love and praise unto him, and delight and joy in him, shall increase unto all eternity.

2. As thus the knowledge of Christ Jesus and him crucified, excels all other knowledge, that in comparison thereof, all other knowledge, upon a right judgment, is as nothing; so the soul being rightly convinced thereof, sets a higher price upon that knowledge, than upon all other knowledge besides; it prizeth it highly in itself and others, reckons all other knowledge without it but a curious ignorance, or an impertinent knowledge, and contents itself abundantly in this knowledge, though it want all other.

3. Because that which is of most concern requires my greatest diligence to attain it, I am contented and greedy to spend more time in attaining this than that; and I will rob other studies and disquisitions of the time, that otherwise might be conducive to attain the knowledge of them, rather than those studies should consume that time that should be allotted to this. My time is part of that talent which my Maker hath put into my hand, and for which he will at the great day demand an account; and if I have spent that talent in unprofitable employments, or in less profitable than I should, my arrear is so much the greater: if I have consumed my time in studying my preferment, honour, or wealth, in this world; in studying how to please myself with vain and unnecessary recreations; in unlawful or excessive pleasures; in unlawful and immoderate curiosities, which I might better have spent in the study of the mystery of Christ, or the

conformity unto that will and testament he left me, or improving my interest in him, I have committed two follies at once: 1. Lost my talent of time and opportunity, for which I am accountable as mispent: 2. Lost that advantage which I had in my hand, to improve my interest in God, and favour from him, and love to him; and though I have done so much, as may perchance preserve the main, yet I have omitted so much as might have increased my stock of grace and glory; and though my talent might have gained ten, yet at most it hath gained but two. And surely when death comes, the most comfortable hours that can return to our memories will be those we spent in improving the true, and experimental, and practical knowledge of Christ Jesus, and him crucified.

4. Consequently where this knowledge and the other knowledge of an inferior kind interfere with and hinder one another, it is the best wisdom to side with this, and to deny the other, "to become a fool that we may be wise."

II. Thus much concerning the first consideration; "I determined not to know any thing," viz. nothing in comparison of this knowledge of Christ, nothing rather than not that, "save Jesus Christ." And truly, well might the apostle make all other knowledge give place to this: First, for the excellency of it: Secondly, for the amplitude and compass of it; for though it be so excellent, that a small dram of it is sufficient to heal and save a soul, if it be a right knowledge; yet it is so large, that when the best knowledge hath gone as far as it can, yet there is still something beyond: one consideration of it, even

the love of God, hath a breadth, and length, and depth, and height, passing knowledge, and yet there be other depths and heights in it than this; so that well might the apostle conclude as he doth, “Without controversy, great is the mystery of godliness, God manifest in the flesh.” Therefore, for the present we shall consider,

1. The wonderful wisdom of God in contriving and ordering the redemption of mankind by Jesus Christ; and it is manifested in these particulars, among others: 1. Though he made man the most eminent of all his visible creatures, for a most eminent manifestation of his power and glory, and to be partaker of everlasting blessedness, and yet in his eternal counsel resolved to leave him in the hands of his own liberty, and did most certainly foresee that he would fall; yet he did substitute and provide, even from the same eternity, a means whereby he might restore the honour and glory of the Creator, and his creature to the blessedness and the vision of his creation. 2. That he so ordered the means of man’s redemption, that a greater glory came even by that redemption, than if man had never fallen, and a greater benefit to mankind: for the latter is apparent, that if there had been no Mediator sent, the least sin that any of the sons of men had committed, had been inexorably fatal to them, without any means of pardon; and, as Adam, though in his full liberty and power, was misled by temptation, so might he have been, or any of his posterity, though he had stood that shock; which now is admirably provided against, by the satisfaction of Christ Jesus: and as thus it is better with the children of men, so

the glory of God is wonderfully advanced by it; for if man had stood in his innocence, God had had only the glory of his justice in rewarding him; or if he had fallen, the glory of his justice in punishing him: but there had been no room for that glorious attribute of his mercy in forgiving, without violation to his purity, truth, and justice, that glorious attribute by which he so often proclaimeth himself:—"The Lord, the Lord God, merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." 3. That he so wonderfully ordered the redemption of man, that all his attributes were preserved inviolable: his truth, "The day thou eatest, thou shalt die:" his justice, yet his mercy: his love to his creatures, yet his hatred to sin: his Son shall die to satisfy his truth and justice, yet the sinner shall live to satisfy his mercy: the sin shall be punished to justify his purity, yet his creatures shall be saved to manifest his love and goodness. And thus his wisdom overruled sin, the worst of evils, to the improvement of his glory, and the good of his creature. 4. His wisdom is manifested in this, that by the redemption of man all those ways of his administration before the coming of Christ, do now appear to be excellently ordered to the redemption of man, and the making of it the more effectual: the giving of a severe and yet most just law, which was impossible for us to fulfil, shows us the wretchedness of our condition; our inability to fulfil what was just in God to require, shows us the necessity of a Saviour, drives us to him, and makes this city of refuge

grateful and acceptable, and makes us set a value upon that mercy, which so opportunely and mercifully provided a sacrifice for us in the blood of Christ, and a righteousness for us in the merits of Christ, and a Mediator for us in the intercession of Christ: and by this means also, all those sacrifices and ceremonies, and observations enjoined in the Levitical law, which carried not in themselves a clear reason of their institution are now, by the sending of Christ, rendered significant. 5. The wisdom of God is magnified and advanced in this, in fulfilling the prophecies of the sending the Messiah to satisfy for the sins of mankind, against all the oppositions and casualties and contingencies, that without an overruling wisdom and guidance might have disappointed it: and this done in that perfection, that not one circumstance of time, place, person, concomitants, should, or did fail in it; and so bearing witness to the infinite truth, power, and wisdom of God in bringing about his counsels in their perfection, touching this great business of the redemption of man, which was the very end why he was created and placed upon the earth; and managing the villainy of men, and the craft and malice of Satan, to bring about the greatest blessing that was or could be provided for mankind, above, and against the intention of the instrument; "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." 6. The unsearchable wisdom of God is manifested in that he provided such a Mediator that was fit for so great a work, had all the world consulted that God must suffer, it had been impos-

sible; and had all the world contributed that any man, or all the men in the world should have been a satisfactory sacrifice for any one sin, it had been deficient. Here is then the wonderful counsel of the most high God; the sacrifice that is appointed shall be so ordered, that God and man shall be conjoined in one person; that so, as man, he might become a sacrifice for sin; and as God, that he might give a value to the sacrifice. And this is the great mystery of godliness, "God manifested in the flesh."

2. The wonderful love of God to mankind: 1. In thinking upon poor sinful creatures, to contrive a way of pardon for us, and rescuing us from that curse which we had justly deserved. 2. Thinking of us for our good, when we sought it not, thought not of it. 3. When we were enemies against God, and against his very being. 4. Thinking of us not only for a pardon, but to provide for us a state of glory and blessedness. 5. When that was not to be obtained, saving his truth and justice, without a miraculous Mediator, consisting of the divine and human nature united in one person, in the person of our Lord Jesus Christ; here was love and goodness of the greatest magnitude that ever was, or ever shall be heard of, and sufficient to conquer our hearts into admiration and astonishment: but yet it rests not here. "As God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," so the only begotten Son of God was not behind in this wonderful love. No sooner (as we may with reverence say) was the counsel of the Father propounded for the sending of his Son, but presently

the Son saith, "Lo, I come." And now we will consider upon what terms he must come, or else the redemption of mankind must cease for ever. 1. He must come and empty himself of his glory, of the personal majesty, and take our nature, yet without sin; he must go through the natural infirmities of infancy and childhood. 2. And not only must he undergo this abasement, but he must undergo the condition of a mean, a low birth, born of a poor virgin in a stable, laid in a manger, under the reputation of a carpenter's son. 3. And not only this, but as soon as he is born, must use the care of his mother to shift for his life away to Egypt, to prevent the jealousy and fury of Herod. 4. And when grown up to a youth, he must undergo the form of a servant, become a poor carpenter to work for his living, without any patrimony, or so much as a house to cover him. 5. He comes abroad into the world to exercise the ministry, and the prologue of his own tragedy: still poor, despised of his own countrymen, and of those that were of reputation for learning and piety, scandalized under the name of an impostor, a wine-biber, a friend of publicans and sinners, a worker by the devil, mad, and possessed with a devil: these, and the like, were his entertainments in the world; and, what is more, he was often put to shift for his life; and in fine, what the prophet predicted concerning him was fulfilled to the utmost, "Despised and rejected of men, a man of sorrows, and acquainted with grief," and all this to befall the eternal Son of God under the veil of our flesh; and all this voluntarily undertaken, and cheerfully undergone, even for the sake of his enemies, and



those very people from whom he received those indignities.

III. But all these were but small conflicts preparatory to the main battle. We therefore come to the third consideration; Christ Jesus, and him crucified: there is an account of the text. As Christ Jesus is the most worthy subject of all knowledge, so Christ Jesus under this consideration, as crucified, is that which is the fullest of wonder, admiration, and love, therefore let us now take a survey of Christ Jesus crucified: as that is the highest manifestation of his love, so it is the eye, the life of the text; Christ above all other knowledge, and Christ crucified above all other knowledge of Christ.

And now a man, upon the first view, would think this kind of knowledge, so much here valued, were a strange kind of knowledge, and the preference of this knowledge a strange mistake in the apostle: 1. Crucified. Death is the corruption of nature; and such a kind of death, by crucifixion, the worst, the vilest of deaths, carrying in it the punishment of the lowest condition of men, and for the worst of offences; and yet that death, and such a death, should be the ambition of an apostle's knowledge is wonderful. 2. Christ crucified, carries in it a seeming excess of incongruity; that he that was the eternal Son of God, should take upon him our nature, and in that nature anointed and consecrated by the Father, full of innocence, purity, goodness, should die, and that by such a death, and so unjustly: could this be subject or matter of knowledge so desirable, as to be preferred before all other knowledge, which should rather seem to be a matter of so much horror, so

much indignation, that a man might think it rather fit to be forgotten, than to be affected or known. 3. Jesus crucified: a Saviour, and yet to be crucified; it seems to blast the expectation of salvation, when the Captain of it must die, be slain, be crucified; it carries in it a kind of victory of death and hell over our salvation, when the instrument thereof must suffer death, and such a death. When the birth of Christ was proclaimed, indeed it was a matter of joy, and worth the proclamation of angels, "To you is born this day a Saviour, which is Christ the Lord;" and can the death of that Saviour be a thing desirable to be known? the birth of Christ seemed to be the rising sun, that scattered light, hope, and comfort, to all nations; but can the setting of this sun in so dark a cloud as the cross, be the choicest piece of knowledge of him? which seems, as it were, to strangle and stifle our hopes, and puts us as it were upon the expostulation of the dismayed disciples, "But we trusted it had been he who should have redeemed Israel."

But for all this, this knowledge of Christ Jesus crucified, will appear to be the most excellent, comfortable, useful knowledge in the world, if we shall consider these particulars: I. Who it was that suffered. II. What he suffered. III. From whom. IV. How he suffered. V. For whom he suffered. VI. Why, and upon what motive. VII. For what end he suffered. VIII. What are the fruits and benefits that accrue by that suffering.

All these considerations are wrapped up in this one subject—"Christ Jesus, and him crucified."

I. Who it was that thus suffered. It was Christ Jesus the eternal Son of God, clothed in our flesh : God and man united in one person ; his manhood giving him a capacity of suffering, and his Godhead giving a value to that suffering ; and each nature united in one person to make a complete Redeemer ; the Heir of all things, Heb. i. 2. the Prince of Life, Acts iii. 15. the Light that lighteth every man that cometh into the world, John i. 9. As touching his divine nature, God over all, blessed for ever, Rom. ix. 5. and as touching his human nature, full of grace and truth, John i. 14. And in both the beloved Son of the eternal God, in whom he proclaimed himself well pleased. But could no other person be found, that might suffer for the sins of man, but the Son of God ? Or if the business of our salvation must be transacted by him alone, could it not be without suffering, and such suffering as this ? No. As there was no other name given under heaven, by which we might be saved, nor was there any found besides in the compass of the whole world, that could expiate for one sin of man ; but it must be the arm of the Almighty that must bring salvation : so, if the blessed Son of God will undertake the business, and become captain of our salvation, he must be made perfect by suffering. And if he will stand in stead of man, he must bear the wrath of his Father : if he will become sin for man, though he knew no sin, he must become a curse for man. And doubtless this great mystery of the person that suffered, cannot but be a very high and excellent subject of knowledge ; so full of wonder and astonishment that the angels gaze into it. And as it is

a strange and wonderful thing in itself, so doubtless it was ordained to high and wonderful ends, bearing a suitableness unto the greatness of the instrument. This therefore is the first consideration that advanceth the excellency of this knowledge, the person that was crucified.

II. What he suffered. Christ Jesus, and him crucified. Though all the course of his life was a continual suffering, and the preamble or walk unto his death which was the end of his life, yet this was the completing of all the rest, and the tide and waves of his sufferings did still rise higher and higher, till it arrived in this; and the several steps and ascents unto the cross, though they began from his birth, yet those that were more immediate began with the preparation to the passover. The council held by the chief priests and scribes, for the crucifying of our Saviour, was two days before the passover. And this was the first step to mount Calvary; and doubtless it was no small addition to our Saviour's passion, that it was hatched in the council of the chief priests and scribes, the then external visible church, the husbandmen of the vineyard. But this is not all; as the visible church of the Jews is the conclave where this council is formed, so Judas, a member of the visible church of Christ, one of the twelve, is the instrument to effect it. He contracts with them for thirty pieces of silver, to betray his Master unto them: and surely this could not but be a great grief to our Saviour, that one of his select apostles should turn apostate, and thereby bring a blemish upon the rest.

Upon the day of eating the passover, called the

first day of the feast of unleavened bread, our Saviour and his disciples keep the passover together in Jerusalem; and there are two memorials of our Saviour's passion meet; that of the passover instituted by God, and the Israelites going out of Egypt; and the bread and wine after supper, instituted by our Saviour, to succeed in the place of the former; and each did, unquestionably, make a deep impression upon our Saviour, in which he anticipated his passion, and lively represented to him, that breaking and pouring out of his blood and soul, which he was suddenly to suffer: and doubtless here began a great measure of our Saviour's passion, in the apprehension which he had of that imminent storm which he must speedily undergo. From the supper they go together to the mount of Olives, and there he acquaints his disciples of a speedy and sorrowful parting they must have; the shepherd is to be smitten that night, and the sheep to be scattered; and as he foresaw Judas' treachery, so he foresees Peter's infirmity; the storm should be so violent, that Peter himself, the resolute apostle, shall deny his Master that night, and deny him thrice: and surely the foresight of the distraction that should befall his poor disciples, could not but add much to their tender Master's affliction, "All ye shall be offended because of me this night."

And now let us follow our blessed Lord from the mount of Olives, into the garden, called by the apostles Gethsemane, with the affections of love and wonder, in some measure becoming such an entertainment of our thoughts. The time that he chose for his retirement, was the dead time of the night;

a season that might the more contribute to the strength of that sadness, which the pre-apprehension of his imminent passion must needs occasion. The place that he chose, a solitary retired garden, where nothing would interrupt or divert the intenseness of his sorrow and fear; and to make both the time and place the more opportune for his agony, he leaves the rest of his disciples, and takes with him only Peter, and the two sons of Zebedee, and to these he imparts the beginning of his sorrow, that they might be witnesses of it, "My soul is exceeding sorrowful, even unto death;" but yet he commands their distance, "Tarry ye here, and watch with me; and he went a little further." "Watch with me:" the confusion of his soul was so great, that the only Son of God distrusts his own human ability to bear it; and yet his submission to this terrible conflict was so willing, that he leaves those whom he had appointed to watch with him. "He went a little further:" the three disciples had doubtless a sympathy with their Master's sorrow, and yet the will of God so orders it, that their excess of love and grief must not keep their eyes waking, notwithstanding it was the last request of their sorrowful Master. "The disciples slept." And thus every circumstance of time, place, and persons, contributes to a sad and solitary opportunity for this most terrible and dark conflict. And now in this garden the mighty God puts his Son to grief, loads him with our sorrows, Isa. liii. 4. withdraws and hides from him the light of his favour and countenance; interposes a thick and dark cloud between the divinity and the human nature, darts into his soul

the sad and sharp manifestations of his wrath; overwhelms his soul with one wave after another; sends into him the most exquisite pre-apprehensions of those sad and severe sufferings he was the next day to undergo, begins to make his soul an offering for sin, and heightens his sorrow, confusion, and astonishment, unto the uttermost: in fine, the mighty God, the God of the spirits of all flesh, who knows the way into the soul, and how to fill it with the most sad and dark astonishment and sorrow, was pleased at this time to estrange and eclipse the manifestation of his light and love to his only Son, as far as was possibly consistent with his secret and eternal love to him, to throw into him as sad and amazing apprehensions of his wrath, as was possible to be consistent with the human nature to bear; to fortify and strengthen his sense of it, and sorrow under it, unto the uttermost, that so his grief and sorrow, and confusion of soul might be brimful, and as much as the exactest constitution of a human nature could possibly bear. And thus now, at this time, the arm of the mighty God was bruising the soul of his only Son, Isa. liii. 15. And certainly the extremity of this agony within, must needs be very great, if we consider the strange effects it had without. I. That pathological description that our Saviour himself makes of it, "My soul is exceeding sorrowful, even unto death," so sorrowful, exceeding sorrowful, sorrowful unto death: and the expressions of the evangelists, "He began to be sorrowful, and very heavy." "He began to be sore amazed, and to be very heavy." It was such a sorrow as brought with it an amazement, an astonishment.

2. Again, that strange request to his disciples, "Tarry ye, and watch with me:" as if he feared the sorrow would overwhelm him. 3. Again, his prayer, and the manner of it, evidence a most wonderful perturbation within. "He fell on his face and prayed:" and what was the thing he prayed? "Father, if it be possible, let this cup pass from me;" or as Mark xiv. 36. "Abba, Father, all things are possible unto thee, take away this cup from me," &c. Although this was the very end for which he came into the world: the cup which in former times he reached after, and was straitened till it were fulfilled; yet such a representation there is thereof to his soul, that although in the will of his obedience he submits; "Not my will, but thine be done:" yet his nature shrinks and starts at it; and he engageth Almighty God as much, and upon as great arguments as was possible, to decline the severity of that wrath which he was now to grapple with. 1. Upon the account of his omnipotency; "All things are possible to thee." 2. Upon the account of his relation; "Abba, Father. It is not a stranger that importunes thee; it is thy Son; that Son in whom thou didst proclaim thyself well-pleased; that Son, whom thou hearest always; it is he that begs of thee, and begs of thee a dispensation from that which he most declines, because he most loves thee, the terrible, unsupportable, hiding thy face from me." And this was not one single request, but thrice repeated, reiterated, and that with more earnestness. "And again he went away and prayed, and spake the same words." "And being in an agony, he prayed more earnestly."



Certainly that impression upon his soul, that caused him to deprecate that for which he was born, to deprecate it so often, so earnestly, must needs be a sorrow and apprehension of a very terrible and exceeding extremity. 4. Such was the weight of his sorrow, and confusion of his soul, that it even exceeded the strength of his human nature to bear it, it was ready to dissolve the union between his body and soul; insomuch, that to add farther strength unto him, and capacity to undergo the measure of it, an angel from heaven is sent, not merely to comfort, but to strengthen him; to add a farther degree of strength to his human nature, to bear the weight of that wrath which had in good earnest made his soul sorrowful unto death, had it not been strengthened by the ministration of an angel. And this assistance of the angel, as it did not allay the sorrow of his soul, so neither did it intermit his importunity to be delivered from the thing he felt and feared; but did only support and strengthen him to bear a greater burthen of it; and as the measure of his strength was increased, so was the burthens which he must undergo, increased; for after this he prayed again more earnestly the third time. The supply of his strength was exceeded with an addition of sorrow, and the increase of his sorrow was followed with the greater importunity; "He prayed more earnestly." "With strong crying and tears." "And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." This was his third address to his Father. And here was the highest pitch of our Saviour's passion in the garden; his soul

was in an agony, in the greatest confusion, and extremity of sorrow, fear, anguish and astonishment, that was possible to be inflicted by the mighty hand of God, on the soul of Christ, that could be consistent with the purity of the nature of our Saviour, and the inseparable union that it had with the divine nature; insomuch, that the confusion and distraction of his soul under it, and the struggling and grappling of his soul with it, did make such an impression upon his body, that the like was never before or since. The season of the year was cold. The servants and officers had made a fire of coals, for it was cold; it was, as near as we may guess, about midnight, when the sun was at his greatest distance, and obstructed in his influence by the interposition of the earth; for it appears they came with lanterns and torches when they apprehended him. And he was brought to the high priest's hall, a little before cock-crowing, after some time had been spent in his examination. And yet for all this, such is the agony and perturbation of our Saviour's soul, that in this cold season it puts his body in a sweat, a sweat of blood, great drops of blood, drops of blood falling down to the ground; and certainly it was no light conflict within, that caused such a strange and unheard of symptom without. Certainly the storm in the soul of Christ must needs be very terrible, that his blood, the seat of his vital spirits, could no longer abide the sense of it, but started out in a sweat of blood, and such a sweat that was more than consistent with the ordinary constitution of human nature. And during this time, even from the eating of the passover until this third address to his Father

was over, the suffering of our Saviour lay principally, if not only, in his soul. Almighty God was wounding his spirit, and making his soul an offering for sin; and though the distinct and clear manner of this bruising our Saviour's soul cannot be apprehended by us, yet surely thus much we may conclude concerning it. 1. "He was made sin for us, that knew no sin." He stood under the imputation of all our sins; and though he were personally innocent, yet judicially, and by way of interpretation, he was the greatest offender that ever was; for "the Lord laid upon him the iniquity of us all." 2. And consequently he was under the imputation of all the guilt of those sins; and stands, in relation to God the righteous judge, under the same obligation to whatsoever punishment the very persons of the offenders were, unto the uttermost of that consistency that it had with the inseparable union to the Father: and this obligation to the punishment could not but work the same effects in our Saviour, as it must do in the sinner (desperation and sin excepted) to wit, a sad apprehension of the wrath of God against him. The purity and justice of God, which hath nothing that it hates but sin, must pursue sin wherever it finds it. And as when it finds sin personally in any man, the wrath of God will abide there so long as sin abides; so, when it finds the same sin assumed by our Lord, and bound as it were to him, as the wood was to Isaac when he was laid upon the altar, the wrath of God could not but be apprehended as incumbent upon him, till that sin that by imputation lay upon him was discharged. For as our Lord was pleased to be our representa-

tive in bearing our sins, and to stand in our stead; so all these affections and motions of his soul did bear the same conformity, as if acted by us: as he put on the person of the sinner, so he puts on the same sorrow, the same shame, the same fear, the same trembling, under the apprehensions of the wrath of his Father, that we must have done: and as an imputed sin drew with it the obligation to punishment, so it did, by necessary consequence, raise all those confusions and storms in the soul of Christ, as it would have done in the person of the sinner, sin only excepted. 3. In this garden as he stands under the sin and guilt of our nature, so he stands under the curse of our nature, to wit, a necessity of death, and of undergoing the wrath of God, for that sin whose punishment he hath undertaken for us: the former, the dissolution of his body and soul, by a most accursed death; and the latter, the suffering of his soul; and this latter he is now under. God is pleased to inflict upon him all the manifestations of his wrath, and to fling into his soul the sharpest and severest representation of his displeasure that might possibly befall him under that bare imputed guilt, considering the dignity of his person. And surely this was more terrible to our Saviour than all his corporeal sufferings were: under all those not one word, no perturbation at all, but “as a sheep before her shearers is dumb, so he opened not his mouth:” but the sense of the displeasure of his Father, and the impressions that it makes upon the soul, those he cannot bear without sorrow, even unto death, without most importunate addresses to be delivered from them, and most

strange concussion and agony upon his soul and body, under the sense of them. And the actual manifestation of the wrath of God upon his Son, consisted principally in these two things.

1. Filling the soul with strange and violent fears and terrors, insomuch that he was in an amazement and consternation of the spirit; the passion-psalm renders it, "My heart is like wax, it is melted in the midst of my bowels." The God of the spirits of all flesh, that knows how to grind and bruise the spirit, did bruise and melt his soul within him with terrors, fears, and sad pre-apprehensions of worse to follow.

2. A sensible withdrawing, by hasty and swift degrees, the light of the presence and favour of God: he is sorrowful and troubled, and he goes to his Father to desire it may pass from him, but no answer; he goes again, but yet no answer; and yet under the pressure and extremity, he goes again the third time with more earnestness, agony, in a sweat of blood, yet no, it cannot be: and this was a terrible condition, that the light of the countenance of the Father, is removed from his Son, his only Son, in whom he was well pleased; his Son whom he had heard always. And when he comes to the Father under the greatest obligation that can be, with the greatest reverence, with the greatest importunity; once, and again, and a third time; and that, filled within with fears, and covered without with blood, and yet no answer; but all light, and access with favour intercepted, with nothing but blackness and silence. Certainly this was a terrible cup, yet thus it was with our Saviour Christ; the light of the

favour of God, like the sun in an eclipse, from the very institution of the sacrament, began to be covered one degree after another; and in the third address to the Father in the garden, it was even quite gone: but at that great hour, when our Saviour cried, "My God, my God, why hast thou forsaken me?" then both lights, that greater light of the favour of God to his only Son, together with the light of the sun, seemed to be under a total eclipse; and this was that which bruised the soul of our Saviour, and made it an offering for sin: and this was that which wrung drops of blood from our Saviour's body, before the thorns, or whips, or the nails, or the spear had torn his veins.

And now, after this third application for a deliverance from the terrible cup of the wrath of God, and yet no dispensation obtained, he returns to his miserable comforters, the three disciples, and he finds them a third time asleep: these very three disciples were once the witnesses of a glorious transfiguration of our Saviour in the mount, and in an ecstasy of joy and fear they fell on their faces. And now they are to be witnesses of a sad transfiguration of their Lord, under an agony and sweat of blood; and now under an ecstasy of sorrow they are not able to watch with their Lord one hour. Our Saviour calls them, but whilst they were scarce awaked, they are roused by a louder alarm. "Whilst he yet spake, Judas, one of the twelve, came, and with him a great multitude, with swords and staves from the high priests, with lanterns and torches:" and though this was little in comparison of the storm that was in our Saviour's soul, yet such an appearance at such

a time of the night, and to a person under such a sad condition, could not but be terrible to flesh and blood; especially, if we consider the circumstances that attended it. 1. An apostle, one of the twelve, conducts this black guard. “Whomsoever I shall kiss, that same is he, hold him fast;” one that had been witness of all his miracles, heard all his divine sermons, acquainted with all his retirements; he, whose feet his master with love and tenderness had washed, who within a few hours before had supped with him, at that supper of solemnity and love, the passover; this is he that is on the head of this crew: certainly this had in it an aggravation of sorrow to our blessed Saviour, to be betrayed by a disciple. 2. The manner of it, he betrays him by a kiss: an emblem of homage and love is made use of to be the signal of scorn and contempt, as well as treachery and villany. 3. Again, the carriage of his disciples, full of rashness, and yet of cowardice; they strike a servant of the high priest, and cut off his ear, which, had not the meekness and mercy of our Saviour prevented by a miraculous cure, might have added a blemish to the sweetness and innocence of his suffering. He rebukes the rashness of his disciple, and cures the wound of his enemy. Again, of cowardice: “Then all the disciples forsook him and fled;” and Peter himself, that but now had professed the resolution of his love to his Master, follows but afar off, in the posture and profession of a stranger and a spectator; so soon was the love and honour of a Master, deserved by so much love, and purity, and miracles, lost in the souls of the very disciples.

After this he is brought to the high-priests, the solemn assembly of the then visible church of the Jews, in the persons of the greatest reverence and esteem among them, the high-priests, scribes, and elders, and before them accused, and convicted of those crimes that might render him odious to the Jews, Romans, and all good men, blasphemy; and by them pronounced worthy of death, and after this exposed to the basest usage of the basest of their retinue; the servants spit on him, buffet him, expose him to scorn, saying, "Prophesy unto us, thou Christ, who is he that smote thee?" Injuries less tolerable than death, to an ingenuous nature: and, to add to all the rest, Peter, instead of reproving the insolencies of the abjects, and bearing a part with his Master in his injuries, thrice denying his Master, and that with an oath and cursing: so far was he from owning his Master in his adversity, that he denied he knew him, and this in the very presence of our Saviour. "And the Lord turned and looked upon Peter." Certainly that look of our Saviour, as it carried a secret message of a gentle reprehension, so also so much sorrow and grief in our Lord, as if he should have said, 'Ah, Peter, canst thou see thy Saviour thus used, and wilt thou yet not own me? or if thou wilt not, yet must you needs deny me; deny me thrice, deny me with oaths, and with execrations? the unkindness of a disciple, and such a disciple that hast been privy to my glory in my transfiguration, and to my agony in the garden, cuts me deeper than the scorns and derisions of these abjects; but that is not all, this apostacy of thine, these denials, these oaths, these



execrations will lie heavy upon me anon, and add to that unsupportable burthen that I am under: the thorns and the whips, and the nails that I must anon suffer, will be the more envenomed by these sins of thine; and thou castest more gall into that bitter cup that I am drinking, than all the malice of mine enemies could do: in fine, though thou goest out and weepest bitterly, yet these sins of thine would stick unto thy soul unto eternity, if I should not bear them for thee; they cost thee some tears, but they must cost me my blood.'

The next morning the high-priests and elders hold a second consultation, as soon as it was day. Their malice was so solicitous, that they prevent the morning sun; and after they had again examined him, and in that council charged him with blasphemy, the council and the whole multitude led him bound to Pilate, and there they accuse him; and, to make their accusation the more grievous, charge him with sedition against the Romans; and though he had no other advocate but silence and innocence, for he answered them nothing, yet the judge acquits him, "I find no fault in him;" and yet to shift his hands of the employment, and to gratify an adversary, he sends him to Herod, and his accusers follow him thither also. The chief priests and scribes vehemently accuse him: Herod, when he had satisfied his curiosity in the sight of Jesus, to add to the scorn of our Saviour, exposeth him to the derision of his rude soldiers, and clothes him with a gorgeous robe, and remands him to Pilate. Thus in triumph and scorn he is sent from place to place: first to Annas, then Caiaphas; then

convened before the council of the priests; then sent into the high-priest's hall; then re-convened before the council; then sent bound to Pilate, and from thence to Herod, and from him back again to Pilate: and in all those translations from place to place, exposed unto, and entertained with, new scorn, derisions, and contempts.

At his return to Pilate, he again the second time declares his innocence; that neither he nor Herod found any thing worthy of death. And yet to gratify the Jews he offers to have him scourged, whom he pronounceth innocent; yet to avoid the gross injustice of a sentence of death, offers to release him, to observe their custom, but this could not satisfy. To preserve their custom, and yet to fulfil their malice, they chose the reprieve of Barrabbas, a murderer, and importune the crucifying of the innocent Jesus; and now the third time Pilate pronounceth him innocent, and yet delivers him over to be crucified. The executioners did it to the uttermost; and to add pain and scorn to his scourging, put upon him a crown of thorns; and in this disguise of blood and contempt he brings him forth, shows him to his persecutors, "Behold the man!" As if he should have said, 'You Jews that have accused this man, must know I find no fault in him; yet to satisfy your importunity, I have delivered him over to the severest and vilest punishment next unto death, scourging and scorn; here he is, see what a spectacle it is, let this satisfy your envy.' But all this will not serve; there is nothing below the vilest of deaths can satisfy; all cry out, Crucify him! and when the judge professeth he finds nothing worthy

of death, they impose a law of their own:—"We have a law, and by our law he ought to die, because he made himself the Son of God." But when this rather made the judge the more cautious, they engage him upon his fidelity to Cesar his master: "He that maketh himself a king, speaketh against Cesar:" but all this was not enough; but at length the importunity of the priests and people prevailed; and Pilate, who had been before warned by the monition of his wife, and had three several times pronounced him innocent, yet against the conviction of his own conscience, to satisfy and content the Jews, adds this further cruelty and injustice to what he had before done; gave sentence that it should be as they required; delivered him over to that cursed and servile death of crucifixion, and yet his persecutors' malice and envy not satisfied; but, after his judgment, pursue the execution of it with as great malice, scorn, and cruelty, as they had before used in obtaining it: his crown of thorns upon his head; a purple robe upon his body; the blood of his scourging and thorns all covering his visage; a reed in his right hand; the base and insolent multitude with spittings, and strokes, and reproaches, abusing him, till his cross be ready; and then the purple robe is taken off, and he conducted to the place of his execution; and to add torment to his shame, our blessed Lord, wearied with his agony and long watching the night before, and from the time of his apprehension hurried from place to place, and his blood and spirits spent with the scourging, and thorns, and blows; and which is more than all this, his soul within laden with the weight of sor-

row, and the burden of the wrath of God, which did drink up and consume his spirits; yet, in this condition, he is fain to bear his burthensome cross towards the place of his execution, till he was able to carry it no longer, but even fainted under it; and then Simon of Cyrene is compelled to bear it to the place.

When he comes to the place of execution, he is stripped stark-naked, and his clothes afterwards divided by lot among the soldiers, and his naked body stretched upon the cross to the uttermost extension of it: “I may tell all my bones, they look and stare upon me;” and at the uttermost extension which the cruel executioners could make of our Saviour’s body, his hands and his feet nailed to that cross with great nails, through those tender parts full of nerves and arteries, and most exquisitely sensible of pain. And in this condition the cross, with our Saviour’s body, is raised up in view of all; and that, even in this his execution, the shame and ignominy of the manner of his death might have a farther accession of scorn and reproach, he is placed between two thieves that were crucified with him, with an inscription of derision upon his cross, in all the most universal languages of the world, Hebrew, Greek, and Latin; and the people and priests standing by with gestures and words of derision, and even to a letter, assuming those very gestures and words which were so many hundreds of years predicted of his passion:—“He trusted in God, let him deliver him, if he will have him;” and one of those very thieves that was even dying as a malefactor, yet was filled with such a devilish spirit, that he upbraids and derides him.

And now our Saviour is under the torments and shame of this cursed execution. But, though these sufferings, of his body and outward man, were very grievous, insomuch that they could not but extremely afflict him; yet it is strange to see how little he was transported under them, in all his contumelies, reproaches, and accusations, scarce a word answered; he answered them nothing to all his abusings, strokes, ridiculous garments, crown of thorns, tearing of his body with scourging; yet not a word, but "as a sheep before her shearers is dumb, so he opened not his mouth." In all his rackings upon the cross, and nailing of his limbs to it, and all the anguish for the space of six hours, from the third hour wherein he was crucified, until the ninth hour wherein he gave up the ghost, not a word of complaint; but he refused those very supplies which were usually given to suppress the violence of the pain, vinegar and gall. But when we come to the afflictions of his soul, they were of higher dimension in the garden; when no other storm was upon him, but what was within him, he falls down upon his face and prays; again; and a third time, and is amazed, and sorrowful unto death, and sweats drops of blood; and doubtless whilst he was under the reproaches, and buffetings, and whippings, and thorns, he was not without a terrible and confused sadness and heaviness within; which though they did not mitigate the torments of his body, yet they did infinitely exceed them: the spirit and soul is most exquisitely sensible, and it is that which feels the pains inflicted upon the body; certainly therefore, the wounds of the spirit itself, the fountain of sense,

must needs be exceedingly grievous; and hence it was, that though all the injuries and torments of our Saviour could scarce wring a complaint from him, yet the weight of that wrath that lay upon his soul, now made an offering for sin, did wring from him those bitter and terrible cries, that one would wonder should proceed from him, that was one with the Father: "My God, my God, why hast thou forsaken me?" From the sixth hour to the ninth, darkness was over all the land; such a darkness as occasioned astonishment, even in strangers and other countries. The darkness of the world, though a suitable dress for such a time, wherein the Son of God must die, and the Sun of righteousness must be eclipsed; yet it was nothing in comparison of that dismal shadow that covered our Saviour's soul all this time. About the ninth hour our Saviour cried that bitter cry, "My God, my God, why hast thou forsaken me?" manifesting the depth of his sorrow, and the perfect sense he had of it. "Why hast thou forsaken me?"—more could not have been suffered, or been said; every word carries in it an accent of horror! 'Thou, that art the great God, from whom, and in whom, every thing hath its being and comfort, surely if in thy presence is fulness of joy, in thy withdrawings must be fulness of horror and confusion; and yet it is thou that hast forsaken me. Forsaken! hadst thou never been with me, as I had not known the blessedness of thy fruition, so I could not have measured the extremity of my loss; the excess of the happiness that I had in thy presence, adds to the excess of my misery in the suffering of thy absence. Forsaken me! not

withdrawn thyself to a distance, but forsaken me ! and forsaken me at such a time as this, when I stand more in need of thy presence than ever ; when I am forsaken of my countrymen, of my kindred, of my disciples, then to be forsaken of thee when I am under the shame and pains of a cruel and cursed death ; under the scorns and derisions of those that hate me : under the weight and pressure of all the sins of the world ; under the struggling with terrors in my soul, sent from thy mighty hand ; under the visible approach of death, the king of terrors ; under a veil of darkness without, and the seeming triumph of the power of darkness within, then to be forsaken, and forsaken of thee, whom I had only left to be my support !—forsaken me ! It is not a stranger that thou forsakest ; it is thy Son, thy only Son, in whom thou didst heretofore proclaim thyself well-pleased ; that Son, whom though thou now forsakest, yet forgets not his duty unto thee, nor dependence upon thee, but still lays hold on thee ; and though thou shakest me off, yet I must still call upon thee, with the humble confidence of my God, my God still, Why hast thou forsaken me ? to be forsaken, and to be forsaken of God ; of my God, of him that is not only my God, but my Father ; and that at such a time, and yet not to know why !’ Oh blessed Saviour, the prophets that spake by thine own spirit, did tell thee why ; and that very Psalm out of which thou takest this bitter cry, doth tell thee why ; and thou thyself within some few days or hours before, didst tell us why : and dost thou now ask, why ? didst thou not choose even that which thou now groanest under ? and wert willing to put thy soul in our souls’ stead,

and bear the sin of those which are now thy burden? Certainly we may with all humility and reverence conceive, that at the time of this bitter cry, our Saviour's soul was, for the present, overshadowed with so much astonishment and sorrow, that it did for the present overpower and cover the actual and distinct sense of the reason of it; at least in that measure and degree in which he suffered. This cry of our Saviour was about the ninth hour, a little before his death; and having fulfilled one prophecy in this terrible cry, contained in the very words of Psalm xxii. he fulfils another; he saith, "I thirst;" and presently they give him vinegar to drink. And between this and his death there intervene these passages: 1. His proclaiming to the world that the work of our redemption was finished; "When he received the vinegar, he said, It is finished." 2. A second cry, with a loud voice. The words are not expressed of his second cry, only both evangelists, Matthew and Luke, testify it was a cry with a loud voice; to evidence to the world that in the very article of his giving up of the ghost, the strength of nature was not wholly spent, for he cried with a loud voice. 3. The comfortable resignation of his soul into the hands of his Father; "Father, into thy hands I commend my spirit;" and although but even now the dark storm was upon his soul, that made him cry out with that loud and bitter cry, yet the cloud is over, and with comfort he delivers up his soul into the hands of that God whom he thought, but even now, had forsaken him. It is more than probable that that bitter cry was uttered at the very zenith of his pains; and when



he had taken the vinegar, and proclaimed that it is finished, though they were all wrapped up in a very small time, about the end of the ninth hour, yet now there remained no more but for him to give up his spirit, which he instantly thereupon did; "He said, It is finished: and he bowed his head, and gave up the ghost."

Now the things wonderfully observable in the death of our Saviour are many. 1. That it was a voluntary delivering up of his spirit; this is that which he said, "No man taketh it from me, but I lay it down: I have power to lay it down, and I have power to take it again; this commandment have I received of my Father." And truly this voluntary delivering up of his soul, was well near as great an evidence of his divinity, as his resuming it again; so that this very delivering up of his soul converted the centurion. "When he saw that he so cried, and gave up the ghost, he said, Truly, this man was the Son of God." Now that he thus voluntarily gave up his spirit is evident: 1. By the strength of nature that was yet upon him; in the very article of his death he cried with a loud voice. 2. That the thieves who were crucified at the same time, died not till there was a farther violence used by breaking their legs; but he expired to prevent the violence of the soldiers, and to fulfil the type and prophecy, "Not a bone of him shall be broken." That the suddenness of his death caused admiration in those that well knew the lingering course of such a death; in the centurion; in Pilate; which might probably be the cause that the insolent soldier, to secure the assurance of his death, pierced his side

with a spear, and thereby fulfilled that other scripture which he never thought of: "They shall look on him whom they pierced."

Now the wonderful occurrences that accompanied our Saviour's death were very many and considerable.

1. A strange and particular fulfilling of the prophecies and types that were concerning our Saviour's death, and the very individual circumstances that attended it; and all to confirm our faith that this was indeed the Messiah, and that he was thus delivered over to death by the most certain and pre-determinate counsel of God; the time of his death so exactly predicted by Daniel, chap. ix. ver. 25, 26. the parallel circumstances with the paschal lamb, in the nature of him, a lamb without spot, Exod. xii. 5. Isa. liii. 7. in the time of his delivery over to death; at the feast of the passover, and the very evening wherein the passover was to be eaten: in the manner of his oblation, not a bone to be broken, Exod. xii. 46. Again, the manner of his death, by piercing his hands and his feet, Psal. xxii. 16. The very words used by him, Psal. xxii. 1. Matth. xxvii. 46. the words used of him, Psal. xxii. 8. Matth. xxvii. 43. the crucifying of him between malefactors, Isa. liii. 12. the whippings, Isa. liii. 5. the dividing of his garments, and casting lots upon his vesture, Psal. xxii. 18. the thirst of our Saviour upon the cross, and the giving him vinegar and gall, Psal. lxix. 21.

2. A strange and miraculous concussion of nature, giving testimony to the wonderful and unheard of dissolution of our Saviour's body and soul; darkness from the sixth until the ninth hour. And it

is observable in the night wherein he was born, by a miraculous light the night became as day. But at his death, a miraculous darkness turned the day into night for three hours. At his birth a new star was created to be the lamp and guide unto the place of his birth. But at his death the sun in the firmament was masked with darkness, and yielded not his light while the Lord of life was passing into the vale of death. Again, another prodigy that accompanied the death of Christ, was an earthquake that rent the rocks, and opened the graves, and struck amazement and conviction into the centurion that was watching him. When our Saviour was entering into the earth by death, the earth trembled, and so it did when he was coming out of it by his resurrection.

3. Again, the graves were opened, and the "dead bodies of the saints arose;" as the touch of the bones of Elisha caused a kind of resurrection, so our Saviour's body, new fallen to the earth, did give a kind of particular resurrection to the saints' bodies, to testify that by his death he had healed the deadliness of the grave, and that the satisfaction of sin was accomplished, when death, the wages of sin, was thus conquered.

4. Again, "the veil of the temple was rent in twain, from the top to the bottom." The veil was that which divided the most holy place from the rest of the tabernacle; and in that most holy place were contained the mysterious types, the ark of the covenant, and the mercy-seat; and within this veil only the high priest entered once a year, when he made an atonement for the people and for the tabernacle.

And now at our Saviour's death, this veil was rent from the top to the bottom; and it imported divers very great mysteries. 1. That now our great High Priest was entering into the most holy, with his own blood, having thereby made the atonement for us. "By his own blood he entered once into the most holy place, having obtained eternal redemption for us." 2. That the means whereby he entered into the most holy place, was by rending of his humanity, his soul from his body, typified by the rending of that veil; and therefore his flesh, that is, his whole human nature, was the veil:—"Consecrated through the veil, that is, his flesh." 3. That now, by the death of Christ, all those dark mysteries veiled up formerly in the most holy, the ark of the covenant, and the mercy-seat, are now rendered open, and their mysteries unfolded: Christ, the Mediator of the covenant, and the seat of mercy and acceptance unto all believers, founded and seated upon him, and thereby that life and immortality, which was wrapped up in the mysteries of the old covenant, and yet those mysteries veiled and enclosed within the veil, are now brought to light through the gospel, and the veil rent in twain, that as well as the meaning of those mysteries and types under the law is discovered. 4. That now the use of the ceremonial law is at an end; the greatest and most sacred mystery of the tabernacle, and indeed of the whole ceremonial law, was this that was within the veil, the most holy place, wherein were the most holy and reverend mysteries, the ark, and the mercy-seat, but now the veil is rent, the use abolished, the covenant of the people is given, the body of Christ typified by the temple, separated,

and so the use of the other temple, tabernacle, and the holy places, vessels, instruments thereof, ceased. 5. That now, the kingdom of heaven, the most holy place, is open unto all believers: Christ our High Priest is entered in with his own blood, and has not closed the vail after him, but rent it in sunder, and made and left a passage for all believers to follow him, with our prayers and access to the glorious God, and hereafter in our persons: "Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; let us draw near with a true heart."

And now we have gone thus far with our Lord unto his death, we shall follow him to his grave. Joseph of Arimathea, having an honourable mention by all four evangelists; a rich man, and Jesus' disciple; an honourable counsellor, who waited for the kingdom of God; a counsellor, a good man, and a just, who had not consented to the counsel or deed of the Jews, and waited for the kingdom of God; a disciple of Christ, but secretly, for fear of the Jews: this man manifested his faith and love to his Master, when he was in his lowest condition; goes to Pilate boldly, and begs his Saviour's body; he wraps it in a clean linen cloth, lays it in a tomb provided for himself, and hewed out of the rock, and rolled a great stone upon the door of the sepulchre. And as by his death with the malefactors, so by his burial in this rich man's sepulchre, he fulfilled both parts of the prophecy, "He made his grave with the wicked, and with the rich in his death." The high-priests continued their malice, and their jea-

lousy, even against the dead body of our Saviour; and, to secure themselves against the suspicion of his resurrection on the third day, take order for making the sepulchre sure till the third day was past, they seal the stone, and set a watch. And it is very observable how the almighty counsel of God made use of the very malice and jealousy of these people for the confirming of his own truth, Christ's resurrection, and our faith; their malicious and curious industry to prevent the possibility of a fictitious resurrection, abundantly and uncontrollably convincing the reality of our Saviour's death and true resurrection. He is laid in the grave the evening of the day wherein he suffered; a stone rolled upon the mouth of the grave, such as required a considerable strength to remove it; insomuch, that the women that came the first day of the week to embalm the body, were in a great difficulty how it should be removed, for it was a great stone, and this stone sealed: and, as if all this were too little, and the bonds of death and the grave were too weak, they add a watch of soldiers to secure the body. And here we leave for a while our Saviour's body interred with spices, in a new sepulchre, wherein never before any lay, hewn out of a rock in the garden. That as in the garden death at first laid hold of the first Adam, so in the garden the second Adam undergoes the state of death, and gains the victory over the grave: his agony in a garden, and his interment in a garden; his body rests in the grave, and his soul translated into paradise, for so he witnessed of himself, "This day shalt thou be with me in paradise." For at the instant of his dissolu-

tion our satisfaction was made ; and the work of our redemption so far as it depended upon his suffering, finished : so that had it not been for a witness of the reality and truth of his death, and of the power and reality of his resurrection, and the fulfilling of the decree of God, manifested in the Scriptures, he might have re-assumed life the next instant after his death : for the debt to the justice of God was fully satisfied, and his continuance in the grave until the third day, was not by the power of death, which he vanquished in the instant of his dissolution, but a voluntary subjecting of himself unto that state, for the strengthening of our faith, and the fulfilling of the Scriptures.

And now we come to the consideration of the resurrection of our Lord, by which he was declared to be the Son of God with power ; and by which the fulness and completeness of our redemption by him, is abundantly manifested. He chose that time to die, when the passover was slain ; that time wherein Adam was created, the sixth day of the week at the evening. He chose that time for his body to rest in the grave, and for his soul to rest in paradise, wherein his Father rested from all the great work of the creation, the seventh day of the week, and he chose that day to rise again, which his Father chose to begin the creation, the first day of the week ; that the same day might bear the inscription of the creation and of the restitution of the world : and that, as in that day the Lord God brought light out of darkness, so this light, the light that enlighteneth every man that comes into the world, should in it arise from the land of darkness, the grave : “ This is the day that the Lord hath made, let us

be glad and rejoice therein." The time of the day wherein our Lord arose, was very early in the morning of the first day of the week, as it began to dawn, while it was yet dark, or scarcely full light, and the manner of it was full of wonder and astonishment; an angel from heaven comes down to draw the curtain of our Saviour's grave, and with an earthquake rolls away the stone that covered it; the keepers, who had watchfully observed the order of their commanders, were stricken with astonishment, and became as dead. Our Lord, who had power to lay down his life, and power to take it up again, re-assumes his body, which, though it had tasted death, yet had not seen corruption, and ariseth, and thereby proclaimed the completing of our redemption; and therefore not possible he should be longer holden of it. His victory over death and the grave for us. When our Lord raised up Lazarus, he came forth of the grave bound hand and foot, with grave-clothes. Though he was for the present rescued from death by the power of Christ, yet he must still be subject to it: he is revived, but yet riseth with the bonds of death about him; he must die again: but when our Lord riseth, he shakes off his grave-clothes; the linen that wrapped his body in one place, and the linen that bound his head in another. Our Lord being risen, dieth no more; death hath no more power over him.

And thus we have considered the history of Christ's passion and resurrection, in the first and second general consideration: who it was that suffered, and what it was he suffered. The third consideration follows,



III. From whom he suffered all these things: the consideration of which doth highly advance the sufferings of Christ. 1. He suffered this from the hands of his own Father; it was he that "bruised him, put him to grief, and made his soul an offering for sin." It was he that reached him out that bitter cup to drink, "The cup which my Father hath given me, shall I not drink it?" It was he that bound that burden so close upon him, that made him sweat great drops of blood in the garden, and though thrice importuned for a dispensation from it, yet would not grant it: it was he that, when the greatest extremity of pain and sorrow lay upon him, to add thereunto, withdrew the sense of his presence from him, which wrung from him that bitter cry, "My God, my God, why hast thou forsaken me?" The injuries of an enemy are easily borne, but the forsakings of a father are intolerable. 2. The immediate instruments and contrivers of his sufferings were such as had a nearness of relation to him; people of the same nation, and his kinsmen according to the flesh, the seed of Abraham; people of his own religion, that worshipped the same God, acknowledged the same Scripture, the visible church of God, and chief representatives of that church, most eminent in place, reputation, and pretence of holiness, the chief priests, and elders, and scribes: people that he never had injured in his life, but obliged them with his many miraculous cures, his precious and heavenly instructions, his tenderest and dearest love and compassion: that very Jerusalem which he wept over, and would have gathered as a hen gathereth her chickens under her wings, is now that brood

that seeks the destruction of him that came to save them ; and in that vile competition offered to them between their Redeemer and murderer, chose rather to save a malefactor, and to crucify their innocent and merciful Saviour ; and these were they that, beyond the examples even of common humanity, pursued their kinsman, their benefactor, their Redeemer, with such exquisite bitterness and malice, and scorn, and cruelty, that as it seemed barbarous to the heathen judge, so it hath outdone the practice of the heathenish tyrants : “ It was not an enemy that reproached me, then would I have borne it, but it was thou mine acquaintance.”

IV. Let us consider how he suffered all these things ; and this doth infinitely advance the excellence and value of his suffering.

1. He suffered innocently. “ He had done no violence, neither was any deceit in his mouth ; yet it pleased the Lord to bruise him :” “ He made him to be sin for us, who knew no sin.” The companion of his suffering justifies him : “ We indeed justly, but this man hath done nothing amiss.” His persecutors justify him ; and yet their malice rested not, but sought out false witnesses against him. And when they themselves were convinced of their own injustice, in the persecution of an innocent man ; yet what they could not avouch upon the account of justice, they do upon the point of expedience. Caiaphas gives them counsel that it was expedient that one should die for the people ; Judas that betrayed him, justified him, “ I have sinned, in that I have betrayed the innocent blood ;” his judge acquits him, and in a signal testimony of his judg-

ment, "He took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person;" and yet though, in testimony of the satisfaction of his judgment, he washeth his hands in water before them, yet he condemns the person that he acquits, and stains those hands in the blood of our Lord, whom yet he pronounceth innocent. And this innocence of our Saviour was not only a negative innocence, an absence of guilt, but a positive innocence; he suffered that had not only done no ill, but that had done nothing but good: he healed their sick, he cured their lame, their blind, their deaf, their lepers, cast out their devils, and which was more than all this, showed them the way to eternal life, to the saving of the souls of many, and the convincing of the consciences of all that heard him, "Never man spake like this man:" and well might he ask, as once he did upon another occasion, "For which of all my good works do ye stone me?" do ye crucify me? 'Blessed Lord, they crucify thee for all thy good works: if thou hadst been guilty, possibly thou mightest have been spared in the stead of Barabbas; nay, if thou hadst been only innocent, it is possible thy persecutors might not have been altogether so violent against thee; but thou sufferest for the very good thou didst: it was not only an act of injustice that spared not thy innocence, but an improvement of envy that did malign thy very goodness.' "For he knew that for envy they had delivered him up."

2. He suffered all patiently. "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a

sheep before her shearers is dumb, so he openeth not his mouth." Betrayed by his disciples, hurried away by the black guard that apprehended him, reproached and vilified by the high priests and elders, forsaken and denied by his followers, stricken, spit upon, and basely injured by the abjects in the high priest's hall, derided by Herod, insulted by Pilate: "Knowest thou not that I have power to condemn thee?" whipped, clothed in scorn with purple, and crowned with a crown of thorns, and in that disguise saluted in scorn with "Hail King of the Jews:" forced to bear the burdensome cross, which must afterwards bear him; and then, as one of the basest of men, and vilest of malefactors, nailed to the cross with most exquisite torment; and then, by one of his companions in death, by the general rabble that were about him, by the superstitious scribes and elders, reproached as a blasphemer, as an impostor: and yet, in the midst of all this usage scarce a word spoken, and those that he spake, not savouring of any impatience or complaint against his persecutors, but full of mildness, gentleness, sweetness, goodness; and whilst his persecutors are busy in revilings and tormentings, he is as industrious to pray for them, "Father, forgive them, they know not what they do."

3. Which is yet a higher step, he suffered all this willingly and cheerfully. "No man taketh my life from me, but I lay it down of myself:" "I have a baptism to be baptised with, and how am I straitened till it be fulfilled?" And this willingness of our Lord's sufferings appears in these particulars. 1. In that when he had power to prevent it, and to rescue himself from the insolence of his persecutors,

yet he useth it not : one angel, armed by commission from God, in one night destroyed a vast army of the Assyrians ; and upon the desire of our Lord, no less than twelve legions were ready for his guard ; but yet this must not be, “ How then shall the scriptures be fulfilled ? ” When the company that were sent to apprehend him heard these words, “ I am he ; they went backward, and fell to the ground . ” The same power by which they fell, could have so bound them as never to have risen again ; but our Lord, though he manifested this power to evidence his divinity, yet he useth it not so far as to impede his passion ; and, as it were, resumes and calls back that manifestation of his deity, lest it might be a means to interrupt the service which he was about to perform for mankind : “ He asked them again, whom seek ye ? ” 2. In that he corrects and checks all things that might be either an impediment of his passion, or that might in the least degree betray an unwillingness for him to undergo it. Doubtless there was an adequate representation unto him, of the dreadfulness of that conflict he was to undergo with the wrath of God ; and yet upon all occasions he corrects that fear, and those sad apprehensions which caused his human nature to shrink at it, “ Father, save me from this hour : but for this cause came I to this hour : ” “ Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt : ” that even whilst the infirmity of his human nature started at the apprehension of what he was to suffer, and prayed against it, yet the freeness and purity of his obedience carried him on to it, and made him, as it were, unpray what he had before

prayed: and though his soul startled at the discovery of that dismal vale that he was now to pass through, yet his love to mankind, and his resolution of obedience to his Father's will, carried him on with willingness to suffer that which he was troubled to see. Again, how doth he check all his impediments to his suffering? He foreseeth shame and pain; he arms himself against both: with patience against the latter, "he endured the cross;" with resolution against the former, "he despised the shame." Again, when Peter began to play the politician, in advising our Lord to decline his suffering, how severely doth he take him up? "Get thee behind me, Satan; the cup which my Father hath given me to drink, shall I not drink it?" Again, when the forward zeal of the disciple drew his sword, and cut off an ear of the high priest's servant, our Lord checks the assailant, and cures the wound, lest any thing should retard the execution of that thing for which he came into the world, or import the least argument of backwardness in him to undergo it. It is very observable to see how Pilate was ready to fluctuate upon every occasion, and shifted from place to place, and from point to point, to decline the condemnation of our Lord: when he answered him nothing, he marvelled, and was at a stand upon his silence. When he heard his accusation to be, "because he made himself the Son of God," he was the more afraid, he had secret checks from his own conscience, and weighty intimations from his wife, that doubtless put him to great perplexity of mind, which was scarcely conquerable by the importunity of the Jews: and, if in the midst of this unresolvedness and hesi-

tancy of mind, our Saviour should in any one answer of his have sent forth that majesty and strength of conviction, that he could easily, and upon former occasions had done, certainly the Jews must have expected the coming of another deputy, to have been the executioner of this purpose. But our Lord was so far from declining this great work of our redemption by his blood, that he seems purposely to decline the majesty of speech wherewith he could have confounded his judge; and either answered him with silence, or with such expressions as might not too much affright him from the proceeding in that sad employment, "Thou couldst have no power at all against me, unless it were given thee of God." Though he blameth the malice of his accusers, he admits and asserts the authority of his judge.

V. Let us consider, for whom he suffered all this.

1. The persons for whom he suffered, deserved it not; the expressions of the Scripture are full in this: "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;" the objects which he looked upon in his suffering were, "Children of wrath," "Aliens from the commonwealth of Israel, strangers from the covenant of promise, having no hope, and without God in the world." See but what monsters the best of us were in our natural condition, when every power of our soul and body was quite corrupted from the use and end for which they were made, Rom. iii. 9, 10, &c. 2. As it was for those that deserved it not, nor any deliverance by it, so it was for a company of creatures that were no way solicitous for,

nor sought after redemption; such as were ignorant of their own misery, and no way endeavouring after mercy. Thus “he was found of them that sought him not;” and surely little seeking could be found of such as were in such a condition, “Dead in trespasses and sins.” 3. Not only for those that neither deserved nor sought after deliverance, but his sufferings were for those that were enemies: “If when we were enemies, we were reconciled to God by the death of his Son:” “And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled.” And the enmity was so perfect, that it corrupted the best habits of our minds, and turned them into an abstracted kind of enmity; the very wisdom of the flesh, “earthly, sensual, and devilish.” So that there was not only in our nature an absence of any good that might move God to do any thing for us, and an absence of that life that might be solicitous for itself; but there was a positive malignity in our nature against that God that should pardon, against that Christ that should satisfy, against that grace and Spirit that should apply; we were actuated with those vile affections and lusts, that looked upon a Saviour with no less aversion and spite than those devils did, that cried out of the possessed man, “Art thou come to torment us before our time?” And yet for these, and such as these, our Saviour died: nay, some of these who had actually their hands in his blood, found the efficacy of that very blood which they shed, not crying for revenge against them, but for mercy for them, and healing those who had cruelly spilled it; the efficacy of that blessed prayer



of his, "Father, forgive them, they know not what they do," within some few months after his death did first wound their hearts with a sense of their guilt, and then healed them with the infusion of his blood, Acts ii. 23, 37.

VI. From the consideration of the former particulars, it will easily appear what was the motive of this great work. We have seen in the creature nothing but sin, and enmity against God, and consequently a just obligation to everlasting wrath and misery: so there we can find nothing that might, upon any account of merit or desert, draw out such mercy as this. We must seek for the motive in the author of it: and in him there was no necessity at all to bind him to it. It was his own free will that at first gave man a being, and a blessed being; and when he had sinned against the law and conditions of his creation, there was a necessity of justice for his eternal punishment, but no necessity at all for his restitution. God makes all things for his glory, not because he stood in need of it; for he had in himself an infinite self-sufficiency and happiness, that stood not in need of the glory of his creation, nor was capable of an accession by it; and if it had, yet the great God could have enjoyed the glory of his justice, in the everlasting punishment of unthankful man, and yet had glorious creatures enough, the blessed angels, to have been the everlasting partakers and admirers of his goodness: and if there had been yet an absolute necessity of visible intellectual creatures, to be the participants of his goodness, and the active instruments of his glory; the same power that created men at first, could have created a new genera-

tion of men that might have supplied the defection of our first parents and their descendants. What then is the original of all his goodness to poor sinful man, to purchase such a worthless creature at such an invaluable price as the blood of the Son of God? Nothing but love, free undeserved love, love that loved before it was sought, that loved when it was rejected: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; but because the Lord loved you:" he loved you, because he loved you. As Almighty God could not define himself by any thing but himself, "I am that I am," so he can resolve his love into no other motive than his love; he loved you because he loved you: and here is the spring, the fountain of this strange and unheard-of goodness of God in Christ; nothing but the free love of God. "So God loved the world, that he gave his only begotten Son," &c. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." And that very same individual love that was in the Father to send, was in the Son to come, and die for us. It was he that loved and washed us with his own blood; washed us because he loved us. When we lay, like Ezekiel's wretched infant, polluted in our blood, when no eye pitied us, then this love of God passed by us, and said unto us, Live; yea, said unto us, when we were in our blood, Live: and when that life was not acquirable for us, but by the death of the eternal Son of God, then to purchase that life for us, he gave his own; and to wash us from the pollution of our blood, freely shed his own. This was "the love of Christ, which passeth knowledge."

VII. Now let us consider the end and scope of this admirable love of Christ; and as it looks upwards towards God, so it looks downwards towards us; as he was the Mediator between both, so the end of his mediatorship had a respect to both.

1. In reference to God, and so the ends of our Lord's sufferings were principally,

(1.) To restore unto Almighty God the active service and glory of his creature. Almighty God did at the first create man in such a constitution, that he might, not only passively and objectively, bring unto him the glory of his power and wisdom, in the framing of such a creature to glorify him, as the heavens, the stars, and other creatures below an intellectual nature do; but to be a beholder of himself and his works, to be an observer of his will, and to glorify his Maker in the admiration of his power, wisdom, and goodness, and in the obedience and observance of his law and will: and to his own glory, had by an eternal bond annexed his creature's perfection and blessedness. Man rebelled, and therefore, as he became unserviceable to the end of his creation, so he lost the blessedness of his condition: as Christ came, and by his own blood purchased unto man his blessedness, so unto God the glory and service of his creature. "That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." And this was the chief part of that account that our Lord giveth unto his Father, in that blessed prayer that he made a little

before his passion: "I have glorified thee on earth: I have finished the work which thou gavest me to do." As if he should have said, 'Thou hast sent me into the world about a great and weighty business, the restitution of thy fallen creatures; and that therein as thy creature may partake of thy goodness, so thou mayest reap the glory of thy creature's service: and now behold, according to that command of thine, I here return unto thee thy creature healed and restored, that it may be as well a monument, as a proclaimer of thy goodness and glory, to all eternity.'

(2.) To manifest unto men and angels the glory and infinite perfection and excellence of all his blessed attributes: the glory of his wisdom in contriving, and of his power in effecting, such a deliverance for the children of men, by a way that exceeds the disquisition of men and angels; the glory of his mercy, that could not have been possibly so conspicuous to mankind, if man had never fallen. In the creation of man he manifested the glory of his goodness, that communicated a being to him, that so he might communicate his goodness to him: but in the redemption of man, he manifested his mercy in forgiving and healing a rebellious and miserable creature: the glory of his justice, that would not pardon the sin till he had a satisfaction for the sin; that would not spare the Son, whom he chose to be the surety for the sinner.

2. In reference to man: the ends of our Lord's sufferings were principally these—

(1.) To absolve and deliver him from guilt, the consequence of sin and misery, the fruit of guilt:

“ In whom we have redemption through his blood, the forgiveness of sins.” And surely, had the fruit of Christ’s death rested here, it had been a great degree of mercy; if we rightly weighed the heaviness of the burden of guilt, the severity of the wrath of God, and the extremity of that misery that doth and must attend it. If a man, under the guilt and horror of some hideous treason, under the severe and inexorable sentence of the laws against him, under the imminent infliction of most exquisite and continuing torments, should but hear of a pardon and discharge from this, how welcome would it be, though the residue of his life were to be spent in exile? but our Lord’s purchase rests not here.

(2.) To reconcile God to his creature: so that it doth not only remove the effects of the anger of God, which is punishment, which may be removed, and yet the anger continuing: nor doth it only remove the anger of God, and leave a man in a state of indifferency, as it is between persons that never were acquainted with one another: but it is a state of reconciliation: “ That he might reconcile both unto God in one body by the cross, having slain the enmity hereby:” “ God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.” And certainly this is a great addition to the former, that God in Christ should not only pass by our sins, should no longer look upon us as strangers, but as persons reconciled to him: and surely a soul sensible of the unhappy condition of being estranged from God, how highly would he prize a state of reconciliation, though it were in the meanest and lowest relation? “ I am

no more worthy to be called thy son, make me as one of thy hired servants;" so that I may not be estranged from thee, reconcile me unto thyself, though in the condition of thy meanest servant. But the happy fruit of our Lord's sufferings doth not rest here.

(3.) To restore unto us that near and blessed relation of being sons of God, "That we might receive the adoption of sons:" "Behold now are we the sons of God; and it doth not yet appear what we shall be." This was that dear expression of our Lord after his resurrection:—"Go to my brethren, and tell them, I ascend unto my Father and your Father, to my God and your God." He seems to interest them in this blessed relation, in a kind of equality with himself—my brethren, my Father, and your Father; and the sweet and comfortable consequents of this are incomparable. Is he my Father?—then I know he can pity me, as a father pitieth his children. He can pardon and spare me, as a father spareth his son that serves him. Is he my Father?—then whither should I go but to him for protection in all my dangers, for direction in all my difficulties, for satisfaction in all my doubts, for supply in all my wants? This I can, with confidence, expect from a poor earthly father, according to the compass of his abilities: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Mercy, and compassion, and love, is a virtue in a man, in an earthly father, a piece of that image in God which at first he imprinted in man; and yet passion and human infirmity, as it hath much weakened the habit thereof in us, so it

may suspend the exercise therefore to a near relation; but in Almighty God these virtues are in their perfection, and nothing at all in him that can remit it. Mercy and tenderness are attributes which he delights in; mercy pleaseth him; it was the great attribute he proclaimed his name by, Exod. xxxiv. 6. and so diffusive in his mercy, that it extends to all: "He is good to all, and his tender mercies are over all his works." And not only to the just and good, but even to the unkind: causing his sun to shine upon the evil and the good: and surely he that hath mercy and goodness for an enemy, cannot deny it unto a child: "Can a mother forget her sucking child? Yea, she may forget; yet will I not forget thee, saith the Lord."

(4.) To restore to us a most sure, everlasting, and blessed inheritance in heaven: "If a son, then an heir of God through Christ." And here is the completion of all; not only to be absolved from the guilt of sin, reconciled to God, put into the relation of a child of God; but after all this, to be everlastingly and unchangeably placed in a blessed condition to all eternity; and all this from the condition of a most vile, sinful, lost creature, and by such a price as the blood of Christ. More need not, cannot be said.

VIII. And by what hath been said, it is easy to see what the fruits and effects of all this are. God will not be disappointed in the end of so great a work, and therefore we cannot be disappointed in the fruit of it; and those are either such as are enjoyed in this life, or principally appropriated to that which is to come. 1. Those benefits that naturally arise

from Christ crucified, and are enjoyed in this life, are these—

1. Justification and acceptance in the sight of God; he looks upon us as those that have satisfied his justice, when his Son suffered; and as those that performed his will, when his Son performed it: so that as our Lord imputed our sins to our Redeemer, so he imputes his righteousness unto us; and as he was well pleased with him, so he was well pleased in him, with as many as are received into this covenant.

2. Peace with God. This is the natural consequence of the former: “Being justified by faith, we have peace with God through our Lord Jesus Christ.” The only cause of breach between God and his creature is removed, and peace and love restored between them.

3. Free access unto God: for we are restored to peace with him, and consequently access unto him; and indeed it is a part of that duty which he expects from us: our access to him is not only our privilege, as the access of a subject to his prince, or a child to his father; but it is our duty, as a thing enjoined us in testimony of our dependence and love to him.

4. Consequently, peace with ourselves and our own conscience, and that upon a double ground. 1. Because our conscience is sprinkled by the blood of Christ, which defaceth and obliterated all that guilt that otherwise would be continually calling upon us. 2. Because conscience ever sideth with God, whose vicegerent he is in the soul, and hath the very same aspect, for the most part, that heaven hath; and therefore if it be clear above, it is ordinarily quiet within; and if God speaks peace,



the conscience, unless distempered, doth not speak trouble.

5. An assurance of a continual supply of sufficient grace, to lead us through this vale of trouble, without a final apostacy or falling from him. Were our salvation in our own hands, or managed by our own strength, we should utterly lose it every moment; but the power, and truth, and love of God are engaged in a covenant of the highest solemnity that ever was, sealed in the blood of the Son of God, for our preservation; and it shall be as impossible for us to fall from that condition, as for the Almighty God to be disappointed: no, his counsel and truth, the constant supply of the blessed Spirit of Christ, shall keep alive that seed of life that he has thrown into his soul: "For his seed remaineth in him, and he cannot sin, because he is born of God."

6. Sufficient grace to preserve us from, or support us in, or deliver us out of, temptations. We stand more in need of grace, than we do of our bread, because the consequence of the want of the former, is of more danger than the latter, by so much as the soul is more valuable than the body. If our Father is pleased to furnish us with our daily bread, how shall he then deny us our daily and hourly supplies of his grace? Especially, since our interest therein is founded upon the covenant made in the blood of Christ: "My grace is sufficient for thee."

7. A favourable acceptance of our duties, since they are the performances of children; and therefore not measured according to their own worth, but according to the relation and affection from whence they proceed.

8. A gentle and merciful pardoning of our failings, even as a father pitieth and pardoneth the infirmities of a child; and though he does not dispense with presumptuous offences, yet he either observes not, or forgives their many infirmities. And it is a privilege of high concern to us, that as in our first conversion the blood of Christ washeth away a whole life of sins at once; so after our conversion, the same fountain stands open; whereunto we may, and must resort, to cleanse our daily failings. Christ received by faith in the heart, is a continual sacrifice which I may present unto the Father, for my sins committed after my conversion.

9. A comfortable restitution of a just interest in the creatures. When man forsook the allegiance he owed to his Maker, the interest he had in the creature did, as it were, revert to the Lord: and though his goodness afterwards permitted him the use of them; yet it was still, as it were, upon his account: and as the sons of men have a great account to give unto God for their sins, so they have for his creatures. Christ hath restored unto us a better propriety in that, which civil right hath made ours, than what we had before.

10. A comfortable and sanctified use of all conditions: in prosperity, moderation; in adversity, contentedness; in all, sobriety. For as our Lord hath purchased for us grace, to use all things aright; so he hath obtained for us an inheritance, that renders the best the world can give us unworthy to be valued, and the worst it can give us unworthy to be feared, in respect of the blessedness which he hath settled upon us.

11. Consequently contempt of the world, because higher matters are in my eyes, such as the best the world can yield cannot equal; nor the worst it can inflict, cannot take away. All this upon,

12. A lively hope: a hope that maketh not ashamed; even of that glory which my Saviour came down from heaven to purchase by his blood; and the assurance whereof he hath sealed with his blood, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also." A hope of a blessed resurrection after death; a hope of that blessed appearance of our Lord and Saviour Jesus Christ; a hope of that glorious sentence in the presence of men and angels, "Come, ye blessed;" and a hope of an everlasting state of blessedness and glory in the presence of the great God, and glorified saints and angels, unto all eternity. And the efficacy of this hope in the blood of Christ, brings us the victory.

1. Victory over sin: "Sin shall not have dominion over you, for ye are not under the law, but under grace:" "He that hath this hope, purifieth himself, even as he is pure."

2. Victory over the world, in the best it can afford us; its flatteries and favours: these are too small and inconsiderable when compared with this hope; they shine like a candle in the sun; and are ineffectual to win over a soul that is fixed upon this hope: and victory over the worst the world can inflict: our Lord hath conquered the world in this respect for us; "Be not afraid, I have overcome the world:" and conquered it in us; "This is the victory that overcometh the world, even your faith."

3. Victory over death, which now, by means of this blessed hope, is stripped, as well of his terror as his power: "Thus thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

And now, though the nature of this argument hath carried my meditations to a great height, yet to avoid mistakes, some things I must subjoin.

1. That though I thus aggravate the sufferings of our Lord, under the imputed guilt of the sins of mankind; yet we must not think that his sufferings were the same with the damned, either in duration, or in kind, or in degree; for this could neither consist with the purity of his nature, nor innocence, nor dignity of his person, nor the hypostatical union of both natures in him; but he suffered as much as was consistent with these considerations; and, as considering the dignity of his person, was equivalent to the sin, and demerits of all mankind.

2. That his righteousness imputed to us, doth not exempt us from acquiring a righteousness inherent in us: this were to disappoint the end of his suffering, which was to redeem us from our vain conversation, and make us a peculiar people zealous of good works.

3. That this purchase of salvation by Christ for believers, is not to render them idle, or secure, or presumptuous; where there is such a disposition of soul, it is an evident indication that it is not yet truly united to Christ by true faith and love; his grace is sufficient to preserve us, and always ready to do it, if we do not wilfully neglect or reject it.

ON THE  
KNOWLEDGE  
OF  
CHRIST CRUCIFIED.

---

PART II.

---

IN what precedes, we have considered the advantages and benefits, which, together with Christ, we receive, relating to a Christian's estate in this world, and in his passage out of it. The last act of his being here, if it may be called an act, is his death. And therein we have considered the victory of Christ over death, and the transferring of the advantages of that victory to us; whereby the fear of death, and the damage of death are removed: and that which was before the curse of our nature, is becoming our gain; not simply in itself; but in relation to what follows after it, namely, the state and condition of thy soul and body after death: which is next to be considered.

Such is the absolute perfection of God, that he hath his blessedness and self-sufficiency with himself. He is eternally full of his own goodness, which is essentially the same with himself, an infinite good commensurate to an infinite desire, and always pre-

sent. So that nothing without himself adds any thing to him, or is desired by him, in relation to his blessedness. All good comes from him, and returns into him, as into that ocean from whence it proceeded.

But all dependent beings, as they have not their being from themselves, but from God; so they have not their blessedness or happiness essentially in themselves, because not from themselves. They are vessels receptive of their good, from him that is the Author of their being potential beings, not pure acts: that are constituted in such a degree, that they are rather passive in receiving good into them, than active in filling themselves with their own good. They are thin and empty, till they are filled with their objects, and are diversified in the happiness or unhappiness of their beings, and in the degrees of either, according to the nature of the objects with which they are filled, and the different degrees and measures of their unions to them.

The good, suitable to an intellectual nature, must first be known, before it can be desired; and, according to the position or station of such good, it works differently upon the soul, and the soul moves towards it in a different manner. If considered merely as absent, it raiseth desire; which is a reach of the soul towards a union with that known good; if absent and upon probable or sure grounds expected, then it joins to desire, hope; which, according to the variety of the medium, upon which the expectation is grounded, is the more feeble and weak, having less assurance, and consequently more fear mingled with it: or the more strong and firm, having a stronger

assurance, and consequently less fear mingled with it. This is a kind of a middle affection, being mingled with desire to the good as absent, and delight in it as pre-apprehended, and so in some degree present. The good that is expected, though it be not absolutely present, yet is looked upon as in a nearer conjunction to the power, than if it were not at all expected. Hope hath this property or power in it, that it unites an absent object, if expected, to the power, by pre-apprehension, though it cannot in actual fruition: and hence it is said, that faith, which is in effect the firmest kind of hope, “is the substance of things hoped for.” It makes a kind of pre-existence of the thing to itself, and fetcheth back futurity to a kind of presence. But if the good be really present, and not merely expected, then the affection that is wrought in the soul is delight. Though the soul be moved toward the thing it enjoyeth with desire, yet the enjoyment still filleth the desire. There is a continual and mutual action of the desire upon the object, and of the object upon the desire, and so there is a perpetual motion, and yet a perpetual rest: the desire moving itself to the object, and the object immediately satisfying the desire, because present and enjoyed: and from that mutual action of the power and the object one upon the other, ariseth delight, complacency, and contentment.

That which is the chief good<sup>1</sup> of the creature, when known, cannot but work most effectually upon these motions of the soul, and draw out these affections of the soul in the most eminent and effectual measure. A small good draws out a measure of

desire to it, hope for it, and delight in it; but still in a smaller measure. For the soul must needs reserve somewhat for some other good that is more adequate to its power: but if the good be adequate to the power, then it must of necessity draw out the most intense motion of the soul to it: and consequently the greater the good is, the greater must be the desire of it, if absent; the hope of it, if expected: the delight in it, if enjoyed: because the object is not too narrow for the power, but commensurate to it, and filleth it so, that in effect there is no residue of power left to move towards any thing else but in it, or at least in subordination.

The greatest good that an intellectual creature can possibly have, and that which alone is commensurate to it, is to have itself filled with the manifestation of the truth, glory, goodness, and bounty of God. All other things are too narrow to fill the power and capacity of the soul. This alone being infinite, is commensurate, and more than commensurate to that power, and in order to which, that power, or capacity of receiving, was planted in the soul, namely, to enjoy God according to that measure and manner that the creature is capable of. And this is the true and only blessedness of man: and consequently must needs draw from the soul the most ardent desire, the most comfortable expectation or hope, and the most absolute delight and contentment. For herein, as the soul moves towards an object that is natural to it, namely, good; so it moves toward it, as towards the most natural, suitable, commensurate good to it, and consequently in the intensest degree of its power and ability.



Though the enjoyment of God be the happiness and perfection of the creature, because it, and it alone, fills that vacuity and capacity of the powers of the soul: yet if those powers of the soul be indisposed, and disordered, incapable of that blessed object; though there wants not an object to make it blessed, yet there wants a means of uniting that object to the soul, at least to communicate itself to it in that perfect measure that may make it perfectly blessed. If the sight be dim and imperfect, though the object be ever so beautiful, and the medium ever so light, yet the object is not united to the power, at least in that perfection it should be. If there be an intelligible object ever so glorious, and fit to be known, yet if the understanding be dark, the union is not wrought, or so perfectly wrought between the understanding and the object. If the object of the will be ever so amicable, adequate, useful, good; yet if the will be set upon filthiness, impurity, or any unworthy object; or if any impurity be mingled with it, the power of the will doth not receive, or at least so genuinely receive, that good that is propounded: and consequently in a soul thus distempered, there cannot arise that full desire of the soul after God, that comfortable hope or expectation of the enjoyment of him, nor that actual fruition of him.

Our Lord Jesus Christ, the eternal Son of God, the Prince of peace, that came into the world to restore to God the service and honour of his creature, and to restore man to the fruition of his Creator, and consequently to his blessedness, in order to this great end,

First, Hath in some measure cured and healed the distempers of our souls, and the powers of them; that so they may move regularly, even in this life, towards this blessed union, the enjoyment of God in our desires.

Secondly, He hath obtained for us a state of perfection of soul and body after death, whereby we may be fit to receive and enjoy God in perfection: know him as we are known; love him, and receive him.

Thirdly, He hath obtained for us a most full communication of God unto man, even in the fullest compass of his power and capacity to receive him in that state after death.

Fourthly, He hath fully described that blessed condition in the enjoyment of God in that life to come, and revealed it unto us, and sealed unto us the assurance of it, by the truth of God and his own resurrection.

Now, because in order of nature, the act of understanding doth go before the motions of the will and affections, to desire or hope for the object that is desired or hoped for. And because, in the order of nature, the thing or object that is to be known hath a priority to the act of the understanding whereby it is known; though in point of execution, or actual existence, the object may be future and subsequent to the act whereby it is known: therefore we shall, in the first place, consider the state of a Christian after death, and the privilege that with and by Christ he shall then receive: that so it being known, it may be desired, hoped for, and in due time perfectly enjoyed.

There is therefore to be considered, a fourfold state of a Christian after death—

1. The state of the soul and body from the instant of separation and the time of his resurrection.

2. The state of the soul and body from the instant of the resurrection until the judgment.

3. The state of the body and soul thus re-united in the time of the judgment.

4. The state of the body and soul after judgment to all eternity.

These are secrets that never lay within the reach or discovery of the light of nature: “Have the gates of death been opened unto thee?” the state of that region hath been locked up from the knowledge of mankind in this life: and no more is discovered or discoverable to us, than what it hath pleased the God of nature in the Scriptures to reveal and discover to us: so far we may go; farther than that, we may not, cannot see: and all other conclusions, farther than warranted by that light, may prove dangerous untruths, often prove presumptuous curiosities, but at the best are but uncertain conjectures, which want foundation enough to build our desires, hopes, or expectations upon. And herein therefore we must ever magnify the excellency of the Scriptures, and the great mercy of God in giving them to us, whereby those truths are discovered that are of infinite concern to us, and that from the finger of God himself, who alone could discover them; wherein all the dispositions and conclusions of natural reason, or human learning, are short and defective. This is a learning that no other means can teach us but divine revelation; a continent that no other map can

describe, nor any other light can discover to us, but the word of God himself: if we guide not ourselves by this thread, we lose ourselves in the discourse or contemplation of it.

I. Therefore, concerning the state of body and soul after death, till the re-union of both in the resurrection.

The word of God shows us the principles of man, his body and soul: “He formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.” These two pieces of different extractions he so closely and wisely united together, that they made but one piece: and so far advanced the corruptible part, the body, that it was endued with an actual incorruption; subject indeed to a translation, but not to a dissolution, corruption, or separation, but only by the means of sin.

“But sin entered into the world, and death by sin”—natural death as well as eternal death. It deprived the body of the interruption that the power of God had annexed to it, though of its own nature otherwise corruptible: and though it did not subject that immortal part, the soul, to corruption or annihilation; yet, as it stood in relation to the body, and as the body and soul made but one man, so it subjected the man to dissolution, a separation of those two parts, which constituted him one reasonable creature. The body became subject to corruption, not annihilation; the soul to the curse, not to corruption; and the body and soul, as constituting one man, to death or dissolution. So then, death separating these two constituent parts of man, his

body and his soul; we will consider how, after death, the state of either stands, as to such as are truly united to Christ Jesus, and to God by him.

I. As to the body: it is true, the body after the dissolution or separation from the soul, corrupts, and, as the wise man saith, "Returns to the earth:" "Dust thou art, and unto dust thou shalt return." And yet, "This flesh resteth in hope." The hope and assurance of a resurrection to life. "Though after my skin worms destroy this body, yet in my flesh I shall see God." And doubtless, as an evidence and effect of this assurance, it was, that not only by a natural or moral instinct, or custom, but even with some mixture of religious observance it was, that the ancient patriarchs took that solemn care of preserving their dust, Gen. xxiii. 4. Abraham takes more care for a fixed burying-place, than for a fixed place of living, Gen. xlix. 29. Jacob gives a charge to his sons to bury him with his fathers, Gen. xlvii. 29, 30. Joseph secures, with an oath, the transportation of his bones: not out of any doubt of God's power to re-collect these bones, though scattered over the world; but to leave a kind of testimonial of that assurance of a blessed resurrection; and that even in those bones there lay a depositum or pledge thereof, "Destroy them not, for there is a blessing in them."

But to come a little nearer to that privilege, that even the bodies of such as are united to Christ, have in this state of separation and seeming corruption.

(1.) Those very dead bodies, though they put on corruption, and crumble into dust, yet that very dust is under a special care and providence of God; and

as “their death is precious in his sight,” so their dust is not neglected. The blood of righteous Abel, though spilled upon the ground, yet had a voice that the God of heaven heard. And he, that while they lived, “numbered the hairs of their heads,” those seemingly unnecessary excretions of the body, hath no less care of their dust, which he hath reserved for a glorious resurrection. When that evil angel would have injured the deceased body of Moses, and abused it, to be an instrument of superstition, or some other unworthy use, an archangel was employed to prevent it. And therefore if I should foresee, that by fury or malice of men, or any other permission, or dispensation of divine Providence, my body should be mangled in a thousand pieces, or be dissolved into smoke and ashes, and those ashes scattered into the wind, or ocean: yet even in relation to this body of mine, my flesh should rest in hope: because that all-seeing eye of God, can follow the most subtile parts of my dissolved carcass, and pursue them from place to place, till they shall be lodged: and that Almighty power of God, by that effectual sound of the last trump, shall and will re-summon all those scattered bones, and call them together from their remotest dissipation, and re-unite them again in a glorious resurrection.

(2.) Those very dead bodies are not by death wholly disunited from Christ. It is very plain, that by faith in Christ in this life, the whole man is united into Christ, and become a member of his mystical body: and though the instrument whereby this union is wrought, faith on our part, and the spirit of Christ on his part, have their more immediate

residence and termination in the soul ; yet by virtue thereof there is wrought a communication of some privileges of that union, unto the body itself, “ Know ye not that your bodies are the members of Christ ? ” “ Know ye not that your bodies are the temples of the Holy Ghost ? ” And therefore, though by death their bodies see corruption, and return unto their dust ; yet inasmuch as by the body of Christ there is deposited in this dust, a kind of secret seed of immortality, this very dust is not totally separated from that union it once had with its head. And hence it was, that when the blessed body of our Saviour was laid in the grave, and thereby healed the deadliness of it, it did, as it were, disseminate, and diffuse into the body of the saints a kind of virtue or energy ; so that in the resurrection of our Saviour’s body, the dead bodies of the saints, by secret sympathy, as it were, with our Saviour’s body, and in evidence of that vital power, which was derived to them by virtue of that union, as the dead body by the touch of Elisha’s bones, they were quickened, “ and entered into the holy city, and appeared unto many.”

And upon this account likewise, I have a comfort in death, even in relation to this body of mine, my old acquaintance, which I am now laying down in the dust : but though it be sown in dishonour, and must turn into dust ; yet my Lord, to whom by faith I am united, looks upon this dust, as that wherein he owns a property, as that which was and shall be a member of his own mystical body ; as that which is precious in his sight, and was redeemed from corruption by no less a price than his own death. And as that which shall in a perfect union with that

other, though nobler part, enjoy eternal happiness, and the fulness of joy for ever. And thus we shall leave the body in this state of rest and hope, till the second appearance of our Lord.

Secondly, Concerning the state of the soul in separation after death, and the resurrection, and the benefits we have therein by the union with Christ: and therein so far as the word of God showeth us, so far we may and must go: if we go farther, we are in the dark; and conjectures are dangerous and uncertain, and such as we cannot build any sound hope or comfort upon. The hope of a Christian is or should be, a lively hope, "A firm hope," and, joined with confidence and assurance, an operative hope, working the heart to a temper and constitution suitable to it, "He that hath this hope purifieth himself," hope that we may give a man a reasonable account of. And such a hope as this is, must be founded upon living, sound, evident principles. Conjectures, and philosophical discourses of things, that are not within the help of a natural medium, to discover or climb up to, produce but a weak faint persuasion and opinion, and therefore cannot be a foundation of such a hope. It is only divine revelation that can discover the thing in hand, or lay a foundation for such a hope as makes not ashamed. So far therefore as the Scriptures of God reveal unto us, so far have we a sound foundation of faith and hope in the matter in hand. And, from them we learn,

1. That from the instant of death until the resurrection, there is a state of the separated soul; and that it hath an abiding being, and subsistence not-



withstanding such separation; and this will most clearly appear by what follows:—

2. That that state of the soul of a true Christian, is, from the instant of its separation, a state free from all sin: and this freedom from sin is not only a freedom from the guilt and imputation of sin (for such a state the soul hath in this life) but a freedom from the stain and adherence of all sin. While the soul hath its residence in the body, there are two contrary principles that move it, and work upon it. The spirit and grace of Christ working the soul to the likeness and similitude of Christ, fashioning him in the heart, and forming it to the image of God: and, on the other side, the sinful and fleshly appetite struggling to retain its domination and rule over the soul, and bringing it into subjection to the law of sin. And from these contrary principles arise a continual strife and contention in the soul: either principle having some footing and ground in the faculties and powers of the soul: “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.” And from hence it is, though in the best of men there be a prevalence of the power of grace in the soul; so that the domination and power of the flesh be controlled, and not only so, but the flesh is crucified, brought into subjection: “They that are Christ’s have crucified the flesh, with the affections and lusts;” yet still the flesh continues,

1. As an impediment to the full and free working of the Spirit of God, or rather of the soul to move according to it; for it is clogged with a body of

death: "The spirit is willing, but the flesh is weak." The body and soul, like Mezentius' couples, consisting of a dead and earthly part, as well as of a living and spiritual part, whereby we cannot do the thing we would.

2. Notwithstanding the prevailing power of grace in the soul, the flesh continues not only a passive impediment, as I may call it, but it hath still left in it a counter-motion, "it lusteth against the Spirit;" and though the Spirit of grace be the prevailing principle, yet the contrary principle cannot but impede and retard the power of the contrary motion though it cannot altogether frustrate it: As we see when the tide comes in upon a fresh river, though the tide prevail, yet the contrary motion of the river doth hinder and retard the tide in its motion; though it cannot conquer, yet it interrupts it.

3. And not only so, but sometimes, even in the best of men, that natural corruption of the flesh, which grows sullen by being overmatched with the powerful work of grace upon the soul, and seems dead: yet the opportunity of a temptation revives that seeming dead lust that was in us, that sometimes it returns upon them with advantage. And so "this law in the members warring against the law of the mind," by the opportunity and animation of a temptation, brings us into captivity "to the law of sin which is in our members." So that the best of men, neglecting their guard, and being secure, have been, by this law in the flesh, actuated by a temptation, brought into the commission of the worst of sins.

So that the great hinderance to the thorough and

perfect satisfaction of the soul in this life, is principally by the adherence of the body unto it; and, consequently, of those lusts and passions that accompany that body. But by death the impediment is removed, the counter-motion of the flesh abolished, the opportunity of temptation by it taken away, and nothing doth hinder the soul from being actuated according to that prevailing principle of the grace of Christ, which it had in it in this life, and carries with it out of this life: and in the instant of the dissolution, the whole leaven of natural corruption is cleansed out of the soul: and “he that is thus dead is free from sin.”

In this life the grace of Christ is, as it were, fashioning and moulding the soul unto his likeness: and because the flesh is a great enemy unto this work, our Lord’s counsel is, still to weaken and mortify the flesh, that hinders and interrupts the energy and work of the Spirit of God: so that we should as much as may be, die while we live. The day of death is, as it were, the birth-day of the soul, when it falls off as a seed that is ripe, and drops into a place of rest, and there it spends, as it were, its infancy, till it be ready for the consummation of its happiness in the resurrection. But still in that instant of separation, it is like the children of tribulation, “Clothed with white robes,” dipped in the blood of Christ, and sanctified throughout by the Spirit of Christ.

Thirdly, The soul united to Christ immediately upon her separation from the body, is translated into a place of rest, and enjoys a condition free from all trouble, sorrow, and misery: “They rest from their labours, and their works follow them.”

Fourthly, The soul doth not only enjoy a negative happiness and absence of all misery; but, in the very instant of the dissolution, is translated to a condition of blessedness commensurate to the capacity of the soul; and enjoys the vision of Christ in glory, in a place of glory and happiness. "Lazarus' soul was carried into Abraham's bosom," and there did rest before the last judgment; for the rich man's brethren were then upon the earth: which, though it be a parable, yet it imports the blessed state of a separate soul, even before the last judgment.

And that this is so, our Saviour's words upon the cross unto the crucified thief import: "Verily I say unto thee, To-day thou shalt be with me in paradise." Wherein we have, first, The time; "to-day;" before the resurrection. Secondly, The place; "in paradise:" which is the very place of the blessed: that which, 2 Cor. xii. 2. is called, "The third heaven," verse 4. is called Paradise. And thirdly, The presence; "with me in paradise," where the glorious soul of Christ was: "We are confident, and willing to be absent from the body, and to be present with the Lord." Parallel to which, "Having a desire to depart, and to be with Christ, which is far better." There is not a mean instant between the departure from the body, and the local presence with Christ. And certainly, the soul enjoying the presence of Christ, cannot want the fulness of happiness. The soul must needs receive a continual irradiation from his glory: and continual streams of comfort and delight must needs flow into the soul from his presence, the clear manifestation of his love and favour. But yet, according to the measure of the capacity of

the soul to receive, must needs be the measure of what it receives: and therefore, doubtless, as the soul, in the state of separation, cannot have the same measure of perfection as it shall have in its re-union in the resurrection; so consequently it cannot receive the like measure of blessedness as it then shall receive. Though the blessedness be the same in kind, and the same in measure, yet the soul hath not the same capacity to receive it, as when it is re-united perfectly to a perfect body, by which the soul will be enabled to act more perfectly than it did, or could in the state of separation. The soul enjoys a fulness of comfort, and rest, and blessedness in the presence of Christ, according to the utmost capacity that it hath: but as her capacity, and the excellence of her operation shall be improved in the resurrection, so shall the measure of her happiness: the fulness and perfection of her fruition is reserved till then: "Our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we appear with him in glory:" "Now we are the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The perfect vision of Christ is referred to his last appearance; and, consequently, the perfect measure of our glory and blessedness. The reception of that glory into the soul, is that which doth in a manner transfigure and transform the soul into the same glory: and according to the measure of that reception, so is the measure of that transformation. Here, in this life, our vision of it is, as it were, in a glass, and therefore our conformity unto

it is the less, and more imperfect; in the state of separation of the soul more is seen, and therefore the soul more irradiated: but in the re-union of the soul and body, the state of the soul is more perfect, and the vision therefore more perfect, and consequently the glory of the soul and body more perfect. “Then we shall behold with open face (not in a glass as here) the glory of the Lord: and so shall be changed into the same image from glory to glory, as by the Spirit of the Lord:” “We shall be like him, for we shall see him as he is.” The seeing of Christ as he is, is that which imprints a glory upon the soul, as the sight of God in the mount imprinted a brightness upon Moses’ face: and the more perfectly we see him, the greater is our conformity to him: the more we receive him, the more likeness we receive unto him. In the state of separation the soul receives a clearer vision of Christ, than whilst she was in the flesh; but not so full a vision as she shall in the resurrection. And therefore these blessed souls, Rev. vi. 9. are said to be under the altar. So that, though they had white robes given unto them, yet they were, as it were, in the court of the temple: though in a state of nearness unto Christ, a state of blessedness commensurate to the capacity of the soul; yet not so fully and completely happy as in the resurrection, when the “tabernacle of God shall be with men.” So that, to conclude, we think, that, according to the Scriptures, though the fulness and perfection of the glory of the saints is reserved to the general resurrection at the second appearance of Christ; yet the blessed souls departed do, in the instant of their separation, enjoy the pre-

sence of Christ, and a glorious manifestation of his glory and presence unto them, in as full a degree and measure of happiness, as a separable soul is possibly capable of, and so much she is capable of as makes her happy and glorious. And were there no more but this, it were enough not only to conquer the fear of death, but to make it desirable to a faithful soul, so far as consists with our submission to the will of God, and that duty of serving our generation in this life, which he requires of us.

There are two things that make us hang so much upon this life, namely, First, The want of faith, and belief of this truth of God, namely, that the soul, in the immediate instant of her separation, enjoys a state of glory and blessedness. The shadow and vale of death doth interpose, and hinder our souls from beholding that country which is on the other side of that vale. Secondly, The adherence of our flesh, which doth and must know, that in the region on the other side of death, there is no room for it; no room for sensual pleasures and delights, and enjoyments, and therefore hangs back, and cannot with patience think of it; and having in some measure tainted the soul with those affections and lusts, makes her also unwilling to change her condition. And therefore I look upon old age as a great blessing, even in this respect, that it wears out, and weakens those strong fleshly corruptions and inclinations, which make us so much rest upon this life: and gives us opportunity, with less distraction of the flesh, to entertain the hopes and expectations of the blessed state of the soul after death.

II. We come to consider the state of the soul

and body, in and from the instant of the resurrection until the last judgment; and the privilege that we have by Christ therein: and concerning it thus far the Scriptures teach us to conclude—

1. That there shall be a resurrection of the bodies of men. This appears by the Scriptures of both Testaments; though more clearly in the New: our Lord Jesus in the gospel “having brought life and immortality to light,” namely, that great mystery of life, and the second life and immortality, which was more obscurely delivered in the Old Testament, Christ hath unveiled, and positively and plainly declared the same. Balaam, though a wizard, yet by what means we know not, was enlightened to see many truths, and transported, even beyond himself, in the acknowledgment of them: and he seems to acknowledge this truth, speaking of the star of Jacob: “I shall see him, but not now.” Again, Job, who seems to be contemporary with that time, though not of the twelve tribes, but yet of the children of Abraham, had this truth by tradition unquestionable: “Though after my skin worms destroy this body, yet in my flesh shall I see God.” Isaiah xxvi. 19: “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.” “Thy dew is as the dew of herbs;” a secret quickening quality, like that of the dew of herbs, shall fall upon those dead materials, and give them life: “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Many, I. importing their multitude, not



excluding any. 2. Many, because we shall not die, but we shall all be changed.

In the New Testament, this truth is more clearly and distinctly asserted. Our Saviour particularly, and *ex proposito* asserts it against the Sadducees, and declares the manner of their condition to be, “as the angels of heaven.” Again, he describes the manner of it: “He shall send 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.” Hence he calls them: “Children of God, being children of the resurrection.” And it is plain, that the disciples of Christ took this as an unquestionable truth. “Jesus saith unto her, Thy brother shall rise again.” Martha saith unto him, “I know that he shall rise again in the resurrection at the last day.” This great truth, asserted by the Pharisees, contradicted by the Sadducees, Acts xxiii. 8. and unknown to the most learned of the Gentiles, Paul most excellently discovereth and asserteth, in his sermon to the Athenians, enforcing it from the power and justice of God: and though it had but a coarse entertainment at the first, for some mocked, others declined the present disquisition of it, yet doubtless it was the most proper point, to convince the ignorant world of; it being such a truth, as must of necessity put them upon solicitous inquiries of their future state, and quite change all the vain decisions of the philosophers, and therefore this subject Paul chose the dispute upon in the academy of Greece. And though the doctrine seemed at first novel and incredible, yet doubtless left some jealous impressions upon their minds, of the truth and con-

sequents thereof: and that jealousy made them the apter to entertain the listening to those truths, which were connected with it. When in the church of Corinth, this truth began to be called in question, the Apostle undertakes a settled discourse of the truth of it; which he evinceth by many arguments: 1. From the resurrection of Christ Jesus; which, first, he proves by unquestionable evidence: then infers—

1. The possibility of the resurrection.

2. The necessity of it.

The possibility intimated thus: If Christ be risen, then it is not impossible but the same power may raise up us. But Christ is risen: the former proposition is evident; for it was no less than an omnipotent power that was required to the resurrection of Christ: and more than an omnipotent power is not, cannot be, required to the resurrection of us. The second proposition he evidenceth beyond all contradiction: he instances in four several times of his appearance after his death; to Cephas, to the twelve disciples, to five hundred brethren at once, and to himself. And as thus the possibility of our resurrection stands proved by the resurrection of Christ; so, secondly, the necessity of it: Christ was “declared to be the Son of God with power, by the resurrection from the dead.”

And the end of his mission into the world must needs be some work answerable to the greatness of his person, and the wonderfulness of it: certainly, that the eternal Son of God should take upon him our flesh, live, die, and rise again, and ascend into heaven, could not but be for some notable end. A

wise man never undertakes any great action but for some great end answerable to it: much less certainly, would the great God, the fountain of all wisdom, undertake such a business as this, but for an end suitable to it. Now the end of God's sending of Christ into the world, is declared, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But if there be no resurrection, God shall be disappointed in this end of the mission of his Son: for it is evident, that in this life, little advantage is wrought for the disciples of Christ. They meet with persecutions, wants, necessities, barbarous usage, untimely death oftentimes: "If in this life only we have hope, we are of all men most miserable. And if no resurrection, then they that are fallen asleep in Christ are perished."

Therefore, since the salvation of men was the end of the mission of Christ into the world; the end of the Almighty and wise God, who hath infinite wisdom to contrive means to compass his own ends; infinite power to effect and bring them to pass, and to remove all obstacles that may hinder the effecting thereof: and since it is plain, that the salvation of the servants of Christ, is not in this world, but must of necessity be in some future state after this life: and since neither the light of nature, nor the light of Scripture, do show us any other way, to the attaining that happy condition after this life, in that full and complete measure, but by the resurrection: therefore there is a necessity of a resurrection, that man might not lose his happiness, nor God the glorv

of his wisdom and power, in the redemption of man by his own Son.

The next argument of the necessity of our resurrection from the resurrection of Christ, stands in the comparison of Christ and Adam together; and the relation that each have to their dependents. Adam stood as a mediator of the first covenant, for himself and all his seed: and hence it was, that by his sin, death passed upon him, and upon all his posterity. This is the scope of the Apostle here, ver. 22. and more fully and at large, Rom. v. 12, &c.

Now the transmission of guilt and death from Adam to us, rested upon a double union between him and us. 1. A union by natural generation. 2. A union by way of representation. Both these were requisite to transmit the disadvantage of his sin to us. For if the former had been wanting, it had been an unreasonable thing that the stipulation of him to whom I had no relation, upon whom I had no dependence, to whom I gave no commission, should endure to my disadvantage. If the second had been wanting, it had not been agreeable to that rule of justice, that the Lord himself was pleased to own: "The son shall not bear the iniquity of the father." And because the justice of this may more fully appear, and the difference between the state of Adam, in relation to all his posterity, and the state of a father now in relation to his children; we may consider these differences:—

1. Adam was constituted in so perfect and free a condition, that he was most exquisitely fitted to be the mediator of a covenant, between God and him-

self, and all his posterity. But our parents are not constituted in such a condition, they want that perfection of knowledge, and freedom of will, as was in our first parents. Since the fall, the descendants of Adam are corrupted in their wills, and in their judgments; and so not fit to be representatives for the binding of their posterity, as Adam was.

2. As Adam was a representative for his posterity for their ill, in case of disobedience; so he was for their good, in case of obedience. A stock of blessedness transmissible to his posterity, was deposited freely, by the free goodness of God, without any desert in man, for the advantage of him and all his descendants; for it is most evident, that even in the state of innocence, the law of propagation of his kind, was given to man, as well as to the other creatures, Gen. i. 28. So that as his posterity might have had disadvantage by his fall, so they might have advantage, in case he continued in his integrity, namely, the transmission of that happy and perfect condition that Adam had, subject nevertheless to a perfect liberty, as Adam was. But it is not so now with us: our parents can transmit to us, their posterity, nothing but a state of sin, and defect, and misery: so that, as they are unfit to be mediators, or representatives for us, in respect of their defect; so it were unjust they should be such, because they would be necessarily mediators to our disadvantage, not possibly to our advantage.

3. Again, a representative, or mediator between God and man, could not be without the institution and acceptation of God; he having filled our first parent with such ability and equality, was pleased

to accept him as a stipulator for himself and his descendants, and constitute him such. But he hath not so appointed in other descendants from him. And herein we may see the justice and goodness of God, who, though he be the absolute and uncontrollable Lord of all his creatures, to whom he is not bound by any rule of justice; yet when he was pleased to take Adam for a common stipulator, for his posterity as well as himself, he fits him with most exquisite purity, wisdom, and ability, such as never could be over-matched by his posterity, had he continued in innocence; and puts into his hand a full stock of blessedness for him and his descendants, before he admits him to stipulate for the good or evil of his posterity. But when that fails, as it doth with the descendants of Adam, his rule of justice is, "The son shall not bear the iniquity of the father."

Thus far we see the union between Adam and us, whereby, while he ate the bitter fruits, our teeth are set on edge; and yet Almighty God most exactly just therein. Now our Lord Christ became a second Adam, the mediator of the second covenant: "As in Adam all die, so in Christ shall all be made alive." Now, as God was pleased to put into the hands of the first Adam, a stock of life and blessedness, under a covenant for him and his posterity, which were included in him by the law of natural generation; so he put into the hands of Christ, the mediator of the second covenant, a stock of life and blessedness for his seed, by supernatural regeneration: "As the first Adam was made a living soul, so the second was made a quickening spirit." "As

the Father hath life in himself, so hath he given to the Son to have life in himself;" a quickening life. "The Son quickeneth whom he will." Quickening not only to a life of grace here, but to a life of immortality and glory hereafter: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.—As I live by the Father, so he that eateth me shall live by me." A life, as in the fountain, habitually there, but actually exercising itself in the branches united to him: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." And as the life that is in the root, is that which gives life to the branch, and the means of deriving this life is the union between the stock and the branch, and the intercepting of this life from the branch, is the disunion or separation of the branch from the root; so that life of grace in the soul, and of immortality in the resurrection, is by virtue of this union with the root, Christ: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." And as the life of the branch is hid in the root, so our life is hid with God in Christ. Now, because union is the means of everlasting life in Christ, as it was of temporal and everlasting death in Adam; so we shall find between Christ and his branches, a parallel union to that between Adam and his posterity. 1. A union, though not by way of natural generation, yet by way of supernatural regeneration; as Adam had his seed, so Christ hath his seed: "He shall see his seed.—Except a man be born again, he cannot see the kingdom of God."

Born of an immortal seed: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Formed into the image of Christ, the immortal Son of God; fed with an immortal food: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever." And this immortality resteth upon this ground: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." That is, is united to me, as the branch is to the root; and that life that is in the root is transmitted into the branch; and it shall be as impossible for that branch to die, as long as it stands thus united, as it is impossible for the root to die.

But still this is a spiritual union, a conjunction of the soul and spirit with Christ. The union between Adam and his posterity, and between Christ and his seed, agree in this, that they were both unions to them as to the root; and by virtue of that union, there was a transmission of their conditions to those that were thus united to them. Death from Adam to his seed; life by Christ to his seed. Yet the manner of that union differs: that, a birth of the flesh; this, a birth of the Spirit: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.—The words that I speak, they are spirit, and they are life." This, therefore, is that posterity, as I may call them, of Christ Jesus, not born of the flesh, but of the Spirit; namely, such as, by his grace sent into, and everlastingly abiding in their souls, are wrought to the love of God by him, to the obedience of his will, to conformity to



Christ, the image of the invisible God, in all the inclinations, dispositions, and habits of their soul: and so transplanted from that state of rebellion and disobedience to God, into the kingdom of God, and the voluntary subjection to his will, in which they are preserved by the same abiding Spirit of Christ, that resides in them, and will go along with them through death. And this seed of life abiding in them, will at last quicken the body, and raise it up unto eternal life, in a perpetual conjunction with the soul, as it did quicken the body of Christ, and resumed it into an inseparable blessed union with his soul to all eternity.

And as thus the union between Christ and a believer, by supernatural regeneration, stands parallel to that between Adam and his posterity, by natural generation; so there is also a union of representation between Christ and those that believe on him; differing in this: that whereas Adam represented his posterity without any actual choice of theirs, but only as they were virtually included in him: but in this representative, Christ Jesus, first, there is a voluntary susception of his; he freely undertakes the business of his great covenant between God and man; receives all good for them from him; receives and undertakes to bear all their evil from them. And thus he loved us first; and we chose not him, but he chose us. But, secondly, being drawn unto him—"except the Father draw him,"—then we run after him, and "his people become willing in the day of his power." And then, as he chooseth us for his redeemed, so we choose him for our Mediator; venture our loss and gain upon his negotia-

tion with the Father for us ; venture our souls upon his fidelity and interest in the Father : “ If we perish, we perish ; ” if we live, we live. Swear dependence upon ; submission unto him ; obedience to his command ; faith in his promises. And thus he becomes our Mediator, our representative with God, by our own choice, though that choice of ours be not wrought by our own strength. And so there is wrought this civil union between Christ and the believer, by the mutual stipulation of either : Christ undertaking to be his peace-maker, and he undertaking to cast himself upon him for life and for salvation.

Now, to enforce the necessity of the resurrection upon this consideration : “ As in Adam all die ; so in Christ shall all be made alive. ” Thus he was “ the figure of him that was to come. ” The argument stands thus : God was pleased to give unto the first Adam, a stock of immortality and blessedness transmissible from him to his posterity ; under a covenant, that if he stood in his integrity, then this blessedness should be transmitted to his posterity : if he broke the covenant, then, instead of blessedness and immortality, both he and his posterity should lose that blessedness and life, and become subject to temporal and eternal death and misery. Christ, the second Adam, made a new covenant with God for his seed, for a restitution of life and blessedness to them : and here is the difference, which is to our advantage ; the life and blessedness was not restored in this life, but in a life that should succeed after this. The covenant between God and our first parents was more literal, and the fruit of it, a

life here without misery, and a translation into glory: the covenant in Christ more spiritual, and the fruit of it, a life here, in the love of God, and a resurrection after death into glory. And the resurrection of our Saviour was a pledge of our resurrection: "He became the first-fruits of them that slept;" and also a cause of our resurrection. We are risen together with him, by virtue of our union unto him, as of the members unto the head: his resurrection is ours, by virtue of our union to him, by way of participation, and shall be the cause of our resurrection as a personal fruition. It is not consistent with the perfection of the workings of God, that our head should live in glory and incorruption, and yet his members be clothed with rottenness and corruption. Therefore, as Christ our head, in whom our life is hid, hath conquered death by his resurrection; so, in due time, shall we that are his members. Yet "every man in his own order: Christ the first-fruits; and afterwards they that are Christ's at his coming."

The next argument of the Apostle's, though secretly intimated, is from the justice of God, who is holy in all his ways, and righteous in all his works. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." As if he should thus say; the doctrine of Christ is a doctrine full of purity, holiness and justice; such a doctrine as even the heathens themselves cannot but admire; and as far outgoes the exactest morals of the severest philosophers, as theirs exceeds barbarism and licentiousness. Yet the disciples and professors of Christ

have this legacy given by their Master, blessedness hereafter, but persecution in this life. “In the world ye shall have tribulation.” “Whosoever will be my disciple, must take up his cross, and die daily, and follow me.” “All that will live godly in Christ Jesus must suffer persecution.” And I have found my Saviour’s words true. “I die daily.” And certainly, if I should measure the excellency of the doctrine, by the success that the professors thereof have in this life, I should prefer the position of the Epicure, “Let us eat and drink; for to-morrow we die.” Take the advantage of the pleasure and contentment that this world affords, while we have an opportunity of life; and look upon death as everlasting dissolution, without expectation of a future account. But if I should say thus, I should plainly evidence that I have not “the knowledge of God.” He is a pure God, and delights in what is like himself. Certainly he would never suffer the true professors and practisers of purity, justice, and holiness, to lie under the worst of miseries in this life, unless he had reserved to them a state of blessedness after this life: “Shall not the Judge of all the world do right?” And this was that great conclusion which Solomon, the wisest of men made upon an exact observation of the variety of the dispensations of providence in this life: “Sentence not speedily executed against an evil work.—Just men to whom it happeneth according to the work of the wicked: and wicked men to whom it happeneth according to the work of the righteous.” “The place of judgment, that wickedness was there; and the place of

righteousness, that iniquity was there." "The tears of the oppressed, that they had no comforter, and on the side of the oppressors there was power." "One event to the righteous and to the wicked.— So that no man knoweth either love or hatred, by all that is before him."

Upon this consideration of the most exact and unmixed purity and justice of God, and yet upon variety of the course of providence in this life, seeming, as it were, to thwart and break the rule of that justice, he frames his conclusion in the latter end of his survey: "Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

The Apostle's next argument, is at once an argument to prove the resurrection, and an answer to the objection of a naturalist: "Some will say, How are the dead raised up, and with what body do they come?" This objection runs thus: 'The rules and experience of natural observations, tell us, that from a total privation, there is no regress to the first subsistence: how therefore shall the dead arise? If the soul assume another body, it is no resurrection: and to assume the same is absurd and impossible. Do we not see the bodies of men mangled into pieces, and some of them become meat to fowls, others to beasts, others to fish, and mixed with their substance? And those again, it may be, become the food of other men, turned into their own blood and spirits, and it may be, become the particles of another generation. And those bodies that have

the most solemn interment, do resolve into their first elements, and those very particles of this resolution, by a thousand mutations, become parts of other mixed bodies, and, it may be at last, ingredients of the constitution of other men. A small contemplation can follow the dust of the Great Alexander, to some inconsiderable and low employment. How then shall the dead be raised, and with what bodies shall they arise? If the soul shall resume its own body, it may fall so, that it cannot be done without injury to another body, that claims the same privilege of a resurrection.'

This is that which made the Athenians, the seat of the greatest philosophers of Greece, and the chief academy in the world, to mock when they heard of the resurrection; and this is that objection which the Apostle here answers: and because the objection is made by persons that subscribe not to the authority of the Scriptures, nor to the truth of the gospel, he useth another kind of medium to evince the possibility and truth of the resurrection, than what he before had used: and answers an objection framed upon sense and natural reason, by instances and inferences drawn from the same principles: by which he discovers these two things,

1. That death, though it be a total privation, doth not exclude the possibility of a resurrection: which answers the first part of the question, "How shall the dead be raised?"

2. That though it be true, the form of the body be changed, and resolved into corruption; yet the body that shall be raised shall not be subject thereunto: which answers the question, "With what bodies shall they arise?"

Now touching the first; that notwithstanding a body is deprived of that form which it hath, and die; yet it is not impossible there should be a resurrection thereof.

First, It is plain, that though there might be an impossibility thereof, on the part of the subject, yet there is no impossibility thereof, in regard of the supreme Efficient: he that made all things of nothing, can much more of something make the same that it was. It is easily demonstrable, that all things were at first created by the supreme Efficient: and that there was a first man, that had his beginning in time. The Scripture shows us, how he made him of the dust of the ground: and natural reason, though it cannot without revelation show us the manner how, yet it must most evidently conclude, that he was made either of nothing, or of such a substance that had in itself no disposition or power to form itself into that subsistence which it afterwards had. But the supreme omnipotent cause of all things formed him by his power and wisdom, either out of nothing, or out of such a something, as required omnipotence itself to make it what it afterwards was.

But secondly, To return to the Apostle's argument, evidencing the power of God extending to the resurrection of man, in the ordinary and most obvious course of his providence: which, though it be ordinary, yet it is such as, without the original omnipotence of God, could never come to pass: "Thou fool, that which thou sowest is not quickened, except it die." We converse every day with wonders and miracles no less admirable, if rightly considered, than many of those points of faith which

a naturalist will not believe. For the footsteps of the omnipotence and wisdom of God, are in every thing we see and hear: only here is the blindness of mankind that he looks not diligently into things of ordinary concurrence, but passeth them over of course. If the sun should stand still but one hour, it were a thing that all the world would observe, and be astonished at; yet the continual motion of the same is a greater miracle, if rightly considered, than that. And if we give ourselves to the observation of things of nature, as we call them; the ordinary sort of men rest barely in sense and experience. The farmer casts his corn in the ground, because he finds by experience it produceth a crop the next summer. And that more observant rank of men, the natural philosophers' observations are indeed more curious: but when all is done by them, it is but a more vigilant employment of their senses: and so far as their sense can carry them, so far they are able to give a better account of the reason of things than others that are less observant. But where once that fails, the reasons of things which they attempt to give, are such insipid, uncertain conjectures, that nothing of truth can be built upon them. The very inquiries that might be made upon a fly, or a grain of corn (the instance of the text) is able to gravel and confound the greatest master of reason that ever was: and he must, if he will be but ingenuous, and not go about to please himself, or delude others by ungrounded fancies, acknowledge that in these small ordinary trivial dispositions of natural effects, there is the finger and word of omnipotence itself. And hence it is that



Almighty God, when he would convince Job of the narrowness of his understanding, reads him a lecture upon those creatures and things which were of ordinary occurrence, and, from them demonstrates the infinite power, majesty, and wisdom of God. Job had often heard the wind, seen the rain, felt his clothes warm, seen the lightning, heard the thunder, discoursed with men of reason; and yet because they were things of daily conversation, he passes them over, and did not consider them: he took them in the lump, and in the ear, but never sifted out the corn till God mentions them distinctly to him, and doubtless with it did infuse into his soul, a deliberate, clear, distinct observation of the things that were mentioned; and then he could read another lesson of the wisdom and omnipotence of God, in those creatures and things which were of ordinary concurrence. And upon the same account it is, that when God was pleased to set forth the excellence of his power, in putting understanding into the heart of man; he sends us not to consider of the wisdom of the great statesman, or the learning of the profound scholar: but sends us to that simple discretion, that without any improvements, or arts, or learning, appears in the ploughman in threshing of his corn: "This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working." And, accordingly, here the Apostle chides the inadvertence and inconsiderateness of the naturalist, who hath every day an experiment before him, but little short of the strangeness and wonder of the resurrection; and yet takes no notice of it to allay his infidelity: "Thou fool, that which

thou sowest is not quickened, except it die." As if he should say: 'Thou that makest this objection dost not consider what thou sayest. Thou hast every day in thy view the corn that thou sowest; and the bread thou eatest carriest in it a wonder, not much inferior to this whereof we treat. Yet because this is common, thou art blind, and dost not observe it: thy corn dies before it lives. And now suppose thou hadst never seen nor heard of any such thing, as that corn, or any other seed cast into the ground in Spring, should in Autumn following live again, with an increase of a hundred fold; and this were now told thee, would not thy narrow reason frame the same objection, "How shall it arise, and with what body?" And wouldst thou not count the ploughman mad that buries his corn, in expectation of a resurrection of it the next year? But now common observation and experience hath made that credible and evident unto thee. And canst thou not, out of that experience, find an argument to check thy own infidelity in the point in hand? What reason canst thou assign, that this grain of corn should have such a seed of life in it, that though the body, the grain in which it is enclosed, dissolve; yet the energy of that vegetative principle, can cause a new stalk, and attract a nourishment suitable to it? Or what is that seed of life that is in it, whence comes it? Tell me if thou canst resolve it into any thing but the mighty power and word of the omnipotent God: and cannot the same Omnipotent reconcile life to thy corrupted body?'

But to come to the instance itself, and to follow it; these things are asserted, and most exactly true in nature, concerning this grain of corn.

First, That the grain of corn dies: "it is not quickened, except it die." That is, the matter of it is corrupted, and there is a separation between that matter of the grain, and that seed of life, or vegetative principle that is in it.

Secondly, That it is quickened; namely, the same thing that dies is again quickened. The principle of life that lay, as it were, asleep in it, revives, resumes, and attracts so much of the body of that grain as is serviceable for it, to serve this principle of life in its act of life and growth. For it is most evident, in ordinary experience, that vegetable principle, by the help of moisture, will draw out the substance of the grain, though it be not cast into the earth: so that the very life of the seed borrows as much of the grain of corn to secure its new life, as is fit and useful for it.

Thirdly, That that quickening cannot be, unless the grain dies, namely, so much as is taken in unto the new growth, ceaseth to be a grain of corn, or indeed parcel of a grain of corn, but assumes a new shape: and yet still it is the same grain of corn that died, and is now quickened: the same vegetative principle that lay lurking and secret in the grain of corn before it grows, and puts itself forth in act, and the same substance that was before a grain of corn it attracted and fashioned into the stalk and ear, though it received an accession of increase, the vegetative principle that was in the grain of corn, cannot put forth itself into an act, except there come something that must bring a degree of corruption of the grain from what it was, and fit it to be serviceable to, and attend the motion of this

vegetative principle, namely, moisture, which corrupts the body of the grain.

Fourthly, That yet though this new production be the same vegetative principle, that lay inactive in the grain of corn, and the same matter that was in the grain of corn attracted to, and accompanying this vegetative principle, yet it is not the same that it was: not the same in external form and appearance; it is one single grain when it is sown, and after it is sown, the hulk which served to enclose and defend the vegetable matter, and vegetative form, rots, when it becomes useless, but it riseth in beauty; first a stalk, then the ear, then the flower; so, though it be the same individual matter, the same individual vegetative principle that it was before, yet it is altered in the appearance, in the beauty, in the advantage of increase: before it was a grain, now it is an herb, including many grains.

Fifthly, Though it thus be altered from what it was, it is not altered specifically, but every seed hath its own body; the grain of barley bears a body of barley, and the grain of wheat a body of wheat. Thus the matter is the same, the spirit or individual form is the same, the species or kind is the same, though the external appearance or fashion of it differs from what it was.

Sixthly, And all this by the finger and power of God. God hath given it a body as it hath pleased him, though, as we before observed, the progress of the generation of vegetables is for the most part, regular and uniform; and the same being ordinary, and found by experience to be so, it is made a matter of no wonder. The countryman knows, that if

his corn be cast into the ground, and there be seasonable moisture, it will the next summer become a crop, and so it is past over as a matter of no marvel: we see it so every year; yet if we should examine how or by what means there comes such a vegetable principle in a small inconsiderable grain of corn, that all the men in the world cannot tell what it is, much less frame the like by all their power and skill: how it comes to pass that the same will lie inactive, and unmoving a year or two, or more, in that little body, and yet when it hath the opportunity of moisture, thrust out itself: how it attracts and draws the substance of the grain itself after it, to feed and serve it; and when it hath assimilated the whole to what it is, it attracts from the earth supplies convenient for it, and assimilates these supplies to itself and its own nature, and carries them along to that action to which it is designed: and how it comes to pass, that in all this, it moves uniformly unto one end. First produceth the blade, then the stalk, and when that hath strength enough to bear, and height enough to defend, it sends forth the ear; and till that ear is proof against the cold, closes it with a husk: and in that ear the corn specific, according to its nature; the grain of wheat brings wheat, and the grain of barley brings barley, and their kinds are not confounded. And as the grain is suitable in kind to the seed, so in the manner of its placing upon the stalk, and that in that excellent order, both for its own conservation and use, that any alteration thereof would be to the disadvantage of it and the user. And all this so certainly, constantly, and universally, without some

accidental impediment, and that without any choice or understanding of its own to dispose it to what it is. Certainly, this most ordinary creature, which we converse with every day, must needs drive us to acknowledge the almighty wisdom and power of God, to which alone, and to nothing else, we can resolve this ordinary, but wonderful production: and to the virtue of that powerful word and commission of his, which hath continued in its strength, without any intermission, for above five thousand years. “Let the earth bring forth grass, and every herb yielding seed after his kind.”

Now, from this instance, and resemblance, the Apostle answers that curious question, “How shall the dead be raised, and with what bodies shall they arise?” For if it be well considered, the great work of the resurrection hath many things in it very suitable and parallel to this resemblance of this grain of corn.

1. As the very same spirit of life, as I may call it, which was in the grain of corn before it was sown, is that which animates and actuates the herb that springs out of it; so it is the very same individual soul that shall animate, and actuate the body in the resurrection. Here indeed is the difference: the life or soul, as I may call it, is thrown with it into the ground, and is never separated from it till it draw it with it: but the soul of man is separated from the body; the body sown in the earth, the soul reserved in a place of bliss or misery, according to its condition, till rejoined to the body.

2. As when the seed is cast into the ground and dies, the vital flower in the seed attracts the very

same substance of the grain, and carries it along with it into the stalk and the ear; so the soul of man shall again assume the very same body, and be united to it in the resurrection. It is that very body that is sown in corruption, which shall rise in incorruption: "Though after my skin, worms destroy this body, yet in my flesh shall I see God." The body destroyed, yet the same flesh shall see God: my body destroyed, yet my flesh shall see. For as the same persons that shall be living at the second coming of Christ, shall not die, but be changed. That is, though there be an alteration of the qualities and condition of the body, yet the substance shall remain; so in the resurrection, the bodies of them that sleep shall be the same, though clothed with glory and incorruption. The resurrection of Lazarus, of the saints at Christ's resurrection, of our Saviour; as they were pledges, so they are, in this respect, patterns of our resurrection: they were the same bodies re-animated with the same souls. It is true, the manner of this strange reduction of a dissolved creature unto itself again, is too difficult for us to apprehend; and it is no wonder it should be so: for we see the transmutation of the silk-worm, and creatures of the like nature: that there are such changes of them it is plain; yet the reason or cause of it, the poor woman understands not; nay, nor man, that is a superior creature, endued with understanding. Ordinarily, things that are without us, are more obvious to our observation, or disquisition, than we ourselves are to our own observation: and yet even in these translations of vegetables, and of the lowest degree of sensible

creatures, we must acknowledge the hand and power of God, and that is the last resolution of our best observation.

But when we come to ourselves, there our discoveries are more imperfect, because the observation is more difficult. All the knowledge we have of our own origin, is but by tradition from those that knew us born; and by observation, that other men have the like origin of their being. But take a child from his infancy, and let him receive an education estranged from this tradition, he will not be able barely, from the strength of reason, to know that his origin was by the ordinary course of generation. Again, when our experience and information tell us, that we came into the world by the course of natural generation; yet we are not able to form a reason why, or how, a human creature is so produced, but must sit down with Solomon, the wisest of men, and conclude, "That we know not the way of the spirit, nor how the bones do grow in the womb of her that is with child." And, therefore, those that have been over-bold in searching into that wonder of the generation of animals, tell us, it is not this, and it is not that; but what it is they cannot determine; or if they do, yet their determinations are such, as convince not of the truth of of what they say. Their history, or narrative thereof, can go no farther than their bare sense leads them; and where that fails, either they are silent, or guided by mere imagination. And certainly, if there be so much difficulty, and indeed impossibility, to discover the true cause, or manner of the first origination of a man, of a worm, of a straw;



wherein we have the help of our senses, observation, and traditions of others, how then shall we expect to form a conception of the manner of the resurrection, a new birth of the body to what it was before? And hence, they are called "children of the resurrection." Therefore I shall not perplex myself with inquiring, how the pieces of the body, distributed into several places that have undergone millions of transmutations, shall be brought together without violation of those substances to which they have been united: or whether, by some secret power of providence, those parts of human flesh shall not be subject to a transmutation into another substance; or how that separation shall be wrought; or what parts of the body shall be the substance of the body in the resurrection. These are matters that are unnecessary, and should be left to the almighty power of God. We know not the things obvious to our sense, much less these matters that are reserved in the cabinet of the council of the Almighty, who knows all the works that he has made; and the least dust is not estranged from his distinct knowledge. Only thus much we may and must conclude with Job, as before, "though after my skin, worms destroy this body, yet in my flesh I shall see God."

Thirdly, To follow the comparison: "It is not quickened, except it die." And herein the comparison falls short. For though those that die shall be quickened, yet some shall be quickened that have not died: "We shall not all die, but we shall all be changed." "We which are alive, and remain unto the coming of the Lord, shall not prevent them

that are asleep." At that same instant wherein the trumpet shall sound, "The dead shall hear the voice of God, and be raised, and the living shall be changed."

Fourthly, That as in the growth of the grain, though the substance remain, yet the form or shape is changed; so in the resurrection, "That which was sown a corruptible body, shall be raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body." And, therefore, there are these several qualities of the body in the resurrection:

First, Incorruption.

Secondly, Glory, or Splendour.

Thirdly, Strength.

Fourthly, Spirituality.

First, For Incorruption; it is true, that by the ordinary course of nature, whatever is subject to generation, is subject to corruption. But yet it is in the power of God that gave it being, to preserve and uphold that being unto everlasting.

Thus are the angels incorruptible, not simply and absolutely of their own nature; but the will of God preserves that being in their original constitution. The heavens and earth have a certain but long continued duration; but still it is by the word, the power of God. Thus the bodies of our first parents in innocence, were incapable of corruption, not in their own nature, or by the innate qualities of their bodies, but by a continued act of divine power and providence, supplying the defects and decays of nature, and correcting the opposites to its

consistence. And as it is the same power that preserves the times of particular men to an ordinary measure of age, namely, sixty or eighty years; so it was that which did preserve the bodies of the ancients before the flood, unto ten times that age. As their breath was given unto them, so it was preserved in them, and is taken from them, by the same infinite power of God: "Thou takest away their breath, they die, and return to their dust." And as the providence and continual influence of the divine will and power, is that which maketh the soul immortal; so the same influence shall in, and after the resurrection, preserve the body and soul in a perpetual and incorruptible union and condition. And this condition of the resurrection is common both to the good and bad: the bodies of the wicked are endued with incorruptibility, that they may be subjects capable of everlasting wrath: "Their worm dieth not, and the fire is not quenched." "The beast and the false prophet shall be tormented day and night for ever and ever." And on the other hand, the elect of God shall be endued with immortal and incorruptible bodies, that they may be fit subjects of an everlasting and incorruptible blessedness: "They shall reign for ever and ever." "So shall we be ever with the Lord." As the inheritance is an "incorruptible inheritance, that fadeth not away," so the inheritors thereof are "incorruptible inheritors, born of "an incorruptible seed." Plants fixed in an incorruptible root, Christ Jesus. "And because that root liveth, we shall live also." And hence it is, that this body which is, and shall be the tabernacle or house of the

soul, is called "a building of God, a house not made with hands, eternal in the heavens:" wherein mortality shall be swallowed up of life. And indeed it is not consistent with perfect blessedness, to have the subject thereof capable of corruption. The fear and expectation of a second dissolution, would mingle unhappiness and sorrow with the most absolute enjoyment of the highest felicity.

The second quality of the body in the resurrection, is glory and beauty: "It is sown in dishonour, it is raised in glory." And this is a privilege that belongs only to the members of Christ Jesus, "who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able to subdue all things unto himself." Thus as that conversation of Moses, with the eminent manifestation of God's presence in the mount, did imprint a splendour and glory upon the face of Moses, so that the Israelites were not able to behold him; so we, by virtue of our union with Christ, our glorious head, and by the intuition of his glory, "shall be changed into the same image, from glory to glory." And what Daniel, speaking of the resurrection, saith, shall be true, even in the very body of the saints: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." And certainly we have good ground to think, that the bodies of the saints, in the resurrection, shall bear some resemblance to the transfigured body of our Saviour, "Whose face shone as the sun, and his raiment white as the light." That as our Redeemer's body shines as

the sun in his brightness, so the bodies of his saints shall shine as the stars, though one star exceed another in glory. And from hence is likewise insinuated, that though every body shall have an aspect of glory upon it, yet according to the different degrees of grace in the soul, shall be different degrees of glory in the body, for one star exceedeth another in glory: yet such shall be the beauty of all, that in the least star there shall be a fulness of glory: so that one star shall not envy, but rejoice in another's glory. And here will be the most glorious sight in the world, to see our Lord Jesus Christ come in the clouds in his own glorified body, which shall outshine the sun in its highest lustre, accompanied with all the angels of heaven, in their highest dress of glory and splendour, to attend their Lord in the greatest business that ever was or shall be,—the judgment of the whole world. Men and angels to see and hear that great, powerful, and solemn summons of all men that ever were, to their final judgment by the trumpet, and voice of an archangel: to see the graves opening, and yielding up their dead: and those poor despised saints of Christ, those hidden ones, that the world, when they were upon earth, knew not; or if they knew them, knew them with scorns, derision, and persecution: to see these arise in glory and splendour, as bright as the light, or as the angels, at the resurrection of our Lord, with as much beauty, grace, and glory, as the omnipotence and boundless love of Christ can put upon human creatures, whom he intends to make the beholders of his own glory to all eternity. Those, thus arrayed, and conducted by the guidance

of angels, into the presence of that Christ that died for them, and now reigneth and judgeth for them, brought unto those mansions, which now, above sixteen hundred years since, he went to heaven to provide for them. Certainly this appearance will be a most glorious and blessed appearance.

But, on the other hand, though the resurrection is common both to the good and bad, yet the manner is different: for as shame and confusion shall be the portion of the wicked, from the time of the judgment, so shall it be from the time of the resurrection. The same distress, and shame, and astonishment that shall fall upon the wicked that shall be living upon the earth, who shall beg the rocks and mountains to cover them from the face of their judge, shall also attend those that shall rise to the judgment of condemnation. Guilt and shame, and astonishment and fear, and a pre-apprehension of their imminent judgment, a secret struggling against that power that shall draw them before their judge; all which cannot but work an impression of horror and shame upon their very outward appearance. In short, such shall be the condition of the wicked in their resurrection, as becomes the face of a malefactor drawn before his judge, as of a traitor drawn before his prince armed with power and vengeance. And on the other hand, such shall be the glory and external splendour of the elect in that day, as becomes the inheritors of a kingdom, an eternal kingdom, going to their installation. And as our Saviour was here in this world, in a very low and despised condition, and that condition, for the most part, befalling his members in this world: so then

at that day he shall be clothed with all the glory and majesty that can be communicated to the view of men and angels: and those despised ones, that here were conformed to their Head, in sufferings and shame, shall then be clothed with as much lustre and glory as can be laid on a human nature thus advanced in perfection: "When our Lord shall come to be glorified in his saints, and to be admired in all them that believe." That very impression of glory which this great king shall lay upon his saints and followers, shall be such, as becomes the members of such a head; the attendants, nay, friends of such a prince; the spouse of such a husband.

Thirdly, The next quality of the body in the resurrection, is strength: "It is sown in weakness, it is raised in power:" not only by, but in power.

The power of our Saviour's resurrection shall communicate a like power to the bodies of his saints, that they shall break the bonds of the grave, and of death itself, stronger than the grave. And though the weight of the whole earth could be laid upon it, yet it should make its way to meet its Saviour in the clouds. The strength shall be common to the wicked and the just, namely, to break the chains of death: though those enter through those chains into a second death, more hideous than the former: but there is another power that shall accompany the bodies of the just in the resurrection, namely, agility, activity, such as shall be admirably fitted to the locomotive faculty of the soul. The body shall not be a clog and impediment, or burden to the soul, but exactly fitted to all

its motions. But this will appear more evidently in the next quality.

Fourthly, Spirituality: "It is sown a natural body, it is raised a spiritual body." Not a spirit, but a spiritual body, a body spiritualized, or a body stripped of those infirmities that now attend our constitution, and are inconsistent with the blessed and glorious condition which we expect in that other life. And this spirituality of the body imports,

1. A rarity of the body: the body now is gross, which is an impediment to the speedy transition, or motion thereof from place to place: but in the resurrection, the body, though it continue a body, yet it shall be endued with rarity and tenuity, whereby it shall not be impeded in its motion, either by itself, or by the medium. And to this tends the expression of the Apostle, "We shall be caught up together with him in the clouds, to meet the Lord in the air:" a motion hardly consistent with a body so gross as ours now is.

2. There shall be no necessity of supply, or support of our nature, with meat, drink, sleep: but we shall be upheld in perfect subsistence, by the power of God, without any of these supplies. That of Rev. vii. 16. is true, as well literally as mystically, "They shall hunger no more, neither shall they thirst any more."

3. There shall be no sickness, or pain; for these were the fruits of sin. And as sin shall be no more, "So there shall be no more curse."

4. As they shall be delivered from those conditions now incident to human nature, for the support



of itself *in individuo*, and *in specie*, so they shall be void of those inclinations of the sensual appetite, that move towards these supplies of human nature. And, upon this account, our Saviour removes that great objection which the Sadducees thought they had made against the resurrection, “ They marry not, nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.” Eating and drinking, and sleep, are the ordinary support of our natures here, while we are in our journey: and marrying, and giving in marriage, are ordinances appointed by God for the propagation and preservation of the kind: and accordingly, our natures here are endued with natural inclinations towards these: but in heaven, all these will be at an end, because their use ceaseth. And upon the same account also, these civil dependencies that are in this life for the maintenance of human society, will also cease and be laid aside: there will be no superiority, or inferiority, or subordination among the saints in heaven: but they shall be all subjects unto one king, the great king of heaven and earth.

5. They shall be delivered at least from the actual use or exercise of all those affections or passions that import any defect or absence of a perfect felicity. There shall be no hope; for hope shall be swallowed up in enjoyment: no fear; for their felicity is founded upon the unchangeable decree of Almighty God: no sorrow; for all tears shall be wiped away: no anger; for there shall not, cannot be any occasion thereof. And indeed, all the affec-

tions of the soul shall be, as it were, turned into love and joy: for there shall not be any object for any of the rest of the affections. But these shall never fail, because their object shall ever continue; a continual sight of the perfection, glory, goodness, excellence, and love of God, drawing out our love; and continual enjoyment of the presence, goodness, and favour of God, filling us with joy.

While we live in our houses of clay, the very temper and disposition of our blood and constitution, create in us a disposition to certain passions, various, according to the variety of our natural constitutions; melancholy, to sadness; sanguine, to levity and mirth; phlegm, to sluggishness; choleric, to anger. And these again, according as they are mixed, produce several middle or compounded passions, which are not so much the affections of the mind, as affections of the body affecting the mind. And hence it is, that without any excitation from an external object, the very constitution of the body carries itself and the mind into these passions and distempers. But in that day all those shall be cured. These complexions of the body are incident to our earthly tabernacles, but not to the body wherewith we shall be clothed in that day: which shall be a body not injurious to the mind, but exactly and admirably serviceable to it, in the highest perfection that it is capable of.

And thus we have considered the Apostle's answer to the question *de modo*, as it refers to the thing itself. But there is yet somewhat farther in the question. How, or by what means shall it arise? That a poor rotten carcass, borne down

into the grave by a thousand distempers, and there covered with earth, to hide its deformity and corruption, how shall such a body, that at the best is but a corruptible thing, and in death corrupted, arise with so much perfection, beauty, excellence? To this the Apostle gives his answer, by that which is still obvious to the view of a natural man; and wherein he must necessarily see the power of God, and a power no less than in this of the resurrection, "That which thou sowest, thou sowest not that body that shall be:" as if he should thus say; the grain that thou sowest, though it send up itself into that which thou after reapest, differs very much from what it was before, in beauty, quantity, and other advantages. Thou seest the power of the great Creator that gives a kind of resurrection to this corn, gives it also another kind or shape and appearance than what it has in the grain: "for God giveth it a body as it hath pleased him."

Again, look upon the earth and heavens; the glory of the heavenly bodies is one, that of the earthly bodies is another. Again, look upon the earthly bodies; they have great variety in them, though they own the same common earth for their groundwork or matter. Look also upon the celestial bodies; which, though they consist probably of the same matter, yet they have a diversity of beauty, glory, and lustre upon them: "there is one glory of the sun, another of the moon, another of the stars." Nay, even in the very stars themselves, fixed in the same sphere, we see one star exceedeth another in glory. And whence comes this variety of the glory of the creatures, that, it may be, were taken out of the same

matter—or, if not, yet all their matter taken out of the same nothing—but only the will and power of the great Lord of all things? He that, by his Almighty word, called the matter and mass of all things out of nothing, can, with the same, and, in respect to the nature of the thing, with much more ease, recall something to what it was before. And he that, out of the same common mass, or matter, could frame several things, and dress them with differing glory, one far excelling another; the same Almighty God can, with the same ease, dress up that corruptible corrupted piece, thy body, after it hath lain many thousand years rotting in the dust, in a beauty and glory equal to that of the sun. Had it been possible, before thou wert, to have seen that little mass of red earth, which thy Maker took, and out of it formed thy first parent; and hadst seen him when this rude material came out of God's hands, formed into that excellent fabric, and dressed with that excellent glory that Adam had in paradise; thou wouldst have seen a progress of no less difficulty than that we now speak of. And therefore, look upon the creatures, and consider their original, thou wilt answer thyself in thy objections against a resurrection, and such a resurrection as this we have declared.

Now, this resurrection of the body is common to the just and unjust: for, as we are taught in the Old Testament, “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” And so we are taught in the New Testament: “We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according

to that he hath done, whether it be good or bad." The great Judge of heaven and earth respites his distributive justice, and it doth not here so clearly appear: "There are just men, to whom it happeneth according to the work of the wicked," and *e converso*. But there will come a day of the manifestation of the righteous judgment of God, in which day he will have the glory of his perfect justice. And as the purity, justice, and glory of God, includes the necessity of a judgment, so the necessity of that judgment requires the appearance of the persons to receive that judgment. And because all persons that ever were or shall be, are subject to a rule of justice and righteousness, given by the great Lord of all things, therefore all persons shall come under the scrutiny, search, and determination of that judgment. And because the whole man was the subject of that law, therefore the whole man shall be judged by it. And so there is a necessity of a resurrection as well of the just as unjust, that they may, in the completeness of their constitution, receive their reward or punishment, according to what they have done in the flesh. We will, therefore, consider wherein the members of Christ, and those that are not, do agree and differ, in relation to the resurrection: and they agree in this,

1. That there shall be a resurrection both of the one and of the other.

2. That in the resurrection the bodies of both shall be spiritualized.

The present constitution of our bodies is such, that they are unable to bear that measure of joy, comfort, and glory, that shall belong to the blessed; and that

measure of vengeance and torment that is the portion of the cursed. Therefore, as to the one there shall be given a body, able to bear the weight of glory, styled by the Apostle, "an exceeding and eternal weight of glory;" so to the others there shall be given a body, though exquisitely sensible of the burden of the wrath of God, and of that fire that never goeth out, yet not consumed by it. As flesh and blood cannot inherit the kingdom of God, so neither can flesh and blood, in the present constitution thereof, dwell with those everlasting burnings prepared for the wicked.

3. Consequently, the bodies, as well of the blessed as of the cursed souls, shall be endued with incorruption and immortality: those, that they may, to all eternity, enjoy blessedness and glory; these, that to all eternity, they may suffer the vengeance, fury, and wrath of God.

The immortality and incorruption of the bodies of the saints, is their privilege, that renders them capable of an everlasting fruition of the presence and favour of God. The immortality and incorruption of the bodies of the wicked, is the addition of their misery: they shall everlastingly be, that they may everlastingly be wretched; and so continue for ever the monuments of the righteous judgment of the glorious and eternal God.

Now, though they thus far agree, yet the resurrection of the just and unjust differs as follows:

1. In the cause: for though it is true, that the resurrection of both is by the power of God, yet the manner of the execution of this power is different. For the members of Christ Jesus shall arise, by

virtue of their union with their Head, by a kind of secret and sweet sympathy with him, who is their life, and their life hid in him: "He that eateth me, even he shall live by me." "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." "Because I live, ye shall live also." And hence it is that our Lord Jesus doth so frequently own the resurrection of his people, as his own special and discriminative work: "I will raise him up at the last day." "And he shall send his angels, and they shall gather his elect." "Christ shall change our vile bodies." And this stands upon this ground of our union with Christ our head, and in our head is our life hid. Christ our head is hid, and consequently our life is hid: "And when our head shall appear, our life shall appear." So that a man may say, that the resurrection of the just is, as it were, a fruit, a consequent of the resurrection of our Lord; and therefore he is called "The first-born from the dead." And the resurrection of the just, attributed to his resurrection, to the virtual and immediate cause thereof; and such as, being granted, doth, by way of consequence, infer, and, as it were, necessitate the effect: "If we be planted in the likeness of his death, we shall be also in the likeness of his resurrection." "If Christ be risen, how say some that there is no resurrection from the dead?" "If we believe that Jesus died and rose again; even so them also which sleep in Jesus will God bring with him." The resurrection of the members of Christ, though subsequent to his, in order of time, yet, in consideration of nature, is a kind of necessary concomitant of the resurrection of Christ. And,

upon the same account as our Lord Christ's body could not be longer detained under the power of death than the determinative time of three days, because the debt which he undertook was paid, so that "it was not possible he should be holden of it;" so Christ, having paid the debt of his elect, and thereby abolished death, the wages of that debt, there is the like necessity of the resurrection of the members of Christ. It is not possible they can be detained under natural death everlastingly, no more than it was for our Lord Christ. "And this is that victory which God hath given us over death by Christ." So then, the resurrection of the righteous, though originally and fundamentally it be attributed to the power of God, yet immediately is to be attributed unto our Lord Christ.

(1.) As a fruit, a concomitant, or necessary consequent of his resurrection, who is our head, and in whom our life is hid.

(2.) As a fruit and consequent of his satisfaction, by whom our debt is paid, and so this retentive power of death abolished. And hence it is, that, as by the power of the Spirit of Christ, working in us to our first resurrection, we are made a willing people in that day of his power; so in our motion towards this second resurrection, we move to it willingly: and as all things in nature reach out after their perfection, and press towards it, so the members of Christ reach out after the resurrection of their bodies, as to that wherein, or immediately upon which, their perfection and blessedness consists: "Waiting for the adoption, to wit, the redemption of our bodies." "By any means to attain to the resurrection of the



dead." And hence it is, that the bodies of the blessed in the resurrection, shall most willingly, and in a manner naturally, move to the presence of Christ, as the eagle doth to his prey: "Where the carcase is, thither will the eagles be gathered together."

But in the resurrection of the unjust it shall be otherwise. The almighty and irresistible power of God shall gather them from their graves. The grave, as the minister of God, shall deliver up those that she hath in her custody: "The earth shall cast out the dead." "Death and hell delivered up the dead which were in them." Such are detained under the custody of death until the judgment; and then, whether they will or not, they are delivered up: and as soon as they are out of the custody of the grave, by the resurrection, and upon the voice of that powerful trumpet that shall summon them, they are immediately conducted, by the power of God, into the presence of their Judge. And though they have within them a secret reluctance and opposition against it, so that they "wish the rocks and mountains to cover them," yet all is in vain; go they must.

And this is the first difference. The elect in Christ rise by virtue of a secret sympathy with their Saviour, and therefore do willingly and earnestly move to it: the wicked are raised by the irresistible power of God, and are unwillingly drawn into the presence of their Judge.

2. The second difference is in the manner of their resurrection. The bodies of the saints of God shall, in the resurrection, "be fashioned like the glorious body of the Son of God,"—"bear the image of the heavenly." Their countenances filled with joy and

assurance, being now to approach to their happiness ; the angels shall be their convoy and attendance into the presence of Christ their Saviour, and shall, with all sweetness and cheerfulness, perform that office to the meanest servant of Christ. On the other side, the wicked shall arise with shame, fear, confusion, and astonishment in their countenance, upon the conscience of their former sins, and the pre-apprehension of their imminent misery ; and in that condition shall be drawn before the judgment-seat of Christ, whom, in this world, they condemned and persecuted.

Thus far have we considered the resurrection in the subject: somewhat is also shown to us in the Scriptures concerning the adjuncts of it. And therein,

I. The time.

II. The concomitants.

III. The consequents.

I. (1.) For the time, and wherein this shall be: "He hath appointed a day wherein he will judge the world in righteousness." The day of judgment, and the day of the resurrection to judgment, is the same day.

(2.) That though this day be fixed in the determinate counsel of God, yet it is not discovered so much as to the angels: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." And surely the certainty of the time of the judgment is concealed from mankind, much to our advantage.

First, To keep us always watchful. This is the use our Saviour teacheth us: "Watch therefore, for ye know not what hour the Lord doth come."

Secondly, To keep us always in hope of the com-

ing of our Lord, and a comfortable expectation of it: “ Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ.” “ Looking for, and hastening unto, the coming of the day of God.” Certainly it is a blessed ignorance, if it cause an improvement of these graces in us; for they are the improvements of our future glory.

Thirdly, That though our Saviour Christ promiseth a speedy coming to judgment in many places, and seems to speak, in many places, as if those very persons to whom he spake should be the persons in whose time this day shall come; yet we know that that was in no way intended by our Saviour. But he spake to them, and to all persons of all ages of the Church: “ What I say unto you I say unto all, Watch.” For it is not reasonable or just to think, that, when our Saviour brought life and immortality to light; discovered to mankind the mercy and counsel of God, whereby there was a greater means of converting many to him; when, as I may say, the great Maker of salvation was, as it were, but begun in the world, that presently the door shall be shut up. God Almighty was, as it were, preparing the world four thousand years for the great Prophet and Saviour of the world; and it were not reasonable to think he should close up all presently upon his coming. And as this could not reasonably be conceived, so, in truth, Almighty God, in the prophecies of the Old Testament, expressly publisheth the contrary. He expected a greater harvest, both of Jews and Gentiles, after the coming of Christ, than was come in before. And it is plain, our Saviour himself frequently intimateth, and in express terms declares,

that many things of moment must first come to pass before the end, which would require many ages to bring to pass: as, namely, “the preaching of the gospel among all nations,” “the fulfilling of the times of the Gentiles.” And therefore, when, upon the misapplication, or misapprehension of our Saviour in the Apostle’s time, there did arise scoffers, saying, “Where is the promise of his coming?” the Apostle first settles our judgment, “That a thousand years with the Lord is as one day,” and *e converso*. And truly, if it be rightly considered, we mistake ourselves in the measure of time: for though, by piecing one age to another, we have made up sixteen hundred years since our Saviour’s time, yet, in truth, to every man it is but his own age. Though, between my death and my judgment, a thousand years should intervene, yet there will seem little or no interval to my soul, whose duration will be of another nature than it here is *in composito*. Secondly, he renders the reason: because God is not willing that any should perish. There are a number of men, that, in the course of his providence, shall yet be born, who are of the number of his elect, who shall enlarge his kingdom; and therefore he will not interrupt his own glory, with an untimely cutting off of mankind. As Almighty God hath appointed the ages of men, wherein, without an untimely death, they are, as it were, ripe, and come into the grave, like a shock of corn in its season; so he hath appointed an age to the world, a time when the number of his elect is fulfilled, when the harvest of the world is ripe: and then, and not till then, “shall the angel put in his sickle.”

Fourthly, That though the certain fixed time of the last day is unknown to us, yet so much is known to us, that some of the forerunners thereof are not past: some are past. Of those that are already past, we may reckon these:

1. False Christs. And such have been in former times, since the ascension of our Saviour, as appears by ecclesiastical histories; and such have been even in our own times, and possibly may be hereafter. Therefore, though this be past, in part, yet it may be, not perfectly past.

2. The destruction of Jerusalem, fully, and to the utmost.

Some are such, though they be partly past, yet they are not perfectly fulfilled, but have a kind of progress, or continuation; such as many of those signs predicted by our Saviour:

1. Wars, and rumours of wars, Matt. xxiv. 6.

2. Persecution of true Christians; though eminently begun shortly after our Saviour's time, in the ten persecutions, yet continued in the Roman and Turkish state.

3. A great defection and falling away from the truth: "The love of many shall wax cold." "That day shall not come, except there come a falling away first." And though, in all the progress of the gospel, it hath been attended with an apostacy, as appears in the Asian church, and in the Romish church, and is to be feared in those churches that now are, or lately have been famous,—the light of the gospel travelling still westward, and superstition, Mahomedanism, and Paganism still following it,—yet, doubtless, before that great day there shall be a great and

visible apostacy, more than before: "In the last days shall come scoffers, walking after their own lusts, saying, Where is the promise of his coming?" The defection shall be so great, that, "at the coming of our Lord, he shall scarce find faith upon the earth." A kind of universal supineness and atheism shall overspread the face of the world, as it did before the flood. Matt. xxiv. 39.

4. The revealing the man of sin, "the son of perdition."

5. The universal promulgation of the gospel to the Gentiles: "And this gospel shall be preached in all the world, for a witness unto all nations, and then shall the end come:" "And the gospel must first be published among all nations." And this hath been in part fulfilled in the preaching of the Apostles and Fathers: so that the sound thereof hath gone through most places of the known world, Asia, Europe, and Africa. And it is now travelling into America, by the means of several new plantations of late times there.

There remain yet certain other preparatories and prophecies, that are not yet effected, but rest in expectations: such are,

1. The fulfilling of the times of the Gentiles, and the conversion of the Jews to the faith of Christ. This, as it is a thing often prophesied in the Old Testament, so most plainly foretold in the New: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled:" "I would not have you ignorant of this mystery, that blindness is in part happened unto Israel, until the fulness of the Gentiles be come in. And so all

Israel shall be saved." For the space of above two thousand years, the church and household of God were confined to the seed of Abraham, and the rest of the world were strangers to God and his covenant. Since the coming of our Saviour, they have been scattered, and borne that curse which their forefathers bound, as much as in them lay, upon themselves and their posterity; or the greatest part of them have suffered a longer exile from the presence of God, from their first captivity under the Assyrian. And since that rejection of the Jews, under the times of Vespasian, the whole world hath been called into the fellowship of that covenant, and the Jews sit under hardness. Thus, like Gideon's fleece, Judges vi. 39. in the first age of the world, they alone had the dew of the blessing of God upon them, when the world round about was dry and barren: and since the crucifying of Christ, the whole world is filled with that dew, and the Jewish nation dry. But we expect the manifestation of the mercy and truth of God, that when he shall have gathered and fulfilled the number of the elect out of the multitude of the Gentiles, he will take off that vail of blindness, and hardness, from the heart of that people, which were sometimes his own; and that in so eminent and notable a manner, that it shall be conspicuous to the whole world. And it seems to be a great evidence of the providence and truth of God, as well in their dispersion, as in their future calling, that though they are sown in the world, in several places, yet their persons and families are distinctly known, both to themselves and others: that so the truth of those prophecies, and curse of dispersion of them, may

be legible to all nations, and that their conversion, and re-gathering, in due time, may be visible and apparent.

2. The consumption and abolition of that man of sin, styled, "The son of perdition:" "Babylon the great:" "Sodom and Egypt:" "The great whore that sitteth upon many waters; mystery, Babylon the great: the mother of harlots, and abominations of the earth:" "In whom was found the blood of the saints, and of all that were slain upon the earth."

3. Some eminent, remarkable, and terrible concussion, even of the powers of heaven, which shall cause astonishment and consternation in the hearts of men: signified by our Saviour in those expressions: "The sun and moon darkened, and the stars falling, and the powers of heaven shaken:" "Distress of nations, perplexity, men's hearts failing them for fear, for the powers of heaven shall be shaken." And yet, which is wonderful, such shall be the strange defection that shall fall upon the generality of mankind, that they shall not so much as suspect the coming of our Lord, till they see him in the clouds, "For as a snare shall it come on all them that dwell on the face of the earth."

## II. The concomitants of the resurrection.

1. The appearance of Christ personally in the air, with infinite glory and majesty, Matt. xxiv. 30. Luke xxi. 27. Mark xiii. 26. All the angels of heaven attending upon him, Matt. xxv. 31. And as their and our Lord shall visibly appear in the greatest glory that can be conceived, so doubtless the angels, his royal attendants, shall put on their best dress of glory, conspicuous to the very sense; and



the sense of the beholders shall be so advanced, as once Elisha's servants were, 2 Kings vi. 17. that they shall behold the glory of those pure and incorporeal creatures attending the throne of our Saviour in the clouds.

2. A majestic and loud summons, by the voice of an archangel, at the command of Christ, summoning all that ever were to their resurrection. And at this powerful summons, the graves shall yield up their dead: "He shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds: "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed:" "For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, with the trump of God, and the dead in Christ shall rise first." And thus, as when God Almighty appeared from heaven at the giving of the law, to augment the terrible majesty and solemnities of that day, there was not only a visible discovery of the presence of God in that great and terrible fire in the midst of heaven; "But there was the terrible sound of a trumpet, that sounded long, and waxed louder and louder—that shook the very mountain—and amazed and terrified the hearer." So in the great day, to add to the majesty and terribleness thereof, there shall be not only objects of glory and amazement unto the eye, but a powerful voice that shall be heard from one end of heaven to the other, summoning all to judgment.

3. A mission to the holy angels, to receive the elect from the womb of the grave, and to conduct

them into the presence of Christ their Redeemer: "They shall gather together the elect from the four winds, from one end of heaven unto the other." Thus the pure and glorious angels glory in this office, to be "ministering spirits for them who shall be heirs of salvation." Ministering for them in their infancy, when they are not able to help themselves: "Their angels behold the face of my Father." Ministering for them in their sufferings, as they did to Peter and Paul. Ministering for them in their death, and watching the expiring of their souls to conduct them to a place of rest, as they did for Lazarus. And ministering for them in their resurrection, to conduct them to the presence of their Saviour.

4. An immediate change on all the persons that shall be then living upon the face of the earth, equivalent to a resurrection; in an instant separating from them all those corruptible qualities that attend our houses of clay: "The dead shall be raised, and we shall be changed." And it should seem by the Apostle, that the resurrection shall go before that change, at least in some small portion of time: "And the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them."

III. The consequents of the resurrection are principally these:

1. A dissolution of the present frame of the world, at least in respect of the present constitution of it: "The day of the Lord will come as a thief in the night, wherein the heavens shall pass away with a great noise: the elements shall melt with fervent

heat : the earth also, and the works that are therein, shall be burnt up.”

2. The last judgment: and this takes in the third general consideration of the state of the soul and body in the last judgment. And therefore we shall consider distinctly,

First, The Judge.

Secondly, The persons to be judged.

Thirdly, The rule by which they shall be judged.

Fourthly, The judgment.

Fifthly, The execution of the judgment.

First, Touching the Judge: it shall be Christ Jesus, our Mediator, God and man in one person: “When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory: and before him shall be gathered all nations:” “For we must all appear before the judgment-seat of Christ, that every one may receive the things done in the body:” “When our Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire.” True it is, that the authoritative judgment is the Father’s, but he hath committed the execution, or administration of the great tribunal to the Son. Hence our Saviour saith, “The Father hath committed all judgment to the Son:” “He hath appointed a day in which he will judge the world by the man whom he hath ordained.” And hence it seems to be, that “the Ancient of days did sit, and his throne was like the fiery flame, and thousand thousands ministered unto him. And the judgment was set and the books were opened.” “One like the Son of man came to the Ancient of days, and there was given

him dominion, and glory, and a kingdom." The former importing the original, or foundation of the authority, or the preparation of the throne in the heavens: the latter, the delegation and actual administration of the judgment. For it is plain that the actual and visible exercise of that power shall be in our Saviour: "Then shall the King say, Come, ye blessed of my Father:" "When the Son of man shall sit in the throne of glory." And certainly the appearance of this day, shall be an appearance of unspeakable glory and majesty. Christ, the second person in the blessed Trinity, clothed with all the majesty and glory that becomes the greatness of his person, and the solemnity of the business, set on a throne of glory, eminently conspicuous to all the persons that ever were, or shall be; and from whence they shall receive their doom; accompanied with all the angels in heaven as the ministers and messengers of his will; accompanied with all the blessed saints that ever were, or shall be, to whom he gives the honour, not only to be beholders, but, as it were, assessors in his judgment, though not in the power of his authority, yet in the suffrage and applause of his justice: "Ye also shall sit on twelve thrones, judging the twelve tribes:" "Know ye not that the saints shall judge the world?" Thus he shall be glorified in his saints, and admired in all them that believe. Not only admired by them, but admired in them, for that impression of glory and majesty that he shall then put upon them.

Secondly, The persons judged: the whole race of Adam, not a person excepted: "The hour is coming, in which all that are in the graves shall hear

his voice, and shall come forth : they that have done good, unto the resurrection of life ; and they that have done evil, to the resurrection of damnation :” “ We must all appear before the judgment-seat of Christ.” And though the multitude will be exceeding great, yet it shall not confound the sentence of the Judge, he will, with most exquisite and infallible judgment, divide the one from the other : and every person shall have so distinct and clear a representation of his sentence to himself, and so convincing a satisfaction therein, and of the evidence, clearness and justice thereof, as if he were the only person to be judged.

Thirdly, The subject matter upon which the judgment shall be, are the works of men : “ God shall bring every work into judgment.” Whatsoever cometh under the command, or prohibition of the law of God, shall come under the judgment of God : and these are of three kinds :

1. The works.
2. The words.
3. The thoughts and purposes. For all these, as they are the acts of a rational creature, come under the law of God.

1. For the works of men : these are the last and complete acts of rational creatures, and are the final productions of the mind formed into external actions : and all these shall God bring into judgment : “ The Son of man shall come in the glory of the Father, and shall reward every man according to his works.” Some works there are, which, in the external administration of justice among men, do escape their reward of human distributive justice, whether they

be good or evil : some in respect of injustice of those that are in power ; others in respect of the impotence of those that should reward or punish. And thus many offences pass unpunished, because they are committed by persons above the reach of human justice : others in respect of the secrecy of the fact, that they avoid the detection, and consequently the execution of justice. But it shall not be so in that day : as all persons are under the authority, so all persons are under the power of this judge, “ Strong is the Lord that judgeth.” And as the power of the offender shall not exempt the offence from judgment ; so neither shall the secrecy of the work escape the judgment ; “ For he shall bring into judgment every work, with every secret thing, whether it be good, or whether it be evil : ” “ In that day God shall judge the secrets of men by Jesus Christ : ” “ For there is nothing covered that shall not be revealed, and hid, that shall not be made known.” There is not a good action in all thy life, though ever so secretly done, but then it shall be proclaimed before men and angels : not a prayer that thou hast made in thy closet, when no ear heard thee but the Almighty : not a tear shed for thy sins, when no eye saw thee, but his that made thee : not an alms, given so privately that the party relieved knew not his benefactor : not a cup of cold water, given in the name of a disciple, though he knew not from whence it came : not an acting in sincerity for the glory of thy Maker, though hid and veiled from the eyes of all men living ; but shall be then made as manifest as the sun, and attended with an open reward : “ The Father, that seeth in secret, shall reward thee

openly." Again, if thy villanies be hatched in darkness, and none privy to them but thine own conscience : if thou hide thy counsels of mischief as low as hell, that no mortal eye can discover them : if thou transfer thy mischief into other hands, and act by them, whilst they and the world think they act by themselves, and by their own contrivances and principles : if thou mask thy wickedness under the disguise of religion, holiness, necessity, pretences of good ends ; so that thou dost not only hide thy villany from the world, but even from thyself ; yet, in that day, all this shall be detected in the presence of a light brighter than the sun ; in the presence of the whole world : and all those disguises taken off, and the wickedness exhibited as it is, without any other dress, than of its own shame and vileness. And as thus the sins of commission shall be unveiled, though ever so secret ; so shall thy sins of omission, and that with all the circumstances and aggravations. Such a time thou hadst an opportunity to do this or that good work, to the honour of thy Maker, to the good of thy brother, to the salvation of thy soul : and thou hadst not only an opportunity, but the secret motion of the Spirit of grace in thy conscience did importune thee to lay hold on the opportunity ; and yet thou didst neglect the opportunity, despise the persuasion, Matt. xxv. 45. The world condemned for sins of omission.

2. And as thus it is for works, so for words : for these come under the law of God, and shall come under the judgment of reward and punishment : " By thy words thou shalt be justified, and by thy words thou shalt be condemned." Therefore our very

words shall come into judgment; for "they are the immediate production of the heart." Instances we have of both, that in the great day, God, the judge, will bring into the judgment of approbation, good words tending to the honour of our Maker, or the good of others: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

On the other hand, sinful words shall come into condemnation: tending to the dishonour of God, blasphemies, "Taking his name in vain:" to the reproach of our neighbour: cursings, upbraidings: "Whosoever shall say to his brother, Thou fool, shall be in danger of hell-fire." Vain idle words not seasoned with salt: "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment." "Foolish talking and jesting." And surely, if of idle and foolish words, much more of sinful words; lying, "Whispering and backbiting. Corrupt communication. The corrupt exhalation of that open sepulchre, a sinful heart. The fume of hell-fire within." And surely, as there was much reason that the tongue, that great instrument of the glory and good of others, should come under the law of God; so the breach of that law must needs come under judgment.

3. As the works and words of man shall come under this judgment; so shall the thoughts and secret motions of the soul. And indeed it is the inward action of the soul that most properly comes



under the law of God. As it hath an operation without the concurrence of the body, so it is that which doth specificate all the external actions, and gives them their true denomination of good or evil. The very external worship of God enjoined by him, if not actuated by a soul rightly principled and moved, becomes an abomination to him. And those things that are for the matter of them the same in the external act, are oftentimes diversified into good or evil, or neither; according to the diversity of the temper of the soul, whereby they are done. And hence it was that God measured the wickedness of the old world, by the constitution and temper of the motions of their soul: "And God saw that the wickedness of man was great in the earth: and that every imagination of the thoughts of his heart was only evil continually." And hence it is, when under the law, God showed man the measure of that purity which he required from him, he shows it in the root: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul," styled by our Saviour, "The first and great commandment." And our Saviour, giving the true and natural scope and sense of the law of God, brings it still to the working of the soul; as that which was originally and especially the subject of the law. In the matters belonging to the first table, "God is a Spirit, and will be worshipped in spirit and in truth." In the matter of the second table, "Whosoever looketh on a woman to lust after her, hath committed adultery in his heart." Unadvised anger comes under the command, "Thou shalt not kill."

It is true, that with men the external action is the

subject of distributive justice, because the thoughts and intentions of the heart are not discoverable to man but by the external act : yet when that act, be it good or evil, is rewarded or punished, it is not, even among men, merely in reference to the act, but because the act is the product of the internal man, the external sign of the will. And hence, even morally, the external act, not proceeding from the will, is neither rewarded nor punished ; as in fortuitous acts, and acts of persons wanting the use of reason.

But Almighty God, whose prerogative alone it is to know the heart, begins not with the action, but with the heart, and thereby measures the action, if produced ; or the man, if not produced into action : and because he hath the prerogative to determine of the motions of the heart, though never produced into an external act, therefore also his law hath the prerogative to lay hold of the very motions of the heart. And hence it is, that as Almighty God, being the most pure and immortal Spirit, gets within the spirit of man, and discerns those invisible operations of the soul, so the word and law of God enters into the very spirit of man, and carries with it an obligation, even upon those secret and invisible motions of the soul : “ Piercing even unto the dividing asunder of soul and spirit ; and is a discerner, or discriminator, of the thoughts and intents of the heart.” And therefore, as the law of God extends unto, and lays hold of the very thoughts, so the violation of that law, in the very thoughts, contracts a guilt upon the soul. Hence it was, that that holy man, Job, concluded a necessity of a sacrifice, even for the sin of

the thought : “ It may be my sons have sinned, and cursed God in their hearts.” Simon, that cursed man, was in the gall of bitterness, even while “ the very thoughts of his heart were not forgiven ;” and the wise man tells us, “ That the thought of foolishness is sin.”

Now, because the subject matter of the judgment are the works, words, and thoughts of men, the same being the subject matter of the law of God, it is necessary that there be an evidence, or conviction of the fact : for such shall the solemnity of that judgment be, that there shall be no less evidence to discover the fact upon which the judgment is to pass, than there shall be justice in the judgment upon that fact. And as every man shall be judged most exactly according to his works ; so there is a necessity that every one of those works, upon which the judgment shall pass, must be evidently and convincingly proved upon the person judged.

Now we must know, there are two books, wherein the actions of men and their words and thoughts are written : and these books shall then be opened : “ The judgment was set, and the books were opened :” “ I saw the dead, small and great, stand before God, and the books were opened.”

I. The book of conscience.

II. The book of God’s knowledge : the former a testimony within us ; the latter without us : but both so exactly agreeing, as if the former were but a transcript or counterpart of the other. These two great witnesses, without exception, shall state and determine the fact impartially and unquestionably.

I. The book of conscience. This is a book

wherein, from the first use of our reason till our death, we are continually writing all our thoughts, words, and actions. A constant and vigilant companion and observer of our lives and of our hearts. There is not the smallest good or evil action, or passage of our life, but, whether we observe it or not, here it is registered, and leaves the character and impression of itself in this marble. And what a history should we find of ourselves, if we could but distinctly read this book? It may be, here and there some few scattered entries of a good work, a good prayer, a good purpose; but yet presently inscribed with it so many vain thoughts in that prayer; so much vain-glory or self-end in that good action; the rejection of that purpose in practice; and all the rest of that mighty volume filled with the history of our sinful and impure actions, our vain and unprofitable and sinful words, our deceitful, disobedient, rebellious, unprofitable thoughts. Our best actions entered, but the defects and contaminations thereof entered in the same paper with them: and the rest nothing else but a tedious bloody bill of debts of guilt to our Maker, with all the aggravations of them. And these inscriptions engraven with the point of a diamond in sheets of steel, not capable of any obliteration, unless it be by the blood of Jesus Christ. It is true, whilst we are in this life, we throw dust upon the writing: or, it may be, in the writing of a new leaf, we turn over that which is past, and never trouble ourselves more about it all our lives after: new sins, as it were, antiquating those that are past, and silencing their remembrance. But God Almighty shall, at the last day, open this book and cast

off the dust from it: then every item shall be as legible and as visible to the view, as it was at the time of the first acting of it. The multitude of the particulars shall not hinder the distinct representation of them to the mind. It was one of Job's greatest complaints, "That God made him to possess the iniquities of his youth:" "That his transgression was sealed up in a bag." When God was pleased to open those entries that were made in the conscience, even of his own servant, those very sins which were of the most ancient date, and therefore least remembered, the sins of his youth, which had the less malignity, because probably acted with less deliberation; yet when God is pleased to unvail the conscience, these old, these youthful sins, made a hideous representation to Job himself: how much more terrible shall it be, when all those remembrances of the conscience shall be at once tendered to the view, and "all set in order before a man." And this is that "engraving of sin upon the heart with the point of a diamond," that writes in wounds, and not in colours only.

II. Again, the eternal God hath his book, which shall then be opened; and in that book are written all the actions of men. On the one side, not the least good action but there it is entered: as he telleth our wanderings, so he registereth our tears. Not a few good words, spoken in sincerity and love to God, but there is a memorandum made of them: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon

his name." And on the other side, all those evils that are done by the children of men, are all registered. And though we might hope that some of these might slip the diligence and animadversion of the recorder that is within us, there is no hope to avoid the record that Almighty God makes; for "he is greater than our conscience, and knoweth all things."

There are two acts of the divine wisdom that are of infinite concern for us practically to know and remember, which, nevertheless, we are apt to forget.

1. That all our ways, even of our very hearts, are strictly observed by God: "For mine eyes are upon all their ways, they are not hid from my face, neither is their iniquity hid from mine eyes."

2. That what is once seen by God, is always seen, and not forgotten. It is true, we sin daily, and the new sins obliterate the sense and remembrance of the old: but it is not so with God: "They consider not in their hearts that I remember all their wickedness." That sin that seems to be lost, is but laid up: "The iniquity of Ephraim is bound up, his sin is hid." And when God is pleased to reckon with a man, or nation, even in this life, he can recall a sin past and forgotten many years ago, and render it visible to the soul in all its dimensions: "Remember not against us former iniquities." How much more shall it be in that great day when he shall to the uttermost, set our iniquities before him, and make them conspicuous in the light of his countenance?

And yet there is one remains besides this: the two former are such books as we cannot think of

without trembling. Every moment of time we furnish new materials for the two former books; and if we look back a little into ourselves and our lives, we shall find very little but black and sad materials and reckonings, when every sin makes our soul a debtor of its whole self unto eternity. What shall become of us, when almost every instant of our lives gives in such an item against us? And if perchance we do any thing that is good, yet it is spoiled in the doing, mixed with so many defects, spots, and enormities, that can render us but little comfort to behold it. And surely, if either of these two former books be opened against the best of men at that day; they must, with everlasting shame, inherit the portion due to their sins. But here is the comfort of all; “The blood of Christ that cleanseth us from all sins.” Though, it is true, the best of men have run infinitely in debt to God, and filled the book of conscience, and the book of God’s remembrance full of sad accounts; yet our Saviour, if we have laid hold on him, and entered into covenant with God in him, hath paid all our reckonings, and the books are crossed.

And upon this, first of all, the book of conscience, that was all stained with crimson inscriptions, would have been more terrible to us than hell itself; yet when this conscience “is sprinkled with the blood of Christ,” the conscience is healed, the stains obliterated, the accounts discharged, and colour thereof quite changed: and though as well the conscience as the sins inscribed in it, were as “scarlet, they are become as white as snow.”

Secondly, And as thus the conscience is healed,

and all the black and bloody inscriptions thereof defaced, so is Almighty God pleased, upon the same account, to strike out all the remembrance of sins past out of his book of remembrance: this is that which is so frequently expressed by those effectual expressions—“Sin covered,” “Blotting out transgressions, so as they shall not be remembered,” “Blotting them out as a cloud,” that after its dissipation leaves no mark where it was. “So discharge them, that upon a diligent search they shall not be found.” Nay, they shall not only be removed from the view of men and angels, but even in the account of Almighty God they shall be as if they never had been: “For I will forgive their iniquity, and remember their sin no more.”

Thirdly, And all this ariseth upon the producing of that third book by the Mediator unto the Father. A book of life: a register of all whose debt our Lord hath paid: and the debt being discharged, the former books are no longer to be used as evidence against them. Their dear Mediator, who is now to be their judge, brings in an acquittance for all that large roll, which otherwise might have stood against them, “For he hath borne their sins.” And upon the day of his passion, nailed this handwriting unto his cross, hanged it upon the file, as that which he hath paid, and so is no more to be mentioned.

Fourthly, We come to the rule, whereby all men shall be judged. Though in respect of the most infinite obligation of the creature to God for their greatest good, their being, and their preservation: it had been most unquestionably just, that upon the ground of this absolute and infinite dominion over



his creatures, he might have imposed what law, and under what sanction he pleased; yet he was pleased to enter into a pact and covenant with his creature, and so to bind him, not simply upon the absolutions of his own power and authority, but partly even upon the voluntary stipulation and submission of his creature. And the law of this covenant is that which shall be the rule of the judgment of that great day. Now this covenant of God is double:

I. The covenant of works; the covenant made with man in his first creation; and this extends to all mankind, as before appears, which is a covenant of life, in case of perfect obedience to the will and law of God, given to man in his creation; and a covenant of death, and the curse, in case of any failing. And when afterwards, this covenant, and the remembrance thereof, was very much defaced, God was pleased expressly to renew the same with a select people, which he picked out of mankind, the Jews; which renewed covenant differed from the former:

1. In the extent of it; the former was universal; this, limited to a select people: yet so, as it did not abrogate the former, but illustrate it.

2. In the nature of it: for whereas the former was purely a covenant of works, this was not so; but though it seemed to run in the same tenor, yet there was under it secretly lodged a covenant of grace, even the sacrifice of Christ typified in it, intended by it, and that alone made it useful to as many as laid hold of that mystery that was intended in it according to that manifestation that God was pleased to send along with it.

II. The covenant of grace, Christ Jesus, and him crucified, received, as given by God; and this receiving of Christ was the very tenor of this covenant.

God was pleased, after the covenant of works became ineffectual to mankind, in respect of their disability to perform it, to reach out Christ to them, as a covenant of life to as many as receive him: and the ordinary way of receiving him, is, "By believing in his name." Now, according to these covenants, shall the whole world be judged. For all mankind are under one of these covenants: whosoever is not within the latter, is certainly within the compass of the former.

Now, of such as are under that first covenant, as not being partakers of the benefit of the second, there are four ranks of men given us in the Scripture.

First, such as are purely under the first covenant, without any farther degree; such are those that never heard either of law or gospel. Such are those spoken of: "As many as have sinned without law, shall perish without law."

And though it is true, that God were most just, if he should judge even these by the severest rule of that exact law which was given to Adam, because they were within that covenant: yet the Scripture warrants us to think, that in that day he will proceed to judge these persons, even by so much of the law that hath been communicated to them, either in the external means of good discipline or education; or that secret dictate of their own conscience, styled by the Apostle, "The law written in their hearts."

This is one of those two great parties that shall

be the object of vengeance in that day: "Taking vengeance on them which know not God," &c. The knowledge of God is so visibly discovered in the creature, that it shall be a most just conviction of such persons in that day: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

And certainly in that day, the whole world of men that have the use of reason, will be found guilty before him, even in not knowing those things concerning God, which, by the light of nature they might know; or in not observing some of those very dictates, which that truth once known, or the light of their own conscience did carry them into, without any necessity of resorting to so much of that law whereof they were ignorant. This is that which is perishing without the law.

Secondly, such as, though under the first covenant, have nevertheless a superaddition of light, and consequently of guilt, by the accession of that renewed covenant of works given by the ministration of Moses.

And this concerns principally the Jews, who superadded another covenant to the former, and so have a superadded guilt by their offence.

1. Because against greater light.

2. Because against a renewed covenant, and by them violated. "Such as have sinned in the law, shall be judged by the law;" and this is, in effect, the scope of the second chapter of the epistle to the Romans.

Thirdly, Such as have had an offer of Christ, the second covenant, and yet have rejected it.

These, though they are still under the obligation of the first covenant, yet by rejecting either the faith or obedience of Christ, they superadd a greater guilt to themselves than any of the former: and therefore it is styled by our Saviour, the condemnation: "This is the condemnation, that light is come into the world, and men loved darkness rather than light." We have as well those of the first, as those of the latter rank joined together: "To render vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." The former are judged, because the works of God leave them inexcusable in their ignorance of God, or neglect of the duty that results from that knowledge; the latter are judged inexcusable, because the gospel and the message of it is proclaimed to them, and yet rejected by them.

Fourthly, Such as have not only the light of nature, the light of the written law of God, the light of the gospel tendered, but that light in some measure received, and afterwards rejected, which adds apostacy to their rebellion; and thus superadds a higher guilt than any of the former: "If we sin wilfully, after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation."

The former sorts of men are not within the benefit of the second covenant, nor can expect the fruit thereof in the judgment.

But there is a company of persons that have laid

hold of this second covenant, and shall be judged by it, such as have received Christ as he is offered to the world; received him as their righteousness, as their sacrifice, as their instructor, as their commander and general.

The obedience of faith is as universal as the law, or command of faith, it fastens upon every part of its object; and to such there is no condemnation: "Whosoever believeth in me shall not come into condemnation, but is passed from death to life."

This discharge and acquittal of these persons stands founded upon the immutable truth and justice of God. For though it was his own free and undeserved goodness that at first moved him to tender this second covenant to mankind, to accept of the righteousness and satisfaction of another for them: and when none in heaven or earth could be found to perform the one, or undergo the other, to send his own Son to do and suffer it, and to proclaim to mankind, that as many as betake themselves to this covenant, and do accordingly lay hold of it, to give to them the pardon of their sins, and the enjoyment of blessedness.

Yet, when this great word is pronounced by him, his truth and justice are engaged in the performance of it: the righteousness and satisfaction of Christ is as effectually theirs, as if performed by them: their debt paid, and their persons accepted.

And so in that great day, the great God shall, in the face of the whole world, have the glory, as well of his justice as of his mercy, in the salvation of his saints.

OF  
WISDOM,  
AND  
THE FEAR OF GOD;  
THAT THAT IS TRUE WISDOM.

---

JOB XXVIII. 28.

*“ And unto man he said, Behold, the fear of the Lord, that is wisdom ; and to depart from evil is understanding.”*

THE great pre-eminence that man hath over beasts, is his reason; and the great pre-eminence that one man hath over another, is wisdom: though all men have ordinarily the privilege of reason, yet all men have not the habit of wisdom. The greatest commendation that we can ordinarily give a man, is, that he is a wise man; and the greatest reproach that can be to a man, and that which is worst resented, is to be called or esteemed a fool: and yet as much as the reputation of wisdom is valued, and the reputation of folly is resented, the generality of mankind are in truth very fools, and make it the great part of their business to be so; and many that pretend to seek after wisdom, do either mistake the thing, or mistake the way to attain it. Commonly,

those that are the greatest pretenders to wisdom, and the search after it, place it in some little narrow concern, but place it not in its true latitude commensurate to the nature of mankind: and hence it is, that one esteems it the only wisdom to be a wise politician or statesman; another, to be a wise and knowing naturalist; another, to be a wise acquirer of wealth, and the like: and all these are wisdoms in their kind; and the world's perchance would be much better than it is, if these kinds of wisdom were more cultivated than they are: but yet these are but partial wisdoms; the wisdom that is most worth the seeking and finding, is that which renders a man a wise man.

This excellent man, Job, after a diligent search (in the language of this chapter) after wisdom, what it is, where to be found, doth at length make these two conclusions, namely, 1. That the true root of wisdom, and that, therefore, he that best knew where it was to be found, and how to be attained, is certainly none other but Almighty God, ver. 23. "God understandeth the way thereof, and knoweth the place thereof." And, 2. As he alone best knew it, so he best knew how to prescribe to mankind the means and method to attain it. "To man he said, To fear God, that is wisdom;" that is, is the proper and adequate wisdom suitable to human nature, and to the condition of mankind. And we need not doubt but it is so; because he that best knew what was the best rule of wisdom, prescribed it to man, his best of visible creatures, whom we have just reason to believe he would not deceive with a false or deficient rule of wisdom; since as wisdom is the

beauty and glory of man, so wisdom in man sets forth the glory, and excellency, and goodness of God. And, consonant to this, David, a wise king, and Solomon, the wisest of men, affirms the same truth: "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."—"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.—The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding." And when the wise man had run all his long travel of experiments, to attain that which might be that good for the children of men, in the end of his tedious chase and pursuit, he closeth up all with this very same conclusion: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man." And he gives a short, but effectual reason of it: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." And hence it is, that this wise man, who had the greatest measure of wisdom of any mere man since the creation of Adam; that had as great experience and knowledge of all things and persons; that made it his business to search and inquire, not only into wisdom, but into madness and folly; that had the greatest opportunity of wealth and power, to make the exactest inquiry therein: this wise, and inquisitive, and experienced man, in all his writings, styles the man fearing God, and obeying him, the only wise man; and the person that neglects this duty, the only fool and madman.

And yet it is strange to see how little this is



thought of, or believed in the world; nay, for the most part, he is thought the wisest man, who hath the least of this principle of wisdom appearing in him; that shakes off the fear of God, or the sense of his presence, or the obedience to his will, and the discipline of his conscience, and by craft, or subtlety, or power, or oppression, or by whatsoever method may be most conducive, pursues his ends of profit, or power, or pleasure, or what else his own vain thoughts, and the mistaken estimate of the generality of men render desirable in this world: and, on the other hand, he that governs himself, his life, his thoughts, words, actions, ends, and purposes, with the fear of Almighty God, with a sense and awe of his presence, according to his word; that drives at a nobler end than ordinarily the world thinks of; namely, peace with Almighty God, and with his own heart and conscience, the hope and expectation of eternity; such a man is counted a shallow, empty, inconsiderate, foolish man; one that makes no figure in the world; a man laden with a melancholy delusion, setting a great estimate upon a world he sees not, and neglecting the opportunities of the world he sees.

But upon a sound and true examination of this business, we shall find that the man that feareth God is the wisest man, and he that upon that account departs from evil, is the man of greatest understanding.

I shall show, therefore, these two things:—

I. What it is to fear God.

II. That this fear of God is most demonstratively the best wisdom of mankind, and makes a man truly and really a wise man.

I. Touching the first of these; fear is an affection of the soul, that is as much diversified as any one affection whatsoever; which diversification of the affection ariseth from the diversification of those objects by which this affection is moved. I shall mention these four:

1. Fear of despondency or desperation; which ariseth from the fear of some great and important danger that is unavoidable, or at least so apprehended; and this is not a fear that is here commended to mankind.

2. Fear of terror or affrightment; which arises on the sense of some great important danger, that though possibly it may be avoided, yet it carries with it a great probability and immediate impendency; as the fear of mariners in a storm; or a fear that befalls a man in some time or place of great confusion, or visible calamity. And this kind of fear of Almighty God, is sometimes effectual and useful to bring men to repentance, after some great displeasure of Almighty God by sin or apostacy; but this is not that fear that is here, at least primarily and principally, meant, but these two that follow.

3. A fear of reverence or awfulness: and this fear is raised principally upon the sense of some object, full of glory, majesty, greatness, though possibly there is no cause of expecting any hurt from the person or thing thus feared. Thus a subject bears a reverential fear to his prince, from the sense of his majesty and grandeur: and thus, much more the majesty and greatness of Almighty God, excites reverence and awfulness, though there were no other ingredient in that fear: "Will ye not fear

me, saith the Lord? will ye not tremble at my presence?" "Who would not fear thee, O King of nations?"

4. A fear of caution or watchfulness. This is that which the wise man commends, Prov. xxvii. 14. "Blessed is the man that feareth always." And this fear of caution is a due care and vigilancy not to displease that person from whom we enjoy or hope for good; the fear of a benefactor, or of that person from whom we may, upon some just cause or demerit, expect an evil, as the fear of a just and righteous judge. And these two latter kinds of fear; namely, the fear of reverence, and the fear of caution, are those that are the principal ingredients, constituting this fear of God, that these excellent men commend to us as true wisdom.

Now this fear of God ariseth from those right and true apprehensions concerning Almighty God, that do excite both these two kinds of fear; and those seem to be principally these three:

1. A true and deep sense of the being of God; namely, that there is a most excellent and perfect Being, which we call God, the only true God, the Maker of all things. But this is not enough to constitute this fear; for Epicurus and Lucian did believe that there was a God, yet were without the fear of him.

2. A true and deep sense, knowledge, and consideration of the attributes of God are but so many expressions and declarations of his perfection and excellency, and therefore all contribute to advance and improve this fear, especially of reverence; yet there are some attributes that seem, in a more special

manner, to excite and raise this affection of fear, as well the fear of reverence as that of caution and vigilance. As, namely, 1. The majesty and glory of God, at which the very angels of heaven, that are confirmed in an unchangeable estate of happiness, carry an inward, and express an outward reverence. 2. But majesty and glory, without power, is not perfect; therefore the sense and knowledge of the Almighty power of God, is a great object of our fear; he doth whatsoever he pleaseth; all things had their being from him, and have their dependence on him.

3. The deep knowledge of the goodness of God, and that goodness not only inherent in himself, but diffusive and communicative: and from this diffusive and communicative goodness of God, all things had their actual being, and from him they do enjoy it. And both these goodnesses of God, the inherent and emanating goodnesses, are the noblest excitors of the noblest fear; a fear springing from love, and that love fixing upon the inherent goodness of God, which is altogether lovely and perfect; and so upon the emanating and communicative goodness of God, as he is our benefactor; and wherever there is love, there is the fear both of reverence and caution. We cannot but honour and reverence, and be careful to observe and please whatsoever we thus love; the intrinsic nature of that which we love for its own worth and perfection, binds us, by a kind of natural bond, to reverence and honour; and the extrinsic emanation of that goodness to us, binds us to reverence, and esteem, and honour it as our benefactor, by a double

bond, namely, 1. Of gratitude, or benevolence, to him that communicates this good. 2. By a bond of prudence and self-preservation, not to disoblige him from whom we have our good, and upon whom we have our dependence, lest a disobligation should occasion his abatement of that good from us. Wherever there is a dependence, as there must be natural love to that upon which is our dependence, so there must be necessarily a fear both of reverence and caution, even upon principles of self-love, if there were nothing else to command it.

4. A deep sense, knowledge, and consideration of the divine omniscience. If there were all the other motives of fear imaginable, yet if this were wanting, the fear of God would be in a great measure abated; for what availeth reverence or caution, if he to whom it is intended do not know it? and what damage can be sustained by a neglect or omission of that fear, if God Almighty knew it not? The want of this consideration hath made even those atheists that yet acknowledged a God; such were Epicurus, Diagoras, Lucretius, Lucian, and others among the philosophers; and such was Eliphaz's oppressor, "How doth God know? and can he judge through the thick cloud?" Or David's fool, "The Lord shall not see, neither shall the God of Jacob regard." But the all-knowing God searcheth the very thoughts, and knows the heart, and all the actions of our lives: "Not a word in our tongue, but he heareth it, and knows our thoughts afar off."

5. A deep sense of the holiness and purity of God, which must needs cause in him an averseness to, and abhorrence of, whatever is sinful or impure.

Lastly, the sense of the justice of God, not only an inherent justice, which is the rectitude of his nature; but transient or distributive justice, that will most certainly distribute rewards to obedience, observance, and the fear of his name, but punishment to the disobedient, and those that have no fear of him before their eyes. The deep consideration and sense of these attributes of the divine perfection, must needs excite both the fear of reverence and the fear of caution, or fear of offending, either by commission of what may displease God, or of omitting of what is pleasing to him.

But although this knowledge of Almighty God and his attributes, may justly excite a fear both of reverence and caution; yet without the knowledge of something else, that fear will be extravagant and disorderly; and sometimes beget superstition or strange exorbitancy in this fear, or in the expressions of it, and a want of regularity of duty or obedience: if a man know that Almighty God is just, and will reward obedience, and punish disobedience; yet if he knows not what he will have to be done or omitted, he will indeed fear to displease him, but he will not know how to please or obey him. Therefore, besides the former, there must be a knowledge of the will or law of God in things to be done or omitted. This law of God hath a double inscription. 1. In nature; and that is again twofold; 1st, The natural rudiments of morality and piety written in the heart. 2d, Such as are deducible by the exercise of natural reason and light; for even from the notion of God, there do result certain consequences of natural piety and religion; as, that he

is to be prayed to, to be praised; that he is to be imitated as far as is possible by us; therefore, as he is holy, beneficent, good, and merciful, so must we be. 2. But we have a more excellent transcript of the divine will; namely, the Holy Scriptures, which, therefore, a man that fears God will study, observe, and practise, as being the best rule how to obey him. And the very fear of God arising upon the sense of his being and attributes, will make that man very solicitous to know the will of God, and how he will be worshipped and served, and what he would have to be done, or not to be done: and therefore, since the glorious God hath so far condescended, as by his providence to send us a transcript of his mind, will, and law, he will be very thankful for it, very studious of it, much delighted in it, very curious to observe it, because it is the rule and direction how he may obey, and consequently please that great God whom he fears; this word he believes and prizes as his great charter, and in this word he finds much to excite and regulate, and direct his fear of God; he sees examples of the divine justice against the offenders of his law; of the divine bounty in rewarding the obedience to it; threatenings on one hand, promises on the other: greater manifestations of the divine goodness in the redemption of mankind by Christ Jesus, and therefore greater obligations as well to fear as to love such a benefactor.

II. And thus far of the kinds of the fear of God, and of the causes of objects exciting it. Now let us see how it doth appear that this fearing man is the wise man, and how the fear of God discovers itself to be the true, and best, and only wisdom;

which will appear in the following particular considerations:

1. Many learned men, considering that great similitude and image of ratiocination in some brutes especially, have therefore declined to define a man by his reason, because of that analogical ratiocination which they find in brutes; but define a man by his religion. *Homo est animal religiosum*; because in this they find no communication, or similitude of natures and operations between man and brute beasts: for man is the only visible creature that expresseth any inclination to religion, or the sense of a Deity, or any exercise of it. I do not stand to justify this opinion in all particulars; only these things are most certain: 1. That only the human nature seems to have any sense or impression of any regular religion upon it. 2. That the sense of a Deity, and religion resulting from it, is the great ennobling and perfection of the human nature. 3. That take away the fear of God, all sense and all use of religion falls to the ground. So that the fear of God is the great foundation of religion, and consequently the great ennobling and glory of human nature, that seems almost as great a superiority of a man truly religious, above an irreligious man, as to operation and use, as there is between an irreligious man and a brute. As religion advanceth, so irreligion debaseth the human nature.

2. Justice is of two kinds; distributive, which is the justice of a magistrate or judge, distributing rewards and punishments, favour and displeasure, and due retribution to every man, according to the merits of his cause. 2. Commutative, which is in



all civil contracts and dealings between persons; as dealing honestly, keeping promises, and using plainness, sincerity, and truth, in all a man saith or doth: and both these kinds of justice are effects of excellent wisdom; without these, states, and societies, and persons, fall into disorder, confusion, and dissolution; and therefore, those very men that have not this justice and righteousness, yet honour and value those that have it, and use it. And the fear of Almighty God is that which begets and improves both these kinds of justice. Hence it was, that Moses, in his choice of judges, directs that they should be “men fearing God, and hating covetousness.” Jehoshaphat, in his charge to his judges, thought this the best expedient to contain them within the bounds of justice, to put them in remembrance before whom, and for whom, they are to judge. And some of the very heathens themselves used to set an empty chair in the place of judicature, as an emblem of the presence of God, the invisible, and yet all-seeing God, as present in the courts of justice, observing all the judges do, and this they esteemed an excellent means to keep judges to their duty, by representing to them the glorious God beholding them. And as thus in distributive justice, the fear of God is a great means to keep and improve it; so in commutative justice the fear of God gives a secret and powerful law to a man to keep and observe it. And hence it is, that Joseph could give no greater assurance to his brethren of his just dealing with them than this, “This do, for I fear God;” and on the other side, Abraham could have no greater cause of suspicion of ill and unjust dealing

from the people with whom he conversed, than this, that they wanted the fear of God, "Because I thought the fear of God was not in this place," &c. The sense of the greatness, and majesty, and power, and justice, and all-seeing presence and command of Almighty God, lays a greater obligation upon a man to fear a heart-searching God, to deal justly and honestly, than all the terrors of death itself can do.

And if any one say, how came it to pass that the heathens that knew not, and therefore feared not the true God, were yet great assertors, maintainers, and practisers of all civil justice and righteousness between man and man? I say, though they knew not the true God, they knew that there was a God, whom (though ignorantly) they feared: and this imperfect fear of God was the true cause of that justice and righteousness that was sincerely, and not for ostentation, practised among them; and though they mistook the true God, yet in this they were not mistaken, that there was a God; and this truth had that great influence upon them, to do justly: and if that imperfect fear of God in them did so much prevail as to make them so just, how much more must the true knowledge and the fear of the true God prevail to advance righteousness and justice in them, that have that fear of God in their hearts?

3. It is a great part of wisdom that concerns a person in the exercise of the duties of his relations; and indeed it is a great part of justice and righteousness. Now, the fear of Almighty God hath these two great advantages therein: 1. The will of God instructs exactly all relations in their duties of those reciprocal relations; and this will of God is revealed

in his word, which contains excellent precepts of all kinds, suitable to every several relation. 2. The fear of God sets these directions close upon the heart, and is a severe and constant obligation to observe them. And so this fear of God doth effectually fit, habituate, guide, and oblige a man to the duties of his several relations: it makes a good magistrate, a good subject, a good husband, a good wife, a good father, a good child, a good master, a good servant; in all those several kinds of goodness that are peculiar and proper to the several relations wherein a man stands.

4. Sincerity, uprightness, integrity, and honesty, are certainly true and real wisdom. Let any man observe it where he will, a hypocrite, or dissembler, or double-hearted man, though he may shuffle it out for a while, yet at the long-run he is discovered and disappointed, and betrays very much folly at the latter end; when a plain, sincere, honest man holds it out to the very last; so that the proverb is most true, that 'honesty is the best policy.' Now the great privilege of the fear of God is, that it makes the heart sincere and upright, and that will certainly make the words and actions so: for he is under the sense of the inspection and animadversion of that God that searches the heart, and therefore he dares not lie, nor dissemble, nor flatter, nor prevaricate; because he knows the pure, all-seeing, righteous God, that loves truth and integrity, and hates lying and dissimulation, beholds, and sees, and observes him, and knows his thoughts, words, and actions. It is true, that vain-glory, and ostentation, and reputation, and designs, and ends, may, many times,

render the outward actions specious and fair, when the heart runs quite another way, and accordingly would frame the actions, if those ends and designs, and vain-glory and ostentation were not in the way; but the fear of God begins with the heart, purifies and rectifies it; and from the heart, thus rectified, grows a conformity in the life, the words, and actions.

5. The great occasions and reasons of the folly of mankind, are, 1. The unruliness and want of government of the sensual appetite or lusts: hence grows intemperance, and excess in eating and drinking, unlawful and exorbitant lusts; and these exhaust the estate, waste and consume the health, debase and impoverish the mind, destroy the reputation, and render men unfit for industry and business. 2. The exorbitancy, and unruliness, and irregularity of the passions; as, excessive love of things that are either not lovely, or not deserving so much love; excess of anger, which oftentimes degenerates into malice and revenge; excess of joy, in light, trivial, inconsiderable matters; excess of fear, where either no cause of fear, or no cause of so much fear is; and these exorbitances of passion betray the succours of reason, break out into very foolish, vain, imprudent actions, and fill the world with much of that folly and disorder that is every where observable. 3. Those diseases and distempers of the mind; as pride, vain-glory, ambition of honour, and place, and power, insolency, arrogancy, envy, covetousness, and the like: these, I say, are so many sicknesses and cankers, and rotten ulcers in the mind; and, as they, like the furies that were

let loose out of Pandora's box, do raise most of these storms and tempests that are abroad in the world, so they disease and disorder, and beset the mind wherein they are, and make men's lives a torment to themselves, and put them upon very foolish, vain, and frantic actions and deportments, and render men perfect fools, madmen, and without understanding; and their folly is so much the greater, and the more incurable, that, like some kind of frantic men, they think very goodly of themselves, think themselves passing wise men, and applaud themselves; though it is most apparent to any indifferent by-stander, that there are not a sort of vainer foolish persons under heaven. Now, as we are truly told, that the first degree and step of wisdom is to put off folly :

———— Sapiencia prima est,  
Stultitia caruisse ———

so it is the method of the fear of God, the beginning of all true wisdom, to disburthen a man of these originals and foundations of folly. It gives a law to the sensitive appetite, brings it in subjection, keeps it within the limits and bounds of reason, and of those instructions and directions that the wise God had prescribed: it keeps under discipline and rule; it directs the passions to their proper objects, and keeps them within the due measures, and within the due lines and limits of moderation, and as becomes a man that lives in the sight and observation of the God of glory, majesty, and holiness; it cures those diseases and distempers of the mind, by the presence of this great preservative, the fear of God.

If pride or vain-glory begin to bud in the soul, he considers that the God he fears resists the proud. This fear puts a man in remembrance of the glorious majesty of the most glorious God; and what is a poor worm, that he should be proud or vain-glorious in the presence and sight of that mighty God? If ambition or covetousness begin to appear, this fear of God presently reminds a man, that the mighty God hath prohibited them; that he hath presented to us things of greater moment for our desires than worldly wealth or honour; that we are all of his household, and must content ourselves with that portion he allots us, without pressing beyond the measure of sobriety, or dependence upon, or submission to him: if revenge stirs in our hearts, this fear of God checks, tells a man that he usurps God's prerogative, who hath reserved vengeance to himself as a part of his own sovereignty: if that vermin, envy, begins to live and crawl in our hearts, this fear of God crusheth it by reminding us that the mighty God prohibits it, that he is the sovereign Lord and dispenser of all things; if he hath given me little, I ought to be contented; if he hath given another more, yet why should my eye be evil, because his eye is good? thus the fear of the Lord walks thorough the soul, and pulls up those weeds and roots of bitterness and folly that infect, disquiet, disorder, and befool it.

6. Another great cause of folly in this world is inadvertence, inconsiderateness, precipitancy, and over hastiness in speech or action. If men had but the patience many times to pause but so long in actions and speeches of moment, as might serve to

repeat the Creed or Lord's Prayer, many follies in the world would be avoided, that do very much mischief, both to themselves and others; and therefore, inadvertence and precipitancy in things of great moment, and that require much deliberation, must needs be a very great folly, because the consequence of miscarriage in them is of greater moment. Now, the fear of the Lord of heaven and earth being actually present upon the soul, and exerting itself, is the greatest motive and obligation in the world to consideration and attention, touching things to be done or said. When a man is to do any thing, or speak in the presence of a great earthly prince, the very awe and fear of that prince, will give any man very much consideration touching what he saith or doth, especially to see that it be conformable to those laws and edicts that this prince hath made. Now, the great God of heaven and earth hath, in his holy word, given us laws and rules touching our words and actions; and what we are to say or do, is to be said or done in no less a presence than the presence of the ever-glorious God, who strictly eyes and observes every man in the world, with the very same advertence as if there were nothing else for him to observe; and certainly there cannot be imagined a greater motive to advertence, and attention, and consideration, than this; and, therefore, if the action or speech be of any moment, a man that fears God, will consider, 1. Is this lawful to be done or not? if it be not, "how shall I do this great evil, and sin against God?" 2. But if it be lawful, yet is it fit? is it convenient? is it seasonable? if not, then I will not do it, for it becomes not that presence

before whom I live. 3. Again, if the thing be lawful and fit, yet I will consider how it is to be done, what are the most suitable circumstances to the honour and good pleasure of that great God before whom I stand. And this advertence and consideration doth not only qualify my actions and words with wisdom and prudence, in contemplation of the duty I owe to God; but it gives an excellent opportunity, very many times, by giving pause and deliberation, in reference to my duty to God, to discover many human ingredients of wisdom and prudence requisite to the choice of actions and words, and the manner of doing them; so that, besides the greater advantage of consideration and advertence, in relation to Almighty God, it doth superadd this advantage also, for opportunity thereby of human, prudential considerations, which otherwise, by haste and precipitance in actions or words, would be lost; and it habituates the mind to a temper of caution, advertence, and consideration in matters as well of smaller as of greater moment, and so makes a wise, attentive, and considerate man.

7. It mightily advances and improves the worth and excellency of most human actions in the world, and makes them a nobler kind of a thing than otherwise they would be without it. Take a man that is employed as a statesman or politician, though he have much wisdom and prudence, it commonly degenerates into craft, and cunning, and pitiful shuffling, without the fear of God; but mingle the fear of Almighty God with that kind of wisdom, it renders it noble, and generous, and honest, and stable. Again, a man that is much acquainted with



the subtler kind of learning, as philosophy, for instance, without the fear of God upon his heart, it will carry him over to pride, arrogance, self-conceit, curiosity, presumption; but mingle it with the fear of God, it will ennoble that knowledge, carry it up to the honour and glory of that God that is the Author of nature; to the admiration of his power, wisdom, and goodness; it will keep him humble, modest, sober, and yet rather with an advance than detriment to his knowledge. Take a man industrious in his calling, without the fear of God, he becomes a drudge to worldly ends, vexed when disappointed, overjoyed in success; mingle but the fear of God with it, it will not abate his industry, but sweeten it; if he prosper, he is thankful to God that gives him power to get wealth; if he miscarry, he is patient under the will and dispensation of the God he fears, it turns the very employment of his calling to a kind of religious duty and exercise of his religion, without damage or detriment to it.

8. The fear of God is certainly the greatest wisdom, because it renders the mind full of tranquillity, and evenness, in all states and conditions; for he looks up to the great Lord of heaven and earth, considers what he commands and requires, remembers that he observes and eyes all men; knows that his providence governs all things, and this keeps him still even and square, without any considerable alteration, whatever his condition is. Is he rich, prosperous, great? yet he continues safe, because he continues humble, watchful, advertent, lest he should be deceived and transported; and he is careful to be the more thankful, and the more watchful,

because the command of his God, and the nature of his condition require it. Is he poor, neglected, unsuccessful? yet he remains still patient, humble, contented, thankful, dependent upon the God he fears. And surely every man must needs agree, that such a man is wiser than he who is ever changed and transported with his condition; that if he be rich or powerful, there is nothing more vain, proud, insolent than he. And again, let his condition become poor, low, despised, there is nothing under heaven more despondent, dispirited, heartless, discontented, and tortured, than such a man; and all for the want of the fear of Almighty God, which being once put into the heart, like the tree put by Moses into the water, cures the disorder and uneasiness of all conditions.

9. In as much as the true fear of God is always mingled with the knowledge of the will of God, and that will is contained most fully in his written word, it must needs be, that a man that truly fears the Lord, and is instructed in the word of God, the precepts thereof must needs be deeply digested into his mind. Now, as this word is the word of the ever-wise God, and therefore certainly must be full of most wise directions; so let any man but impartially and deeply consider the precepts contained in the word of God, he shall assuredly find the best directions in the world for all kind of moral and divine wisdom: and I do confidently say, that in all other books of morality, there are not so sound, deep, certain, evident instructions of wisdom (yet most strictly joined with innocence and goodness) as there is in this one book, as would be easily demon-

strable even to a reasonable judgment; but this is too large a theme for this place.

10. But besides all this, there is yet a secret, but a most certain truth, that highly improveth that wisdom, which the fear of the Lord bringeth, and that is, that those that truly fear God, have a secret guidance from a higher wisdom than what is barely human; namely, "By the Spirit of truth and wisdom," that doth really and truly, but secretly prevent and direct them. And let no man think that this is a piece of fanaticism. Any man that sincerely and truly fears Almighty God, relies upon him, calls upon him for his guidance and direction, hath it as really as the son hath the counsel and direction of his father; and though the voice be not audible, nor the direction always perceptible to sense, yet it is equally as real as if a man heard the voice, saying, "This is the way, walk ye in it:" and this secret direction of Almighty God is principally seen in matters relating to the good of the soul; but it may also be found in the great and momentous concerns of this life, which a good man that fears God, and begs his direction, shall very often, if not at all times, find. 2. Besides this direction, a good man fearing God, shall find his blessing upon him. It is true, that the portion of men fearing God is not in this life; oftentimes he meets with crosses, afflictions, and troubles in it; his portion is of a higher and more excellent state and condition than this life; yet a man that fears God, hath also his blessing in this life, even in relation to his very temporal condition: for either his honest and just intentions and endeavours are blessed with success and comfort, or if they be not, yet even his crosses

and disappointments are turned into a blessing; for they make him more humble and less esteeming this present world, and setting his heart upon a better. For it is an everlasting truth, that all things shall work together for the best, to them that love and fear Almighty God; and therefore, certainly such a man is the wisest man.

11. But yet further: certainly it is one of the greatest evidences of wisdom, to provide for the future, and to provide for those things for the future that are of greatest moment, importance, and use. Upon this account, the wise man admires the wisdom of the ant, that little creature, that yet provides his meat in summer; and we esteem the folly of children and prodigals to lie in this, that they have no prospect for the future how they shall subsist hereafter. Now the wisdom of a man that feareth God, discovereth itself in this, that it provides and lays up a good and safe store for the future, and that in respect of these three kinds of futurities: 1. For the future part of his life. 2. For the future evil days. 3. For the future life, that is to take place after this present, short, uncertain, and transitory life.

1. In respect of the future time of his life. It is true, our lives in this world are but short at best; and together with that shortness, they are very uncertain. But yet the man fearing God, makes a due and safe provision for that future portion of his life, how short or how long soever it be. 1. By a constant walking in the fear of God, he transmits to the future part of his life, a quiet, serene, and fair conscience, and avoids those evil fruits and consequences which a sinful life produceth, even in the

after-time of man's life. The bruises and hurts we receive in youth, are many times more painful in old age, than when we first received them. Our lives are like husbandmen's seed-time; if we sow evil seeds in the time of our youth, it may be they may live five, ten, or more years, before they come up to a full crop, and possibly then we taste the fruit of those evil ways, in an unquiet mind or conscience, or some other sour effects of that evil seed. All this inconveniency a man fearing God prevents, and instead thereof reaps a pleasing and comfortable fruit of his walk, in the fear of God: namely, a quiet conscience, and an even, settled, peaceable soul.

3. But besides this, by this means he keeps his interest in, and peace with, Almighty God: and makes sure of the best friend of the world for the after-time of his life, to whom he is sure to have access at all times, and upon all occasions, with comfort and acceptance; for it is an infallible truth, that God Almighty never forsakes any man that forsakes not him first.

2. The second futurity is, the future evil day, which will most certainly overtake every man; either the day of feeble and decrepit age, or the day of sickness, or the day of death: and against all those, the true fear of God makes a safe and excellent provision: so that, although he may not avoid them, he may have a comfortable passage through them; and in the midst of all those black clouds, the witness of a good conscience, fearing God, and the evidence of divine favour, will shine into the soul like a bright sun, with comfort, when a man shall be able, with Hezekiah, to appeal to Almighty God, "Remember now, O Lord, I beseech thee, how I have walked

before thee in truth, and in uprightness of heart, and have done that which was good in thy sight." This will be a cordial under the faintness of old age, a relief under the pains of sickness, and a cure of the fear of death itself, which, to such a soul, will be only a gate and passage to a life that will be free from all the pains and infirmities, a life of glory and immortality.

3. The third futurity is, the life and state after death. Most certain it is, that such a state there will be, and that it is but of two kinds, a state of everlasting happiness or a state of everlasting misery; and that all the men in the world do most certainly belong to one of these two estates or conditions: and as it is most just and equal, so it is most true, that they that truly fear God, and obey him, through Jesus Christ, shall be partakers of that everlasting state of blessedness and immortal happiness; and, on the other side, they that reject the fear of God, contemn and disobey his will, shall, without true repentance, be subject to a state of everlasting misery. Now, herein the truest and greatest wisdom of man appears, that he duly provides against the latter, and to obtain the former; all other wisdom of men, either to get human learning, wealth, honour, power; all wisdom of statesmen, and politicians, in comparison of this wisdom, is but vain and trivial. And this is the wisdom that the fear of God teacheth and bringeth with it into the soul. 1. It provides against the greatest of evils, the everlasting state of misery, and infelicity, and eternal death. 2. It provides for, and attains an everlasting state of blessedness and happiness, of rest and peace, of glory and immortality, and eternal

life; a state of happiness and glory that exceeds expression and apprehension; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath laid up for them that love him." And they only truly love God, that truly fear him. "And they," namely, that fear God, "shall be mine, saith the Lord, in that day when I make up my jewels."

And now, for the conclusion of this whole matter, let us make a short comparison between the persons that fear not God, and those that truly fear him; and then let any man judge who is the fool, and who is the wise man. A man hath but a very short, uncertain time, in this life, which, in comparison of eternity, is less than a moment. The great God of heaven in his word assures us, that there is a state of immortality after this life, and that that immortal state is but of two kinds, a state of never-dying misery, or a state of endless glory; and tells them, "If you fear me, and obey those easy commands that are contained in the book of the Holy Scriptures, which I have given you, you shall infallibly attain everlasting life and happiness; and, even in this present life, shall have the influence and presence of my favour, to support, to direct and bless you: on the other hand, if you refuse my fear, and reject my commands, and prefer the unlawful and vain delusions of this present life before the obedience of my will, and persist impenitently in it, your portion shall be everlasting misery." And now, everlasting life, and everlasting death, being set before the children of men, there are a sort of men that rather choose to disobey the command of God, reject his fear; and all this, that they may

enjoy the pleasures of sin for a season, those pleasures that are fading and dying, that leave behind them a sting, that render their very enjoyment bitter, and that make even that very little life they enjoy, but a life of discomfort and unhappiness, in spite of all their pleasures; or be they as sincere as their own hearts can promise them, yet they are but for a season, a season that in its longest period is but short, but is uncertain also; a little inconsiderate accident, the breach of a vein, an ill air, a little ill-digested portion of that excess wherein they delight, may put a period to all those pleasures, and to that life, in a year, in a week, in a day, in an hour, in an unthought moment, before a man hath the opportunity to consider, to bethink himself, or to repent; and then the door of life and happiness is shut. Again, there are a sort of men, that consider this great proposal, and choose the fear of Almighty God, and with it eternal life, and are content to deny themselves in things unlawful, to obey Almighty God, to keep his favour, to walk humbly with him, to accept of the tender of life and salvation upon the terms propounded by Almighty God: and in the practice of this fear, they enjoy his favour, and presence, and love; and after this life spent, whether it be long or short, and whether their death be lingering or sudden, are sure, the next moment after death, to enjoy an immortal life of glory and happiness. Judge, then, which of these is the truly wise man; whether this be not a truth beyond dispute, “The fear of the Lord, that is wisdom; and to depart from evil is understanding.”



THE  
VICTORY  
OF  
FAITH OVER THE WORLD.

---

1 JOHN V. 5.

*“ For whosoever is born of God overcometh the world ; and this is the victory that overcometh the world, even your faith.”*

THESE things are herein to be considered :—

I. The act which is here declared, victory, or overcoming.

II. The person that exerciseth this act, or concerning whom this is affirmed, a person that is born of God.

III. The thing upon which this act of victory is exercised, namely, the world.

IV. The instrument or means by which this act is exercised, namely, faith.

V. The method or formal reason, whereby faith overcometh this world.

I. Victory, or overcoming, is a subjugation, or bringing under an opposing party to the power and will of another. And this victory is of two kinds ;

complete or perfect, and incomplete or imperfect.

1. The notion of a complete victory is, when either the opposing party is totally destroyed, or at least despoiled of any possibility of future resistance: thus the Son of God, the Captain of our salvation, overcame the world: "Be of good cheer, I have overcome the world." And thus, when we are delivered from this body of death, we shall overcome the world. This complete victory will be the portion of the Church and Christian triumphant.

Again, 2. There is a victory, but incomplete, such as the victory of the children of Israel over the Canaanites, which, though they were subdued, as to any possibility of a total re-acquiring of a superiority or equality of power, yet they were not subdued from a possibility of annoying, disquieting, and rebelling; they still remained thorns to vex and disturb, though not to subdue their conquerors; there was still an overbalance of power in the victors, though not wholly to extirpate them: and this is the condition of the Christian militant in this world. He keeps the world in subjection, and every day gets ground upon it; but he cannot obtain a perfect, complete, and universal conquest of it, till he can truly say, with our blessed Lord, "The prince of this world hath nothing in me;" which cannot be till our change comes; for till then we carry about with us our lusts, and passions, and corruptions: which, though, with all vigilancy and severity, kept under, and daily impaired in their power and malignity, will hold a correspondence with the world and prince thereof, and be ready to deceive and betray us, though never to regain their empire and so-

vereignty; and the reason is significantly given by the same Apostle: "For his seed abideth in him, and he cannot sin, because he is born of God." Indeed he may, and shall have sin as long as he hath flesh about him: "If we say we have no sin, we deceive ourselves, and the truth is not in us." But although we have sin still abiding in us, and, like the bias in a bowl, warping us to the world; yet that vital seminal principle of the grace of God in Christ, always keeps its ground, its life, and tendency towards heaven; and wears out, wastes, and gradually subdues the contrary tendency of sin and corruption.

II. The person exercising this act of victory and conquest, is he that is born of God. All men, by nature, may be said, in some sense, to be born of God; the Apostle tells the Athenians, "We are all his offspring." But in this place, this heavenly birth is a second, a superinduced birth from God; and hence it is called regeneration, the new birth, birth of the water and Spirit, birth of the Spirit, the formation of Christ in the soul; and the creature so new born, is styled the new creature, the new man, a partaker of the divine nature, "born not of the will of man, nor of the will of the flesh, but born of the will of God." And all these, and the like expressions, are figurative, and seem to carry in them a double analogy: First, to the first creation of mankind; and, secondly, to the ordinary generation of mankind since their first creation. I. As to the former analogy; we know, by the holy word, that the first man was the root of all mankind, stamped with the signature of the image of Almighty

God, principally consisting in knowledge, righteousness and holiness, and stood or fell as the common representative of all mankind: this image of God was in a great measure lost and defaced by the fall of man, and more every day spoiled by the actual sins and acquired corruptions of his descendants: Christ, the second Adam, hath instamped upon him a new inscription of the glorious God: came to be a common head, root and parent of as many as are united by faith, love, and imitation, and to instamp anew upon them, that lost and decayed image of God; who thereby “put on the new man, which after God is created in righteousness and true holiness,” and so becoming “a new creature, renewed in knowledge after the image of him that created him,” they receive a new stamp and impression from this great exemplar, Christ Jesus, the true image of the invisible God. 2. The second analogy is to the ordinary generation of mankind; wherein as a little, but powerful, vital principle, which we call the soul, forms and moulds the fetus according to the special nature of man in all his lineaments and proportions, and never gives over its operation till it hath completed that bodily mass into its full complement of parts, and afterwards gradually augments and perfects it in its organs and faculties: so by a vital principle derived from God, through Christ, into the soul, the same is moulded, fashioned, formed, increased, and perfected according to this new principle of life, which is usually called grace: whereby it comes to pass, that, as the soul is the vital and conforming principle of the body, so this grace is the very life, and vital and conforming principle of the soul:

and hence this formative principle is called the life of the soul, the quickening spirit; and the formation of the soul to the will of God thereby, is called the forming of Christ in them, the life of Christ, the indwelling of Christ in the heart by faith. And this new principle exerciseth in the soul all the acts analogical to that natural vital principle in the body, giving to it as it were the image, lineaments, proportion and increase conformable to the image of God in Christ, as true wisdom, righteousness, justice, holiness, integrity, love of God, submission to his will, dependence upon him; and translates them into all the communicable relations that Christ himself had, and invests them in his communicable privileges. If he be the Son of God by nature, so are they by interpretation, "by adoption and participation of the divine nature." Is he an heir of heaven? so are they co-heirs with him: is he acceptable to God? so are they: is he an heir of glory? so are they. And as this conformation of the body, by this vital principle, is performed by a seminal principle (at least as the instrument of its activity) derived from the parent, so the analogy holds here: we find a double seminal principle in this conformation, and both derived from Christ our head, namely, one external, another internal. 1. The external seminal principle is the word and message of the divine doctrine, exemplary and holy life, singular love of Christ, and of God through him to mankind, whereby we understand what he would have us do; the danger if we do otherwise, the blessed reward of obedience, the great engagements of the love of God in sending his Son to die for us, the plain, familiar,

easy way of attaining happiness; and because we often learn better by example than by precept, the same word exhibits to us a lively picture of his holy conversation, his humility, meekness, obedience, love, patience, goodness: and this external means is in itself a great moral means to conform our wills and lives thereunto. And therefore it is called the incorruptible seed of the word of God, whereby we are born again. 2. The internal seed is that spirit of grace sent out from Christ, which doth communicate a quickening, lively power to the word and to the soul, whereby it makes it effectual to its end, and is therefore called a spirit of life and power, a quickening spirit; and this, not by transfusing a new substance or substantial nature, which before it had not; but by its lively, yet secret operations, changing and moulding it to the image of him whose spirit it is, and adding energy and efficacy to that other seed of the word, as the sun doth to the seminal principles of vegetables and animals.

III. Touching the thing over which this victory is obtained, and conquest made, it is the world: which comprehends in its latitude a double world; the world within us, and the world without us.

The world within us, which may be so called principally, that a greater part of its relation and tendency is toward the world, which is for the most part the object upon which it fixeth, the subject after which it reacheth, and the business upon which it fasteneth and exerciseth. And hence it is, that the apostle St. John divides the world without us, with relation to the world within us, namely, "The lust of the flesh, the lust of the eyes, and the pride

of life." The world that is within us taketh in the two great faculties or powers, namely, 1. The passions of the soul. And, 2. The sensual appetite. Both these are in their own nature good, placed in us by the wise God of nature, for most excellent ends and uses. Our business therefore is to keep in order and subjection, and not to extirpate and root them out; for they are radicated in our nature by the God of nature. But of this more particularly.

1. Our passions: such as love, hatred, anger, hope, fear, joy, sorrow; these, and the like passions of the human soul, are not simply in themselves evil; nay, being rightly placed, and duly ordered and regulated, they become serviceable to excellent ends and uses; and therefore simply in themselves they are not the subject of a Christian's victory: but then they become such when they become the world in the text, and that is principally in these cases.

1. When they are misplaced; as when we love the things we should hate, hope for the things we should fear, rejoice in that which we should grieve, or the converse. 2. When they are immoderate or excessive about their proper objects: which comes to pass, when in those things about which we may exercise our passions lawfully, we exceed that measure or proportion that is due to them. For instance, I may lawfully love a competency of worldly substance, but I exceed in this, if I love it too much, and beyond the worth that is truly in it: I may be lawfully angry with him that injures me, but I exceed in the measure, or degree, or time, or duration, and become implacable. 3. When my affections or passions are not acted to that height they ought to be:

all finite objects of our passions require a proportionate degree of our passions; but where the object is infinite, my affections may err in being too remiss, but not in the excess: I cannot love God too much, for I am to love him with all my might; but I may love him too little, and then my affection errs: I cannot hate sin too much, because I cannot love God too much; but I may hate it too little.

4. When my affections or passions are acted unreasonably, in respect of the competition between objects of several values. I may, nay, I must love my father; but if I love my father more than my Saviour, my Saviour hath pronounced me unworthy of him. 5. When my passions degenerate into vices and corruptions, and so become not so much powers or faculties, as diseases and sicknesses of the soul: as when anger degenerates into malice or revenge; when self-love degenerates into envy; when desire of, or delight in, the profits or honours of the world degenerates into covetousness or ambition, and the like. 6. When my passions are not under the management, guidance, or conduct of my superior faculties, my reason and judgment; but either go before they are sent, or go beyond for what they are sent, or return not and subside when recalled: and then they breed infinite perturbation in the soul, invert the order of nature, and become furies and tempests, and imprison and captivate the mind and understanding, and become a worse part of the world than that which is without us. Under these conditions, our passions and affections are part of that world which is the object of a Christian's warfare and victory.



The other part of this world within us is, the motions and tendencies of our sensual appetite. This sensual appetite is in itself good, placed in us by the God of nature for excellent ends, namely, for the preservation of the individual nature, as eating and drinking, and those invitations of sense, subservient thereunto; or for the preservation of the species, as the desire of sexes. But they then become a sinful part of this inferior world: 1. When they become inordinate. 2. Or excessive. 3. Or unseasonable, or improper. 4. When they are not subordinate in their actings to the government of reason enlightened by moral or religious light. A Christian hath no such enemies without him, as unruly and undisciplined lusts and passions within him: and it is a vain thing to think of overcoming the world without us, until this world within us be brought into subjection; for without the corruptions and lusts within, the world, and the evil men of the world, and the evil one of the world, could not hurt us.

---

Non vulnus adactis

Debetur gladiis, percussum est pectore ferrum.

The wedge of gold was an innocent thing, but Achan's covetous heart within gave it strength to do harm. We come into the world, as into a great shop full of all variety of wares, accommodated to our senses, lusts and affections; and were it not for these, those wares would lie long enough upon the hands of the prince of the world, before they could get within us or corrupt us.

2. The world without us is of three kinds:

1. The natural world, which is the work of Almighty God, is most certainly in itself good, and only evil accidentally, by man's abuse of himself or it. It contains a general supply of objects answerable to the desires of our vegetable and sensible nature, and the exigencies and conveniencies of it; it is a great shop full of all sorts of wares, answerable to our wants or conditions; there is wealth, and places, and delights, for the senses, and it becomes an enemy to us by reason only of the disorder and irregularity of those lusts and passions that are within us, and by reason of the over-value that we are apt to put upon them: they are indeed temptations, but they are only passive, as the wedge of gold did passively tempt Achan; but it was his own lust and covetousness that did him the harm: the rock doth not strike the ship, but the ship strikes the rocks and breaks itself. The world as it is not evil in itself, so most certainly it is full of goodness and benevolence to us; it supplies our wants, is accommodated to the exigencies and conveniencies of our nature; furnisheth us with various objects and instances of the divine goodness, liberality, bounty; of his power, and majesty, and glory; of his wisdom, providence, and government: which are so many instructions to teach us to know, and admire, and magnify him; to walk thankfully, dutifully, and obediently unto him; to teach us resignation, contentedness, submission, and dependance upon him. A good heart will be made better by it; and if there be evil in it, it is such as our own corrupt natures occasions or brings upon it, or upon ourselves by it; and it is a great part of our Christian warfare and

discipline to teach us to use it as it ought to be used, and to subdue those lusts and corruptions that abuse it, and ourselves by it.

Again, 2. There is another world without us, the malignant and evil world, the world of evil angels, and of evil men; *Mundus in maligno positus*; and the great mischiefs of this world are of two kinds, namely, 1. Incentives and temptations from it, that are apt to bring the rest of mankind into the evil of sin and offence against God; such as are evil examples, evil commands, evil counsel, evil persuasion, and solicitations. 2. The troubles, injuries, vexations, persecutions, oppressions, calumnies, reproaches, and disgraces, that are inflicted by them: and the evils that arise from these are of two kinds, namely, such as they immediately cause, which is great uneasiness in griefs and sorrow. And, such as consequently arise from these: namely, the evil of sin; as impatience, discontent, unquietness of mind, murmuring against the divine providence, doubtings of it, letting go our confidence in God, distrust, unbelief, and putting forth our hands to iniquity to deliver ourselves from these inconveniences, either by unlawful or forbidden means, by sinful compliances with the sinful world, by falling in with them to deliver ourselves from their oppressions, persecutions or wrongs; by raising commotions, engaging in parties, and many more unhappy consequences.

And, 3. There is a third kind of world, which is in a great measure without us; namely, the accidental, or more truly the providential world, in relation to man and his condition in this world; and

it is commonly of two kinds, namely, prosperous, or adverse. 1. External or worldly prosperity, consists in an accommodate condition of man in this world, as health of body, comfort of friends and relations, affluence, or at least competency of wealth, power, honour, applause, good report, and the like. The dangers that steal upon mankind, in this condition, are pride, haughtiness of mind, arrogance, vain-glory, insolence, oppression, security, contempt of others, love of the world, fear of death, and desires of diversion from the thoughts of it; luxury, intemperance, ambition, covetousness, neglect, forgetfulness, and a low esteem of God, the life to come and our duty. 2. Adversity; and sickness and diseases, poverty, loss of friends and estate, public or private disturbances, or calamities, and the like: and though oftentimes these are occasioned by the evil or malignant world, yet many times they seem to come accidentally, and are apt to breed impatience, discontent, unquietness of mind, distrust of providence, murmuring, envy at the external felicity of others, and that common discomposure which we ordinarily find in ourselves and others upon like occasions.

IV. The fourth consideration is, what is this faith which thus overcometh the world, which is nothing else but a deep, real, full, sound persuasion of, and assent unto those great truths, revealed in the Scriptures of God, upon the account that they are truly the word and will of the eternal God, who is truth itself, and can neither deceive, nor be deceived: and herein these two matters are to be considered. 1. What are those divine truths, which being really and soundly believed, enable us to gain

the victory over the world, or the special objects of that victorious faith. 2. What is that act of faith, or belief of excellent objects, which thus overcometh the world.

1. For the former of these, although the whole body of divine truth is the adequate object of faith, yet there seem to be certain special parts of divine truths, that have the greatest influence on this victory over the world. I shall mention some of them; namely, 1. That there is one most powerful, wise, gracious, bountiful, just, and all-seeing God, the Author of all being, that is present in all places, knows our thoughts, our wants, our sins, our desires, and is ready to supply us with all things that are good and fit for us, beyond all we can ask or think; hath incomprehensible wisdom, and irresistible power to effect what he pleaseth; that leaves not any of his works, especially mankind, without his special care and superintendence over them; without whose will or designed permission, nothing befalls us. 2. That this most wise, and just, and powerful God, hath appointed a law or rule, according to which his will is that the children of men should conform themselves; and according to the upright endeavours of the children of men to conform thereunto, he will most certainly give rewards; and according to the wilful transgressions thereof, he will inflict punishments; and that he is a most strict and infallible observer of all the ways of the children of men, whether of obedience or disobedience thereunto. 3. That this law and will of his, he hath communicated and revealed to the children of men in his Holy Word; especially by

the mission of his Son Jesus Christ, who brought into the world a full and complete collection of those holy laws of God, to which he would have us conform. 4. That he hath given to mankind, in and through Christ Jesus, a full manifestation of a future life after this, of rewards and punishments; and according to that law of his, thus manifested by his Son, he will by the same Jesus Christ, dispense and execute the sentences of rewards and punishments, and judge every man according to his works. 5. And that the reward of faith and obedience, in that other life to come, shall be an eternal, blessed, happy estate of soul and body, in the glorious heavens, and in the presence and fruition of the ever-glorious and eternal God. 6. And that the punishment of the rebellious and disobedient unto his will and law of God thus manifested by his Son, shall be an eternal separation of soul and body from the presence of God, and the final confinement of them under chains of darkness and everlasting torments in hell-fire. 7. And that the Son of God hath given us the greatest assurance imaginable of the truth of this will of God, of this happiness and misery, by taking upon him our nature, by his miracles, by his death and resurrection, and ascension into glory, and by his mission of the Spirit of wisdom and revelation unto his apostles and disciples, both to instruct the world in his truth, and to evidence the truth of their mission from him. 8. That Almighty God, though full of justice and severity against the obstinate and rebellious; yet is full of tenderness, love, and compassion towards all those that sincerely desire to

obey his will, and to accept of terms of peace and reconciliation with him, and is ready upon repentance and amendment, to pardon whatsoever is amiss, and hath accordingly promised it: and that he hath the care, and love, and tenderness of a Father towards us: that in our sincere endeavour of obedience to him, we shall be sure of his love, favour and protection: that in all our afflictions and troubles he stands by us, and will not leave us: that he will most certainly make good every promise that by Christ he hath sent to us, for the life that is present, and that which is to come: that the law he hath sent us by Christ to submit to, is an easy and good law, such as will perfect our nature, and fit us to be partaker of his glory: and that all his thoughts towards us, in our faithful endeavours to obey him, are thoughts of love, favour, peace, bounty, and goodness. And of this he hath given the greatest assurance that is possible for mankind to expect or desire, even the sending of his eternal Son into the world, to take upon him our nature, to acquaint us with his Father's will and love, to live a life of want and misery, and to die a death full of shame and horror: to rise again to despatch messengers into all the world to publish the good will of God to mankind, to ascend up into glory, and there to make intercession for us poor worms, at the right hand of God: giving us also hereby assurance of our resurrection, and of his coming again to judge the world, and to receive his obedient servants into eternal glory. These are some of those principal objects of that faith that overcometh the world, being soundly received, believed, and digested.

2. As touching the act itself; it is no other than a sound, real, and firm belief of those sacred truths: and therefore it seems that they who perplex the notion of faith with other intricate and abstruse definitions, either render it very difficult or scarcely intelligible, or else take into the definition or the description of it, those things that are but the consequents and effects of it. He that hath this firm persuasion, will most certainly repent of his sins past, will most certainly endeavour obedience to the will of God, which is thus believed by him to be holy, just, and good; and upon the obedience or disobedience whereof depends his eternal happiness or misery; will most certainly depend upon the promises of God for this life and that to come; for those are as natural effects of such a firm persuasion, as it is for the belief of a danger to put a man upon means to avoid it, or for the belief of a benefit to put a man upon means to attain it. Some things are of such a nature, that the belief or knowledge of them goes no further, but it rests in itself; as the belief of bare speculative truths: but some things are of such a nature, as being once truly and firmly believed, carry a man out to action: and such are especially the knowledge or belief of such things as are the objects of our fears or hopes; the belief of such objects doth naturally, and with a kind of moral necessity, carry a man out to action; to the avoiding of such fears, and the attaining of such hopes: and therefore faith and belief in reference thereunto, comes often in the Scripture under the names of hope and fear, as being the proper effects of it. Instances we have of both: "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." "But we know that, when he shall appear, we shall be like him, for we shall see him as he is: and every man that hath this hope in him purifieth himself, even as he is pure."

Therefore we need not be so solicitous touching the nature of faith, what kind of faith it is that must save us. Certainly, if it be a true and real assent of the mind to these great truths of God, it must be operative, according to the nature of the things believed which are in order to working; and therefore, if it have not that effect, it is not faith nor assent; if it have it but weak and imperfectly, it is evident that the assent is weak and fluctuating; if it have that effect at some times, but not at others, it is evident that the assent is suspended, or intermitted, and not actually exercised at these intermissions. If a man were really and fully persuaded that if he took such a journey to-morrow, he should certainly break his leg, he would as certainly not go: or if he were under a certain persuasion, that if he took such a drink, he should certainly recover his lost health, it were as certain he would drink it: and if a man were actually and fully persuaded, that if he used such a means he should attain everlasting happiness; or, if he should commit such a sin, he should certainly lose it; it were scarce morally possible, that a reasonable man in his wits, would omit the one, or commit the other.

And to say, this is but a historical faith, and that

the devils have as much, they believe and tremble, and they do as fully assent to divine truths as any can do, yet it avails them not; concludes nothing: the reason is evident, because the salvation to be attained, and the faith which is the instrument to attain it, concerns them not, neither are they in a state to be advantaged by it; but it is otherwise with men. If I should acquaint a stranger, that if my son doth such a thing, I will give my son five pounds; though the stranger believes it as really true as any thing in the world, yet it puts him not upon the action, because, as he is not concerned in the reward, so he is not concerned in the means: but according to the belief that my son hath, it will or will not put him upon the action: if he believe me not, he will not do it at all; if he believe it faintly and doubtingly, he will perform the action accordingly; but if he believe it truly and fully, and set any value upon the reward, he will perform it cheerfully; for he is concerned in the reward, and in the means to attain it.

Faith therefore is a firm assent to the sacred truths, whether the truths relate to things past, as that God made the world, that Christ the Messiah is come in the flesh, &c. or, to things present; as that Almighty God beholds all I do, and knows all I think, or that he is a reconciled Father unto me in Christ Jesus; or things to come, which principally excite those two great movers of the soul, hope and fear, in relation to the future life of rewards and punishments.

V. I come to the fifth thing, namely, how faith overcometh the world, which takes in these two

considerations. 1. How that is, in what degree. 2. How that is, by what method or means. Touching the former of these, namely, the degree of the victory that faith gives, it is a victory, but not a victory to utter extermination. The Captain of our salvation indeed overcame the world, totally, perfectly, John xvi. 33. Our victory is not complete, nor perfect on this side death; but it is such a victory as leaves still an adversary to contest with us, though not to subdue and conquer us. It is a victory, but not without a continued warfare. 2. Touching the method, whereby our faith overcometh the world, I shall say something in general, and something more particularly, with relation to the world under the former acceptations.

In general, therefore, the great method whereby faith overcometh the world, is by rectifying our judgments, and removing those mistakes that are in us concerning the world, and our own condition. 1. Some things there are in the world, which we set an esteem, and value, and love upon, which deserve rather our hatred or detestation: as our sins, the irregularities of our lusts and passions, and those degenerate plants that arise from them; as pride, ambition, revenge, intemperance, &c. These we account our right hands, and our right eyes, in our state of natural darkness. Faith rectifies this mistake of our judgment, by showing us the law and will of God revealed by Christ, whereby we find that these are our diseases, distempers, and sicknesses, repugnant to the will, image, and command of God; that they are our loss, and our danger, and our ruin; and therefore not to be entertained, but mortified

and crucified. 2. Some things there are in the world, that we may allow somewhat of our affections to, but we overvalue them. We reckon wealth and honours, and powers, the greatest happiness imaginable, and therefore intensely desire them; sicknesses, and afflictions, and injuries, and losses, the greatest misery imaginable, and therefore we fear them excessively, we are intolerably discontented under them. Faith rectifies our mistakes herein, gives a just value of these things, shows us the law of God, checking and forbidding immoderate affections or passions to be exercised about them; assures us that we are, as well under the view and observation, as under the care and regimen of the great Lord of heaven and earth, and therefore expects our great moderation in relation to externals. 3. And principally, for the most part, the children of men esteem this life the uttermost term or limit of their happiness or misery; and therefore make it their whole business by all means possible, to make their lives here as splendid and glorious, as delightful and pleasant as it is possible; and use all means, whether honest or dishonest, fit or unfit, to secure themselves in the good they have, and to avoid any thing that is grievous or troublesome. And if they cannot compass it, they sink, and despond, and murmur, and die under it, as the only hell imaginable; or if they have any thoughts of a future state after death, yet they are but languid, faint, and scarcely believed in any tolerable degree, and suspected rather as the impostures of politicians, or fables of poets, than having any real truth in them. Faith rectifies this mistake, and assures us there is a judgment to come,

a state of rewards and punishments of a far higher nature than this world can afford, or indeed apprehend; that the happiness of that life outbids all the greatest and most glorious entertainments that this world can afford, and will infinitely exceed the greatest losses or crosses that this world can yield. And on the other side, the punishments of that life will infinitely over-balance all the pleasures and contentments that this life here can yield, and the memory of them will but enhance the rate and degree of those torments: and that accordingly as men spend their lives in this short transitory life, either in obedience or disobedience to the divine will, accordingly the retribution of everlasting rewards and punishments will be there given. This view of the future state, presented by faith to the soul, will have these two great effects, in order to the subduing and conquering of the world without us, by rendering it poor, inconsiderable, contemptible, in comparison of those everlasting joys and happiness of the next life; and the world within us, by chaining up our exorbitant lusts and passions under the fear of the judgment to come, and by ordering, composing, and regulating them in contemplation of the great reward annexed to our dutiful obedience unto God in this life.

But I shall come to particulars, and follow that tract that is before given, in the distribution of the world, as well within as without us; and consider the particular method of faith in subduing and conquering them.

1. Therefore, in reference to the world within us: namely, First, Our passions. Second, Our lusts.

First, As for our passions. 1. Faith directs their being placed upon their due objects, by discovering what are the true and proper objects of them, out of that large and comprehensive law of God, which presents them as such to the soul, and to be observed under the pain of the displeasure of the glorious and Almighty God. 2. Upon the same account, it teacheth our passions and affections moderation in their exercise, even about their proper objects, and due subordination to the supreme love a man owes to the supreme good, God Almighty. 3. Upon the same account it teacheth us, under our obligation of duty to God, to cut off, crucify, and mortify the diseases and corruptions of passions, as malice, envy, revenge, pride, vain-glory, ostentation.

Second, In reference to our desires. 1. Natural, it teacheth us great moderation, temperance, sobriety; it tells us these very natural propensions are apt to grow unruly, and consequently hurtful; and therefore that we are to keep them in subjection, and under discipline, both to religion and to reason: and this it doth, by assuring us that such is the will and law of our Creator; by assuring us that the same Almighty God is the constant observer of all our most intimate deportments; it assures us that the Son of God died to redeem us from the captivity of our lusts; that if we be kept still in servitude under them, we make an ungrateful return to his love, and do what in us lies, to disappoint him of the end of his sufferings: it shows us the great falseness, deceit and treachery of these lusts, that they are ready upon every occasion to rebel against God and his law placed in our souls; that they are upon every

occasion ready to betray us to our worst enemy, and, if they once get loose from discipline and subjection, they are hard to be reclaimed; and therefore must be kept under a careful, vigilant, and austere discipline; that if we do so order them, we are safe in a great measure from the temptations of the world and the devil, who could not hurt us without the compliance, inordinateness, treachery, and correspondence of these close enemies within us. 2. As touching those degenerate and corrupt lusts, as covetousness, malice, and envy, faith doth, first of all, in general show us, that they are prohibited by the great Lord and Lawgiver of heaven and earth, and that under severe penalties; again, secondly, it shows us that they are the great depravers and debasers of our nature, the disturbers of the peace, security, and tranquillity of our minds; again, thirdly, it shows us that they are vain, impertinent, and unnecessary perturbations, such as can never do us any real good, but feed our vain imaginations with deceits instead of realities. But particular instances in relation to these several lusts, will render these truths more evident. 1. Therefore for covetousness, or immoderate desire of wealth; and ambition, the immoderate desire of honour, or power; we shall see how faith, or true assent to the truths of God revealed in his word, doth correct and crucify this lust, and that principally by these ensuing considerations. (1.) Faith discovers to us that the great Lord of heaven and earth, to whom we owe a most universal and indispensable obedience, hath forbidden this lust; hath told us that we must not be over-solicitous for the things of this life, and

we have no reason to suspect his wisdom in such prohibitions, for he is infinitely wise, and knows best what is fittest for us to do, or not to do; neither have we cause to suspect his love to us, or to think he envies us in his commands, either to enjoin what might be hurtful for us, or to forbid what might be beneficial to us: for it was his free and immense love that gave us at first our being, and therefore certainly he can never envy us any thing that might be good or convenient for that being, which he at first freely gave, and still freely continues to us. (2.) Faith shows us the vanity and lowness of such desires, reminds us that when death comes, all these objects will be utterly insignificant, that they are transient, uncertain objects, such as are not only fitted barely for the meridian of this life, but such as oftentimes take wings and fly away from us before we leave them; such as their very enjoyment satisfies not, but instead of satisfaction, are oftentimes vexations and thorns to afflict us. (3.) Faith presents us with better things, more safe to be desired, more easily to be obtained, more securely to be kept; namely, our peace with God, and the firm and sound assurances of everlasting happiness. (4.) Faith presents us with an assurance of the divine particular providence which gives and takes away, and grants or denies the things upon which our desires are thus fixed, and therefore renders our immoderate cares and thoughtfulness for the business of this life, either needless or vain. “Your heavenly Father knoweth that you have need of all these things;” commands us to cast our care upon him, for he careth for us that knows what



is fittest for us; if abundance, he is able to supply us without our torturing ourselves with care or sollicitousness; if the contrary, either we covet in vain, and our endeavours shall be disappointed, or at least they shall be given, but a curse and vexation with them, given us in anger, given us to our hurt: and the same may be said in all points in relation to ambition and desire of honours or powers. 2. Again, in relation to malice or envy, against the prosperity of others, faith shows us how vain and foolish a thing it is; and the rather, because the wise and great God is the dispenser of all things, hath the absolute and unlimited propriety in them, disposeth them according to his own good pleasure. What reason hath any man to envy that disposal which the God of heaven makes? Again, 3. For revenge, the great Lord of the world hath reserved that as a branch of his own supreme prerogative: "Vengeance is mine, saith the Lord." What have you or I to do to invade his prerogative? it is his own right, and he best knows when, and where, and in what degree to exercise it.

2. I come to the consideration of the world without us, as that which possibly is here principally intended, and the victory of the Christian by his faith over it:

And, First, in relation to the natural world. This world, as hath been observed, is in itself very good, and the evil that ariseth from it, is only accidental: which is thus; it is a goodly place, fitted with all grateful objects to our senses, full of variety and pleasantness, and the soul fastening upon them, is ready with Peter in the mount to conclude, "that

it is good to be here;" and therefore grows careless of the thoughts of another state after death, or to think of the passage to it, or making provision for it; but to set up its hope, and happiness, and rest in it; and in these delights and accommodations that it yields our senses. Faith overcometh this part of the world, by assuring the soul, that this lower world is only the place of our probation, not our happiness; our inn, not our home. It presents to the mind a state of happiness, to be attained after death, infinitely surpassing all the contents and conveniences that this world can yield; and that one great means to attain it, is by setting our hearts upon it, and not upon the world, but using this present world not as the end of our hopes, but as our passage to it; and to carry a watchful hand over our desires and delights towards it, that it steal not away our heart from our everlasting treasure; to carry a sober and temperate mind towards it, and the use of it, as in the sight of that God that lends it to us, to excite our thankfulness and try our obedience, not to rob him of the love, and service, and duty we owe unto him. In short, the methods whereby faith overcometh this part of the world, are these.

1. By giving us a true estimate of it, to prevent us from over-valuing it.
2. By frequently reminding us, that it is fitted only to the meridian of this life, which is short and transitory, and passeth away.
3. By presenting to us a state of future happiness, that infinitely surpasseth it.
4. By discovering our duty in our walk through it, namely, of great moderation and vigilancy.
5. By presenting to us the example of the Captain of our salvation, his deportment in it, and towards it.
6. By assuring us that

we are but stewards to the great Lord of the family of heaven and earth for so much as we have of it, and that to him we must give an account of our stewardship. 7. By assuring us, that our great Lord and Master is a constant observer of all our deportment in it. 8. And that he will most certainly give a reward proportionable to the management of our trust and stewardship; namely, if done sincerely, faithfully, and obediently to our great Lord and Master, a reward of everlasting happiness and glory; but if done falsely, sinfully, and disobediently, then a reward of everlasting loss and misery.

Second, As to the second kind of world, the malignant world of evil men and evil angels; and therein, first, in relation to the evil counsels, and evil examples, that solicit or tempt us to the breach of our duty to God; the methods whereby faith overcometh this part of the malignant world, are these: 1. It presents to us our duty that we owe to God, and which we are bound indispensably to observe under the great penalty of the loss of our happiness. 2. It presents us with the great advantage that we have in obeying God, above whatever advantage we can have in obeying or following the sinful examples, counsels, or commands of this world; and the great excess of our disadvantage in obeying or following the evil examples or counsels of the world. And this makes him at a point with these solicitations, peremptorily to conclude, it is better to obey God than man; and with Joseph, "How can I do this great wickedness, and sin against God?" 3. It presents Almighty God strictly observing our carriage in relation to these temptations. 4. It pre-

sents us with the displeasure and indignation of the same God, in case we desert him, and follow the sinful examples or counsels of men; and with the great favour, love, approbation, and reward of Almighty God, if we keep our fidelity and duty to him. 5. It presents us with the noble example of our blessed Saviour. 6. It presents us with the transcendent love of God in Christ Jesus, who to redeem and rescue us from the misery of our natural condition, and from the dominion of sin, and to make us a peculiar people zealous of good works, chose to become a curse and die for us, the greatest obligation of love, and gratitude, and duty imaginable: and then it leaves the soul impartially to judge, which is better of the two; and whether the malignant world can propound any thing that can be an equivalent motive to follow their commands or examples, or that can equal the love of our Saviour, the reward of eternal life, and the favour of the ever glorious God; all which must be denied and lost, by a sinful compliance with evil counsels, commands, or examples of an evil world. It is true the world can perchance reward my compliance herein with honour, and applause, and favour, and riches; or they can punish my neglects with reproach, and scorn, and loss, and poverty, and it may be with death: but what proportion do these bear to the favour and love of God, and eternal recompense of glory and endless happiness? The terms therefore of my obedience to the loving and gracious God (to whom I owe my utmost duty and obedience, though there were no reward attending it) do infinitely outbid, and out-weigh whatever a sinful world can

either give or inflict. And, secondly, as to the other part or scene of this malignant world, persecutions, reproaches, scorns, yea death itself, faith presents the soul not only with the foregoing considerations, and that glorious promise, "Be faithful unto death, and I will give thee a crown of life;" but some other considerations that are peculiarly proper to this condition, namely, 1. That it is this state, that our blessed Saviour hath not only foretold, but hath annexed a special promise of blessedness to, "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven." 2. That there have gone before us a noble cloud of examples in all ages, yea, the Captain of our salvation was thus made perfect by suffering; that though it is troublesome, it is but short, and ends with death, which will be the passage into a state of incorruptible happiness: and this was that which made the three children cry out, at a point when the greatest monarch in the world was ready to inflict the severest death upon them; "Our God, whom we serve, is able to deliver us, &c. but if not, know, O king, that we will not worship thy graven image which thou hast set up." And therefore our blessed Lord redoubles the injunction of our fear toward him that can destroy both body and soul in hell, but forbids any fear of such persecutors, who can only destroy the body, and then can do no more. And certainly that man that hath full assurance of an esteem with the great God of heaven and earth, of an incorruptible weight and crown of glory the next moment after death, must needs have a low esteem of the reproaches, and scorns, and persecu-

tions of men for righteousness' sake; and so much the rather, because that very favour with God, and that very crown of happiness that he expects, is enhanced by these very scorns and those very afflictions, " For our light afflictions, which are here for a moment, work for us a far more exceeding and eternal weight of glory."

Third, Concerning the third kind of world, namely, the providential world, consisting in external dispensations of adversity and prosperity. And first, concerning the dark part of the world, namely, adversity, as casualties, loss of wealth or friends, sicknesses, the common effects whereof are impatience, distrust, murmuring, and unquietness. Faith conquers this part of the world, and prevents these evil consequences, which either temptations from without, or corruptions from within are apt to raise.

1. Faith presents the soul with this assurance, that all external occurrences come from the wise dispensation or permission of the most glorious God; they come not by chance.
2. That the glorious God may, even upon the account of his own sovereignty, and *pro imperio*, inflict what he pleaseth upon any of his creatures in this life.
3. That yet whatsoever he doth in this kind, is not only an effect of his power and sovereignty, but of his wisdom, yea, and of his goodness and bounty. No affliction can befall any man, but it must be useful for his instruction or prevention.
4. That the best of men deserve far worse at the hands of God, than the worst afflictions that ever did, or ever can befall any man in this life.
5. That there have been examples of greater afflictions, that have befallen better men in

this life: witness Job, and that excellent pattern of all patience and goodness, even as a man, our Lord Christ Jesus. 6. That these afflictions are sent for the good even of good men; as it is their fault and weakness if they have not that effect. 7. That in the midst of the severest afflictions, the favour of God to the soul, discovering itself like the sun shining through a cloud, gives light and comfort to the soul. 8. That Almighty God is ready to support them that believe in him, and to bear them up under all their afflictions, that they shall not sink under them. 9. That whatsoever, or how great soever, the afflictions of this life are, if the name be blasted with reproaches, the estate wasted and consumed by fire from heaven, if friends are lost, if hopes and expectations are disappointed, if the body be macerated with pains and disease, yet faith presents to the believer something, that can bear up the soul under these, and many more pressures; namely, that after a few years or days are spent, an eternal state of unchangeable and perfect happiness will succeed: that death, the worst of temporal evils, will cure all those maladies, and deliver up the soul into a state of endless comfort and blessedness: and therefore he bears all this with patience, and quietness, and contentedness, and cheerfulness, and disappoints the world in that expectation, wherein its strength in relation to this condition lies, namely, it conquers all impatience, murmuring, and unquietness of mind.

Second, As to the second part of this providential world, namely, prosperity, which in truth is the more dangerous condition of the two, without the inter-

vention of divine grace; the foils that the world puts upon men by this condition, are commonly pride, insolence, carnal security, contempt or neglect of duty and religion, luxury, and the like. The method whereby faith overcometh this part of the world, and those evil consequences that arise from it, are these: 1. Faith gives a man a true and equal estimate of this condition, he keeps a man from overvaluing it, or himself for it; lets him know it is very uncertain, very casual, very dangerous, and cannot outlast this life: death will come and sweep down all these cobwebs. 2. Faith assures him, that Almighty God observes his whole deportment in it; that he hath given him a law of humility, sobriety, temperance, fidelity, and a caution not to trust in uncertain riches; that he must give an account of his stewardship also to the great Master of the family of heaven and earth; that he will duly examine all his items, whether done according to his Lord's commission and command; and it lets him know the more he hath, the greater ought his care to be, because his account will be the greater. 3. Faith lets him know, that the abundance of wealth, honour, friends, applause, successes, as they last no longer than this short transitory life, and therefore cannot make up his happiness, no nor give a man any ease or rescue from a fit of the stone, or colic; so there is an everlasting state of happiness or misery, that must attend every man after death. And, on the other hand, all the glory, and splendour, and happiness, that this inferior world can afford, is nothing in comparison of that glory that shall be revealed to, and enjoyed by, them that believe and obey. (1.) Nothing in respect



of its duration; if a man should live a thousand years, yet that must have an end; and the very pre-apprehension of an end, is enough to dash, and blast and wither any happiness, even while it is enjoyed; but that happiness that succeeds after death, is an everlasting happiness. (2.) Nothing in respect of its degree; there is no sincere, complete, perfect happiness in this world: it is mingled with evils, with fears, with vicissitudes of sorrow and trouble; but the happiness of the next life is perfect, sincere, and unmixed with any thing that may allay it: and upon these accounts, faith, (“which is the substance of things hoped for, and the evidence of things not seen,” and therefore, by a kind of anticipation, gives a presence to the soul of those future joys) renders the best happiness this world below can yield, but languid and poor, like the light of a candle in the presence of the sun. On the other side, the misery that after death attends the mispent present life, over-balanceth all the good that this life can yield, both in degree and duration; and therefore, with the pre-apprehension of it, it sours and allays all the good that is in the greatest happiness of this life.

4. Faith doth assure every believing soul, that as sure as he now liveth, and enjoyeth that worldly felicity he hath, so surely, if he, in belief and obedience to the will of God, revealed in and through Christ, shall use his stewardship thereof soberly, faithfully, and obediently, he shall enjoy that everlasting happiness that thus outweigheth the best temporal felicity: and, on the other side, if he shall use his prosperous condition vainly, proudly, insolently, unfaithfully, intemperately, this short felicity

that he hath here, shall be attended with an endless and excessive misery to all eternity.

And now thus, upon these accounts and methods, faith overcometh the world of external prosperity. The corruption in the heart, and the temptations of the evil one, and of evil men, would presently improve this condition, to make the man proud, insolent, intemperate, luxurious, secure, trusting in uncertain riches, forgetful of God and religion: but by the means before-mentioned, faith conquers the world herein, disappoints the corruption of the heart, the subtlety of the devil, the temptations of evil men, and brings the man into a low esteem of his own external happiness; keeps him in a high and just valuation of heaven; keeps him temperate, sober, watchful, humble, faithful, just; makes him mindful of his account, and studious and industrious for the attaining and securing of an everlasting state of happiness; and that, when death shall render all his wealth, and honour, and applause, and successes, and glory, to be poor, empty, insipid things, yet he may have and enjoy a fixed, permanent, everlasting state of blessedness and glory with the ever-glorious God, the blessed Redeemer, the holy angels, and the spirits of just men made perfect.

THE  
GREAT AUDIT:

WITH THE

ACCOUNT OF THE GOOD STEWARD.

---

THE great Lord of the world hath placed the children of men in this earth as his stewards; and, according to the parable in Matth. xxv. he delivers to every person his talents, a stock of advantages or opportunities: to some he commits more, to some less, to all some.

This stock is committed to every person under a trust, or charge, to employ the same in ways, and to ends, and in proportion suitable to the talents thus committed to them, and to the measure and quality of them.

The ends of this deputing of the children of men to the employment of their talents are various. 1. That they may be kept in continual action suitable to the condition of reasonable creatures, as almost every thing else in the world is continued in motion suitable to its own nature, which is the subject of the wise man's discourse: "All things are full of labour." 2. That in that regular motion they may attain advantage to themselves; for all things are so

ordered by the most wise God, that every being hath its own proportionable perfection and happiness, inseparably annexed to that way and work to which his providence hath destined it. 3. That in that due and regular employment, each man might be in some measure serviceable and advantageous to another. 4. That although the great Lord of this family can receive no advantage by the service of his creature, because he is perfect and all-sufficient in himself; yet he receives glory and praise by it, and a complacency in beholding a conformity in the creature to his own most perfect will.

To the due execution of this trust committed to the children of men, and for their encouragement in it, he hath annexed a reward by his promise, and the free appointment of his own good pleasure: this reward, therefore, is not meritoriously due to the employment of the talent; for as the talent is the Lord's, so is the strength and ability whereby it is employed; but by his own good pleasure and free promise, the reward is knit to the work. In this case, therefore, the reward is not demandable, so much upon account of the divine justice, as upon account of the divine truth and fidelity. On the other hand, to the male-administration of this trust, there is annexed a retribution of punishment; and this most naturally and meritoriously: for the law of common justice and reason, doth most justly subject the creature, that depends in his being upon his Creator, to the law and will of the Creator; and therefore, having received a talent from his Lord, and, together with his being, an ability to employ it according to the will of his Lord, a non-employment, or misem-

ployment thereof, doth most justly subject him to guilt and punishment, as the natural and just consequence of his demerit.

Of the persons that receive these talents, some employ them well, though in various degrees; and although the best husbands come short of what they should do, and at best are in this respect unprofitable servants; yet if there be a faithful, conscientious, and sincere endeavour to employ that talent to their Master's honour, they are accounted good stewards, and the merits of Christ supply by faith that wherein they come short.

On the other hand, some persons are unfaithful stewards of their talents, and these are of three kinds. 1. Such as wholly misemploy their talents, turning them to the dishonour and disservice of their Lord, which they should have employed to his service; and these have a double account to make, namely, of their talent, and of their misemployment. 2. Such as do not at all employ their talent, but as they do no harm, so they do no good with it: these are negligent servants, and have not only the single, but full account of their talents to make. 3. Such as do make some use of their talents, but do not produce an increase proportionable to their stock; and so, though they are not debtors for their whole talents, yet are in arrear; and so, upon the footing of their account, are found debtors to the Lord, which, without faith in Christ, and his merits, will be enough to cast them into prison, and there keep them to eternity.

And according to these degrees, of good or bad administration, are the degrees of reward or punish-

ment. He that hath administered his trust well, so that there is a great accession of his improvement, hath the greater accession of glory; and he that hath less increase upon his account, shall have the less degree of glory: and, on the other hand, he that hath many talents, and made no improvement, his debt and punishment shall be the greater: he that hath fewer talents, his non-improvement leaves him a debtor in a less sum, and consequently subject to a less punishment.

The great day of account will be the great day of judgment, when the Lord of the families of the whole earth will call every man to an account of his stewardship here on earth. Wherein we may, with reverence, and for the better impressing it on our affections, suppose the Lord thus to be speaking to all, and every particular person in the world:—

#### THE CHARGE.

“Come, ye children of men, as I have formerly made you stewards of my blessings upon earth, and committed to every one of you that come to the use of your understanding, several talents to employ and improve to the honour and service of me, your Lord and Master; so now I come to call you to render an account of your stewardship: and because you shall see the particular charge of your several receipts, to which you may give your answers, behold here is a schedule of the particulars with which I will charge you. Give in your particular answer how you have employed and improved them, and see you do it truly: for know, I have a control and check upon you; a control within you, your own con-

sciences, and a control without you, my book of remembrance, wherein all your receipts, disbursements, and employments are registered.

1. "I have given to you all your senses, and principally those two great senses of discipline, your sight and your hearing.

*Item*, "I have given to you all, understanding and reason, to be a guide of your actions, and to some of you more eminent degrees thereof.

*Item*, "I have given you all memory, a treasury of things past, heard, and observed.

*Item*, "I have given you a conscience to direct you, and to check you in your miscarriages, and to encourage you in well-doing; and I have furnished that conscience of yours with light and principles of truth and practice, conformable to my will.

*Item*, "I have laid open to your view the works of my power and providence, the heavens and the earth, the conspicuous administration of my wisdom and power in them.

*Item*, "I have delivered over to your view, my more special providences over the children of men, the dispensation of rewards and punishments, according to eminent deserts or demerits.

*Item*, "I have given you the advantage of speech, whereby to communicate your minds to one another, and to instruct and advantage one another by the help thereof.

*Item*, "I have given you time of life in this world, to some longer, to some shorter, to all a time of life, a season wherein you might exercise those other talents I have entrusted you with.

*Item*, "I have delivered over unto you the rule

and dominion over my creatures, allowing you the use of them for your food, raiment, and other conveniences.

*Item*, “ Besides these common talents I have entrusted you with, I have delivered over to you, and to you, &c. divers special and eminent talents above others, namely, of the mind, or such as concern you as intellectual creatures.

1. “ Great learning and knowledge in the work of nature, arts, and sciences; great prudence and wisdom in the conduct of affairs, elocution, excellent education.

2. “ Of the body, a firm and healthy constitution, strength, beauty, and comeliness.

3. “ Of externals. Great affluence of wealth and riches, eminence of place, and power and honour; great reputation and esteem in the world; great success in enterprises and undertakings, public and private: relations economical.

4. “ Of things of mixed nature. Christian liberal education; counsel and advice of faithful and judicious friends; good laws in the place and country where you live; the written word of God, acquainting you with my will, and the way to eternal life; the word preached by able and powerful ministers thereof; the sacraments, both for your initiation and confirmation; special and powerful motions and impulses of my Spirit upon your consciences, dissuading from sin, and encouraging to holiness; special providences, abstracting and diverting you from the commission of things contrary to my will, dishonourable to my name, and hurtful to yourselves; chastisements and corrections eminently and plainly inflicted



for sin committed by yourselves and others, so that the guilt was legible in the punishment; eminent blessings upon the ways of holiness and virtue, even to the view of the world; eminent restitutions and deliverances upon repentance and amendment of life; most clear and sensible experiences of my love, favour, and listening to your prayers, to encourage you to a dependence upon me; singular opportunities put into your hands, of instructing the ignorant, delivering the oppressed, promoting my honour.

“ These are some of the many talents which I have committed to you, though in different degrees: give up your accounts, ye children of men, how you have employed them.”

---

## THE ACCOUNT OF THE GOOD STEWARD.

LORD, before I enter into account with thy Majesty, I must confess, that if thou shouldest enter into judgment with me, and demand that account, which in justice thou mayest require of me, I should be found thy debtor: I confess I have not improved my talents according to that measure of ability that thou hast lent me: I therefore most humbly offer to thee the merit of thy own Son, to supply my defects, and to make good what is wanting in my account;\* yet, according to thy command, I do

---

\* As it is the grace of God which enables any man to employ well the talents committed to his charge, so he has no claim of merit, either in whole or in part, on God, on account of the im-

humbly render my account of the trust thou hast committed to me, as followeth :

### I. IN GENERAL.

As to all the blessings and talents wherewith thou hast entrusted me ;

I have looked up to thee with a thankful heart, as the only Author and Giver of them.

I have looked upon myself as unworthy of them.

I have looked upon them as committed to my trust and stewardship, to manage them for the ends for which they were given, the honour of my Lord and Master.

I have therefore been watchful and sober in the use and exercise of them, lest I should be unfaithful in them.

If I have at any time, through weakness, or inadvertence, or temptation, misemployed any of them, I have been restless, till I have, in some measure, rectified my miscarriage by repentance and amendment.

### II. IN PARTICULAR.

Concerning my senses, and the use of them.

I have made a covenant with mine eyes, that they should not rove after vanity, or forbidden objects ; I have employed them in beholding thy works of wonder and wisdom.

---

provement of his talents ; for after he has done all, he is still “ an unprofitable servant,” and he is accepted only and *solely* through the merits of Jesus Christ. And it ought ever to be recollected, that it is “ *in* the keeping of the commandments,” and not *after* the keeping of the commandments, that “ there is great reward.”

—ED.

I have busied them in reading those books and writings, that may instruct me in the great concerns of eternal life.

I have stopped my ears against sinful and unprofitable discourse, and against slandering, and lying, and flattering tongues.

I have exercised them in listening to those things that might increase my faith, knowledge, and piety.

I have kept them open to the cry of the poor and oppressed, to relieve them: the rest of the employment of these and my other senses, have been for my necessary preservation, and the honest exercise of an honest calling and conversation.

III. As to the REASON and UNDERSTANDING thou hast given me.

I have been careful to govern my senses and sensual appetite by my reason, and to govern my reason by thy word.

I have endeavoured to use and employ it, but have not leaned or depended upon it; I make it my assistant, but not my idol.

I have been careful to wind up my reason and understanding to the highest key in the searching out of truths, but especially those that are of the greatest concern in matters of faith. I have made my understanding to be laborious and industrious, but still kept under yoke and rule of thy word, lest it should grow extravagant and petulant.

I have looked upon my understanding and reason, as a ray of divine light; and therefore, I have used it for thee, and have counted it a most high sacrilege, ingratitude, and rebellion, to employ it against thee, thy honour or service.

I have endeavoured principally to furnish it with that knowledge, which will be of use in the other world: this hath been my business; other studies or acquisitions of other knowledge, have been either for the necessary use of this life, or harmless recreations. In the exercise of my reason; as on the one hand, I have avoided idleness, supineness, or neglect; so, on the other hand, I have not employed it in vain, curious, unprofitable, forbidden inquiries; I have studied to use it with sobriety, moderation, humility, and thankfulness; and as I have been careful to employ it, so I have been as careful not to misemploy it. I looked upon it as thy talent, and therefore give to thee the glory, the use and service of it.

#### IV. As to the MEMORY thou hast lent me.

On the contemplation of that strange and wonderful faculty, that distinctly, and notwithstanding the intervention of thousands of objects, retains their images and representations, with all their circumstances and consequents, I have admired the wonderful wisdom, power, and perfection of the Lord.

I have endeavoured principally to treasure up in it those things that may be of most use for the life to come, and most conducive to the attaining of it: thy mercies, commands, directions, promises; my own vows, resolutions, experiences, failings; to keep me constant in my duty, dependent upon thy goodness, humble and penitent.

Some things I have studied to forget; injuries, vain and hurtful discourses, and such things as either would make me the worse by remembering them, or

take up too much room in my memory, which might be employed and stored with better furniture.

The rest of the employment of my memory hath been to assist me in the ordinary and necessary conversation with others, the ways of my calling, the performing of my promises and undertaking, the preservation of good and lawful learning, that thereby I might do service to thy name, serve my generation, and improve myself in knowledge, wisdom, and understanding.

V. As touching my CONSCIENCE, and the light thou hast given me in it.

1. It hath been my care to improve that natural light, and to furnish it with the best principles I could. Before I had the knowledge of thy word, I got as much furniture as I could from the writings of the best moralists, and the examples of the best men; after I had the light of thy word, I furnished it with those pure and unerring principles that I found in it.

2. I have been very diligent to keep my conscience clean; to encourage it in the vicegerency that thou hast given it over my soul and actings, I have kept it in the throne and greatest reverence and authority in my heart.

3. In actions to be done or omitted: I have always advised with it, and taken its advice; I have neither stifled, nor forced, nor bribed it, but gave it a free liberty to advise and speak out, and a free subjection of my will, purposes, and actions to it.

4. If, through inadvertency of mind, or importunity of temptations, or precipitancy of occasion,

or necessity of the times, I have at any time done amiss, I have not taken her up short, or stopped her mouth, or my own attention to her chiding and reproof; but I have, with much submission of mind, borne her chastisement, and improved it to an humbling of myself before thee for my failings: for I looked upon her as acting by thy authority, for thy service and to thy glory; and I durst not discourage, discountenance, or disobey her.

5. When she was pleased, and gave me good words, I was glad; for I esteemed her as a glass that represented to my soul the favour or displeasure of God himself, and how he stood affected towards me.

6. I have more trembled under the fear of a seared or discouraged conscience, than under the fear of a sharp or scrupulous conscience, because I always counted the latter, though more troublesome, yet more safe.

7. I have been very jealous either of wounding, or grieving, or discouraging, or deadening my conscience. I have therefore chosen rather to forbear that which seemed but indifferent, lest there should be somewhat in it that might be unlawful; and would rather gratify my conscience, with being too scrupulous, than displease, disquiet, or blunt it by being too venturous: I have still chosen rather to forbear what might be probably lawful, than to do that which might be possibly unlawful; because, could I not err in the former, I might in the latter. If things were disputable whether they might be done, I rather chose to forbear, because the lawfulness of my forbearance was unquestionable.

8. As I have been careful to advise impartially

with my conscience, before my actions, so, lest either through inadvertence, precipitancy, thoughtlessness, or sudden emergencies, I had committed any thing amiss, either in the nature or manner of the action, I commonly, every night, brought my actions, of the day past, before the judicatory of my conscience, and left her to a free and impartial censure of them; and what she sentenced well done, I with humility returned the praise thereof to thy name; what she sentenced done amiss, I did humbly sue unto thee for pardon, and for grace to prevent me from the like miscarriages. By this means I kept my conscience active, renewed, and preserved my peace with thee, and learned vigilance and caution for the time to come.

VI. As touching thy great WORKS of CREATION and PROVIDENCE.

1. I have not looked upon thy works inconsiderately and indifferently, and passed them over as common and ordinary things, as men usually do upon things of common and ordinary occurrence; but I have searched into them as things of great eminence and wonder, and have esteemed it a great part of my duty, that the wise God of nature requires of the children of men, who therefore exposed these his great works to our view, and gave us eyes to behold, and reason in some measure to observe and understand them; and therefore, I have strictly observed the frame of the world, the motion, order, and divine economy of them; I have searched into their qualities, causes, and operations, and have discovered as great, if not greater, matter of admira-

tion therein, than in the external beauty and prospect, which, at the first view, they presented to my sense.

2. And this inquiry and observation did not rest only in the bare perusal of the works themselves, or their immediate natural causes, upon which they depended; but I traced their being, dependence and government to thee, the first cause; and by this prosecution and tracing of things to their original, I was led up to a most demonstrative conviction, that there is a God, who is the first cause of their being, and motion: and in the contemplation of the admirable vastness of the works, mine eyes behold their singular beauty and order; the admirable usefulness, convenience, and adaptation of one thing to another; the constancy, regularity, and order of the motion of the heavens and heavenly bodies; the mutual subserviency of one thing to another; the order and useful position of the elements; the fertility of the earth; the variety, beauty, and usefulness of the creatures; their admirable instincts; the wonderful fabric of the body of man; the admirableness and usefulness of his animal faculties, and the singular adaptation of the organs to these faculties; the strong powers of the reasonable soul. In the contemplation of these, and such as these varieties, I did, to the everlasting silencing of the atheism that my own corruptions were apt to nourish, conclude, that there is but one God; that he is most powerful, most wise, knowing in all things, governing all things, supporting all things. Upon these convictions, I was strengthened in the belief of thy Holy Word, which had so great a congruity with these truths, that the strict and due



contemplation of thy creatures did so demonstratively evince.

3. And upon these convictions, I learned the more to honour, reverence, and admire thee, and to worship, serve, and obey thee; to depend and rest upon thee; to walk humbly and sincerely, and awfully before thee; as being present with me, and beholding me; to love and adore thee as the fountain of all being and good. When I looked upon the glory and usefulness of the sun, I admired the God that made it, chalked out its motions for it, placed it in that due distance from the earth, for its use and conveniency. When I looked upon the stars, those huge and wonderful balls of light placed in that immense distance from the inferior bodies, and one from another, their multitude and motion, I admired the wisdom and power of that God, whose hand spans the heavens, and hath fixed every thing in its place. Nay, when I looked upon the little herbs that arise out of the earth, the lowest of vegetables, and considered the secret spark of life that is in them, that attracts, increaseth, groweth, seminateth, preserves itself, and its kinds; the various virtues that are in them for the food, medicine, and delight of more perfect creatures; my mind was carried up to the admiration and adoration, and praise of that God, whose wisdom, power, and influence, and government is seen in these little small footsteps of his goodness; so that take all the wisest, ablest, most powerful and knowing men under heaven, they cannot equal that power and wisdom of thine, that is seen in a blade of grass; not so much as trace out, or clearly or distinctly decipher the great varieties

in the production, growth, and process of its short, yet wonderful continuance ; insomuch that there is scarcely any thing that we converse with, but exhibits inscriptions of the power and wisdom of their Maker written upon them.

4. In the contemplation of thy great works of the heavens, those goodly, beautiful, and numerous bodies, so full of glory and light, I ever reflected upon myself with David's meditation, "Lord, what is man, that thou art mindful of him? or the son of man, that thou regardest him?" It is true, man, in himself considered, is a creature full of wonder, but compared with these goodly creatures, he is but an inconsiderable thing. I learned by the creatures to be humble, and adore thy condescension, that art pleased from heaven, the dwelling-place of thy majesty and glory, to take care of such a worm as man, sinful man.

5. In the contemplation of thy power and wisdom in creating and governing the world, I have learned submission to thy will, as being the will of the same most wise God, that by his wisdom hath created and governs all things, and therefore his will, a most wise, perfect will. I have learned to depend upon thy providence, who, though I am but a worm, in comparison of thy heavenly works, yet I am an excellent and eminent creature, in comparison of the ravens and the grass of the fields ; yet those he feeds, and these he clothes, and shall he not much more clothe and feed me? Thus, I have in some measure improved the talents of thy works, thereby to find and trace out thy majesty, thy power, wisdom, and greatness, and my own duty.

VII. Touching thy more special PROVIDENCES toward the children of men.

1. As by the works of nature, I have learned what thou art, and something of my duty thereupon to thee; so by thy providence towards the children of men, I have, in some measure, learned the same, and a farther lesson, namely, what thy will is; for thou hast not left thyself without a witness thereof to a mere natural man, observing thy providence towards the children of men. I have observed some men of eminent justice and uprightness of life, purity and sanctimony, temperance and sobriety, mercy and gentleness, patience and forbearance, bounty and liberality; and I have observed them to be very happy men, and blessed in what was most desired by them. It may be, they were rich and great; but if they were not, it was because riches and greatness was not the thing they most valued; perchance it might have been a burden to them to be such; but I have always observed them to be happy in what they most desired and valued; they had serenity and quietness of mind: if they were not rich, yet they were visibly happy in their contentedness; and if they were not great, yet they were apparently honourable in the esteem and value of others; nay, if they were under external losses, crosses, reproaches, yet, in the midst thereof, it was most apparent to all men, they enjoyed that which they most valued, a most composed, cheerful, patient, contented soul; and this hath been apparently as visible to all spectators, as if they had enjoyed a full confluence of external happiness, and very many times, unless upon eminent and visible reasons, before the end of their

days, they have had signal returns of external enjoyments. I have observed men of notorious and wicked lives, traitors, murderers, oppressors, adulterers, covenant-breakers, and guilty of other villainies, secured by eminent power, policy, or secrecy; yet, by wonderful providence, that power broken, that policy disappointed, that secrecy discovered, and eminent judgments, answerable to their eminent demerits, have overtaken them. I have seen and observed, both in myself and others, our sins and offences so suitably and proportionably answered with punishments, that though they seem to be produced by strange and most casual conjunctures, yet so exactly conformable to the nature, quality, and degree of the offence, that they carried in them the very effigies of their sins, and made it legible in the punishment, *sic ille manus, sic ora gerebat*. And from these observations I found that those sins were displeasing to thee; that thou wert most wise to discover, and most just and powerful to punish them; and did thereupon conclude: "Verily, there is a reward for the righteous; verily, there is a God that judgeth in the earth."

#### VIII. Concerning my SPEECH.

I have always been careful that I offend not with my tongue; my words have been few, unless necessity or thy honour required more speech than ordinary; my words have been true, representing things as they were; and sincere, bearing conformity to my heart and mind; my words have been seasonable, suitable to the occasion, and seasoned with grace and usefulness.

I have esteemed my words, though transient and passing away, yet treasured up in thy remembrance; for by my words I shall be justified, by my words condemned; and therefore, I have reflected often upon my words; and when I have found any thing through inadvertency, or passion, hath passed from me, I have endeavoured to reform it, and humbled myself before thee for it.

I have esteemed it the most natural and excellent use of my tongue, to set forth thy glory, goodness, power, wisdom, and truth; to instruct others as I had opportunity, in the knowledge of thee, in their duty to thee, to themselves, and others; to reprove vice and sin; to encourage virtue and good living; to convince of errors; to maintain the truth; to call upon thy name, and by vocal prayers to sanctify my tongue, and to fix my thoughts to the duty about which I was; to persuade to peace, and charity, and good works; and in these employments I endeavoured to wind up my tongue to the highest degree of elocution that I was capable of.

I have often contemplated thy wonderful wisdom and goodness to the children of men, in giving them not only reason and understanding, but that admirable faculty of speech, wherein one man might communicate his mind, and thoughts, and wants, and desires, and counsels, and assistance to others, the great engine of upholding mutual society, and without which our reason and understanding were imprisoned within ourselves, and confusion would ensue, as once it did at the confusion of tongues, by the most wise providence, for most excellent ends.

In fine, I have looked upon this, amongst the many other conveniences I enjoy, as a treasure com-

mitted to my trust for my Maker's use, I have accordingly employed it conscientiously, seemly, and humbly, as thy gift, not my own acqurest.

### IX. Touching my time of Life.

First, I have duly considered what it is, and for what end it is that thou gavest it me; that it is but a short time, and the minutes that are passed, and the opportunities in them, are irrevocably and irrecoverably lost, that all the wealth in the world cannot redeem it; that the time that is before me, is uncertain; when I look upon an hour-glass, or the shadow of a dial, I can guess that here is half an hour, or a quarter, or more, or less to come, but I cannot guess what proportion of time remains in the hour-glass of my life; only I know it is short, but I know not how short it is, whether a year, or a week, or a day, or an hour, and yet upon this little uncertain portion of time, and the due use of it, depends my everlasting happiness or misery. It is my seed-time, and if I sow not my seed here, it is too late to think of that husbandry after death; and if I sow, and sow not good seed, my crop will be accordingly in that other world that immediately ensues upon the close of this; and I have a thousand diversions that rob me of much of this little portion of time, and yield me no account in order to my great concern; when I cast out from the account of my time the unprofitableness of my childhood and youth, the hours spent in sleeping, eating, drinking, recreations, travels, and other things that carry no sin in them, there remains but a small portion of a short life for concerns of everlasting importance; a great business to be done, great difficulties and im-

pediments in the doing of it, and but a little portion of time, of a short and uncertain life, to do it in; and yet this life of mine was given by thee, not to be trifled and squandered away, either in sin or idleness; not to gain riches, honour, or reputation; for when sickness comes, these will appear insipid and vain things; and when death comes, they will be merely useless; but it was for a higher end, namely, a time to trade for the most valuable jewel of eternal happiness; a time to sow such seed as might yield a crop of blessedness in the next world; a time to secure a title to an everlasting inheritance; such a time, as if once lost, the opportunity is lost for ever; lost irrecoverably; for the night cometh wherein no man can work: "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

And upon this consideration of the great end of my life, the great importance of the business that is to be done in it; the brevity, and great uncertainty of this life, and the utter impossibility after death to redeem the neglect of the proper and important business of my life, I have endeavoured to husband this short, uncertain, important talent as well as I can:

1. By a careful avoiding of sinful employments, which at once do waste this precious talent, and contract a farther debt upon me; renders me in arrears for the time mispent, and the guilt contracted.

2. By avoiding idleness, burning out my candle to no purpose.

3. By avoiding unnecessary consumption of time by long feastings, excessive sleep, impertinent visits,

seeing of interludes, unnecessary recreations, curious and impertinent studies and inquiries, that when attained, serve to no purpose.

4. By applying, directing, and ordering even my studies of human learning, histories, natural or moral philosophy, mathematics, languages, laws, to an end beyond themselves, namely, thereby to enable me to understand and observe thy excellent wisdom and power, to maintain and uphold thy cause against atheism, idolatry, and errors; to fit me for serving thee and my country, in the station wherein I live.

5. By exercising myself in the very business of my calling, as an act of duty and obedience to thee, acting in it those virtues of Christianity that might be honourable to thy name, of good example to others, of improvement of grace unto myself; using in it diligence without anxiety; dependence upon thee without presumption; contentedness, patience, thankfulness, honesty, justice, uprightness, plain dealing, liberality; and by this means translating my secular employment into the exercise of Christian duty, serving thee whilst I served myself, and converting that very employment, and the time spent therein, to the use, honour, and advantage of my Lord and Master, the good example of others, and the increase of my spiritual advantage, as well as my temporal.

6. By religiously observing those times that have been set apart to religious duties, especially the Lord's day, not mingling it with secular thoughts or employments, but with much attention, strictness, and care, laying hold upon those times and opportunities, and carefully applying them singly to the proper business of the times.



7. By dedicating and setting apart some portion of thy time to prayer and reading of thy word, which I have constantly and peremptorily observed, whatever occasions interposed, or importunity persuaded to the contrary.

8. By making the great and one thing necessary, the choice and principal business of my life, and the great design of it; and esteeming that time spent most naturally, profitably, and suitably, that was spent in order to it; observing thy great works of wisdom and power; contemplating upon thy goodness and excellency; hearing and reading thy word; calling upon thy name; crucifying my corruptions; exercising thy graces; humbling myself for my sins; returning thanks for thy mercies; studying the mystery of God manifest in the flesh; striving to bring myself conformably to my pattern, and to have him formed in my heart, and his life in mine; crucifying myself to the world, and the world to me; fitting myself for death, judgment, and eternity. These, and the like employments, I esteemed the flower, the glory, the best of my spent time, because they will be carried over with advantage into the life to come; and therefore this I reckoned my business, and accordingly I made it: other matters, that only served for the meridian of this life, I used either barely for necessity of my present subsistence, or as a recreation, and sparingly, in order to those great ends. Those were the business, these only the embellishments of my life.

X. Touching thy CREATURES, and the use of them, and the dominion over them.

1. I have esteemed them as thine in propriety: thou hast committed unto me the use, and a subordinate dominion over them; yet I ever esteemed myself an accountant to thee for them, and therefore I have received them with thankfulness unto thee, the great Lord both of them and me. When the earth yielded me a good crop of corn or other fruits; when flocks increased; when my honest labours brought me in a plentiful or convenient supply, I looked up to thee as the Giver, to thy providence and blessing, as the original of all my increase: I did not sacrifice to my own net or industry, or prudence, but I received all, as the gracious and bountiful returns of thy liberal hand; I looked upon every grain of corn that I sowed, as buried and lost, unless thy power quickened and revived it; I esteemed the best production would have been but stalk and straw, unless thou hadst increased it; I esteemed my own hand and industry but impotent, unless thou hadst blessed it; for it is thy blessing that maketh rich, and it is thou that givest power to get wealth: Prov. x. 22. Deut. viii. 18.

2. I esteemed it my duty to make a return of this my acknowledgment, by giving the tribute of my increase in the maintenance of thy ministers, and the relief of the poor: and I esteemed the practice enjoined to the ancient people, of giving the tenth of their increase, not only a sufficient warrant, but instruction to me under the gospel, to do the like.

3. I have not only looked upon thy blessing and bounty, in lending me thy own creatures for my use; but I have sought unto thee for a blessing upon them in my use of them. I did very well

observe, that there is by my sin a curse in the very creatures that I receive, unless thy blessing fetch it out; an emptiness in them, unless thy goodness fill them; though thou shouldst give me quails and manna from heaven, yet without thy blessing upon them, they would become rottenness, and putrefaction to me; and therefore I ever begged thy blessing upon thy blessings, as well as the blessings themselves, and attributed the good I found, or was to expect in them, to the same hand that gave them.

4. I received and used thy creatures as committed to me under a trust, and as a steward and accountant for them; and therefore I was always careful to use them according to those limits, and in order for those ends, for which thou didst commit them to me: 1. With temperance and moderation. I did not use thy creatures to luxury and excess, to make provision for my lusts, with vain-glory, or ostentation, but for the convenient support of the exigencies of my nature and condition; and if at any time thy goodness did indulge me an use of them for delight, as well as necessity, I did it but rarely and watchfully. I looked not upon the wine, when it gave its colour in the cup, nor gave myself over, either to excess or curiosity in meats or drinks; I checked myself therein, as being in thy presence, and still remembered I had thy creatures under an account; and was ever careful to avoid excess or intemperance, because every excessive cup or meal was in danger to leave me somewhat *super* and arrear to my Lord. 2. With mercy and compassion to the creatures themselves, which thou hast put under my power and disposal: when I con-

sidered the admirable powers of life and sense, which I saw in the birds and beasts, and that all the men in the world could not give the like being to any thing, nor restore that life and sense which is once taken from them; when I considered how innocently and harmlessly the fowls and the fish, and the sheep and the oxen, take their food, that thou, the Lord of all, hast given them, I have been apt to think that surely thou didst intend a more innocent kind of food to man, than such as must be taken with such detriment to those living parts of thy creation; and although thy wonderful goodness hath so much indulged to mankind, as to give up the lives of these creatures for the food of man by thy express commission, yet I still do, and ever did think that there was a justice due from man, even to these sensible creatures; that he should take them sparingly, for necessity, and not for delight; or if for delight, yet not for luxury. I have been apt to think, that if there were any more liberal use of creatures for delight or variety, it should be of fruits, or such other delicacies, as might be had without the loss of life; that however it be, this very consideration hath made me very sparing and careful, not vainly or superfluously, or unnecessarily, or prodigally to take away the life of the creatures, for feasting and excess. And the very same consideration hath always gone along with me, in reference to the labours of his creatures. I have ever thought that there was a certain degree of justice due from man to the creatures, as from man to man, and that an excessive, immoderate, unseasonable use of the creatures' labour, is an

injustice, for which he must account; to deny domestic creatures their convenient food; to expect that labour from them, that they are not able to perform; to use extremity or cruelty towards them, is a breach of that trust under which the dominion of the creatures was committed to us, and a breach of that justice that is due from men to them; and therefore I have always esteemed it as part of my duty, and it hath been always my practice to be merciful to beasts: Prov. xii. 10. And upon the same account I have ever esteemed it a breach of trust, and have accordingly declined any cruelty to any of thy creatures, and as much as I might, prevented it in others, as a tyranny, inconsistent with the trust and stewardship that thou hast committed to me. I have abhorred those sports that consist in the torturing of the creatures: and if either noxious creatures must be destroyed, or creatures for food must be taken, it hath been my practice to do it in that manner, that may be with the least torture or cruelty to the creature; and I have still thought it an unlawful thing to destroy those creatures for recreation sake, that either were not hurtful when they lived, or are not profitable when they are killed: ever remembering, that thou hast given us a dominion over thy creatures; yet it is under a law of justice, prudence, and moderation, otherwise we should become tyrants, not lords, over thy creatures: and therefore things of this nature, that others have practised as recreations, I have avoided as sins.

As to those HABITS of MIND and KNOWLEDGE that I have had or acquired; and namely,

XI. My LEARNING of natural CAUSES and EFFECTS, and of ARTS and SCIENCES.

1. I have not esteemed them the chiefest or best furniture of my mind, but have accounted them but dross in comparison of the knowledge of thee and thy Christ, and him crucified. In the acquiring of them, I have always observed this care: That I might not too prodigally bestow my time upon them, to the prejudice of that time and pains for the acquiring of more excellent knowledge, and the greater concerns of my everlasting happiness.

2. I carried along with me, in all my studies of this nature, this great design of improving them, and the knowledge acquired by them, to the honour of thy name, and the greater discovery of thy wisdom, power and truth, and so translated my secular learning into an improvement of divine knowledge; and had I not had, and practised that design in my acquisitions of human learning, I had concluded my time mispent; because I ever thought it unworthy of a man that had an everlasting soul, to furnish it only with such learning, as either would die with his body, and so become useless for his everlasting state, or that in the next moment after death, would be attained without labour or toil in this life; yet this advantage I made and found in my application to secular studies.

1. It enlarged and habituated my mind to far more useful inquiries.

2. It carried me up, in a great measure, to the sound and grounded knowledge of thee, the first cause of all things.

3. It kept me from idleness and rust.

4. It kept my thoughts, and life, oftentimes, from temptations to worse employments.

My learning and knowledge did not heighten my opinion of myself, parts, or abilities; but the more I knew, the more humble I was.

1. I found it was thy strength and blessing that enabled me to it; that gave me understanding and enlarged it. I looked upon it as a talent lent me, not truly acquired by me.

2. The more I knew, the more I knew my own ignorance. I found myself convinced, that there was an ignorance in what I thought I knew; my knowledge was but imperfect and defective; and I found an infinite latitude of things which I knew not; the farther I waded into knowledge, the deeper still I found it, and it was with me, just as it is with a child, that thinks, that if he could but come to such a field, he should be able to touch the hemisphere of the heavens; but when he comes thither, he finds it as far off as it was before. Thus, while my mind pursued knowledge, 1. I found the object still as far before me as it was, if not much farther, and could no more attain the full and exact knowledge of any one subject, than the hinder wheel of a chariot can overtake the former: though I knew much of what others were ignorant, yet still I found there was much more, of which I was ignorant, than what I knew, even in the compass of a most confined and inconsiderable subject. And as my very knowledge taught me humility in the sense of my own ignorance, so it taught me that my understanding was of finite and limited power, that takes in things by little and little, and gradually. 2. That

thy wisdom is unsearchable and past finding out. 3. That thy works, which are but finite in themselves, and necessarily short of that infinite wisdom by which they are contrived, are yet so wonderful, that, as the wise man saith, “No man can find out the work that thou makest from the beginning to the end.” If a man would spend his whole life in the study of a poor fly, there would be such a confluence of so many wonderful and difficult exhibitions in it, that it would still leave much more undiscovered than the most singular wit ever yet attained.

3. It taught me also, with the wise man, to write vanity and vexation upon all my secular knowledge and learning: Eccles. i. 14. That little that I know, was not attained without much labour, nor yet free from much uncertainty; and the great *residuum* which I knew not, rendered that I knew poor and inconsiderable; and, therefore,

4. I did most evidently conclude, that the happiness and perfection of my intellectual power, was not to be found in this kind of knowledge; in a knowledge thus sensibly mingled with ignorance in the things it seems to know; mingled with a dissatisfaction in respect of the things I know not; mingled with a difficulty in attaining, and restlessness when attained: the more I knew, the more I knew that I knew not; and the more I knew, the more impatient my mind was to know what it knew not; my knowledge did rather enlarge my desire of knowing, than satisfy it; and the most intemperate sensual appetite under heaven, was more capable of satisfaction by what it enjoyed, than my intellectual appetite or desire was, or could



be satisfied with what I knew; but the enlarging of my understanding with knowledge, did but enlarge and amplify the desire and appetite I had to know; so that what Job's reply was, upon his inquiry after wisdom, "The deep saith, it is not in me; and the sea saith, it is not in me;" the same account all my several kinds of knowledge gave me, when I inquired for satisfaction in them: my abstract and choice speculations in the metaphysics, were of that abstract and comprehensive nature, that when I had perused great volumes of it, and devoted my mind close to it, yet it was so mercurial, that I could hardly hold it; and yet so extensive and endless, that the more I read or thought of it, the more I might. Natural philosophy (though it were more tractable, because holding a greater vicinity to sense and experiment, yet) I found full of uncertainty, much of it grounded upon imaginary suppositions, impossible to be experimented, the later philosophers censuring the former, and departing from them, and the latest despising and rejecting both; the subject as vast as the visible or tangible universe, and yet every individual so complicated, that if all the rest were omitted, any one had more lines concentred in it, than were possible for any one age to sift to the bottom; yet any one lost, or not exactly scanned, leaves all the rest uncertain and conjectural; the very disquisition concerning any one part of the brain, the eye, the nerves, the blood, hath perplexed the most exact scrutinizers. Those more dry, but more demonstrable conclusions in the mathematics, are yet endless and perplexed: the proportion of lines to lines, of superficies to superficies, bodies to bodies, numbers to numbers; nay, to leave

the whole latitude of the subject, see what long, and intricate, and unsatisfactory pains men have taken about some one particular subject, the quadrature of the circle, conical, oval, and spiral lines; and yet if it could be attained in the perfection of it, still these three unhappinesses attend it.

1. That it is but of little use; it is only known that it may be known; that which is of ordinary use either in architecture, measuring of bodies, and superficies, mechanics, business of accounts, and the like, is soon attained, and by ordinary capacities; the rest are but curious impertinencies, in respect of use and application.

That they serve only for the meridian of this life, and of corporeal converse; a separated soul, or a spiritualized body, will not be concerned in the use and employment of them.

3. But admit they should, yet doubtless a greater measure of such knowledge will be attained in one hour after our dissolution, than the toilsome expense of an age in this life would produce. And the like may be said for astronomical disquisitions. What a deal of do there is touching the motion or consistency of the sun or earth; the quality and habitableness of the moon; the matter, quantity, and distance of the stars; the several positions, continuity, contiguity, and motion of the heavens; the various influences of the heavenly bodies in their oppositions, conjunctions, aspects? When once the immortal soul hath flown through the stories of the heavens, in one moment all these will be known distinctly, clearly, and evidently, which here are nothing but conjectures and opinions, gained by long reading or observation.

Upon all these considerations, I concluded that my intellectual power, and the exercise of it in this life, was given me for a more sure and certain, useful, advantageous, suitable, and becoming object, even “to know thee the only true God, and Jesus Christ, whom thou hast sent.” A knowledge that is useful for the acquiring of happiness here and hereafter; a knowledge of a subject, though infinitely comprehensive, yet but one; a knowledge, that though it still move farther, yet it satisfies in what is acquired, and doth not disquiet in attaining more; a knowledge, that is of such use in the world that is to come, as it is here; a knowledge, that the more it is improved in this life, the more it is improved in that which is to come; every grain of it here is enlarged to a vast proportion hereafter; a knowledge that is acquired, even with a consent, a desire to know, because thy goodness pleaseth to fill such a desire, to instruct from thyself, and there is none teacheth like thee.

XII. Concerning human PRUDENCE, and understanding in affairs, and dexterity in the managing of them.

I have been always careful to mingle justice and honesty with my prudence; and have always esteemed prudence, acted by injustice and falsity, the most arrant and devilish practice in the world; because it prostitutes thy gift to the service of hell, and mingles a beam of thy divine excellence with an extraction of the devil’s furnishing, making a man so much the worse by how much he is wiser than others. I always thought that wisdom which, in a tradesman,

and in a politician, was mingled with deceit, falsity, and injustice, deserved the same name; only the latter is so much the worse, because it was of the more public and general concern; yet, because I have often observed great employments, especially in public affairs, are sometimes under great temptations of mingling too much craft with prudence, and then to miscall it, policy; I have, as much as may be, avoided such temptations; and if I have met with them, I have resolutely rejected them.

I have always observed, that honesty and plain-dealing in transactions, as well public as private, is the best and soundest prudence and policy, and commonly in the long-run over-matcheth craft and subtlety; for the deceived and the deceiver are thine, and thou art privy to the subtlety of the one, and the simplicity of the other; and thou, as the great moderator and observer of men, dost dispense success and disappointments accordingly.

As human prudence is abused, if mingled with falsity and deceit, though the end be ever so good; so it is much more debased, if directed to a bad end, to the dishonour of thy name, the oppression of thy people, the corruption of thy worship or truth, or to execute any injustice towards any person. As it hath been my care, not to err in the manner, so neither in the end of the exercise of my prudence. I have ever esteemed my prudence then best employed, when it was exercised in the preservation and support of thy truth, in the upholding of thy faithful ministers, in the countermining, discovering, and disappointing the designs of evil and treacherous men, in delivering the oppressed, in righting

the injured, in prevention of wars and discords, in preserving the public peace and tranquillity of the people where I live, in faithful advising of my prince; and in all those offices incumbent upon me, by thy providence, in every relation.

When my end was most unquestionably good, I ever then took most heed that the means were suitable and justifiable. 1. Because the better the end was, the more easily we are betrayed into the use of ill means to effect it; we are too apt to dispense with ourselves in the practice of what is amiss, in order to the accomplishing of an end that is good; we are apt, while with great intentness of mind we gaze upon the end, not to care what course we take, so as we attain it; and are apt to think that God will dispense with, or at least over-look the evil in our attempts, if the end be good. 2. Because many times, if not most times, thy name and honour do more suffer by attempting a good end by bad means, than by attempting both a bad end, and also by bad means; for bad ends are suitable to bad means; they are alike; and it doth not immediately, as such, concern thy honour; but every thing that is good, hath somewhat of thee in it, thy name, and thy nature, and thy honour, is written upon it, and the blemish that is cast upon it, is, in some measure, cast upon thee; and the evil, and scandal, and infamy, that is in the means, is cast upon the end, and doth not disparage and blemish it, and consequently it dishonours thee. To rob for burnt-offerings, and to lie for God, is a greater disservice to thy majesty, than to rob for rapine, or to lie for advantage.

Whenever my prudence was successful, duly to

attain to a good end, I ever gave thy name the glory, and that in sincerity. I have known some men (and if a man will observe his own heart, he will find it there also, unless it be strictly denied) that will give God the glory of the success of a good enterprise, but yet with a kind of secret reserve of somewhat of praise for themselves, their prudence, conduct, and wisdom ; and will be glad to hear of it, and secretly angry and discontented if they miss it ; and many times give God the glory, with a kind of ostentation and vain-glory in doing so : but I have given thee the glory of it, upon the account of my very judgment, that it is due, and due only to thee. I know that that prudence that I have, comes from thee ; and I know that it is thy providential ordering of occurrences that makes prudential deliberations successful, and more is due to thy ordering, disposing, fitting, timing, directing of all in seeming casualties, than there is to that human counsel by which it is acted, or seems to be acted ; the least whereof, if not marshalled by thy hand, would have shattered and broken the counsel to a thousand pieces : thou givest the advice by thy wisdom, and secondest it by thy providence ; thou dealest by us as we do by our children, when we set them to lift up a heavy staff, or a weight, and we lift with them ; and we again are too much like those children that think we move the weight, when we move not a grain of it.

### XIII. Concerning the gift of ELOCUTION.

1. I have ever used that gift with humility ; not thereby seeking applause to myself ; because pride and ostentation in this gift would be secret idolatry

to myself, and sacrilege to thee, robbing thee of thy glory, and therefore signally vindicated in the example of Herod: Acts xii.

2. With truth. I never used the advantage of my elocution either to maintain a falsehood, or to abuse credulity into a foolish opinion or persuasion.

3. With integrity. I never used the advantage of my eloquence or rhetoric to deceive people, or to cozen them into a thing. My heart always went along with my tongue; and if I used intention of speech upon any occasion, it was with an intention of conviction in myself, of the truth, necessity, usefulness, and fitness of what I was so persuading to: if my judgment was doubtful or uncertain, so was my speech. I never used elocution or specious arguments to invite any to that, which, in my own judgment, I doubted, or doubted whether it were fit or seasonable, all circumstances considered. I never used my elocution to give credit to an ill cause; to justify that which deserved blame; to justify the wicked, or to condemn the righteous; to make any thing appear more specious or enormous than it deserved. I never thought my profession should either necessitate a man to use his eloquence, by extenuations, or aggravations, to make any thing worse or better than it deserves, or could justify a man in it. To prostitute my elocution or rhetoric in such a way, I ever held to be most basely mercenary, and that it was below the worth of a man, much more of a Christian so to do. When the cause was good, and fully so appeared to me, I thought then was that season, that the use of that ability was my duty, and that it was given me for such a

time as that, and I spared not the best of my ability in such a season; and, indeed, elocution or rhetoric is a dead and insipid piece, unless it come from, and with a heart full of the sense and conviction of what the tongue expresseth, and then, and not till then, elocution hath its life and energy. I esteemed these cases best deserving my elocution, and in these I was warm and earnest; the setting forth of thy glory; the asserting of thy truth; the detection and conviction of errors; the clearing of the innocent; the aggravating of sins, oppressions and deceits: and though I was careful that I did not exceed the bounds of truth, or due moderation, yet I ever thought that these were the seasons for which that talent was given me, and accordingly I employed it.

XIV. Touching my body and bodily ENDOWMENTS of health, strength, and beauty.

1. In general: I looked upon my body but as an instrument, the vehicle of life, and not so much given for its own sake, as to be an engine for the exercise of my soul, and a cottage, wherein it might inhabit and perfect itself; and upon that reason I was very careful to keep it useful for that end; and that as on the one hand, by over-much severity or tyranny over it, I might tire it; so, on the other hand, by over-much pampering, or pleasing it, I might not make it unruly or masterless, though I held the latter far more dangerous: for,

2. I considered and found that my body was the harbour of the most dangerous temptations, and the receptacle of the most dangerous enemies to my



soul. The greatest, and most intimate, and most assiduous temptations, for the most part made their applications to my body, and held correspondence with the lusts and inclinations of my flesh and blood; the wine, when it gave its colour in the cup, and the pleasantness of it, variety and curiosity of meats, beautiful and fleshly allurements, costly and excessive apparel, precedence and honour, wealth and power, the purveyor of all provisions convenient for the sufficing fleshly desires, opportunities of revenging, sense of injuries, ease, idleness, and delicacy; these, and a thousand more, made their applications and addresses to my sensual and corporeal appetite: the motions of my blood, the constitution or complexion of my body, the lust and desires of my flesh, or rather this lust reached and hunted after them, whereby my body, which was given to be instrumental and subservient to my soul, was ready still to cast off the yoke, and set up for itself, and prostitute that noble part to be a servant, a bawd to it, and bring her to that servitude and vassallage, that all her wit, skill, activity, and power, was wholly taken up in contriving and making provisions for the flesh. I found that the sensual and beastly part was ready still to thrust the heavenly and intellectual part out of her throne, and to usurp it, and to invert the very order of nature itself; so that both the parts of my composition were disordered, and out of their place, and lost their use. My body, which was given to serve and obey, became the empress, and commanded and corrupted my soul, debased and enslaved it to lust and disorder; and my soul, which was given to rule, became

but the minister and slave of my body, and was tainted and emasculated by the empire and dominion of my body, and the lusts and streams of concupiscence that did arise from it; and I considered that if the business was thus carried, my happiness was only in this life. When sickness, or diseases, or death should seize upon my body, I had an immortal soul, that had lost her time wholly in this world; and not only so, but was debased and putrefied by these noisome lusts; and that the very contagion of my body was incorporated and diffused through my soul, that could carry nothing with her but immortality, and disappointment, and defilement, and consequently could expect, to all eternity, nothing but vexation, and dissatisfaction, and everlasting confusion. Upon all these considerations, I resolved and practised severity over this unruly beast, brought my body into subjection, refused to gratify her intemperate desires, denied them, kept them in awe and under discipline; and because I found that my fleshly lusts grew petulant, imperious and unruly, by variety, curiosity, and plenty of meats, drinks, and by ease and idleness, I subdued them by moderate diet and temperance, by hard labour and diligence, till I had reduced my body to that state and order that became it, that it might be in subjection, and not in dominion, might serve, and not rule. I denied satisfaction to an intemperate appetite, a wanton eye, a vain wish, a worldly desire. My table was sparing to myself, my clothes plain, my retinue and attendance but necessary. I chased away my lust, with the contemplations of the presence of God, the end of Christ's sufferings, the certainty, yet uncertainty

of death, the state after death; and mingled all my enjoyments and desires with these serious and cleansing considerations; and I peremptorily refused to gratify the cravings of an importunate, inordinate, sensual appetite; and did resolutely let them know, they should not, might not, expect any better dealing from me, and my practice was accordingly.

3. I found, by evident experience, that it is the greatest difficulty that can be, for a man in a good condition to give himself leave to think it may be otherwise. There is a vanity that accompanies health, that we can scarcely persuade ourselves that we shall ever be sick or die: we cannot put another estimate of our condition than we do at present enjoy, especially if it be pleasing and delightful. To wean myself from this impotency of mind, although it hath pleased thee to give me a strong and healthy constitution, yet I often put myself into the imagination and supposition of sickness, thoughts of my mortality, abstracted myself from my present condition of life and health, and pre-apprehended sickness, diseases, old age, infirmity, and death; and by this means broke and scattered my confidence of long life, continued health, and took up thoughts becoming a sick, infirm, or dying man; considered how my accounts stood, if God should please to call me away, how I could alienate my mind from the world; what patience I had to bear pain, and weakness, and sickness. In my most entire and firmest health, it was my care so to order my life and actions, as if the next hour might despoil me of my life and health too; I did not, durst not allow myself in any considerate practice of any known sin, in procrasti-

nation of my repentance, in a toleration of passions, upon a supposition of a continuance of life, or of an unshaken health; but still considered with myself, would I do thus, were the firmness of my health, or the thread of my life, to be broken off the next hour? My firm and strong constitution made me neither proud nor presumptuous, but the frequent interpositions of the thoughts of my change kept me humble and watchful.

4. In reference to my health, I always avoided these two extremes. 1. I never made it my idol, I declined not the due employment of my body in the works of charity or necessity, or my ordinary calling, out of a vain fear of injuring my health; for I reckoned my health given me in order to these employments: and as he is over-curious that will not put on his clothes for fear of wearing them out, or use his axe in his proper employment, for fear of hurting it; so he gives but an ill account of a healthy body, that dares not employ it in an employment proper for him, for fear of hurting his health. 2. I never was vainly prodigal of it, but careful in a due manner to preserve it; I would decline places of infection, if I had no necessary calling that brought me to them; unnecessary journeys, exposing my body gratis to unnecessary dangers, especially intemperance in eating and drinking.

5. I esteemed strength, and beauty, and comeliness of body thy blessing, an invitation to thankfulness; I esteemed it to carry with it a secret admonition to bear a proportionable mind and life to a comely or beautiful body; and I looked upon a beautiful countenance, as a just reprehension of a

deformed or ugly life or disposition; but I never found in it matter of pride or vain glory. 1. Because it is thy gift, and not my own acquisition. 2. Because a small matter quite spoils it: a fall, or a disease, spoils the greatest strength; a humour in the face, a rheum in the eye, a palsy, or the small pox, ruin the greatest beauty; or if none of these happen, yet either old age or death turns all into weakness, deformity, or rottenness. I learn therefore, in the enjoyments of these blessings, to enjoy them with humility and thankfulness; in the loss of them, to lose them with patience and contentedness; for I acknowledge thy hand both in the gift and in the loss. I looked upon them as flowers of the spring, pleasing to the eye, but of short continuance; the casualty of an unruly wind and unseasonable frost, a worm or fly, might intercept their natural course of continuance; but they that escaped best, an autumn or winter, will infallibly overtake and destroy them.

XV. Concerning my WEALTH and temporal subsistence.

1. I esteemed these acquisitions rather the effects of thy providence and blessing, than of my power or industry; for if instrumentally my industry acquired them, yet that industry is thy gift: it is thou that givest me power to get wealth. Again,

2. Though my industry and dexterity to get wealth were never so great, yet a small interposition, either of thy providence or permission, might soon disappoint and frustrate all that dexterity or industry: a thief, or a storm, or a fire, or a leak, or the

discomposure of the times, or a prodigal wife, or son, or unfaithful servant, or a long sickness, or a misfortune in others whom I trust, or a flaw in a title, or a word misinterpreted, or a thousand other emergencies, may in a little space ruin the product of many years' labour and care. When I have looked upon a spider, framing her web with a great deal of curiosity and care, and, after her industry of many days, the maid with the broom, at one brush, spoils all; or when I have seen a republic of pismires with great circumspection choosing the seat of their residence, and every one carrying his egg or provisions to their common store-house, and the boy with a stick stirring it all abroad, or a hen or partridge scattering it all asunder, so that, in a little moment, all the labour of those poor innocent creatures is disappointed; it hath often put me in mind, how easily and suddenly the collection of many years may be dissipated; and the experience of these latter times gives sad and plentiful instances of it.

1. But if none of all these visible emergencies happen, yet it is most plain, that without thy secret blessing upon honest and commendable industry, it proves unsuccessful to that end. I have known, in my own observations, oftentimes, two men equally industrious, sober, watchful of opportunities, sparing, yet one gets up in the world, the other goes backwards; and neither they nor I could possibly attribute it to any other cause but this, thou didst bless the labour of the one, and blow upon the labour of the other. And upon all these considerations, I learned, in the midst of all my affluence, not to sacrifice to my own net, or to say in my heart, My might

and the power of my hands, have gotten me this wealth: but I did remember the Lord my God, for it is he that gave me power to get wealth: Deut. viii. 17.

2. I did not measure thy favour to me, or the goodness or safety of my own condition, by my wealth and plenty: for I found that those externals were either indifferently dispensed to the good and bad, or, if there were any odds, the advantage of externals seemed to be to those, whose portion we might probably conjecture was only in this life. My wealth and plenty, therefore, rather made me the more jealous of my condition than secure in it: it made me search and examine my condition the more strictly and carefully; and when, upon the result, I found my sincerity and uprightness of heart, though I with all thankfulness acknowledge thy goodness in giving me externals, yet I often begged of thee that my portion might not be in this life only; that, as thou gavest me wealth, so thou wouldst give and increase thy grace in my heart; that though I could wish the continuance of any external advantages, as an opportunity to do the more good, yet if it were consistent with my everlasting interest, my great expectation in the life to come, I should choose to be without the former, rather than lose the latter; and I made it my choice rather to be poor here, and rich in the life to come, than to be rich here, and lost in the life to come.

3. And upon the same consideration, I judged myself never the better man, nor the better Christian, for having much of these worldly advantages. I looked upon them as external and adventitious

advantages, that had no ingredience at all into my soul, unless possibly for the worse. I found a man might be rich or honourable, in respect of his birth or place, and yet a fool, a glutton, luxurious, vain, imperious, covetous, proud, and, in all probability, the more obnoxious to these distempers by his wealth or greatness: on the other hand, a man might be poor, and wise, and learned, sober, humble, and possibly his poverty might, in reference to these virtuous habits, be an advantage. My riches and honour, therefore, never made me set one grain of value the more upon myself, than if I had been without them. I esteemed it as an instrument, that, being put into a wise, prudent, faithful, and liberal hand, might be of use; but gave no more value to that inherent worth of the man, than the axe or saw gives skill to the carpenter.

4. I esteemed all the wealth and honour that I had, but entrusted to me by the great Master of the world; a talent which thou committedst unto me as thy steward, and upon account; and this consideration caused me to judge and esteem of my wealth, and dispense the same quite in another way, than is ordinarily done.

(1.) I do not esteem myself the richer at all for my multitude of riches; I esteem no more given me than what was in a reasonable manner proportionable to my necessities, to my charge and dependance, and to the station I had in the world; all the rest I looked upon as none of mine, but my Master's; it was rather my burden than my possession, the more I had, the more was my care, and the greater the charge that I had under my hands; and the more



was my solicitude to be a faithful steward of it, to the honour and use of my Master; but my part was the least that was in it: indeed, I rejoiced in this, that my Master esteemed me wise and faithful, committing the dispensation thereof to my trust; but I thought it no more mine, than the lord's factor, or the merchant's cash-keeper, thinks his master's rent or money his.

(2.) And, therefore, thought it would be a breach of my trust to consume or embezzle that wealth in excessive superfluities of meat, drink, or apparel, or in advancing myself or my posterity to a massy or huge acquest.

(3.) But I employed that overplus in support of the ministry, in relief of the poor, in redemption of captives, in placing children to school and apprenticeship, in setting the poor to work; and, with submission to thy wisdom, I thought that this latter was an equal, if not a greater charity than the encouragement of idle or dissolute persons by liberal supplies; because it kept them in the way that wisdom and providence hath designed for the children of men.

(4.) And in those employments of men in their labours I still held this course. 1. To allow them competent wages. 2. That the greatest expense should be rather in the labour than in the materials. 3. That the nature of the work should be such as might bring in a return of profit, rather than of curiosity; because the proceed might be a stock for farther charity, or public advantage. 4. But rather than the poor should want employment and subsistence, I thought it allowable to employ them in such labours as might yield them a lawful profit, though

it yielded me only a lawful contentment; as in building, planting, and the like honest, though not altogether profitable employments; in all which, my principal design was the support of others, and my own contentment was only a concomitant of it; and I thought such an unprofitable contentment lawfully acquired, when it was attained by the honest labour and convenient profit of those I employed. 5. And by this consideration, I kept my heart from making my wealth either my confidence or my treasure; I kept a loose affection towards it. If I had it, I esteemed it as thy *depositum*, an increase of my account and care; if I lost it, without my own folly and fault, I looked upon that loss as a discharge of so much of my accounts and charge, and I had the less to answer for.

5. I esteemed my wealth: 1. As uncertain to continue with me; for it hath its wings, and might take its flight, when I little thought of it. 2. As that which I must leave when I die. 3. As not useful after death for any purpose whatsoever to me. 4. As that which makes me obnoxious to envy and rapine, while I live. 5. As unuseful at all, but when it is going away, namely, in the expense of it. 6. As a great temptation to pride, vanity, insolence, and luxury. And, upon all these, and many more considerations, I ever thought it too low to set my heart upon it, and too weak to place my confidence in it. When I had it, therefore, I received it thankfully, used it soberly and faithfully; when I lost it, I lost it patiently and contentedly.

2. Inasmuch as my wealth in specie must be left when I die, and I could not possibly carry that lug-

gage into the other world ; and if I could, it would not be of use there ; I endeavoured so to order and husband it, that I might receive it, though not in kind, yet by way of exchange after death, and because I found in thy word, that “ he that giveth to the poor, lendeth to the Lord,” and “ he that giveth to a prophet but a cup of cold water in the name of a prophet, should receive a prophet’s reward.” I have taken that course so to dispose this unrighteous mammon here, that I might make the God of heaven my debtor, not by merit, but by promise ; and so I have made over that great wealth that thou didst send me, to the other world ; and blessed be thy condescension to thy creatures, that when thou makest us thy debtors and accountants in this world, by thy talents of all kinds that thou deliverest us, thou art pleased, upon the performance of our duty in that trust, to make thyself debtor to thy creature, by a promise of an everlasting reward.

XVI. Touching my eminence of PLACE or POWER in this world, this is my account.

1. I never sought or desired it, and that upon these reasons: 1. Because I easily saw that it was rather a burden than a privilege ; it made my charge, and my accounts the greater, my contentment and rest the less ; I found enough in it to make me decline it in respect of myself, but not any thing that could invite me to seek or desire it. 2. That external glory and splendour that attended it, I esteemed as vain and frivolous in itself, a bait to allure vain and inconsiderate persons to affect and delight, not valuable enough to invite a considerate judg-

ment to desire or undertake it. I esteemed them as the gilt that covers a bitter pill, and I looked through this dress and outside, and easily saw that it covered a state obnoxious to danger, solicitude, care, trouble, envy, discontent, unquietness, temptation, and vexation. I esteemed it a condition, which, if there were any distemper abroad, they would infallibly be hunting and pushing at it; and if it found any corruptions within, either of pride, vain-glory, insolence, vindictiveness, or the like, it would be sure to draw them out, and set them to work, which, if they prevailed, it made my power and greatness not only my burden, but my sin; and if they prevailed not, yet it required a most watchful, assiduous, and severe vigilant labour and industry to suppress them.

2. When I undertook any place of power or eminence, 1. I looked to my call thereunto, to be such as I might discern to be thy call, not my own ambition. 2. That the place were such as might be well filled by suitable abilities in some measure to perform. 3. That my end in it might not be the satisfaction of any pride, ambition, or vanity in myself, but to serve thy providence and my generation honestly and faithfully. In all which, my undertaking was not an act of my choice, but of my duty.

3. In the holding or exercising of these places, 1. I kept my heart humble, I valued not myself one rush the more for it; 1. Because I easily found that that base affection of pride, which commonly is the fly that haunts such employments, would render me dishonourable to thy Majesty, and unserviceable

in the employment. 2. Because I easily saw great places were slippery places, the mark of envy. It was therefore always my care so to behave myself in it, as I might be in a capacity to leave it; and so to leave it, as that when I had left it, I might have no fears and blemishes adhering to me. I carried, therefore, the same evenness of temper in holding it, as might become me if I were without it. 3. I found enough in a great employment, to make me sensible of the danger, troubles, and cares of it; enough to make me humble, but not enough to make me proud and haughty.

4. I never made use of my power or greatness to serve my own turns, either to heap up riches, or to oppress my neighbour, or to revenge injuries, or to uphold or bolster out injustice; for though others thought me great, I knew myself to be still the same, and in all things, besides the due executions of my place, my deportment was just the same, as if I had been no such man; for, first, I knew that I was but thy steward and minister, and placed there to serve thee and those ends which thou proposedst in my preferment, and not to serve myself, much less my passions or corruptions. And farther, I very well and practically knew, that place, and honour, and preferments are things extrinsical, and have no ingredience in the man; his value and estimate before, and under, and after his greatness, is still the same in itself; as the counter that now stands for a penny, anon for sixpence, anon for twelvecpence, is still the same counter, though its place and extrinsical denomination be changed.

5. I improved the opportunity of my place, emi-

nence and greatness, to serve thee and my country in it, with all vigilance, diligence, and fidelity: protected, countenanced, and encouraged thy worship, name, nay, people; I did faithfully execute justice according to the station I had; I rescued the oppressed from the cruelty, malice, and insolence of their oppressors; I cleared the innocent from unjust calumnies and reproaches; I was instrumental to place those in offices, places, and employments of trust and consequence, that were honest and faithful; I removed those that were dishonest, irreligious, false or unjust; I did discountenance, and as they justly fell under the verge of the law, I punished profane, turbulent, atheistical, licentious persons. My greatness was a shelter to virtue and goodness, and a terror to vice and irreligion; I interposed to cool the ferocity and violence of others against good men, upon mistake, or slight and inconsiderable differences: in fine, I so used my place and greatness, and so carried myself in all things, as if all the while I had seen thee, the great Master of all the families in heaven and earth standing by me. I often consulted my instructions by the written word, and the impartial answers of my conscience, and I strictly pursued it; and when I found myself at any time at a loss, by reason of the difficulty and perplexity of emergencies, I did in a special manner apply myself to thee for advice and direction.

#### XVII. Touching my REPUTATION and CREDIT.

1. I never affected the reputation of being rich, great, crafty, politic; but I esteemed much a deserved reputation of justice, honesty, integrity, virtue, and piety.

2. I never thought that reputation was the thing primarily to be looked after in the exercise of virtue; for that were to affect the substance for the sake of the shadow, which had been a kind of levity and impotence of mind; but I looked at virtue, and the worth of it, as that which was the first desirable, and reputation as a handsome and useful accession to it.

3. The reputation of justice and honesty I was always careful to keep untainted, upon these grounds: 1. Because a blemish in my reputation would be dishonourable to thee. 2. It would be an abuse of a talent which thou hadst committed to me. 3. It would be a weakening of an instrument which thou hadst put into my hands, upon the strength whereof, much good might be done by me.

4. I found, both in myself and others, a good reputation had these two great advantages in it: 1. In respect of the party that had it, it was a handsome incentive to virtue, and did strengthen the vigilance and care of them that had it, to preserve it. There is a certain honest worth and delight in it, that adds somewhat to the care and jealousy of good minds not easily to lose it. The value and worth of virtue, though it far exceeds the value of that reputation that ariseth from it, yet it is more Platonic and spiritual, and hath not always that impression upon us, as the sense of our reputation hath; and I always looked upon it as no small evidence of thy wisdom in governing men, in adding a kind of external splendour and glory to goodness and virtue, which might be, and is a means to preserve the

other, as the shell or husk to preserve a kernel.

2. In respect of others, because it is both an allure-ment to the practice of that virtue which it attends, and also gives a man a fairer opportunity and strength to exercise any worthy and good actions for the good of others. A man of a deserved reputation hath oftentimes an opportunity to do that good which another wants, and may practise it with more security and success.

5. These temptations I always found attending a fair reputation, and I still watched and declined them as pests and cankers: 1. Pride and vain-glory: I esteemed this, as that which would spoil and deface, not only my soul, but even that very reputation which I had acquired. There is nothing sooner undoes reputation than the pride and vain-glory that a man takes in it. 2. Idleness and remissness: when a man begins to think that he hath such a stock thereof, that he may now sit still, and, with the rich man in the gospel, please himself that he hath enough laid up for many years, and therefore he at once starves both his goodness and reputation. 3. A daring to adventure upon some very ill action, upon a secret and deceitful confidence in his reputation, thinking now he hath acquired such a stock of reputation, that he may with secrecy, and safety, and success, adventure upon any thing, in confidence that his reputation will bear him out. 4. A man of great reputation shall be sure, by those in power, to be put upon actions that may serve a turn; this is the devil's skill; for if he carry it out upon the strength of his reputation, the devil makes the very result of virtue and worth the instrument



of injustice and villany; but if he miscarry, the devil hath got his end upon him, in that he had blasted him, and wounded his honour, which suffers in his disreputation. 5. A great reputation, and the sense of it, and delight in it, is apt to put a man upon any shifts, though never so unhandsome, to support it. 6. It makes a man oftentimes over-timorous in doing that which is good and just, lest he should suffer in his reputation with some party, whose concern may lie in it. 7. It is apt to make a man impatient of any the least blemish that may be causelessly cast upon him, and to sink under it. A man of a great reputation, and who sets his heart upon it, is desperately sensible of any thing that may wound it. Therefore,

6. Though I have loved my reputation, and have been vigilant, not to lose or impair it by my own default or neglect; yet I have looked upon it as a brittle thing; a thing that the devil aims to hit in a special manner; a thing that is much in the power of a false report, a mistake, a misapprehension, to wound and hurt; notwithstanding all my care, I am at the mercy of others, without God's wonderful over-ruling providence. And as my reputation is the esteem that others have of me, so that esteem may be blemished without any default. I have therefore always taken this care, not to set my heart upon my reputation. I will use all fidelity and honesty, and take care it shall not be lost by any default of mine; and if, notwithstanding all this, my reputation be foiled by evil or envious men or angels, I will patiently bear it, and content myself with the serenity of my own conscience, *Hic murus abereus esto.*

7. When thy honour, or the good of my country was concerned, I then thought it was a seasonable time to lay out my reputation for the advantage of either; and to act by, and upon it, to the highest, in the use of all lawful means: and upon such an occasion, the counsel of Mordecai to Esther was my encouragement: “Who knoweth whether God hath given thee this reputation and esteem for such a time as this?”

A  
GOOD METHOD  
TO  
ENTERTAIN UNSTABLE AND TROU-  
BLESOME TIMES.

---

THE first expedient is to expect them before they come: the very state of the world is uncertain and unstable, and for the most part stormy and troublesome: if there be some intervals of tranquillity and sedateness, they are commonly attended with longer periods of unquietness and trouble: and the greatest impressions are then made by them, when they surprise us, and come unexpected. When the mind is prepared for them by a kind of anticipation, it abates the edge, and keenness, and sharpness of them. By this means a man, in a great measure, knows the worst of them before he feels them, which renders the very endurance of them not so smart and troublesome to sense, as otherwise they would be. This pre-apprehension and anticipation of troubles and difficulties is the mother of prevention, where it is possible; and where it is not, yet it is the mother of patience and resolution when they come. Bilney the martyr, was wont, before he suffered, to put his

finger in the candle, to habituate himself to patient undergoing of his future martyrdom; by this means, he, in a great measure, knew the worst of it, and armed himself with resolution and patience to bear it. Men are apt to feed their fancies with the anticipation of what they hope for and wish in this world, and to possess it in imagination before they attain it in fruition, and this makes men vain: but if they would have the patience sometimes to anticipate what they have just cause to fear, and to put themselves under a pre-apprehension of it, in relation to crosses and troubles; it would make them wise, and teach them a lesson of patience and moderation, before they have occasion to use it; so that they need not then begin to learn it, when the present and incumbent pressure renders the lesson more difficult. This was the method our blessed Lord took with his disciples, frequently to tell them beforehand what they must expect in the world, Matt. x. and in divers other places, telling them they must expect in this world the worst of temporal evils, that they might thereby be prepared to entertain them with resolution and patience, and might habituate their minds for their reception.

2. The second expedient is, that we use all diligence to gain such a treasure as lies above the reach of the storms of this world; a kingdom that cannot be shaken; namely, our peace with God in Christ, the pardon of our sins, and a well-grounded hope and assurance of eternal life. These be the things that lie out of gun-shot, and will render the greatest troubles that can befall this lower world, or us in it, not only tolerable, but small and inconsiderable,

when, in the midst of all the concussions of the world, in the midst of losses of goods, or estate, in the midst of storms, and confusions, and disasters, and calamities, a man can have such deep and settled considerations as these: "Though I can see nothing but confusions, and little hopes of their amendment, yet I have that which is out of the reach of all these; that which is infinitely more valuable to me, than the best which the world can give; that which I can please and comfort myself in, notwithstanding all these worldly distractions and fears; namely, the assurance of my peace with the great God of heaven and earth. The worst that I can suffer by these discomposures, and the most I can fear from them, is but death; and that will not only put a period to the things I suffer, or can fear in this life, but will let me into the actual possession of my hopes, even such a state of glory and happiness as can never be ended or shaken." Such a hope, and such an assurance as this, will keep the soul above water, and in a state of peace and tranquillity in all the tempests and shipwrecks that can befall either this inferior world, or any person in it.

3. The third expedient is this, that a man be resolutely constant to keep a good conscience, both before the approach of troubles, and under them. It is most certainly true, that the very sting and venom of all crosses and troubles, is sin, and a consciousness of the guilt of it. This is that which gives troubles, and crosses, and calamities, their vigour, force, and sharpness; it is the elixir, the very life of them, when a man shall be under extreme outward calamities, loss of goods, loss of liberty, loss

of country, all outward hopes failing, and still greater billows, and waves, and storms, and fears in prospect, and within an angry, unquiet, avenging conscience, then indeed troubles have their perfection of malignity. But, if a man, in the midst of all these dark and stormy appearances, hath a conscience full of peace and integrity, and comfortable attestation, this gives a calm in the midst of all these storms. And the reason is apparent, for it is not the tempestuousness or tranquillity of externals, that creates the trouble or the quietness of the man, but it is the mind, and that state of composure or discomposure that the mind is put into occasionally from them: and since there is nothing in the world that conduceth more to the composure and tranquillity of the mind, than the serenity and clearness of the conscience, keep but that safe and untainted, the mind will enjoy a calm and tranquillity in the midst of all the storms of the world: and although the waves beat, and the sea works, and the wind blows, that mind that hath a quiet and clear conscience within, will be as stable and as safe from perturbation, as a rock in the midst of a tempestuous sea, and will be a Goshen to and within itself, when the rest of the world without, and round about a man, is like an Egypt for plagues and darkness. If, therefore, either before the irruption of troubles, or under their pressure, any thing or person in the world solicit thee to ease or deliver thyself by a breach or wound of thy conscience, know they are about to cheat thee of thy best security under God, against the power and malignity of troubles; they are about to clip off that lock, wherein next under God thy strength

lieth. Whatever therefore thou dost hazard or lose, keep the integrity of thy conscience both before the beginning of troubles, and under them. It is a jewel that will make thee rich in the midst of poverty; a sun that will give thee light in the midst of darkness; a fortress that will keep thee safe in the greatest danger, and that is never to be taken unless thou thyself betray it and deliver it up.

4. The next expedient is this; namely, an assurance that the divine wisdom, power, and providence, doth dispose, govern, and order all the things in the world, even those that seem most confused, irregular, tumultuous, and contumacious. This, as it is a most certain truth, so it is a most excellent expedient to compose and settle the mind, especially of such a man who truly loves and fears this great God, even under the darkest and most dismal troubles and confusions; for it must most necessarily give a sound, present, and practical argument of patience and contentment: for even these dark dispensations are under the government and management of the most wise and powerful God. Why should I, that am a foolish vain creature, and can scarcely see to any distance before me, take upon me to censure those dispensations, to struggle impatiently with them, to disquiet and torment myself with vexation at them: let God alone to govern and order the world as he thinks fit: as his power is infinite, and cannot be resisted, so is his wisdom infinite, and knows best what is to be done, and when, and how. As it gives a sound argument of patience and contentedness, so it gives a clear inference of resignation of ourselves up to him, and to his will

and disposal, upon the account of his goodness. It is the mere bounty and goodness of God that first gave being to all things, and preserves all things in their being; that gives all those accommodations and conveniences that accompany their being; why should I therefore distrust his goodness? As he hath power to do what he pleaseth; wisdom to direct and dispose that power; so he hath infinite goodness, that accompanies that power and that wisdom. As I cannot put my will into the hands of greater wisdom, so I cannot put my will into the hands of greater goodness. His beneficence to his creatures is greater than it is possible for the creatures to have to themselves. I will not only, therefore, patiently submit to his power and will, which I can by no means resist, but cheerfully resign up myself to the disposal of his will, which is infinitely best, and therefore a better rule for my disposal, than my own will.

5. The next expedient is faith and recumbence upon those promises of his, which all wise and good men do, and must value above the best inheritance in this world; namely, that he will not leave nor forsake those that fear and love him: "How much more shall your heavenly Father give good things to them that ask him?—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?—All things shall work together for good to them that love God." Upon the assurance of these divine promises, my heart may quiet itself in the midst of all the most dark and tumultuous concussions in the world. Is it best for me to be delivered out of



them, or to be preserved in or under them? I am under the providence and government of my heavenly Father, who hath said, he “will not leave me, nor forsake me;” who takes more care of me, and bears more love to me, than I can bear to my most dutiful child; that can in a moment rescue me from the calamity, or infallibly secure me under it; that sees and knows every moment of my condition, and a thousand expedients to preserve or relieve me. On the other hand, do I fall in the same common calamity, and sink under it, without any deliverance from it, preservation under it? His will be done, I am sure it is for my good; nay, it is not possible it should be otherwise: for my very death, the worst of worldly evils, will be but a transmission of me into a state of blessedness and immortality; for, “Blessed are they that die in the Lord, they rest from their labours, and their works follow them.”

6. The next expedient is prayer. The glorious God of heaven hath given us a free and open access to his throne, there to sue out by prayer, those blessings and mercies which he hath promised. It is not only a duty that we owe in recognition of the divine sovereignty; a privilege of greater value than if we were made lords of the whole earth; but a means to attain those mercies that the divine wisdom and goodness knows to be fittest for us: by this means we may be sure to have deliverance or preservation, if useful or fit for us; or if not, yet those favours and condescension from Almighty God, that are better than deliverance itself; namely, patience and contentedness with the divine good pleasure; resignation of our wills to him; great

peace and tranquillity of mind; evidences and communications of his love and favour to us; support under our weaknesses and despondencies: and many times Almighty God, in these wildernesses of distractions, and confusions, and storms, and calamities, whether public or private, gives out, as a return to hearty and faithful prayer, such revelations of his goodness, and irradiations of his favour and love, that a man would not exchange for all the external happiness that this world can afford, and recompenseth the loss and troubles in relation to externals, with a far greater measure of the manifestations of his favour, than ever a man did receive in his greatest confluence of external advantages. Yea, and possibly, the time of external storms and troubles is far more seasonable for such returns of faithful and humble prayer, than the times of external affluence and benefits; and the devotion of the soul by such troubles is raised to a greater height, and accompanied with more grace, and humility, and fervency, than is ordinarily found in a condition of external peace, plenty, and serenity.

---

### CHANGES AND TROUBLES.

PEACE, wayward soul! let not those various storms,  
 Which hourly fill the world with fresh alarms,  
 Invade thy peace, nor discompose that rest,  
 Which thou may'st keep untouch'd within thy breast,  
 Amidst those whirlwinds, if thou keep but free  
 The intercourse betwixt thy God and thee.

Thy region lies above these storms ; and know  
 Thy thoughts are earthly, and they creep too low,  
 If these can reach thee, or access can find  
 To bring or raise like tempests in thy mind.  
 But yet in these disorders something lies  
 That's worth thy notice, out of which the wise  
 May trace and find that just and powerful Hand,  
 That secretly, but surely doth command,  
 And manage these distempers with that skill,  
 That while they seem to cross, they act his will.  
 Observe that silver thread, that steers and bends  
 The worst of all disorders, to such ends  
 That speak his justice, goodness, providence,  
 Who closely guides it by his influence.  
 And though these storms are loud, yet listen well,  
 There is another message that they tell :  
 This world is not thy country ; 'tis thy way ;  
 Too much contentment would invite thy stay  
 Too long upon thy journey ; make it strange,  
 Unwelcome news, to think upon a change :  
 Whereas these rugged entertainments send  
 Thy thoughts before thee to thy journey's end ;  
 Guide thy desires all homewards ; tell thee plain,  
 To think of resting here is but in vain ;  
 Make thee to set an equal estimate  
 On this uncertain world, and a just rate  
 On that to come ; they bid thee wait and stay  
 Until thy Master's call, and then with joy  
 To entertain it. Such a change as this,  
 Renders thy loss, thy gain ; improves thy bliss.

OF THE  
UNCLEANNESSE OF THE HEART,  
AND  
HOW IT IS CLEANSED.

---

PSALM LI. 10.

*“ Create in me a clean heart, O God.”*

THIS prayer imports or leads us into the consideration of these things: 1. What the condition of every man's heart is by nature: it is a foul and unclean heart. 2. Wherein consists this uncleanness of heart. 3. What is the ground or cause of this uncleanness of the heart. 4. Whence it is that the condition of the heart is changed: it is an act of divine Omnipotence. 5. What is the condition of a heart thus cleansed, or wherein the cleanness of the heart consists.

1. If the heart must be created anew before it can be a clean heart, certainly, before it is thus new formed, it is an impure and unclean heart. And what is here implied, is frequently in the Scriptures directly affirmed: “ The imagination of the thoughts of the heart of man is only evil continually.—The heart is deceitful above all things, and desperately

wicked, who can know it?—Out of the heart proceedeth evil thoughts, adulteries, &c.” And, indeed, all the evils that are in the world, are but evidences of the impurity of the heart, that unclean fountain and original of them.

2. Wherein the uncleanness of the heart consists. The heart is, indeed, the collection of all the powers of the soul in the full extent of it; and therefore takes in not only the will and affections, but the understanding and conscience, and accordingly hath its denomination proper to those several faculties, as a wise heart, a foolish heart, a believing heart, an unbelieving heart, a hard heart, a soft heart, and the like. But, agreeably to the propriety of the epithets clean or unclean, it principally concerns the hearer under the notion of will or desire, and their consequents; and therefore, according to the propriety of application, a clean heart is such a heart as hath clean desires and affections; an unclean heart is that which hath unclean and impure desires, a heart full of evil concupiscence. And because the cleanness or uncleanness of the desires are denominated from their objects, and not from the affections or desires themselves, which are diversified according to their objects; hence it is that a heart that fixeth its desires upon pure and clean objects, is said, in that act, to be a clean heart; and that which fixeth its desires upon unclean and impure objects, is an unclean heart in that act. Therefore, before we can determine what an unclean heart is, it is necessary to know what are unclean objects, the tendency of the desires of the heart, which denominate an unclean heart. Generally, whatever is prohibited

by the command of God, carries in it an impurity and uncleanness: but that is not the uncleanness principally intended; it is more large and spacious than the intent of the text bears: but there are certain lusts, and impure or immoderate propensions in our natures after certain objects, which come under the name of unclean lust; and those are of two kinds, the lust of the mind, and the lust of the flesh; for so they are called and distinguished by the Apostle. The lusts of the mind are such as have their activity principally in the mind, though they may have their improvements by the constitution of the body; as the lust of envy, revenge, hatred, pride, vain-glory; these are more spiritual lusts; and therefore, though they are more devilish, yet they are not properly so unclean as those we after mention. The lusts of the flesh are such lusts as arise from our sensual appetites after sensual objects; as the lust after meats, drink, and carnal pleasures. And although these objects are not in themselves sinful, nor consequently the appetites of them unlawful (for they are planted in our natures by the wise and pure God of nature, for most necessary and excellent ends, for the preservation of ourselves and our kind) yet they do accidentally become impurities and uncleanness to us, when inordinately affected or acted. And these are those unclean objects, the desires whereof do denominate an unclean heart; but principally the latter, the lust of carnal concupiscence, called by the Scriptures, in an eminent manner, “The lust of the flesh.—Fleshly lusts that fight against the soul.—Walking after the flesh in the lusts of uncleanness.” Perchance

bearing some analogy to those legal uncleannesses in the Levitical law, especially to those of Levit. xv. Even the very natural infirmities; nay, those that are not only tolerated, but allowed, carry in them a kind of impurity and uncleanness. And hence grow those many legal impurities which disabled the Jews from coming into the camp or tabernacle till they were purified, as that of leprosy, touching of dead bodies, unclean issues, uncleanness after childbirth, uncleanness of natural commixions; the uncleanness of natural successions; the washings of Aaron and his sons. All which are but emblems of the impurity of the heart, and of the great care that is to be used in the keeping of it clean: and the reason is morally and excellently given: "For the Lord thy God walketh in the midst of the camp, to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee." The conclusion thereof is, that this carnal concupiscence, the lust of the flesh, predominate in the heart, is that which principally, and by way of eminence, in respect of the subject-matter of it, denominates an unclean heart. But in as much as this concupiscence hath somewhat in it that is natural, and, consequently, is not simply of itself sin and uncleanness, therefore it is requisite to give a denomination of uncleanness and impurity to those desires, that there be some formalities requisite to the denomination of this to be unclean and sinful, which is, when those desires are not in subjection to right reason; for it being a proceed of the inferior faculties, the sensual appetite, when the same is not in subor-

dination to that empire which God hath given the more heavenly and noble powers of the soul, it becomes confusion, and inverting of the order of nature; and this is principally discovered when these desires are, 1. Immoderate. 2. Unseasonable. 3. Without their proper end. 4. Irregular. 5. Unruly, and without the bridle of reason.

III. The causes of this uncleanness of the heart are principally these two: 1. The impetuosity and continual solicitations of the sensual appetite, which continually sends up its foul exhalations and steams into the heart, and thereby taints and infects it. The soul of man is like a kind of fire, which, if it be fed with clean and sweet materials, it yields sweet and comfortable fumes; but, if it be fed with impure, unclean, and stinking oil and exhalations, it is tainted with them, and makes unsavoury thoughts, which are a kind of fume that rise from this fire; and therefore, if the distemper of the body, or sensual appetite, sends up choleric steams in this sacred fire, it yields nothing but thoughts of anger and indignation; if it sends up melancholy and earthly fumes, it fills the soul with dark, and dismal, and discontented thoughts; if it sends up, as most ordinarily it doth, sensual and fleshly steams, it fills the heart with sensual and wanton thoughts. 2. The weakness and the defect of the imperial part of the soul, the reason and understanding, and this defect is commonly upon these two occasions. 1. The soul wants a clear sense and judgment, that these desires are not fit to be gratified, but to be denied, at least, when they become immoderate or unseasonable. It is ordinarily our infirmity to judge of



things as they are at present; and therefore, if the present, presents itself pleasing, or displeasing, we accordingly entertain it or refuse it, without any due prospect to the event or state of things at a distance, either because we know it not, or believe it not, or regard it not. If a man, being solicited to unwarrantable or unseasonable carnal pleasures, hath not a prospect that the end thereof will be bitterness; or if he have such a prospect, yet he believes it not; or if he do, yet if his judgment prefer the satisfaction of a present lust, before the avoiding of an endless pain, it is no wonder if he submit to the solicitation of his sensual appetite. 2. But if the judgment be right, yet if the superior and more noble part of the soul have not courage and resolution enough to give the law to the inferior, but yields, and submits, and becomes base, the sensual appetite gets the throne, and captivates reason, and rules as it pleaseth; and this is commonly the condition of the soul after a fall; for the sensual appetite, once a victor, becomes imperious, and emasculates and captivates the superior faculty to a continued subjection. And this is the reason why, when lust of any kind, especially that of the flesh, having gotten the mastery, makes a man, endued with reason and understanding, yet infinitely more intemperate and impure than the very beasts themselves, which have no such check or advantage of reason; for those noble faculties of imagination, and memory, and reason itself, being prostituted to lust, doth bring in all the advantages of its own perfection to that service, and thereby sins beyond the extent of a bare sinful creature: the very reason itself invents new and prodigious

gious lusts, and provisions for them, and fulfillings of them; the phantasy improves them; the heart and thoughts feed upon them; and so, by that very perfection of his nature, which was placed in him to command and regulate these lusts or desires of the sensual appetite, becomes the most exquisite and industrious advancer of them, and makes a man infinitely worse than a beast; for a beast hath no antecedent speculations of his lust, no provisions for them, but when the opportunity, and his own natural propensions, incline him to them; when he hath fulfilled his lust, he thinks no more of it: but man, by the advantage of his reason, his phantasy, his memory, makes provisions for his lust, yields up his thoughts to speculations of them, studies stratagems and contrivances to satisfy them. So that by how much his nature is the more perfect, his sensual lusts are the more exquisite and insatiable; by how much his nature is the more perfect, his wantonness and impurity, a box full of nothing but stinking and unsavoury vapours and steams, the very sink and receptacle of all the impure desires of the flesh, where they are cherished, and entertained, and sublimated, into impurities more exquisite, and yet more filthy, than ever the sensual appetite could arrive to; and this is an unclean heart.

And upon these considerations a man may easily see how little ground there is to think there should be a communion between Almighty God, or his most Holy Spirit, with a man thus qualified: 1. The heart, as it is the seat of the desires, is the only fit sacrifice to be offered up to God; as it is the chamber of our thoughts, it is the only fit room to enter-

tain him in; as it is the fountain of our actions, the fittest part to be assisted with the Spirit of God, it is the only fit thing that we can give to God; and indeed the only thing, in effect, that he requires of us. 2. Again, God is a most pure God, his Spirit a most pure and delicate Spirit; and let any man then judge, whether such an impure, unclean heart, is a fit sacrifice to be offered to such a God; or a fit receptacle for such a Spirit. It therefore imports such a man, as hopes to have communion with God, to have his heart in a better temper. Again, it seems more than probable to me, that as a body fed with poisonous and unwholesome food, must needs, by such a diet, contract foulness and putrefaction: so the very soul of man, which hath so strict a conjunction with a union to the body, by continual conversation with, and subjection to, such unclean and fleshly thoughts, receives a tincture and debasement by them; which, if there were no other hell, must needs make it miserable in its separation upon these two accounts: 1. Upon the consideration of that defilement which it hath contracted by those impure conversations; and which it might have avoided, if it had, in the body, exercised its proper empire over them. 2. By that disappointment, which it finds in the state of separation, from the fulfilling and satisfying those sensual inclinations, which it effected here, and now carrieth with it, but stands utterly disappointed of any satisfaction of them.

IV. We consider how it comes to pass, that a heart, thus naturally unclean, is cleansed: which, in general, is by a restitution of the soul to its proper and native sovereignty and dominion over the sensual

appetite; and those lusts that arise from the constitution of the body, and the connexion of the soul with it. And this restitution is answerable to the depravation or impotence whereby the soul is subjected and captivated under those lusts, which are principally these following:

1. The first ground of the impotency of the soul, in subduing the sensual appetite, is in the understanding, which is so far weakened or darkened by natural corruption, that it is ready, in point of judgment, to prefer the present fruition of corporeal pleasures, and the satisfaction of the sensual appetite before the denying of it; for it sees and finds a present contentment in the former; but sees not the danger and inconvenience that will ensue upon it, nor the benefit and advantage that will ensue upon a due restraint and moderation of them. It finds a present contentment and satisfaction in the one, but it hath not the prospect of the other; or, if it have, yet the conviction thereof is so weak and imperfect, that the pleasures of sin for a season overcome and subdue it. For the cure, therefore, of this error and impotency in the judgment, there ought to be, a conviction that there is a danger and inconvenience that will certainly attend the dominion of lust over the soul; and a benefit and advantage that will attend the victory of the soul over these lusts.

2. And because there may be an inconvenience in the former, and a benefit in the latter, but yet not such as may with considerable advantage preponderate over the desire of lust, which is present and sensible, there ought to be a conviction of such an inconvenience in the former, and such a benefit

in the latter, as may most evidently and clearly preponderate over the desire and advantage of the satisfying of a lust.

3. And because, though these inconveniences and benefits be ever so great, yet if there be but a faint, weak, and imperfect conviction of it, it will work but a weak resistance against the invasions and rebellions of lust; and a sensible, present enjoyment of what delights, will easily preponderate over the weak, and faint, and imperfect convictions, or suspicions, of what is future; it is necessary, that such convictions should be sound, deep, and strong; or otherwise they will be but sluggish and languishing opponents against the rhetoric of lusts, that yield a present delight and advantage.

4. And because, though the convictions are ever so strong, yet if they be not accompanied with constancy, vigilancy, and supplemental excitements, as the opportunity requires, the constant and perpetual importunity of lust may happen upon a time of intermission, and gain an advantage against a soul habitually thus convinced; it is further necessary, that there be a frequent, constant acting of that conviction upon the soul, or otherwise it may be entangled by the assiduous importunities of his lusts.

These things being thus premised, it is necessary to see what kind of means it must be that must work such a conviction of such weight and evidence, that may rectify the judgment, in reference to this contest with the sensual appetite, and actuate such a conviction to attain its due effect. Moral philosophy contains in it excellent precepts and reasonings, to the subjecting of the sensual appetite to the dic-

tates of reason, and to a moral cleansing of the heart. But it cannot attain its end: for though it propounds inconveniencies on the one side, and conveniencies on the other, yet they have great defects that make it ineffectual.

1. The things which it proposeth are in themselves of unequal weight to the pleasure and content of satisfying the sensual appetite, namely, on the one side, fame, and glory, and reputation, and serenity of mind; on the other side, the baseness of lust, in comparison of the excellency of reason, that it is a thing common to us with the beasts, and such like. And therefore, though these be fine notions, and such as may be weighty with old men, whose lusts have left them, yet to young men they import nothing. And therefore the philosopher well provides for it, by determining, that *Juvenis non est idoneus auditor moralis philosophiæ*; and, consequently, it is a kind of physic that may be good for them that need it not, but of no use for them that want it: for the truth is, the fame and the infamy are not of weight equivalent to counterpoise the satisfaction of a lust in those that are inclinable to them.

2. Another great defect in the things propounded, is this, which is also common to human laws, that though they may be of some efficacy to prevent the external act, when it meets with infamy in the action, or reputation in the forbearing, yet it doth inevitably give a dispensation to sin, if committed with secrecy; much less doth it at all cleanse the heart from the love of lust, the delight in it, the contemplation of it. We are therefore to search

for a higher, or more effectual conviction than this; and therefore, 1. We must see whether there be any thing that propounds something that may over-balance the advantage of lust, or the love of it in the heart. 2. A means of conviction of the truth and reality of the thing so propounded.

1. For the former, it is apparent, that the sacred Scriptures, and they alone, furnish us with materials; prohibiting not only the acts of lust, but also the very motions and inclinations to it, the desires of the heart to it, the love of the heart to it; and this, under pain of the displeasure of God, everlasting death, hell-fire, on the one side; on the other side, in case of obedience to this command, the favour of God, everlasting life, and happiness; and in order to the discovering whether our hearts walk in sincerity, according to the command of God, assure us, that God beholds and observes the motions, desires, inclinations, thoughts, and purposes of our hearts, and will one day lay them open, “when the secrets of all hearts shall be revealed.” And these are things that are of such a nature as preponderate over all the good that can be in lust, furnish the soul with arguments against it, as carry thunder in them.

2. And that these may be effectually assented to by the soul, without which they import nothing to the end we speak of, there are these effectual means, which Almighty God affords us: 1. The word of God, which does not only contain materials and persuasions for the cleansing of the heart, but also a high evidence of the truth, and reality, and benefit of those materials and persuasions: it is a convincing and a cleansing word, “Ye are clean through the

word which I have spoken unto you." 2. A high congruity of the word of God, in relation to a future life of rewards and punishments, to the very sentiments of reason, and the light of nature itself; the sense of which life of future rewards and punishments carries with it not only a conviction of the great advantage of a clean heart above an unclean heart, but also a very effectual motive to the cleansing of the heart, greater and more vigorous than all the arguments of the best philosophers. 3. The powerful Spirit of God works up in 'the soul an assent to them; and that of such a strength as is no less convincing than science itself, which is faith: and therefore faith thus wrought, purifies the heart as well as the life. 4. And for a constant and unintermitted application and reminding us of these truths, God is pleased to assist us with the continual assisting grace of his Spirit, acting in and by the conscience, which is, in a great measure, cleansed, quickened, and actuated, which watcheth us and our very thoughts, and chides them, reminding us of these great truths which we have received; and thereby actuating our faith of these truths, as often as the occasion offers itself.

V. And by this means, 1. The intellectual power of the soul is restored, in a great measure, to its primitive dominion, or, at least, is qualified aright, in order to the exercising of it. 2. The will, wherein, indeed, the empire of the soul is principally seated, is likewise restored to its domination and rule.

1. Partly by these impressions, which are, as before, received by the understanding and the practical



determination thereof; for it is clearly presented now to her, that it is the greater good to deny lust, both in the practice and love of it, than to entertain it; and, consequently, the will moves towards the greater good, according to its proper and natural inclination. 2. There is yet a further effect wrought upon the will: namely, The sense of the love of Christ, the end of his death, to redeem us from these lusts, whereby, even by an obligation of gratitude, it takes up resolutions of obeying him. This truth, though it be first received in the understanding, and entertained by faith, yet it doth immediately work upon the will and affections, namely, an aversion to that lust that crucified her Saviour, and which the same Saviour, upon the endearment of his own blood, begs us to crucify. There is yet a further work upon the will, by the secret and powerful working of the Spirit of God, strengthening, and persuading, and restoring it to its liberty and just sovereignty over the sensual appetite.

THE

FOLLY AND MISCHIEF OF SIN.

---

IT is a most unprofitable and foolish thing. The content that is in it is but imaginary, and dies in the compass of a thought; the expectation of it is nothing but disappointment, and the fruition of it perisheth in a moment.

2. It is the infallible seed of shame and mischief, which, without it be intercepted by repentance and the mercy of God, doth as naturally and infallibly grow from it, as hemlock and henbane do from their proper seeds. And though the nature of some sins is more speedy and visible in producing that fruit; yet most certainly, sooner or later, every sin yields its crop, even in this life. The best fruit it yields is sorrow and repentance, which, though it be good in comparison of their fruit ensuing, if omitted, yet certainly, it is not without much trouble and discomposure of mind; and the bitterness, even of repentance itself, infinitely overbalances the contentment that the sin did yield.

3. Sin doth not only produce an ungrateful fruit, but there is also a certain spite and malignity in the fruit it yields, carrying in it the very picture, resemblance, and memorial of the sin, for the most part,

which dogs a man in the punishment of it, with the very repetition of the guilt, from the law of retaliation.

4. It poisons and envenoms all conditions. If a man be in prosperity, it either makes it an occasion of new sins, to cover or secure those that are past, or it sours and infests the very state itself with sad pre-apprehensions of the fruit due to his sin, or haunts him in his jollity, like as I have seen an importunate creditor a young gallant, which blasts all his comfort and contentment. If a man be in adversity, it adds affliction to affliction. The best companion of affliction is a clear conscience; but when a man hath outward troubles, and a misgiving guilty soul, it makes his affliction dark and desperate.

5. It discomposes, and disorders, and unqualifies, a man for any good duty, either to God or man. I pray, but I bring along with me a sense of sin, that makes me ungrateful to myself; and how can I expect to be acceptable to God, the pure and holy God, who hates nothing but sin? I beg blessings, but how can I expect to receive a blessing from him, whom I but lately presumptuously offended? If my son or servant hath offended me, and comes to ask a benefit of me, I look upon it as a saucy presumption; and can I expect to have a better entertainment from my Maker, than I think fit to allow my fellow-creature? The truth is, there is no petition comes seasonably from a man under the guilt of sin, but pardon, forgiveness, and mercy.

If I do a good work, the sin, that I stand guilty of, makes the comfort I take in it, or in other commendations of it, insipid and empty. My heart tells

me there is a sin in my conscience, that makes me ashamed to own the good that is in the action.

If I see a fault in another, that my place or condition requires me to reprove, the sense of my own guilt makes me either backward to reprove, or condemn myself while I am reproving another, with such thoughts as these: "I am reproving a sin in another, where I stand as guilty, in the sight of God, as the person reprehended. If he knew my sin, how justly might he throw my reprehension into my own face? and if he knew it not, yet the God of heaven, before whom I stand, and the conscience which I bear within me, makes my reprehension of another a condemnation of myself." If I go about any action of my life, though ever so honest, just, and lawful, yet my misgiving thoughts make me either inactive in it, or fill me with pre-apprehensions of mischief or disappointment in it; how can I expect a blessing from God, whom I have offended, in any business I undertake? I carry along with me, in all I do, the curse that the Lord threatened, Deut. xxviii. 20. "The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thy hands unto." And verse 29. "Thou shalt not prosper in thy ways." And verse 34. "So that thou shalt be mad for the sight of thine eyes which thou shalt see." And verse 67. "In the morning thou shalt say, Would God it were evening! and at the evening thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

And certainly all this grows from the congruity

and discordancy that is between sin, and the true constitution of the nature of man, that is thereby made useless for his proper operations; just as a sore, or a bone out of joint, disables the proper serviceableness of a limb; or as a noxious humour disorders the stomach, liver, or spleen, in its proper office; or as a disease, or ill disposition of the body, makes it unserviceable to its proper actions; so do the sins, and defilements, and guilt, the result of it upon the soul, disable it in its works and offices. And this is the evidence of it—every thing is then in its right constitution, when it is in that state that the wise God of nature ordered it; and so far as it declines from that position or state, so far it loseth its usefulness and proper happiness; and, therefore, it is consequently evident, that every thing that loseth its usefulness and happiness is out of that constitution that God Almighty meant for it; and, therefore, in as much as apparently all sin doth introduce disorder and irregularity, it is plain that mankind thereby is in another condition than God at first made him, and intended he should be in.

Hence, therefore, it is apparent, that all sin is against nature, and a violation and breach even of the law and order of nature; which is nothing else but the station, course, and frame, that God, with most admirable wisdom and goodness, framed for man. Man stands in a double subordination: 1. A subordination within himself, namely, of the inferior faculties to the superior; and, 2. A subordination to something without himself, namely, to the will of his Creator, which, though it seems extrinsical, yet, in truth, it is essential and necessary.

The internal subordination is, of the inferior parts and faculties to the superior; namely, the sensual appetite and passions to reason and to judgment. God hath committed the body of man, and those faculties that are subservient to it, unto the government of the light of judgment and understanding that he hath put into the soul. And, because as it is most just that the soul, and its superior faculties, should be subordinate to the will and direction of God, so the soul stands in need of that direction, in order to the government of his little province committed to him; and therefore, as it happens in government, when the people break the subordination to the intermediate magistrates, or the intermediate magistrates break the subordination to the supreme, presently there ensues disorder, and mischief, and confusion. So when the body, or those faculties that are exercised in order to it, as the natural lusts and inclinations of the body, or those that result much from it; as the passions prevail over the judgment or reason, either by their violence, or want of due vigilance and severity in the soul in its administration; or if the reason and judgment do neglect or cross the commands of God, or neglect to make use of the divine directions to assist and guide her in her administration; this is sin, and presently brings confusion, and disorder, and discomposure, in the whole man, and makes it unserviceable for the ends to which it was ordained.

OF  
SELF-DENIAL.



GOD Almighty hath substituted the soul of man, as his deputy, or vicegerent, in that province which is committed to him, and expects an account from the soul at his return, or sooner, how he hath managed that province or petty dominion committed to him.

2. The province, or territory, committed to the management of the soul, are his body, and those affections and inclinations incident to it; and also the place, condition, relation, abilities, and opportunities, put into his hand by providence and the divine dispensation, together with that body in this world.

3. The end of this substitution of the soul, in this province, is, First, The improvement of the revenue of this principle, namely, the glory of his name. Secondly, The improvement of the perfection and advantage of the soul, the perfecting of the soul thereby in a conformity to his Master's will, and fitting of itself and the body for a more noble and divine condition and employment.

4. The breach of that trust committed to the soul, consists, either in the want of that due improvement of the province committed to the soul's vicegerency, according to the advantages that it hath,

(which is the case of the unprofitable servant, that did not misemploy his talent, but did not improve it to his Master's advantage) or, which is worse, misgovernment and misemployment of the province committed to its charge, to the disadvantage of the sovereign and itself.

5. The misgovernment of this province consists principally in these particulars, namely, either in the original and primary defection of the soul itself in its commands and proceedings, whereby it studieth, practiseth, and commands, originally and primarily, against its principal; and this is devilish: or, Secondly, In not exercising a due superintendency over its province, whereby the subjects, which should be under its rule and superintendency, are not kept in their due subjection, neither to the vicegerent nor to the sovereign; but rebel, and by their rebellion, either wholly cast off their vicegerent and sovereign together, or, by degrees, draw over the vicegerent or deputy to their defection.

6. The great engines of this defection, are the corrupt inclinations of the sensual appetite, lusts, and passions of the body, and especially those which are the great favourites, and most powerful, in respect of their congruity to the natural inclinations and temper, or rather, distemper of the body; or those temptations which the world offers, especially such as are most incident to our place, station, relation, or condition, in the world. The former come under the name of "the lusts of the flesh," the latter, under the name of "the lusts of the eye, and pride of life."

7. Those lusts and temptations are the instruments, in the hand of Satan, either by solicitation to



corrupt, or by power to oppose, the vicegerency of the soul under God, and to bring it over, by allurements or force, to a defection from him, and in both ways fight against the sovereignty of God, and consequently, his glory; and against the perfection of the soul, and, consequently, its happiness.

8. Those lusts are of the greatest power, that have the greatest dearness to the body, either in respect of age, inclination, condition, or station; and therefore of greatest danger to the soul, and fight against it with greatest advantage. In a young man, or a strong sanguine constitution, luxury, wantonness, and uncleanness, are ordinarily most prevalent; in an old or melancholy man, covetousness; in a middle aged or choleric man, anger, ambition, violence; in a rich or powerful man, oppression, disdain, pride; in a poor man, discontent, rapine. And there is scarcely any man, but hath some beloved lust or sin, that he will be content to sell all the rest of his lusts for the enjoyment of that. Tempt him to a lust not suitable to his constitution, age, or condition, he will easily reject it; but if it be a lust suitable to his age, constitution, or condition, he will hardly, or with difficulty enough, refuse it.

9. As every lust suitable to our age, constitution, or condition, is of greatest power, and, consequently, of greatest danger; so every such lust, once entertained in practice, becomes of greater strength, and consequently of greater danger, than before; and this, for a double reason: First, Because the soul is made the weaker, and more emasculated by the reception and entertainment of a lust. Then

it is like *amissa pudicitia*, which is the likelier to make a prostitute. Sense of reputation is a great matter to keep innocence, but a lost reputation makes way for a further degree of guilt. Again, the soul, by admittance and entertainment of lust, gains a kind of intimacy and dearness with the lust, and admits it with less difficulty a second time, because it is now become an acquaintance. And, lastly, Every sin causeth a withdrawing of divine assistance from the soul, and an estranging of the soul from it, a kind of shameful absenting of the soul from God, and so as it loseth its strength, it loseth its confidence of address for it, which every man's experience will tell him. Secondly, On the part of lust, it is made more bold, and confident, and adventurous, than it was before it was entertained; it was then more modest and bashful, because it knew not how it should be entertained; but now it grows confident and imperious.

10. When lust hath gotten the victory in the soul, it either makes the soul, which is God's vicegerent, his vassal, or his prisoner; either the soul becomes servant and vassal to sin, or, at the best, it is led away captive by it. And in both cases God is dethroned, the soul debased, and lust gets the empire and dominion; and the soul hath either broken its trust with God, or not performed it as it should; the province committed to his management lost, the government abused, the sovereign injured, and the vicegerent is either become a rebel, or at best a prisoner, by his own default.

11. The means of preventing this inversion of the order settled by the great Sovereign, is, First,

That the deputy take due notice of his instructions; for he is not placed in that province without his rules of government, which his Sovereign hath delivered him. Secondly, That he be very vigilant over the secret confederacies, motions, and risings of lust against those instructions; for lust is busy, troublesome, and active, and studies and watcheth all opportunities of defection. Thirdly, That he keep his authority with resolution and courage; for lust, if it be worthy the name of a subject, is a petulant and saucy, but yet a slavish, base-minded subject; a little countenance will make it insolent, and a severe hand over it will make it servile; and especially, that this severity be held over those lusts that have or pretend to the greatest interest in the age, constitution, disposition, quality, station, or condition of the province; for as they have the greatest opportunities to do mischief, so they will soonest grow insolent.

12. Though a slight and gentle superintendency over lust will teach it to command, yet under a severe and rigid government, the most it will adventure upon will be to ask admission. And upon such addresses, the duty of this deputy is to be so far from giving admission to it, that it ought not to compliment, or treat, or hold conference, or debate with it, but flatly deny it. As a severe deportment of the soul must keep lust from commanding, so it must check and discountenance it in asking; the holding of conference and debate, and reasoning with any lust, is but a preparatory to its admission, and gives but the more confidence, boldness, importunity, and hope of success to it. Eve's reasoning

with the serpent was the first breach of her innocency: lust must not be mannerly treated, but flatly denied. This is that great doctrine of self-denial which the New Testament so solemnly enjoins. For though, in truth, our lusts are not ourselves, yet those that grow out of our natural constitution or condition, are next to ourselves, and by mistake we are apt to esteem them our eyes, our hands, ourselves.

13. This kind of dealing with lusts and temptations, will, in a little time, disacquaint the soul with them, and make the soul and them strangers one to another. It is easily seen, that those things which a man useth himself to, so that they seem to become another nature; yet some desuetude from them, evidences to him, that they are not so necessary and inseparable as he once thought them. A man that hath accustomed himself to vain swearing, so that he can scarcely speak a sentence without an oath, and when he is told of it, professeth he cannot help it; yet let him resolvedly break the custom, he will not find that he misseth that unhappy rhetoric in his discourse; the same is easily seen in drinking, gaming, wantonness, and those other sins that are precious and dear to a man in his custom and use of them; by a little resolute disuse of them, he will soon find he doth not miss them, he can easily spare them, and be without them. Nay, he finds as great an inconveniency and burdensomeness to re-assume them, as before to leave them. And besides the reasons before given, there is this more in it, that the value and contentment that is taken in them, is from the great expectation and contentment that the

mind seeks, in the pre-apprehensions and image that the mind makes to itself of them; for the contentment of the things themselves, barely considered, is but flat and empty; but the imagination dresseth them up beyond themselves, both in their pre-apprehensions and fruition; and so the value and contentment of them is due more to the fancy and false idea of the mind, than to the things themselves; and therefore, if once the mind can be estranged from conversing with the thought and imagination of them, they will soon lose their estimate and delight; because they are separated and kept asunder from that which gilds and dresseth them in that delightful and amiable form which cozens and deceives men into their actings of them. Now, this severe hand against them, denying their access, refusing converse with them, prevents the mind from fashioning imaginations of them, and dressing up those imaginations of them in pleasing and delightful representations, and then, in a little while, they are quite laid aside, and not missed nor thought of; and their own natural worth, without that secret brooding of the mind upon them, doth not, with any strength, solicit or subdue the mind to the actings of them. We are, in this kind, like children who have gotten some toys into their hands, that may be hurtful, and they mightily prize them, and set a great value upon them; but let them be taken away, in a little time they will not miss them, but be as merry and contented as when they had them.

14. The success of this uncourteous dealing with our lusts and temptations, will much countervail the unpleasingness of the duty. A man is tempted to

a sin, he holds conference with it, and is enticed to treat with it, and to think of it, and it pleaseth him; but it is a thousand to one if it stay there; but unless some powerful interference of the grace of God, or some external restraint, by shame or punishment, prevent him, he commits the sin; and so lust, when it hath conceived, will bring forth sin, and sin, when finished, will bring forth shame and death; or, at the best, shame and sorrow. How will a man reckon with himself: "What am I the better for that contentment that I took in this sin? the contentment is past, and that which it hath left me, is nothing else but a misgiving conscience, a sense of a displeased God, ashamed to bring my mind in his presence, a pre-apprehension of some mischief or inconvenience to follow me, a despondency of mind to draw near to God under it; and either a great deal of sorrow and vexation, or affliction under it; or, which is the usual gratification of Satan after sin committed, to put away the remembrance of a sin past, when committing another; till at last the guilt grows to such a *moles*, that a man is desperately given over to all kinds of villany; and as his sins increase, his guilt and shame increaseth. On the other hand, I have denied my lust, or my temptation, and it is gone: First, I am as well without it as if I had committed it; for, it may be, the sin had been past and the contentment that I took in it, and I had been as well without it; but, besides all this, I have no guilt cleaving to my soul, no sting in my conscience, no despondent nor misgiving mind, no interruption of my peace with God or myself; I enjoy my innocence, my peace, my

access to God with comfort: nay, more than all this, I have a secret attestation of the Spirit of God in my conscience, that I have obeyed him, and have pleased him, and have rejected the enemy of his glory and my happiness. I have a secret advance of my interest and confidence in him, and dependence upon him, and favour with him, and liberty of access to him, which doth infinitely more than countervail the satisfaction of an impure, and unprofitable, and vexing lust, which leaves no footsteps behind it but shame, and sorrow, and guilt."

15. As resolution and severity to a man's self, is one of the best remedies against the flattery and deceit of lust, so there are certain expedients that are subservient to that resolution; as namely, First, Avoiding of idleness; for the soul in the body is like a flame, that, as it were, feeds upon that oily substance of the body, which, according to the various qualifications or temper of the body, gives it a tincture somewhat like itself; and unless the soul be kept in action, it will dwell too much upon that tincture that it receives from it, and be too intent and pleased, or, at least, too much tainted, and transported, and delighted with those foul vapours that arise from the flesh and natural constitution. Keep it therefore busied about somewhat that is fitted for it, that may divert that attention and complacency that the inferior part of the soul is apt to take in them, and so to be tempted, transported, or abused by them. Secondly, A frequent and constant consideration of the presence of God and his holy angels, who are spectators of constancy to God and his party, and delighted in it; of thy apostacy,

brutishness, and baseness of mind, and grieved at it. If a good man were but acquainted with all my actions and motions of my mind, upon the advance of lust and temptations, it would make me ashamed to offend in his sight. But much more if a pure and glorious angel did in my view attend, observe, and behold me; but when the eternal God doth behold me, who hath given me this command to deny my lusts, and hath told me the danger of yielding to them, that they bring forth sin, and death, and hell, and offers his grace to assist me, promiseth reward to my obedience and constancy, how shall I then dare to offend with so much presumption? Thirdly, A frequent consideration of Christ's satisfaction, sufferings, and intercession. These lusts that now solicit me to their observance, were those that crucified my Saviour; it was the end of his passion to redeem me, not only from the guilt, but from the subjection to them. It is he that beholds me; how shall I trample his blood under foot? If I prostitute myself to them, how shall I despise, and as much as in me lies, disappoint him in the very end of his incarnation? How shall I shame his gospel before men, and, as much as in me lies, put him to shame in the presence of the Father, and all the holy angels, when they shall be witnesses of my preferring a base lust before him? How can I expect the intercession of my Saviour for me at the right hand of God, who beholds me thus unworthily serve a lust, though to my damnation, rather than obey my Redeemer to my salvation. Fourthly, Frequent considerations of death and judgment. A base lust solicits me to obey it; shall I accept or deny it?



It may be this may be the last action of my life; and possibly death, that might have been respited, if I shall deny my lust, may be my next event, if I obey it; and as death leaves me, so will judgment find me. Would I be content that such an act as this should be the Amen of my life, and, it may be, seal me up in eternal rejection? Would I be content that my soul should be presently carried into the presence of God, under the last act of my life, to his dishonour? Or, on the other hand, if I deny this base importunate messenger of hell, and it should please God to strike me presently after with sickness or death, would it not be a more comfortable entrance into that black valley, with a clear conscience, and an innocent heart, that could with comfort say, as once Hezekiah did upon the like occasion, “Remember, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart.” Fifthly, A due consideration of the issue of those solicitations of lust. If assented unto, the end of it is death; it will be bitterness in the end; it cannot, with all its pleasures, countervail that bitterness that will most certainly attend it; nor can it give any security against it. Suppose thou art solicited to a thought or act of injustice, impurity, or intemperance, if thou wilt needs be talking with the temptation, ask it, “Whether it be not a sin against that God, in whose hands thy soul is? and if it be, whether his anger or displeasure be not a necessary consequence of that sin? and if it be, may he not afflict the issues of that wrath of his, when and in what measure he pleaseth? and if he may, what security can this temptation give against it? hath it an arm of omnipotence, to secure me

against the power of Him that is omnipotent? and if it cannot, what compensation or amends can it make me, to countervail the damage of his wrath, or the very danger of it? Can the pleasure or contentment of the sin do it? Alas! the pleasure will pass away, in, it may be, a life, a day, a moment; but the guilt and torment continues to eternity.”

# MOTIVES TO WATCHFULNESS,

IN REFERENCE TO

## THE GOOD AND EVIL ANGELS.



As we see plants in a nursery, when they come to a due growth, are transplanted into orchards, and those that are useless are pulled up and cast into the fire; or, as we see boys in a free school, such as are undisciplinable, are, after some years of probation, sent away to mechanical employments, and those that are ingenious and diligent are transplanted to the universities: so, among the children of men in this life, those that are vicious and incorrigible, are by death rooted out and cast into a suitable condition; and those that are vessels fit for the Master's use, towardly plants, are by death transplanted into another region, a garden of happiness and comfort. And possibly, by continuance of time, they received improvement and perfection here: so, in that other region, they add to their degrees of perfection, and are promoted to further accessions, and degrees, and stations of happiness and glory, till they come to the state of spirits of just men made perfect.

Could we see the invisible superintendence of the world, by the subordinate government of good and evil angels, as once Elisha's servant saw the fiery chariots and horsemen in the mount, it would give us another representation of things, than now they appear to us. We have just reason to believe, that there are infinite numbers of spirits, of both kinds, that have their passions and negotiations, as well among themselves, as among the children of men; and as ravens, kites, and other kind of unclean birds, haunt carrion, and as vermin haunt after putrefaction, and are busy about it; or as disorderly debauched companions, and ruffians, ever haunt out, and hang upon a dissolute and foolish heir, till they have sucked out all his substance and wealth; so the impure and corrupted angels haunt and flock about a man given over to vice, till they have wholly corrupted and putrefied his soul; and those good men whom they cannot win over to them, they pursue with as much malice and envy as they possibly can: and although they cannot come within them, yet, as far as they can, they raise up external mischiefs against them, watch opportunities to insnare or blemish them, though the vigilancy of a better guard, and their own prudence and circumspection, do, for the most part, disappoint and prevent them. Besides the displeasure of the great God, there are some considerations, even in reference to those good and evil angels, to make men very watchful, that they fall not into presumptuous or foul sins.

1. It cannot but be grief to the good angels, to be present, and spectators of the enormities of those, for whose preservation they are employed.

2. It must, in all probability, work in them a nauseousness, and retiring of themselves from such offenders, at least, till they have renewed and washed themselves by repentance, and made their peace with God in Christ; for there is no greater antipathy than between these pure and chaste spirits, and any sin or foulness.

3. It cannot but be a most grateful spectacle to these envious and malignant evil spirits, who, upon the discovery of such a fall of a good man, call their impure company together, and make pastime about such an object, as boys do about a drunken man, and upbraid the sacred and pure angels. Look, here is your pious man, your professor: come, see in what a condition he is, and what he is about.

4. It lays open such a man to the power and malice of those envious spirits; they have gotten him within their territories and dominions, and, unless God in great mercy restrain them, leave a good man obnoxious to their mischief. And as the contagion and noisomeness of sin drives away the pure and holy spirits; so it attracts and draws together those impure and malignant spirits, as the smell of carrion doth birds and beasts of prey. It concerns us, therefore, to be very vigilant against all sin; and if, through inadvertence, infirmity, and temptation, we fall into it, to be diligent to make our peace, and wash ourselves as soon as we can, in the blood of Christ, and water of repentance.

OF THE  
MODERATION  
OF  
THE AFFECTIONS.

---

PHILIPPIANS IV. 5.

*“ Let your moderation be known unto all men.”*

MODERATION is that grace of virtue whereby a man governs his sensual appetite, his passions and affections, his words and actions, from all excess and exorbitancy.

It refers, 1. To the sensual appetite. 2. To the passions of the mind. 3. To speech and words. 4. To the actions of our life.

1. Moderation in the sensual appetite. And this is properly temperance, which is a prudent restraint of our appetite from all excess in eating, drinking, and those other inclinations that gratify our senses.

And certainly this becomes us, not only as Christians, but as reasonable creatures; for the sensual appetite, and those inclinations that tend to the gratification of our external senses, are in a great measure the same in men and brutes, and they are,

in their due order and use, good and convenient for both; we cannot live without them. But Almighty God hath given to mankind a higher and a nobler nature; namely, understanding and reason, which, in the right posture and constitution of the human nature, is to govern, guide, moderate, and order that inferior faculty that is common to the brutes, as well as to man. And that man that keeps not this government and superintendency of his nobler faculty, degrades himself into the condition of a brute, and indeed into somewhat worse; for even the instinct of brutes do, for the most part, regulate their sensual appetite from excess and immoderation. But because this belongs to that distinct virtue of temperance, I forbear further instances therein.

2. Moderation of our passions and affections; and these are here principally intended; namely, love, hatred or anger, joy, grief, hope, fear, and other mixed or derivative passions, that arise in man upon the presence of their several objects.

And although the passions of the mind, considered simply in themselves, are a part of our nature, and not evil, but when duly regulated and ordered are of excellent use to us; yet if they become once unruly, misplaced, or over-acted, they occasion the greatest trouble in the world, both to the persons themselves in whom they are, and to others. We may easily trace almost all the sins and enormities, and distempers, and troubles, and disorders, that we observe in ourselves or others, to the immoderation and disorder of the passions.

And therefore, the due moderation of them is of great consequence, both for the attaining of true

tranquillity of mind, of great regularity in all we do or say, and to the common peace, order, and benefit of mankind.

The moderation therefore of all our passions, consists principally in these two things: 1. That they be not misplaced or set upon wrong objects, as, to love that which we should not love, but possibly hate; or, to hate that which we should love, and so for the rest. 2. That being rightly placed, in respect of their objects, yet that they be not acted beyond that degree that may be justly allowed to those objects: and this is properly immoderation; the former is merely misprision, error, enormity, folly.

And therefore, when we speak of moderation of our passions, it is intended, in relation of those things, about which our passions may be lawfully used or exercised, so that they be kept in their just bounds and measures.

And since all the objects of our passions are either something that is good, or so thought, as the objects of our love, joy, hope; or something that is evil, or so esteemed, as the objects of our hatred, anger, sorrow, fear. The true measure of these affections or passions is to be made according to the true measure of that good, or that evil, that is the present object of my passion. If the good or evil be great, it deserves a greater devotion of that passion or affection that is employed about them; if it be but little, the measure of my passion or affection ought not to exceed it; if it doth, it becomes immoderate.

And hence it is, that the same passion or affection may be, and indeed ought to be, variously acted or affected about objects of the same nature; yet under



different degrees of good and evil. I may at the same time have different objects of my love, different kinds of good, and of different alloys, some more, some less good, and my love may be extended to them all at the same time; but the degrees of my love are diversified according to the diversity of the degrees of good that each object hath, all circumstances, and consequences being considered. The like may be said touching evils, that are the objects of my hatred, anger, sorrow, or fear.

The moderation therefore of affection requires these things principally: 1. A right judgment or estimate of things good or evil, according to their true natures or degrees; for without this we shall not only mistake in the degrees of good and evil, but even their very natures: we shall not only take the lesser good or evil for the greater, or the greater for the less, but we shall be apt to mistake the things themselves, and call evil good, and good evil. Now it is certain, that according to the judgment that we have, touching things good or evil, and their values and degrees, accordingly are our passions, and their transports measured out. If I judge or esteem that to be truly good which indeed is not, I deliver over to it my affection of love, joy, or hope: and if I judge that to be a great and important good, which is but small or inconsiderable; yet, according to the measure or proportion of such estimate, I measure out the degree of love, joy, or delight in such good. A child will set as great a value, and consequently allow as great a measure of his love or delight to a rattle, as a boy doth to a top and scourge, or a man doth to a diamond; all arising from the variety of their judgment or estimate

of the value of the thing. And the like may be said of evils, and their several degrees, with relation to the passions of hatred, sorrow, or fear. 2. The second thing required to moderation, is a prudent staid deliberation, before the passion be put into motion, that so the judgment be consulted touching the nature of the object; first, whether it be good or evil; and then what degree of good or evil it hath; for be the judgment ever so good, yet if passion run before it, and be precipitate upon the first and sudden apprehension of the thing proposed, or objected, and so anticipate the use of deliberation, and the ripening of the judgment, there must necessarily, or, at least ordinarily, follow either mistake or disorder, or immoderation in the passion of what kind soever; and then the mind is disturbed and put into disorder suddenly; it is difficult then to make a right judgment, or, at least, it comes too late, and, many times, after the mischief is done, by the hasty and precipitate passion, either without, or at least, within the mind, thus transported with passion of any kind.

And therefore, the general rule for moderation of all kind of passions, is resolutely to prescribe to a man's self this law—that before he any way gives leave to his passion, he will pause and consider a while, touching the object presented, what it is, whether good or evil; and if either, then what degree or value it bears. And when once a man hath thus peremptorily resolved to give himself this law, and hath a little while inured himself to the practice of it, he will find it easy and familiar.

This will better appear in the several instances of the several affections or passions of the mind; prin-

cially in these of love and hatred, or anger, joy, and sorrow, hope, and fear.

1. The affection of love, is the principal and governing affection of the mind, and the root of all other passions: for whatsoever I love, renders that hateful and displeasing, which either prevents me from it, or deprives me of it: and so occasions the passions of hatred or anger. Whatsoever I love makes me joyful or delighted in the enjoyment of it, or sorrowful in the loss or deprivation of it; and so produceth joy and sorrow. Whatsoever I love, I hope for, if absent, or I fear the loss or deprivation of it; and so produceth hope and fear.

The object of this affection is something that is good, or so apprehended. The greater that good is, the greater is the love of it: therefore the chiefest good draws out the chiefest love; and an infinite good an immeasurable and boundless love. And since Almighty God is the chiefest and infinite good, there cannot be any immoderation or excess of love to him: and therefore this moderation of the affection of love hath no place, in relation to my love of God, for I cannot love him too much. But this moderation of this affection principally respects the good things of the world: as wealth, honour, power, reputation, relations, friends, health of body, pleasures, and external contentments, recreations, good clothes, equipage and state, and such like.

These good things of this life have, in themselves, a just measure of good; and therefore, according to that measure of good that is in them, they deserve a proportionable measure of our love; for external blessings are really blessings.

And among the several good things of this world,

there are several degrees of good; and accordingly, the proportion or measure of love that I give to them, is to be moderated, and distributed, and expressed, according to the different degrees of good that we find in them, or the relation they bear to me: for instance, I may love my wealth, but since wealth is but a useful instrument directed to other ends, as to support my life, my health, my relations, I am to love it less than these, because these are more valuable, and my wealth is only desirable or good to these ends, and subordinate to these uses.

Moderation of the affection of love, in relation to externals, consists, therefore, principally in these things:—

1. That we have a just estimate of the good that is in the thing we set our love upon, and that we do not overvalue them, expect that good to be in them that really is not; we must look upon them as they are; it may be they are such as have not a perfect sincere good in them, but mixture of evil; or such as have not a stable or permanent good in them, but are mutable or mortal; or such as have a good in them proportionate only to our present condition; and when our condition is altered, the good that is in them vanisheth; and if they be such, we must esteem and love them as such; and such, for the most part, are all worldly things,—health, wealth, friends, relations, nay, our very lives.

2. That we look upon all the good that is in the world, as derived from the goodness of God, and infinitely below that good that is in him; and therefore, all our love to them must be subordinate to that love that we owe to God, and must be controlled by it, and, in all competitions, must give place to it.

Suppose I have great wealth and many relations, I may, nay, in reason, I ought, to bear some love to them; but I must remember it is but a derivative and subordinate good, and therefore I must love them with this reserve and qualification, that, if God please to call for them, I must quietly part with them: for as I have them under that condition, so the love I owe to God, the supreme Good, engageth me to submit to his will, and to obey it; for if I love him best, I must be pleased with what his will is pleased; for I judge him the best good, and therefore his will the best will: and the good pleasure of his will must be the rule of my subjection, otherwise his love hath not the pre-eminence.

3. That we make a right, a due comparison between good things of several kinds, and give that the preference in our love, which upon a due judgment ought to be preferred; and this concerns and principally discovers itself in the competition of several good things, and of our affections to them. The merchant loves his goods well, but in a storm, to save his life, is content to throw his goods overboard. And the exercise of wisdom in this way, principally consists in the due weighing the several values of good things of several natures, and ranging them in their several ranks; and also in the diligent consideration of the several circumstances that accompany several things; for many times, some good things, that are in themselves preferable before others, receive an abatement and alloy by circumstances; and others less preferable, receive an advance by the circumstances that attend them. 1. Therefore, touching the different ranks of things themselves,

in matters of my own private concern, I am to prefer my soul, and the good thereof, before all my external advantages; “For what shall a man give in exchange for his soul?” I am to prefer the good of my health before the good of my wealth. Again, in things relating to myself and others, I am to prefer the safety of the state wherein I live, before my wealth, yea, and before my own safety; because I am sure, when the whole is in danger, I must needs be in danger, and many more: I am to prefer a great good that may accrue to many, before a smaller good, nay, possibly, an equal good that may accrue to myself; nay, I am to prefer an apparent greater good to any person, before a small and inconsiderable good to myself. But, above all, I am to prefer the honour and glory of God, before my own honour, reputation, estate, contentment, or life itself; because he is the greatest good, and most to be loved, and the love to his honour, is but the result of my love to him. Again, in things relating to others, I am to prefer a greater good that may accrue to one, before a smaller good to another; the good of our neighbour’s soul, before the good of another’s estate, where the one, but not both, are justly in my power; I may prefer an equal good to a relation, before an equal good to a stranger, where the concern or condition of both are equal; because I have just reason to love a relation before a stranger. Again, 2. As there are different ranks of good, so different circumstances make one good preferable before another: if I see two men in danger, and I can but relieve one of them, both being equal to me, I am to prefer the relief of him whose danger is

greater and more imminent, before the relief of him whose danger is less or more remote; and herein prudence and integrity of heart must be the director of my love, and of the emanations of it, always provided that nothing unjust or dishonest be mingled with what I do.

4. That as among goods of different degrees, I am to prefer the best; so among good things, that at least seem equal, I must prefer the most lasting and durable: for lastingness and durableness is a special part of the goodness of any thing; nay, oftentimes a good, that in its present degree or extent is greater, yet, if it be less durable, is not so valuable as a less, but more lasting good; as the greater wealth that must be spent in a year, is truly less valuable than a smaller portion that lasts two years.

5. That we observe that general rule before given; namely, that we never give our affection of love leave to run out alone without judgment and consideration going before it, and going along with it. That we suffer not our passions to deal out their own measures, but our judgment and deliberation. That we always keep this affection especially under discipline and government, and suffer it not to run away from us, as an unruly beast without a chain: for it is certain, the due government of this affection governs all the rest.

And now, if we look abroad into the world, or, indeed, but strictly and impartially observe ourselves, we shall easily observe a marvellous want of moderation of this affection. For, not to mention the misplacing of this affection upon what we should really hate, we may see a great irregularity in the measure

and order of exerting this affection about things that we may, in their measure and kind, love. We talk, indeed, of loving God above all; and of the great value we set upon our souls and everlasting life, and of self-denial, and against loving of the world, and how vain and contemptible a thing the world is; but, for the most part, they are but words and speculations: when we come to practice and life, there appears nothing, or very little, that answers these notions and speculations; little of that moderation that those notions import. We love the world, the wealth, the honours, the pleasures, the profit of it, with all our souls; we make it our principal business to attain and enjoy it, we account it our greatest calamity when we are crossed or disappointed in it. One man sets his whole heart upon his greatness; another upon his wealth; another upon his pleasures and recreations; another upon his preferment; another upon the favours of great men; another upon the applause of his learning or eloquence; another upon the beauty of a mistress or servant: nay, so childish we many times are, that we are enamoured of very toys, as fine clothes, handsome furniture, a fine house, splendid entertainments, a fine head of hair, or mad antic postures, or compliments, affected words, gestures or phrases, apish imitation, plays and gaming, new fashions; that many there are that make such feathers as these the principal object of their love, the business and study of their lives, and are as much concerned in the disappointment herein as if they were undone. These are preposterous, and want moderation in their affection, because they have no true judgment or estimate of things according to their true value.



OF  
HUMILITY.



JAMES IV. 6.

*“ God resisteth the proud, but giveth grace unto the humble.”*

PRIDE and humility are two opposite habits or dispositions of the mind; and therefore, the discussion and examination of the latter, will of itself give us a discovery of the former; and the discovery of the benefits and advantage of the virtue of humility, will give us also an account of the mischiefs and inconveniences of pride, that is its opposite vice.

In the examination of the true nature of humility, we must take notice that there are two extremes, and between these the virtue of humility is placed.

The two extremes are, In the excess, pride, and in the defect, baseness of mind.

Pride ariseth from an over-valuation of a man's self, or the want of a due sense of his dependence upon Almighty God. And though all pride be an extreme foolish distemper of the mind, yet some kind of pride is far more unreasonable and vain than others; namely, that kind of pride that ariseth from such ob-

jects that are less valuable in themselves, or less his own that grows proud of them.

It is a foolish thing for a man to be proud of the endowments of his mind,—as wit, memory, judgment, prudence, policy, learning, nay, of a man's goodness, virtue, justice, temperance, integrity; for though these be most a man's own, yet he hath them by the bounty and goodness of that God to whom he owes his being: "What hast thou which thou hast not received?" These are matters, indeed, to stir up gratitude to the giver of them, but not sufficient grounds to make thee proud. Again, though the things themselves be excellent, and more thine own than any other outward thing, yet thou art but a temporary owner of them; a violent fever, or a fit of palsy or apoplexy, may rob thee of all these endowments, and thou mayest possibly over-live thy wit, parts, or learning; and if thou escapest these concussions, yet, if thou live to old age, (a thing that naturally all men desire,) that will abate, if not wholly antiquate, thy wit, learning, and parts; and it is a foolish thing for a man to be proud of that which he is not sure to keep while he lives, and must lose at last in a great measure when he dies, even by reason of that very pride which accompanies them here. Again, that very pride which accompanies those excellent parts and habits, is the very thing that either spoils, or very much debaseth them, both in the sight of God and man; it is like the dead fly in the confection, the worm at the bottom of the gourd, that taints and withers these excellencies, and renders them either contemptible, or, at least, much less valuable. The more a man values himself for these

things, the less he is valued by others; and it is a thousand to one, that this foolish vain humour of pride, mingles some odd, fanciful, ridiculous ingredient, in the actions or deportment of such men, though of eminent abilities: so that, they receive more reproach by their pride, than they receive applause by their parts: for as God resists the proud, so doth mankind also, and that very pride gives their adversaries an advantage.

And as pride of parts, and habits of the mind, is a foolish thing, so pride of bodily endowments is yet more foolish and vain; because it is raised upon a thing of a baser alloy than the former; such as are beauty, stature, strength, ability: for though these are a man's own, yet they are things that are not only subject to more casualties than the former, but they are of an inferior nature.

Again, yet more vain and foolish is that pride that is raised upon things that are either purely adventitious or foreign, or in the mere power of other men; as pride of wealth, honour, applause, successes in actions, titles, gay clothes, many attendants, great equipage, precedency, and such little accessions: and yet it is wonderful to observe the vanity of the generality of mankind in this respect. There is scarcely a man to be found abroad in the world, who hath not some elation of mind, upon account of these and the like petty, vain, inconsiderable advantages; in all professions, as well ecclesiastical as secular; in all ranks and degrees of men, from the courtier to the page and foot-boy; in all ages, as well old as young, almost every person hath some hobby-horse or other wherein he prides himself.

And this humour of pride doth rarely contain itself within the breast of that person wherein it lodgeth, (though, if it went no farther, it is foolish enough,) but spreads itself into numerous branches; such as are contempt and scorn of others; contention and animosity against those that in any degree cross them; ambition; envy against any that are above them; vainglory and ostentation; hunting after applause; desire and delight in flattery and adulation of others; impatience of control, or contradiction, or disappointment of what they affect; and detraction from the worth or value of others.

And besides the disturbance that it makes abroad, it is an intolerable disease in the soul that is possessed therewith, renders his life miserable, and puts it in the power of every man to be his tormentor. If a poor man, a Mordecai, deny but his cap or his knee, it makes Haman stark sick and half mad, Esth. v. 13. All his honour, and glory, and favour, went for nothing, so long as Mordecai sat in the gate, and did him no reverence. Any small neglect or affront, any cross in expectation, any little inconsiderable disappointment in what he sets his mind upon, disorders him even to distraction.

The other extreme is, baseness and sordidness of mind, which, though it carries the shadow of humility, yet it is indeed quite another thing. And though sometimes, as in pride, so in this of baseness of mind, the temperament may have an influence, yet it is most commonly upon another account; namely, when a man is forlornly given over to the love of wealth, or honour, or of bodily pleasures or lusts; this doth make him prostitute himself to any base

sordid means or compliances to compass and attain those ends: there is nothing so base or unworthy, that such a man will not undertake or do, to the attainment of what he designs; such are the base flattery of men in power; mean compliance with their humours, though most vile and unworthy; creeping and cringing, even almost to the adoration of them; making pitiful addresses to their meanest dependents, even as low as pages and foot-boys, performing the most unwarrantable offices for them; and many times an external disguise, a shape of lowliness and humility in gesture, shape, habits, and deportment, till they can attain their ends: like the monk, that was always looking upon the earth in a shape of humility, till he was chosen abbot, and then changed his figure; and being questioned for his sudden change by one of his convent, answered, “In his former posture he was only looking for the keys of the abbey, but, now he had found them, he needed not the former posture.”

And this baseness of mind is many times also the effect of the fear of men, which many times works so much upon the mind, that it carries men to base and unworthy compliances.

But true humility is a virtue and temper of mind of another nature, and arising from better principles. It is a lowly frame and habit of spirit, arising from the due sense of the glorious excellency of the Almighty God, and our own frailty and infirmities, and of our entire dependence upon his bounty, goodness, mercy; whereby we are under a constant, firm, and sound connection, that all that is in us, or that is enjoyed, or can be expected by us, is from the free, undeserved liberality of that glorious God.

So that, although possibly the help of constitution and education may contribute to the more easy acquisition and exercise of this virtue, yet it is in itself the effect of a mind truly and soundly principled: “The spirit of a sound mind.” And this humility of the mind is not barely in the external habit or counterfeited deportment: many times a cynical, intolerable pride, is clothed with the mantle of humility; but principally it is rooted in the very mind itself, and for the most part evidenceth its being there, by the following particulars:—

1. A most awful and sincere reverence of the great and glorious God; a habitual prostration of our souls before him, as the great and glorious Sovereign of heaven and earth, in whose presence we always are, and to whom we owe an infinite subjection and dependence.

2. A most high and constant gratitude and thankfulness of heart and soul to him, for all the good we have in us, or that is or can be enjoyed by us; recognizing him as the giver of our being, of our faculties, our abilities, and strength of mind and body; our wealth, our honour, our comforts, our hopes, and expectations; that he is not only the giver of them, but the sovereign Lord of them, and may resume them when he pleaseth.

3. And consequently upon this, that we owe to the great and sovereign Lord a due employment of all that he hath thus given us, to his glory and service; and that we must therefore be accountable for them to him who is our great Lord, Proprietor, and Master.

4. A constant vigilance and attention of mind

upon all our thoughts, words, and actions; but especially lest we forget that habitude of mind that we thus owe to Almighty God, and lest pride, arrogance, vanity, or vainglory, steal in upon us; checking and plucking up the first ebullitions and risings, the first buds and motions thereof.

5. Which is but the consequence of the former: a sober opinion concerning ourselves, and all we do and say; not thinking of ourselves above what we ought to think: and since self-love so naturally adheres to us, to be very jealous of ourselves, especially in those actions that are good, or that meet with some applause in the world; lest we either value them too high, or overvalue ourselves by reason of them; or lest we are short in giving to Almighty God that honour that is due to him, and to him only, for them.

6. A diligent, impartial, and frequent consideration and animadversion of our defects and failings; for these, and these only, are truly and properly our own. There are a sort of artificial pictures, that, if a man look upon them one way, they represent some beautiful comely person; but, if we look upon them another way, they represent some deformed or misshapen monster. Our own partiality to ourselves prompts us to look upon the picture of our lives and actions, in that position or posture that renders them beautiful and virtuous; and we have seldom the patience to look upon it in that position that may show our deformities and vices: and thereupon we give ourselves the denomination accordingly of good and virtuous, and either do not observe, or do not consider, our own failings and defects. If we did as well con-

sider our sins which we commit, as the duties which we perform; and if, in the consideration of our duties, we did but consider how much more of duties we omit than we perform; and in the duties we perform, if we did consider how much deadness, formality, hypocrisy, vainglory, self-seeking, and other improper ingredients, were mingled with them; and should lay our sins, our omissions, our defects, in one scale, and that which were really and truly good and worthy in another scale; the best of mankind would soon find that which was truly good, in the whole course of his life, were a pitiful, slender scantlet, and would be infinitely outweighed by his sins, omissions, and defects; and the due comparison and view of this would quickly give him a lecture of humility: the good we do would indeed make us thankful, but the good we omit, the evil we commit, and the deficiencies of our duties, would make us humble.

7. Charitable opinions of the persons of others, as far as possibly may be. It is true, that neither religion nor charity commands, or allows, any man to say or think that that which is in itself a sin, is not so; as that drunkenness, or whoredom, or pride, or vainglory, are not sins. The law of God, and the law of nature, tell us they are sins; but an humble man, sensible of his own sins and failings, will not presently be over-censorious of persons, or pronounce them reprobates, or men wholly destitute of the hope of salvation; but will pity their failings and backslidings, but yet not exclude them from heaven. And therein there must be duly considered the difference between a private person and a public person, whether



minister or magistrate: the former, namely, a private person, humility must teach him compassion, charitableness, gentleness; but the latter, being entrusted in a public ministration or office, doth *alterius vices agere*; his personal humility, as a private person, must teach him to be charitable, but yet not to be remiss or unfaithful in the exercise of his office.

The farther consideration of the principles and accompaniments of humility, will appear in the consideration of the fruits, advantages, and benefits of true humility.

And these I shall reduce to these three relations: I. In relation to Almighty God. II. In relation to the humble person himself. III. In relation to others. It is true, that all virtues, if they be real, have a connexion with one another: they are never single; for the same principle that begetteth one, begetteth all the rest, and habituates and influenceth the soul in all its motions: but especially, this virtue of humility, when it is genuine, is ever accompanied with all those excellent habits and graces that perfect the soul; as the fear and love of God, obedience to him, dependence on him, beneficence and charity to mankind, and the like. But yet, in the pursuit of the fruits and advantages of humility, I shall apply myself to such as do most naturally, and with a kind of special reason and appropriation, belong to, or flow from, this virtue as such, and as do especially belong to its nature in a kind of abstract consideration.

I. Therefore, in relation to Almighty God, the humble man hath, in a special manner, these two great advantages. 1. He receives grace, or favour, and honour from God. 2. He receives direction,

guidance, and counsel from God. Both which are singularly promised, and, by a kind of suitableness and congruity, conferred by Almighty God upon an humble soul.

1. Favour, honour, and grace from God, is a special portion of the humble man. The wise man tells us here, "He gives grace to the humble." And although grace is a comprehensive word, and includes in itself, not only favour and acceptance with God, but also those other accessions of the gifts of his bounty and goodness, which come from this great giver of every perfect gift, as wisdom, peace, righteousness, purity of heart, and the like, which are also the portion of a truly humble man; yet I think the former is that which is specially intended here, namely, favour, honour, and acceptance with God, so expressed in the Old and New Testament, by the phrase of finding grace in the sight of God: "Behold now I have found grace in thy sight." "He that bade thee, shall say unto thee, Friend, go thou up higher; then thou shalt have worship or grace in the presence of them that sit at meat with thee: for he that exalteth himself shall be abased, and he that abaseth himself shall be exalted." So that, by grace is principally intended favour, acceptance, honour, and esteem, with the great and glorious God of heaven and earth. And certainly, were there no other reward of humility, than acceptance and favour with the great Sovereign of the world, it were reward enough. We see daily what pains, and charge, and expense, and servitude, men undergo, to attain the favour of a prince or great man, though he be but a poor mortal worm; and how men please themselves,

when they have attained some little unprofitable respect from a great man. But what is that in comparison of being in *grace* and favour with the King of kings, the Lord of heaven? especially when we consider, that the favour or acceptance of the glorious God is not a bare unprofitable esteem or grace, such as many times the great favourites of princes obtain from them; but the favour and acceptance of God is always accompanied with bounty and beneficence: and, as he is the sovereign ocean of all good, so we may be sure he will be communicative and liberal of it to such as he favours. He, whose benignity is hourly extended to the meanest of his creatures, nay, to the very worst of men, cannot be parsimonious or strait-handed to those whom he accepts, and esteems, and honours. So that the humble man finds grace in the sight of the glorious God; and, as an effect of that grace, the bountiful communication of all necessary good from the munificence, bounty, and liberality of him that thus favours him: and this is reward enough for the most profound humility.

The reason why Almighty God accepts thus an humble person, is the very same that makes him resist the proud, which is this; the great God made all things in the world for two ends, namely, 1. Thereby to communicate his own diffusive goodness and beneficence, and principally for the glory of his own greatness, wisdom, power, and majesty: and although he receives no addition of happiness by the return of glory from his creatures, yet it is a thing he values, (his glory he will not give to another;) and it is unbecoming the excellency of his majesty to be disappointed in his end. Glory is

out of its place, when it is not returned to the God of glory, or in order to him. It is the natural, as well as the reasonable tribute of all his creatures, and a kind of proper reflection of the bounty and splendour of all his works unto the God that made them. Now, the proud man usurps that glory which is due to his Maker, and takes it to himself; intercepts that due and natural return and reflection due unto the Creator of all things; takes that tribute that is due to God, and applies it to himself; puts glory out of its place and natural course, which it should hold towards the glorious God, as the rivers do to the sea: and this usurpation, as it is a kind of rebellion against God, so it inverts and disorders the true and just natural course of things; and therefore, as the proud man herein walks contrary to God, so God walks contrary to him. "Them that honour me, I will honour; they that despise me, shall be lightly esteemed." And as this is a most reasonable act of divine justice, so there are two things that, even on account of natural congruity, must needs make the condition of a proud man uneasy and unhappy, in relation to Almighty God. 1. Every thing is beautiful and useful, and convenient in its proper place; but when it is out of its place, it becomes troublesome and disorderly, like a bone out of joint, it causeth discomposure. When, therefore, the proud man arrogates to himself glory, and intercepts its free return to the God of glory to whom it belongs, glory is out of its place, and disorders and discomposeth the usurper of it, so that he grows sick of it, sometimes to madness, but always to distemper and discomposure. 2. The

proud man is so full of himself, and of the honour and glory which he usurps and attracts to himself, that he is incapable of an accession of grace or favour from God; for he thinks he hath enough of his own, and this obstructs the access and irradiation of the divine favour, grace, and benediction. *Intus existens prohibet alienum.* It is the empty soul, empty I mean of pride, self-conceit, and vainglory, that is capable of satisfaction with the divine goodness.

But, on the contrary, the humble man hath these two opposite advantages. 1. He carries glory and honour to him to whom it belongs, to its proper centre; namely, to the ever-glorious God, and that ocean of goodness and perfection that resides in him; and this gives the man ease, and quietness, and composure of mind; for he doth not intercept the tribute that is due to his Maker, but pays it over to the right owner. If he doth any good, noble, or becoming action, he checks the first motion of pride or ostentation in himself, and receives not the applause of others, but directs all the praise and glory of it to that God that hath done it by him, or in him, or for him: "Not unto us, but to thy name give the glory." And this gives him singular quietness, serenity, and evenness of mind, because he is not surcharged with that which belongs not to him, nor under those tortures of mind, which this tribute due to his Maker riseth, when usurped by man to whom it belongs not. Again, 2. By this humility and lowliness of mind, the soul is empty, not of what it should have, but of what it should not have; and by that means becomes re-

ceptive and capable of blessing from the God of heaven, “ who filleth the hungry with good things, but sends the rich empty away.” And this seems to hold agreeable to the very nature of every intellectual agent, that acts with understanding and will. We find, even in the regulated motions of our own nature, a secret averseness to gratify a proud and haughty man; for he either scorns or rejects a kindness, as beneath him; or arrogates and owns it as his own due, and not a bounty: but a person truly humble, sensible of a benefit, thankful for it, gets in with us, invites beneficence. And surely, though the blessed God be not at all under the impotency of human passions, yet he is a God of infinite wisdom, and placeth his best benefits where they will be best received and used. 2. It seems to be in accordance with the very course of natural things: the divine benignity is much more diffusive than the light, the air, the most communicable element in the world, and filleth every thing according to its measure and capacity of reception: it is that which communicateth itself to vegetables in life and vegetation, but not in sense, because not receptive of it; to animals in life and sense, but not in reason or understanding, because not receptive of it; to men in life, sense, and understanding, that is common to the whole species; and if they have but room in them for it, and do not wilfully thrust it from them, in grace also, and favour, and acceptance in the improving of their souls in the influences of his love, direction, and guidance: and such a vessel is the humble soul, empty of pride, vain-glory; one that is glad of such guests as the grace,

and favour, and acceptance of God, hath room for them in his heart, and so becomes a fit tabernacle for the influence of that God that revives the spirits of the humble.

And here, by the benignity and favour of God, I do not mean the heaping of temporal honours, or wealth upon men; these are but small inconsiderable things, such as are common to the proud, and many times denied to the humble. But they have a better exchange; namely, peace with God, inward testimonies of his favour, secret indications of his love, directions and instructions by the secret whispers and intimations of his Spirit, quietness and tranquillity of mind, and pledges of immortality and happiness, those

——— *Animi bona, sanctosque recessus  
Mentis, et incoctum generoso pectus honesto.*

And these are things of far greater value than external wealth and honour; and as far before them, as the mind and soul itself is. But of this more in the next.

2. The second great advantage of the humble soul is, that he shall be sure of direction, guidance, and counsel, from the best of counsellors, the glorious God of wisdom. “The meek will he guide in judgment; the meek will he teach his way.” Meekness and humility are but the same thing under different names.

And this guidance and direction of Almighty God is of two kinds, in relation to a double end. 1. Guidance and direction in relation to his everlasting end, the salvation and happiness of the soul;

namely, what he is to believe, and know, and do, in order to that greatest and most important end.— And therefore it is observable, that although the mystery of the gospel of Christ Jesus, the common instrument of the salvation of mankind, is the most wise and profound design and mystery, and of the greatest importance that ever the world was acquainted with; yet the most wise and most glorious God did veil and dress that great and glorious mystery quite contrary to the wisdom and grandeur of the world; insomuch, that to the most knowing people of the world, that were full of their own knowledge, the Jews, it became a stumbling-block; and to the Greeks, the most learned and wise people in the world, that were full of the sense of their own wisdom and learning, it was accounted foolishness. “After that by wisdom the world knew not God, it pleased him, by the foolishness of preaching,” namely, of the things preached, Christ crucified, “to save them that believe.” And in the primitive times it succeeded accordingly, the wise Rabbies of the Jews, and the learned philosophers of the Gentiles, for the most part derided or rejected it. “Not many wise, not many mighty” entertained it; for the wisdom of God ordered the wisdom and mystery of the gospel, quite counter to that wisdom that was in vogue in the world. And we now see the reason why it was fitly and wisely so designed, for it was designed to thwart, and cross, and confound that corrupt wisdom of the world, which had before corrupted it; “the world by wisdom knew not God.” But, on the contrary, the meek, and humble, and lowly minds, and such were some learned, as well



as unlearned, these receive the gospel: "The poor received the gospel;" the poor in spirit, lowly, meek. "He that receiveth not the kingdom of God as a little child, shall in nowise enter into it." It was fitted, and ordered, and modelled in such a dress, and such a method, that it was suitable to the reception of such souls; and none but such were receptive of it. Again, 2. Humility disposeth the glorious God to give, and the humble mind to receive, direction and guidance in all the concerns of this life. A proud heart ordinarily disdaineth and undervalueth all other wisdom but his own, and all other counsel but such as suits with his own wisdom: and therefore, the glorious God most commonly crosseth or disappointeth him, or leaves him to the headiness and misery of his own counsels, and to eat the bitter fruit of his own rashness or folly. For, whatever the blind men of the world think, the actions of men and their successes are under the government of the divine will and providence; and it is no wonder if he, that invisibly governs the events of the world, takes the wise in their own craftiness, and mingles giddiness and disappointment in their counsels, and breaks the thread of all their contrivances; for he hath a thousand ways with ease and facility to do it. We may every day see what a small intervention quite shatters, and disorders, and overturns the most politic, subtle, secret, and well-laid designs in the world; so that in one moment, a pitiful small unexpected occurrence wholly breaks in pieces a design of men laid together with long deliberation and forecast; with immense prospect and precaution of difficulties; with great reserves and preparations

against all imaginable obstacles; with all the advantage of secrecy, power, combination of parties, and connexion of subsidiary aids; and yet one poor unthought-of accident cracks in sunder, and breaks all to shivers, the whole elaborate machine; so that, in a moment the shivers thereof lie all broken and disjointed, like a potsherd dashed against a wall; or the whole contrivance disappears like the fabulous enchanted castles.

But, on the other hand, an humble man leans not to his own understanding; he is sensible of the deficiency of his own power and wisdom, and trusts not in them; he is also sensible of the all-sufficient power, wisdom, and goodness of Almighty God, and commits himself to him for counsel, guidance, direction, and strength. It is natural for any man, that is sensible of his own deficiency, to seek after that which may be a support and strength to him; and as Almighty God is essentially good and perfect, so he is (if I may use the expression) most naturally communicative of it, to any that seek for it in humility and sincerity.

The air doth not more naturally yield to our attraction in respiration, or insinuate itself into those spaces that are receptive of it, than the divine assistance, guidance, and beneficence, doth to the desire and exigences and wants of an humble soul, sensible of its own emptiness and deficiency, and imploring the direction, guidance, and blessing of the most wise and bountiful God. I can call my own experience to witness, that even in the external actions, occurrences, and incidents of my whole life, I was never disappointed of the best guidance and

direction, when, in humility and sense of my own deficiency, and diffidence of my own ability, to direct myself, or to grapple with the difficulties of my life, I have, with humility and sincerity, implored the secret direction and guidance of the divine wisdom and providence: and I dare therein appeal to the vigilant and strict observation of any man's experience, whether he hath not found the same experience, in relation to himself, and his own actions and successes, and whether those counsels and purposes which have been taken up after an humble invocation of the divine direction, have not been always most successful in the end.

II. And as humility is of admirable use, in relation to the glorious God, and the effluxes of his blessing and direction; so it is of singular advantage, in relation to the humble man himself, as may appear in the following considerations.

1. Humility keeps the soul in great evenness and tranquillity. The truth is, that the storms and tempests, and disorders of the soul, do not so much, if at all, arise from the things without us, as from the passions and distempers of the soul itself, especially that of pride and haughtiness, which, as the wise man says, "is the mother of contention," and that within the very soul itself; as, without, it is that which blows up the passions of anger, and revenge, and envy, and hatred, and impatience, and ambition, and vainglory; and from hence it is, that the passions do rage, and swell, and roll one upon another like the sea troubled with a storm. What is it, that upon any disgrace, or disrepute, or affront, put upon a man, makes him vex himself, even to

death, that he hath not leisure scarcely for one quiet or composed thought? What is it that makes him jealous of another man's advancement; that makes him hate and envy another that hath attained greater dignity than himself; that makes his thoughts and endeavours restless, till he get to be greater or richer than others; and yet, when he hath attained, not resting in it, but still aspiring higher; that fills him with fears, and torturing cares, lest he should either miss what he aims at, or lose what he hath attained; that fills him with revenge against all that oppose him, or stand in his way; with impatience under any cross or disappointment, many times almost to the extremity of madness and frenzy; that makes him unquiet and discontented with his present condition, and raiseth a thousand such disorders and discomposures in the minds of men? All these are most plainly resolvable into this cursed distemper of pride and haughtiness of mind, as might most evidently be made out to any that will but trace back these disorders to their root and original; and certainly, therefore, the state of such a man's mind must needs be marvellously disordered and unhappy.

But humility cures this disease, this fever of the mind; keeps the passions cool and calm, and quiet and low, and keeps them under hourly discipline, throws cold water upon them. Have I received an affront, a disgrace with great men, contempt from my equal or inferior, reproach and scandal, disappointment in my expectation of some external advantage? Am I like to be turned out of office, to be made poor, or the like? I have two considera-

tions, that keep me still in an equal temper, and that silence all those passions which presently in a proud man would be all on fire, and in a tumult.

1. I know that those things come not without the divine commission, or, at least, permission; and shall I not quietly submit to the will of my great sovereign Lord, to whom I owe myself, and whose will I pray daily may be done? It was an admirable instance of this humility in David, when, to add to his present sad condition, Shimei cursed him so bitterly; that although he had power and opportunity left him to revenge it, yet he forbade it, saying, It may be the Lord hath bid Shimei to curse David, 2 Sam. xvi. Again, 2. What am I, that I must not be crossed, or reproached, or contemned, or disappointed? alas! a poor, weak, sinful man; I cannot be made lower in the esteem of the world, than I am in my own. If the world reproach me, spoil me of what I have: if I am poor or scorned, it is but what I deserve, and less than I deserve for my sins, at the hand of God: though perchance I am slandered, or falsely accused by them, yet I know ill enough of myself to make me bear patiently even a false accusation, and they cannot make me more low and vile, in the esteem of others, than I am in my own. And thus humility breaks and quenches the passions, and keeps the mind sedate and undisturbed under all external occurrences. But to descend to particulars more distinctly.

2. Humility gives contentment in any condition or station. And the reason is, because an humble mind is never above that station or condition of life that the divine providence orders, but rather below

it, or, at the most, holds pace with it. When the mind runs beyond the condition of a man, it is like a spendthrift that lives beyond his estate; and therefore becomes necessarily poor, and never enjoys what he hath, because it busies itself evermore in an anxious pursuit of what it hath not: and that mind that, in relation to the things of the world, runs beyond its station, can never be contented and quiet; and though he attain this year what he anxiously pursued the last year, yet still his mind will be running farther still, and keep before his acquisitions, as the fore-wheel of the coach will still run before the hinder-wheel: but an humble man is ever contented with what the divine providence and honest industry allots him, and enjoys it comfortably and thankfully, and can sit down with a narrow fortune, with this contenting contemplation, "That which I have is given by the bountiful God, of liberality, not of debt; if I had less, it were more than I could deserve: for I can with Jacob say, out of the sense of my own unworthiness, 'I am less than the least of all his mercies.' Blessed, therefore, be his name."

3. Humility gives always patience under all adversity of what kind soever it be; and this is always an effect and companion of true humility. 1. The greatest cause of impatience, is not so much from the pressure and force of any external cross or calamity, as from the great disturbance and reluctance of the mind of him that suffers it; and this raiseth up the waves and billows within: the cross or calamity, it may be, is rough, and beyond the power of him that suffers it, to extricate or control;

and, on the other hand, when it meets with a mind as tumultuous and contumacious as the calamity or cross, it raiseth a storm, as when the wind and tide are contrary, or like the state of Paul's voyage in the Adriatic sea, where two seas met, which oftentimes endangers the vessel. He that violently and impetuously contends against a calamity, is like one bound with a strong yoke or bond; his struggling, like a wild bull in a net, galls him more than the yoke itself otherwise would do; and a proud and haughty spirit, commonly miscalled courage, contributes more to his own uneasiness than his cross doth: but an humble, lowly mind, is naturally more able to bear his cross with more patience, because, it is evident, that the softness, humility, quietness, and calmness of his mind breaks the force of the calamity, and renders it more easy by submission to it. 2. Again, every truly humble man looks upon the worst condition that he is under, to be less than he deserves. As long as a man lives in the world, there is no condition so troublesome, and painful, and uneasy, but it may be worse; and an humble man always thinks that that condition or circumstance of his life, which may be worse, is not the worst that he deserves. It may be I am poor, but yet I am well esteemed, I deserve both poverty and disrespect; it may be I am poor, and under a cloud also of ignominy and reproach, yet I have my health of body, and composedness of mind, and this is more than I deserve: it may be I am, with Job, under a confluence and complication of calamities, loss of estate, of children, and relations, censured by my very friends as a hypocrite, and one under the

displeasure of Almighty God, my body macerated with diseases, yet I have life, and where there is life there is hope; "Wherefore doth a living man complain, a man for the punishment of his sins?" The living man hath no cause to complain, because, although he suffer the loss of all other things, yet his life is spared and given him for a prey. The humble man is patient, therefore, under his sufferings of any kind, because he carries with him the true sense of his own unworthiness and demerit, and, upon a judicious account, looks upon his meanest, lowest, worst condition, as better than he deserves at the hand of God. 3. The humble man is patient under all conditions, because he always bears a mind entirely subject and submitting to the will of the great sovereign Lord of heaven and earth, whom he knows to be the sovereign Lord of all his creatures; to be the great dispenser or permitter, and rectifier of all the events in the world; to be the most wise, just, and gracious God; and therefore he doth not only submit to his will, as an act of necessity which he cannot control, or as an act of duty in obedience to his Sovereign, but as an act of choice and prudence, because the will of his Maker is wiser than his own, and more eligible than his own; and therefore he makes the will of his Maker his own choice, and upon the account of true judgment concludes, that whatsoever the most powerful and irresistible, the most wise and prudent, the most just and merciful will of God appoints for him, is not only fit for him to submit to, but also to choose, and as well cheerfully and thankfully, as patiently and quietly to follow and elect: and therefore, since



he well knows that all the successes of his life are under the government and providence of the most glorious, sovereign, wise, and merciful God, even those that seem in themselves most troublesome and grievous, he patiently and cheerfully comports with the divine will in the toleration of them, and waits upon his all-sufficiency and goodness, in his due time, either to remove them, or to support him under them.

4. Humility gives great moderation and sobriety, and vigilancy, in the fullest enjoyments of temporal felicity of any kind whatever. There is a strange witchcraft in prosperity, to rob a man of innocence: how many in the world have I in my time seen, that under the greatest pressures of crosses and calamities, of poverty and reproach, have kept their consciences fair and clean, their innocence, integrity, piety, and goodness within them, that yet, by the warm beams and sunshine of external prosperity, have cast off their innocence, as the traveller did his cloak in the fable, made shipwreck of their consciences, and became as great oppressors, as disorderly and debauched livers, as proud and insolent, and perfect worldlings, as if they had never heard of a heaven or hell, of a God or a Redeemer, or of a judgment to come? True humility is a great guard on the soul of a man against these rocks and hazards. An humble man looks upon all his plenty and prosperity, not as his own, or the reward of his desert, but as the depositum of the great Master of the family of heaven and earth, talents entrusted to him as a steward, to employ for his Master's use, service, and honour, not for his own grandeur or pleasure;

he considers, the more he hath, the greater is his account, and the greater his charges, and in it finds no matter to advance his thoughts concerning himself, or to make him proud, but to make him the more careful how he employs it. And his humility is not diminished by his plenty, but rather increased; and this keeps him sober and moderate in the use of what he hath; for he looks upon all he hath as none of his own, but his Master's, to whom he is accountable; and as it makes him sober and moderate in the use of what he hath; so it makes him studious to employ it to the honour of his Master, and faithful in that employment. Again, as he looks upon the things of this world, as deposited in his hands for the account of his Lord; so he looks upon them as dangerous temptations to deceive him of his innocence and integrity; and both these make him ever more strictly vigilant over himself, lest the present gayness and glory, and opportunities of prosperity get ground upon his mind, or his virtue, especially upon his humility: for worldly grandeur secretly steals away that virtue, or impairs it, sooner than any other. Pride is a kind of shadow, or rather a devil, that ordinarily haunts and waits upon worldly greatness or prosperity; and therefore he keeps a strict guard over his heart, and watches narrowly the first blossoming of worldly-mindedness, self-dependence, trusting in uncertain riches, making them his hope or his confidence; but especially swellings of vainglory, pride, self-applause, and those other vermin that commonly breed in the soul, by the warm influences of prosperity; and he never suffers those unclean birds to rest in his soul; checks

and rejects the very first motions of them, and crushes these viperous eggs in the very first appearance. And to prevent the very first opportunity of their production, he watcheth himself upon all occasions; seriously reflects upon the danger he is in; carefully tries every emergent thought, word, and action, whether it hath any secret tincture of pride or vanity; and if he find the least rising of them, he suppresseth and stifles them.

5. Humility is an excellent remedy against the passion of fear, even of the worst of evils, death itself, and much more against the fear of reproaches, losses, and all external calamities whatsoever; patience under an incumbent evil, doth naturally, and by a kind of necessary consequence, arm a man against the fear of an imminent or impendent evil. Commonly, surprise and unexpectedness of any evil, renders the fear more terrible; because it takes a man suddenly, before he can compose himself, or rally the succours of hope and reason to support him against it: it is like a sudden disease, that surpriseth the body that laboureth under ill humours, before it can allay or moderate them by preparative helps, whereby a sudden combustion ariseth; and many times more danger ariseth from the discomposure of the humours, than from the malignity of the disease itself. But humility keeps the mind in a sober well-prepared temper; keeps the passions under discipline, and is always in a readiness to receive the shock of danger, or impendent evil, without any great disorder or astonishment: an humble man hath no such great value for himself, as to think he is to be exempt from calamities: and there-

fore, is not much startled at the approach of them: he reckons he hath portion enough in this world, if he can keep his innocence, the peace of his conscience, and quietness within; as for matters of the world, as he makes not their enjoyment the object of his hope, so he makes not their loss any great motive of his fear; God's will be done, is the language of his soul in relation to them. Is he threatened with the loss of his estate, of his friends and relations, of his honour and esteem, and hath he the news of his death, either from without, by violences or persecutions, or from within, by its fore-runners, sickness, or old age? yet he is by no means tormented with fear by these messengers.

1. The evenness of his own mind furnisheth him with the opportunity and use of his reason to check his fear, as a vain, foolish, and unserviceable passion, that may torment him, and by anticipation of the evil makes his present condition worse, and more troublesome, but does not cure the danger.

2. The sense of his subordination to the divine power and pleasure, quiets his mind with this thought: "My Maker wants not power to rescue me from the danger, if he please; but if he be not pleased, it is my wisdom and my duty to submit to his good pleasure; it is the Lord that doth inflict or permit; his will be done."

3. Upon the approach of such dangers or evils, he retires into himself: "What am I, that I should think to be exempt from these imminent evils? what title have I to any the least good I enjoy? is it not the mere bounty of my Maker? if the dangers I foresee leave me any thing, if they leave me

life, they leave me more than I deserve: if they be such as menace the loss of that also, yet they cannot take away my innocence, my integrity, my peace with God, and with myself; and it is an admirable bounty that the God of heaven hath prescribed that to me, and accepts this little, poor, small good that he finds, or rather makes in me, so as to reward it with his favour, acceptance, and peace with him. Good God! When I look upon that which I call my innocence, what a spotted piece is it, that I am even ashamed to call it innocence? when I look upon my integrity, what a deal of secret hypocrisy hangs about it, that it deserves not the name of integrity? and yet that little small particle of what I call my innocence and integrity, which is truly such, it is his gift to me, that is pleased to own and reward it as mine, with peace and favourable acceptance: and as long as he is pleased thus to continue to me what indeed is his, and thus to accept it as if it were my own, what reason have I to fear the loss of all things else, even life itself? since still I enjoy much more than I deserve, and which no man or devil, no calamity or danger, no, nor death itself can deprive me of?" And thus far respecting the advantages of humility in relation to a man's self.

III. The advantage of humility in relation to others, is of two kinds: 1. The advantage the humble man causes to others. 2. The advantage which the humble man receives from others.

1. As to the former of these, we may easily judge what good an humble man brings to mankind, by considering the evil that pride, or a proud man bringeth thereunto. If a man duly considers most of

the mischiefs that happen to mankind, and trace them to their original, he shall find, that the most of them owe their original to this root. Let a man but look abroad in the world, he shall find a sort of evil spirits or furies in it, that fill it with infinite disorders and misery; for instance, atheism, hatred, strife, contention, wars, heresies, envy, ambition, sedition, oppression, persecution, detraction, slandering, cruelty, contempt, uncharitableness, censoriousness; and a thousand more such devilish furies, that fill the world with blood, confusion, and disorder. And now let us but trace these, or any of these, to their original, we shall find that, for the most part, pride is that Pandora's box, out of which they spring. Let us take an estimate of some of them: atheism, that cuts in sunder all the bonds of religion, government, and society, whence comes it? but by the pride of men's hearts, that cannot endure to have a sovereign Lord above them, but that they may be self-dependent; or the pride of men's wits, that out of scorn of any thing they think vulgar, and to magnify themselves, dare attack the most sovereign truth in the world, the being or providence of God. So for contention, strife, disobedience to parents; rebellion against governors, they all spring most ordinarily from the same root of pride: "By pride cometh contention." Men that cannot endure to be controlled, either by laws or governors, by parents or superiors, but think their own will and lusts must be the uncontrollable rule of all their actions. So again for wars; there is rarely any wars between princes or states, but either on both, or at least on one side, pride and desire of dominion is the true root and

cause of it, though it be oftentimes gilded over with other pretences. Again, for the most part, the disputes among persons of learning, or pretenders to it, arise from lust or pride contending for a sovereignty in wit or learning; impatient of contradiction, eager and implacable; contesting for reputation, victory, and the maintaining of what they have once asserted, and scorning the least retraction. So that many times, upon petty, inconsiderable, useless trifles, men are as hotly engaged as if heaven were at stake upon it, and from hence many times come heresies, when men, pretending to greatness of wit and learning, but in truth, of haughty and ungovernable spirits, either upon the score of vain-glory and reputation, or upon some conceived affront or neglect from the orthodox, set up for themselves, draw parties to them, and begin a scheme of religion of their own devising; from the same root comes envy, ambition, detraction from others, because they think all preferment due to their own worth, and that any good that happens to others, is a kind of derogation from themselves: aspiring thoughts, and parties endeavouring to crush and ruin all that stand in their way to that mark of grandeur that they aim at. And like instances might be given of almost all those turbulent lusts and passions among men, that break out to the common disturbance of mankind, and all human societies.

And therefore, certainly, whatever virtue, or temper, or habit (or whatever else we shall call it) there is, that cures this mad, and unruly, and exorbitant lust of pride among men, must needs be one of the most benevolent and advantageous things to man-

kind and human society; and this is that excellent virtue of humility and lowliness of mind.

If this virtue did obtain among all men, it were not possible that those blustering storms, that disquiet and disorder mankind, would be found in the world; but instead thereof peace and love, mutual offices of kindness and charity, sweetness of conversation; every one giving preference to another, rather than invading his reputation or interest, being beneficent to all.

But there is little hope that all mankind will arrive to such a temper; and this indeed makes the only considerable objection against it, which may be thus improved:—

“You commend humility as the great and sovereign antidote against pride, the common disturber of mankind; and certainly what you say is demonstratively true, if all the world could be persuaded of it; but this never was, nor never can be expected: as there are wolves, and lions, and bears, and foxes among brutes, as well as sheep and other innocent animals; and there are kites, vultures, and hawks among birds, as well as doves, and other innocent birds; so among men there ever have been, and ever will be, men of pride and haughtiness, of ambition and vain-glory, of savage, and cruel, and domineering spirits; and therefore, unless all could be persuaded to be meek and humble, it were as good and better that none should be such upon these two accounts, viz. first, that as long as the most of mankind are guilty of this passion of pride, nay, if they were but an equal, nay, a less number in proportion to those that are humble and meek, the world would



still be as tumultuous as ever. A violent wind coming out of one coast, would make the sea as troublesome as if it came out of many. Again, secondly, those that there were meek and humble, would be exposed as a common prey to all the rest, and their conditions would be so much the worse in the world by their humility and meekness. Their case in the world would be like a fair gamester that plays fairly, meeting with a foul or a cheating gamester; he were sure to go by the loss. Therefore, since pride, the mother of violence, will exist in the world, and it may be influence the greatest part of mankind, it is better to be of the same spirit, to deal with them with their own weapons; to be proud, and consequently as violent, as the rest of mankind, (for it is a part of the game of the world,) and then a man may have somewhat; otherwise his humility makes his case worse. *Veterem ferendo injuriam invitas novam.* Where the country is full of wolves and tigers, it is better to be a wolf or a tiger as well as they, than be a sheep, and exposed to their violence."

I answer to this objection:—

1. As to the former part, though it be true, that it can never be expected that all the world should be persuaded to be humble, no more than it can be expected that all should be persuaded to be virtuous, just, or honest; yet if there were some, though the lesser part of mankind, truly humble and lowly, it would very much abate those evils that arise from the pride and haughtiness of men. 1. Because the more humble men there are in the world, it necessarily follows there are the fewer proud men, and consequently fewer common disturbers of the peace

and welfare of mankind and human society. 2. When the contest comes by the proud man against the proud man, there is the same tumult between them, as if there were none humble; but when the contest is by the proud man against the humble, the strife is quickly at an end. It is a true proverb, "It is the second blow makes the fray." The humble man gives way to the wrath and insolence of the proud man, and thereby ends the quarrel; "For yielding pacifieth wrath," saith the wise man. And I have very often observed, that a man of quietness of spirit and humility, attacked by a proud man, hath subdued and conquered his pride and animosity to a wonder, and made the man tame, that by opposition would have been furious and implacable. "A soft tongue breaketh the bone." Soft words break the bones, and a sword is sooner broken, by a blow upon a cushion or pillow that yieldeth, than upon a bar of iron that rests. But if it should fall out, that the proud man's violence is not broken by the gentleness and facility of the humble man, whereby he suffers in his own case; yet there be two advantages that hereby happen to the public: viz. 1. That the contention is soon at an end; the proud man hath got the day, and the parties are quiet. 2. It gains a secret compassion from the beholders to the injured humble man, and a general resentment and detestation of the injury committed to the humble man, who receives the injury with so much humility, and bears it with so much patience; and thereby pride and oppression become the common objects of the general detestation; and therefore the generality of mankind look upon such as beasts of prey, with

hatred and abhorrence, and endeavour to secure themselves against them. 3. A third advantage is this, that though oftentimes humble and good men are exposed to the injuries of the proud, violent, and insolent, yet they are a kind of ferment or leaven in the places where they live; and by the secret influence of their virtues, the commendableness of their conversation, and the secret interest that virtue hath in the soul, not only of the good, but even of the worst of men, it doth work upon mankind, assimilates them in some measure to itself, and makes others good and humble, by a kind of secret magnetism that that virtue hath upon the minds of men: and the more of such as are in the world, the more effectual and operative their example and influence will be upon those with whom they converse.

2. As to the second, namely, the detriment that the humble man receives in the world, upon the very account of his humility: I answer, first, that detriment is abundantly recompensed with the quiet and tranquillity of his own mind: as a man possesseth his own soul in patience, so he doth by humility, namely, the composedness, right temper, and due state of his own mind, which no proud, violent, or impatient man doth or can. But, secondly, it is most certain, that though an humble man may, upon the very score of his humility and meekness, receive a brush in the world; yet at the long run he gains advantage thereby, even in this present life. When I first read the saying of our Saviour, "Blessed are the meek, for they shall inherit the earth," I looked upon it as a mere paradox, if applied to the comforts of this life; and therefore thought it must be

only intended of that new heaven and new earth, wherein dwelleth righteousness. But upon deeper consideration, I found it, in a great measure, true also of the former. For, 1. It is most certain, that no proud man is truly loved by any but himself; but, so far as relates to his pride, every man hates him. One proud man perfectly hates another, and looks upon him as his enemy; and those very actions of pride, that his own self-love makes him approve, or at least, allow in himself, he scorns, derides, and abhors in another. And though an humble man hath a common love to every man, though proud, or otherwise vicious, as being one of mankind; yet, in relation to his pride, he loves him not, nor approves. That very consideration, therefore, that renders a proud man hated, or not loved, renders an humble man loved or approved; yea, and by the very proud man himself; for he looks upon him as no obstacle or impediment to the attaining of his ends, as one that is injurious to none, beneficent to all, gentle, and one that stands not in his way, giving all due respect, honour, and deference suitable to his place and dignity; he wisheth all the world were such as he, except himself, and therefore he respects him: yea, and we shall by daily experience see in the world, that if one proud man injure or oppress an humble man, it is a thousand to one, another undertakes his patronage, defence, and vindication, and very oftentimes is a means of his protection and deliverance. 2. But, farther, it is a certain and experienced truth, that virtue and goodness, especially that of humility, hath a secret party and interest even in the worst of men; and men se-

cretly love, or at least approve it in another, though they practise it not themselves; for virtue, goodness, and humility, have a secret accordance to the true and genuine frame of the human nature; and though men's lusts and passions may in a great measure obscure the consonancy to them, they can never extinguish it, but the mind and conscience will give a secret suffrage to it, wherever it finds it. 3. It is a thing observable, that though the generality of mankind abound with pride, intemperance, injustice, and almost all kinds of vicious dispositions, yea, though the best of men are not without the irruptions of some of these distempers, and though it must needs be, that where there is the greatest number, there is the greatest external force, either to make such laws as they please, or to make such governors as may be suitable to their disposition; yet it is rare, and a very prodigy, to find any nation make laws in favour of pride, ambition, intemperance, luxury, oppression, violence, injustice, &c. or to choose such magistrates or governors (where it is in their choice), as are apparently inclined to those vices; but, in the choice of laws, they choose such, as may rather suppress those vices, and maintain and encourage sobriety, humility, meekness, beneficence, as things most convenient to human society; and in their choice of governors, they rather commit the trust of themselves, and their estates and properties, to the hands of those that they find sober, temperate, humble, just, than of those that are loose, intemperate, proud, ambitious, high-minded, insolent, &c. which is not only an indication, but even a demonstration, that although men's passions and lusts

may transport them into those vices, yet their judgments and principles are against them : and by this means, it commonly comes to pass, that though an humble or a virtuous man may meet with jostles and rubs from the proud and insolent ; yet at the long run he comes off with advantage, because he hath the greatest protection and countenance, not only from the great Sovereign of heaven and earth, but also of human laws and governors, which, next, under God, is the greatest protection that can be imagined in this world ; which very commonly makes good, even to the letter, the saying of our Saviour, “ The meek shall inherit the earth ;” and the sayings of the wise man, “ Before honour is humility.” “ Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.” “ By humility and the fear of the Lord, are riches, and honour, and life.” These, and the like sentences, as they proceeded from the wisest of mere men ; so they were not spoken at a venture, but upon sound deliberation, judgment and experience ; and from the true nature and circumstances of things.

And now, the true consideration and digestion of what hath been said, as they afford excellent and effectual motives to the following of this virtue of humility, so they contain excellent means to attain it ; because they may put men upon due consideration, and descending into themselves ; the want of which is the only, or principal cause of pride ; for so much of pride as any man hath, so much of folly, inadvertence, and inconsiderateness, he hath ; and true humility, on the other hand, is a kind of neces-

sary result of wise, and deliberate, and attentive consideration.

Yet some things I shall add as means naturally conducing to the forming and improving of this virtue in the minds of men.

1. Consider, "that whatsoever good thou hast, which may occasion elation of mind, is but what thou hast received from the free bounty and goodness of thy Maker. What hast thou, which thou hast not received?"

2. Consider, "that the good thou hast so received, thou hast not received as an absolute proprietor, but only as a steward to improve it to the Lord's use; and the more thou hast of any such good, the greater is thy account; whether it be wit, wisdom, learning, honour, power, or wealth." If thou art a receiver, a treasurer, a steward of another man, and, upon that account, hast a great treasure of wealth in thy hands, thou hast indeed great occasion of care and vigilance, and fidelity, and circumspection, to husband faithfully, and to keep thy accounts fair and even, but no cause to make thee proud. It is indeed thy burden, rather than benefit or advantage; "To whom much is given, of him much shall be required." Be humble, therefore, thou wilt perform thy trust the better; for thou art but a steward of what thou hast received.

3. Consider, "what it is thou pridest thyself in, and examine well the nature of the things themselves, how little and inconsiderable they are, or, at least, how uncertain and unstable they are." Every age, condition, and circumstance of life, commonly afford to inconsiderate souls some little temptation

to pride and vanity, which yet, if men did well weigh and consider, they would appear to be but little bubbles, that would quickly break and vanish.

Thou hast fine gay clothes, and this makes children, and young men, and women proud, even to admiration; but thou art not half so fine and gay as the peacock, ostrich, or parrot; nor is thy finery so much thine own as theirs is, but it is borrowed from the silk-worm, the golden mines, the industry of the embroiderer, weaver, tailor, and it is no part of thyself. And hast thou the patience to suffer thyself to be betrayed into this childish, pitiful, foolish pride?

Thou hast, it may be, wealth, store of money, but how much of it is of use to thee? That which thou spendest, is gone; that which thou keepest, is as insignificant as so much dirt or clay; only thy care about it makes thy life the more uneasy; besides, the more thou hast, the more thou art the mark of other men's rapine, envy, and spoil. It is a thousand to one, thou carriest not thy wealth to thy grave; or if thou doest, thou canst not carry it farther, but leave it, it may be, to a fool or a prodigal. And why art thou proud of that which is of no great use to thee while thou hast it; and commonly the faster thou thinkest to hold it, the sooner it is lost?

Thou hast honour, esteem; thou art deceived, thou hast it not, he hath it that gives it thee, and which he may detain from thee at pleasure. The respect, honour, and esteem thou hast, depend upon the pleasure of him that gives it. Again, how brittle a thing is honour, esteem, and reputation? A false cummy, well and confidently broached, is



able, many times, to give it an irrecoverable shock. The displeasure of the prince, or a greater man than thyself, makes thy sun set in a cloud; and a popular jealousy, imputation, or misrepresentation, in a moment dasheth the applause, glory, honour, and esteem, that a man hath been building up twenty or thirty years. And how vain a thing is it to be proud of the breath, either of a prince or people, which is theirs to recall every moment? But suppose it were as fixed and stable a reputation and honour, as a rock of marble or adamant, and that it were the best kind of honour imaginable, namely, the result of thy virtue and merit; yet still it is but a shadow, a reflection of that virtue or worth, which, if thou art proud of, thou degradest into vanity and ostentation; and canst thou think it reasonable to be proud of the shadow, where thou oughtest not to be proud of that worth that causeth it?

Again, Thou hast power, art in great place and authority; but thou art mistaken in this, the power thou hast is not inherent in thyself; one of the meanest of those, whom it may be thou oppressest, is inherently as powerful as thou, and could, it may be, overmatch thee in strength, wit, or policy; but the power thou hast, is (next under the dispensation of the divine providence) from those men, that, either by their promises, faith, or voluntary assistance, have invested thee with this power. This power is nothing inherent in thee; but it depends upon the fidelity or assistance of others, which, if they either by perfidiousness to thee, or resistance against thee, shall call again to themselves, thou art like Samson having lost his locks, "Thy strength will go from

thee, and thou wilt become weak, and be like another man." And how have the histories of all ages, and our own experience, shown us, by very frequent examples, men, unexpectedly, and upon many occurrences, seemingly small and inconsiderable, tumbled in a moment from the most eminent and high degree of power, into a most despicable condition? Power hath very often, like Jonah's gourd, been extremely fair and flourishing, when, at the same time, there lay a worm at the root of it unseen, which, in a moment, hath gnawed asunder the roots and fibres, and it hath withered; and generally the more extensive and immense human power grows, the sooner it falls to pieces, not only by the divine providence checking and dejecting it, but by a kind of natural result from its own exorbitance and excess; for the greater it is, the more difficult it is to manage, it grows top heavy, and the basis grows too narrow and weak for its own burden. Besides, it is the common mark of envy and discontent, which watcheth sedulously all occasions to unhorse it, and oftentimes prevails. When power proves too grievous and over-burdensome, it loseth the end for which it is conferred, and makes people desperate and impatient, *Entia nolunt male gubernari*. If it be managed with prudence and moderation, it is the greatest benefit to human society; but it is the burden of him that hath it: if it be managed tyrannically and exorbitantly, it fills the master full of fears, the people full of rage, and seldom proves long-lived. And what reason hast thou to be proud of what is most certainly thy burden, or thy danger, or both?

Again, Thou hast strength, or beauty, or agility,

of body. Indeed, these thou hast more reason to call thy own, than any of the former; but yet thou hast no cause to pride thyself in them; thou canst not hold them long at best, for age will decay that strength, and wither that beauty, and death will certainly put a period to them; but yet, probably, this strength or beauty is not so long-lived as thyself, no, nor as thy youth; a disease, it may be, is this very moment growing upon thee, that will suddenly pull down thy strength, destroy thy beauty, and turn them both into rottenness and loathsomeness; nay, let any observe it that will, that strength, and that beauty that raiseth pride in the heart, is of all others shortest lived, even upon the account of that very pride; for the ostentation and vain-glory of strength puts it forth into desperate and dangerous undertakings, to the ruin of the owner; and the pride of beauty makes the owner thereof fond of the praise of it, and to expose it to the view of others, whereby it becomes a temptation to lust and intemperance, both to the owner of it and others, and in a little while becomes at once its own ruin and shame.

But it may be thou hast wit and judgment, a quick and ready understanding, and hast improved them by great study and observation, in great and profound learning. This, I confess, is much more thy own than any of the former endowments; but most certainly, if thou art proud of any of these, thou art not yet arrived to the highest improvement of understanding, namely, wisdom; folly and madness may be consistent with a witty, nay, a learned man, but not with a truly wise man. And this

thy pride of these endowments or acquisitions, still proclaimeth thee a fool, for all thy wit and learning. For, consider with thyself, 1. That thy wit and learning are but pitiful narrow things, in respect of the amplitude of the things that are to be known. *Maxima pars eorum quæ scimus, est minima pars eorum quæ nescimus.* Take the most learned prying philosopher that ever was in the world; he never yet was fully acquainted with the nature of these things that are obvious to ordinary observation, and near to him; never was the man yet in the world, that could give an accurate account of the nature of a fly, or a worm, in its full comprehension, no, not of a blade of grass; much less of himself and his nobler faculties; much less yet of those glorious bodies that every day and night present themselves to our view. What a deal of uncertainty and contradiction do we find in the determination of the choicest wits, and men of greatest learning, even in things that are obvious, in their outside, to all their senses? So that the greatest knowledge that men attain to in the things of nature, is little else but a specious piece of ignorance, dressed up with fine words, formal methods, precarious suppositions, and competent confidence. Consider, 2. How brittle and unstable a thing thy wit, thy parts, thy learning are. Though old age may retain some broken monuments of thy wit and learning thou once hadst, yet the floridness and vigour of it must then decay, and gradually wither, till very old age make thee a child again, if thou live to it; but besides that, a fever, or a palsy, or an apoplexy, may greatly impair, if not wholly deface and obliterate thy learning, deprive thee of

thy memory, of thy wit and understanding; never be proud of such a privilege or endowment, which is under the mercy of a disease, nay, of a distemper in thy blood, a hypochondriacal vapour, a casual fume of a mineral, or a fall, whether thou shalt hold it or lose it. 3. But yet farther, mark it when thou wilt, (and it may be thou wilt sooner perceive it in another than in thyself) wit and learning in any man, never in any case receives more foils, more disadvantage, more blemishes, than by pride; he that is proud of his own knowledge, is commonly at his *non ultra*, and rarely acquires more, scorns instruction, and stops the farther advance of his faculties, knowledge, or learning, and undervalues, and therefore neglects, what he might learn from others. Again, pride casts unseemliness, indecency, and, many times, even a ridiculousness upon the greatest parts and learning; it is like the dead fly in the apothecary's confection, that makes the whole unsavoury. How common is this unhappy censure, that attends the commendation of such a man's wit and learning: "Indeed he is a pretty man, a good scholar, of fine parts, and good understanding; but he knows it too well, his pride, self-conceitedness, ostentation, vain-glory, spoils it all, and renders the man under the just repute of a fool, and ridiculous, notwithstanding all his learning." But farther, pride, by a kind of physical and natural consequence, very oftentimes robs men even of that wit and learning wherein they pride themselves, by carrying up into the brain those exalted, hot, choleric humours and fumes, that break the stable and right temper and texture of the brain. More learned men grow mad

and brain-sick with the pride of that learning they think they have attained, than in the pursuit and acquisition of it. Therefore, beware of pride of thy wit, learning, or knowledge, if thou intendest to keep it, or to keep the just esteem or reputation of it. On the other hand, humility and lowliness of mind is the best temper to improve thy faculties, to add a grace to thy learning, and to keep thee master of it; it cools and qualifies thy spirits, blood, and humours, and renders thee fit to retain what thou hast attained, and to acquire more.

4. In all thy reflections upon thyself, and what thou hast, never compare thyself with those that are below thee in what is worthy or eminent, but with those that are above thyself. For instance, in point of learning, or knowledge, thy partiality and indulgence to thyself, will be apt to put thee upon comparing thyself with those that are ignorant, or not more learned than thyself, as we see ordinarily idiots, or fools, or men of weak intellects, delight to converse with those they find or think more foolish than themselves, and not with those that are wiser, that they may please themselves with a thought that they are the wisest in the company: but compare thyself with those that are more learned or wise than thyself, and then thou wilt see matter to keep thee humble. If thou thinkest thou art a pretty proficient in philosophy, compare thyself with Aristotle, with Plato, Themistius, or any great luminaries in philosophy: if thou thinkest thou art a pretty proficient in school learning, compare thyself with Aquinas, Scotus, Suarez: if thou thinkest thou excellest in the mathematics, compare thyself with Euclid,

Archimedes, &c. and then thou wilt find thyself to be like a little candle to a star. The most of the learning that this present age glories of, is but an extract or collection of what we find in those men of greater parts; only we think we have done great matters if we digest it into some other method, and put in here and there a small pittance of our own, or quarrel at something that the ancients delivered in some odd particulars. And yet, even in this attempt, self-love plays such a part, that unless there be a great excess, and admirable advantage of others that are above us in any learning, or knowledge, we are ready to exalt ourselves above our standard, and seem in our own eyes to be at least equal to those that exceed us; or by envy and detraction to bring down others below ourselves, especially if we hit upon some little fancy that we think they saw not.

5. And lastly, consider the great example of our Lord and Maker, Jesus Christ, who was the only Son of the glorious God, full of wisdom, knowledge, power, holiness, goodness, and truth, and notwithstanding all this, “humbled himself, and became of no reputation, and took upon him the form of a servant,” emptied himself, and “humbled himself, and became obedient to death, even the death of the cross.” Christ Jesus brought with him from heaven, the doctrine of holiness and righteousness, and in all his sermons there is not any one virtue that he commendeth and commandeth more than humility and lowliness of mind, nor any one vice that he sets himself more against than pride and haughtiness of mind. In his Beatitudes,

Matt. v. 3, 5. poverty of spirit hath the first promise, and meekness or humility the third. He checks and disparageth the pride of the Pharisees; commands his disciples to run quite counter to their method: "He that will be great among you shall be your servant." Again, when the bubble of ambition rose amongst the disciples, who should be greatest, he checks their pride and ambition with the pattern and commendation of a little child: and as he thus taught, he lived. One of the great ends of the mission of Christ into the world was, that he should not only be a preacher of virtue, goodness and piety, but also an example of it: and if we look through the whole life of Christ, there is not one virtue that he did more signally exercise, or by his example more expressly commend to the imitation of Christians, than humility. I do not remember that he saith in any place, learn of me to do miracles, for I am mighty in power; no, nor yet learn of me, for I am holy, for I am obedient to the law of God, for I am liberal, though in all these he exhibited an excellent example of holiness, obedience, and charity, and must be the pattern of our imitation: but, as if humility and lowliness of mind were the great masterpiece of his example, he calls out, even when he was in one of the highest extacies of spirit that we find, until his passion: "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls:" and in that signal advice given by the Apostle: "Let the same mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of



a servant, and was made in the likeness of man; and being found in the fashion of a man, he humbled himself, and became obedient to death, even the death of the cross."

But, blessed Saviour! was there nothing else for us to learn of thee, but thy meekness and humility? Was there not something else wherein we were to bear in mind thy image, and write after thy excellent copy? Was there not thy holiness, purity, obedience, patience, trust in God, and all that constellation of virtues that appeared in thy doctrine and life?

Surely yes, he was exhibited both as a prophet to teach, and an example to be imitated in all these also; but in this humility, if we may say so with reverence, before all.

1. Because the example of his humility was the most signal and wonderful of all the rest of his admirable virtues; that the eternal Son of the eternal God should condescend so low, as to become a man, born of a woman, and live upon earth such a despised life, and die such an accursed death, is an instance of humility, not only beyond all example, but an instance that is impossible in nature to be paralleled.

2. Because pride and vainglory is so unhappily riveted in the corrupt nature of man, and it is so hard a thing to bring him to be humble and lowly, notwithstanding all the benefits and advantages of it, that it did not only stand in need of the most explicit doctrine of Christ to teach and commend it, the most unparalleled example of Christ to win men over to it, but also the most plain and direct, and explicit application of that example, by that remarkable and special invitation of our Lord to it, "Learn

of me, for I am meek and lowly." And again, by his Apostle, "Let the same mind be in you which was in Christ Jesus," &c.

3. Because without humility to prepare and mellow the hearts of men, it could not be morally possible for them to receive the faith of Christ. It was pride only that made the doctrine of Christ to be to "the Jews a stumbling-block, to the Greeks foolishness, but to them that are called, (namely, that obey that call of Christ, 'Come unto me all ye that labour and are heavy laden, &c.—learn of me, for I am meek and lowly in heart,') it is Christ, the power of God, and the wisdom of God."

4. Because without humility all the rest of those excellent virtues, that were taught in the doctrine, and exhibited in the example of Christ, had been but unacceptable. A visible holiness, yet accompanied with pride and ostentation, is but a disguise of holiness, and that accursed hypocrisy, that our Saviour condemned in the Pharisees and others. Obedience to the law of God, good works, fasting, prayer, if done with pride, ostentation, and vain-glory, are dead and unacceptable, Matt. xxiii. 5. Charity, alms, and beneficence, if done with pride and ostentation, and to receive glory of men, loseth its worth and reward, Matt. vi. 12. So that humility and lowliness of mind, is the *substratum* and ground-work, the necessary ingredient in all acceptable duties towards God or men.

OF THE  
CHIEF END OF MAN.

---

THESIS I.

*The chief end of man is to glorify God, and everlastingly to enjoy him.*

WHEN we come to any reasonable measure of understanding, the first question we propound concerning the actions of ourselves or others, is to inquire the end, why this or that is done: and the propounding of an end to what we do, is one thing that gives reasonable creatures a privilege above the beasts: and the wiser we grow, the more we inquire after, and propound to ourselves more excellent ends, and of the greater concern.

The end which most concerns us to inquire after, as the end of our being, is, why, or for what end we were made? for, as that is the thing of greatest moment to us, so the ignorance or mistake therein is of the greatest danger.

Now, touching this end of man, we must know,

1. That in all wise workers, that act by deliberation and choice, the appointment of the end of any work belongs to him that makes it.

2. In as much, therefore, as mankind is in its

original the workmanship of God, therefore it belongs to him to appoint the end of his own workmanship; and of him it must be inquired what that end is.

3. That in as much as God is the wisest worker, and in as much as mankind is a piece of excellent workmanship; as it becomes the wisdom of God to appoint man to an end of his own designing, so also, to appoint him to an end answerable to the excellency of the work, an end as much above other creatures as man exceeds them in worth and excellency.

So that, certainly man is ordained by God to an excellent end, beyond the condition of other inferior creatures; for we see them all appointed for the use and service of man, to feed, and clothe, and heal, and delight him.

What, therefore, is common to the beasts as well as man, cannot be the end of man. The beasts eat, and drink, and live, and propagate their kind with as much delight, and much more contentment than man: they are free from cares and fears, which man is not, and though they die, so doth man also; therefore, to live, and eat, and drink, and perpetuate their kind, is too low an end for man: and if so, then much more is it below him to make wealth, and honour, and power, his end; for they are but in order to his temporal life here, either to provide for or to secure it: and besides, they cannot answer the desires and continuance of an immortal soul, which man bears with him: and hence grows the weariness, and vexation, and unquietness, and restlessness of man, in the midst of all wealth, and

honours, and pleasures: therefore, there is some other end to which man was appointed. Which is,

I. In reference to God, to glorify him.

1. What it is for man to glorify God.

There is a glorifying of God, common to all the works of God, in as much as they all bear in them the visible footsteps of the power, wisdom, and goodness of God. Thus the sun and heavens glorify God, Psal. xix. 2. There is a glorifying of God, properly belonging to intellectual creatures; such as angels and men.

First, In his understanding; whereby he learns to know God in his word, and in his works, his power, goodness, wisdom, and truth; and with his heart admires, and with his tongue praises him.

Second, In his will; whereby he submits to him, worships, fears him, and in the course of his life obeys him; whereby he acknowledges his sovereignty, and submits to it: "He that offereth praise glorifieth him; and to him that ordereth his conversation aright will I show the salvation of God." Both these are imperfectly done here, but shall be perfectly done in the life to come.

2. Why the glorifying of God is made the chief end of man.

First, It is the chief end that God proposed in all his works of creation: "He made all things for himself;" that is, his own glory. In his works of preservation and providence: "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." In his works of redemption: "To the praise of the glory of his grace, whereby he hath made us accepted in the Beloved." In his work

of sanctification: "That men, seeing your good works, may glorify your Father who is in heaven."

Second, It is but just it should be the chief end of man to glorify God; because it is a most reasonable tribute to pay him for all his mercies and goodness: from him we receive our being, and all the blessings of it; and it is but just of God to require, and for man to perform, the due acknowledgment of the goodness of that God from whom he receives them, which is his glorifying of God.

II. To enjoy God for ever.

1. To enjoy God, is either, 1. In this life; which is to have peace with God, assurance of reconciliation with him; for then we have peace with ourselves, contentment and quietness of soul, access to him as to our Father for all we want, and hope and assurance of everlasting life, which will make the comforts of our life safe, and the afflictions thereof easy, and the end and dissolution thereof comfortable. 2. In the life to come, the fulness of fruition of the knowledge, goodness, glory, and presence of God, according to the utmost measure and capacities of our faculties, which in the resurrection shall be great and capacious; and this is called the beatific vision.

2. Why this is part of the chief end of man; because this is the happiness and blessedness of man to enjoy God; and nothing besides can make him happy; which appears, 1. In all other enjoyments; without the enjoyment of God, there is a great deal of vanity and emptiness, whether in pleasures, or profits, or worldly advantages. Men expect great matters from them, but after a little enjoyment of

them, they are weary, and find themselves disappointed, and that there is not that comfort in them they expected; and then they travel to some other worldly enjoyment, and there they find the same. This, therefore, cannot afford man his happiness.

2. In all other enjoyments, without God, there is a great deal of vexation and trouble; the cares, and fears, and sorrows, and disappointments, that we meet with in the enjoyment of them, outweigh all the contentment and benefit that we receive in them; and, therefore, this cannot be our happiness.

3. All other enjoyments, without God, have their full end and term: sometimes we over-live them; the pleasures and contentment of youth leave us when we are old; and sometimes we see our riches, our health, our earthly comforts, taken from us; but if not, yet when we die we leave them, and yet our souls continue after death, and our bodies and souls continue after our resurrection for ever. The enjoyment, therefore, of this life cannot be our happiness, which continues as long as we continue, which is the enjoyment of the favour, love, and presence of God for ever.

Now put both together. The glorifying of God, and the enjoyment of him for ever, is the happiness and blessedness of man, the chief end for which he was made. Such is the goodness and bounty of God, that he doth not only enjoin man his duty to glorify him, but also joins with it man's happiness to enjoy him for ever: he that observes the former, shall be sure not to miss the latter: in the same path and track which leads us to glorify God, which is our duty, we are sure to meet with our enjoyment

of him, which is our everlasting happiness and blessedness: and the business of true religion, revealed in the Scriptures, is to lead us to that duty, and to that happiness which is the chief end of man: he that wants this, will be miserable in the midst of all worldly enjoyments; and he that attains this, his comforts here shall be blessed, his crosses sanctified, and his death a gate to let him into a most blessed, and glorious, and everlasting life.

## THESIS II.

*The Scriptures of both Testaments are the only perfect rule for man's attaining his chief end.*

THIS is the end why man was made, and which he ought principally to attend and look after; but because, for the attaining of the end, it is necessary that the due means of attaining thereof be known and used; and because, as Almighty God, the Maker of man, is he that alone must design the end of his own work; so likewise, it belongs to him alone, to choose, and appoint, and order the means belonging to the end; therefore, as he is not wanting to us in appointing a fit and blessed end to mankind, so neither is he wanting in discovering unto mankind the means of attaining to that end.

This means is called a rule, a fixed and settled direction, teaching and showing us what is to be known, and what to be done and avoided in order to that end. Beasts follow instincts of nature in their actions: but man, that is endued with higher faculties, and ordered to a better end, is to be directed to that end by a rule given by that God



who hath appointed this end. This rule, therefore, that must guide man to his great end of his creation, requires,

1. That it be a rule given by God himself: for as he appoints the end of mankind, so he alone must appoint the means of attaining it; and therefore, the discovery thereof must come from him.

2. That it be a certain rule, in respect of the great consequence that depends upon it, man's everlasting happiness.

3. That it be a fixed and settled rule, for mankind is apt to wander, full of vain imaginations; which, were not the rule fixed and stable, would corrupt and disorder it.

4. A plain and easy rule; because it concerns all men, as well the unlearned and weak, as the wise and learned; their concern is equal; and therefore the rule, that tends to that common concern, should be plain and familiar.

Since it is necessary, therefore, that there should be such a rule; we are to consider whether God hath offered such a rule, and what it is; which is set down in these three particulars:

1. That God hath given his own word to be this rule.

2. That the Scriptures of the Old and New Testament are the word of God.

3. That those Scriptures are the rule, and the only rule, whereby man may attain his chief end.

1. That God hath given up his own word to be this rule. And this, as before appears, was necessary, that the direction to our chief end should come from God.

2. The Scriptures of the Old and New Testament are the word of God.

Here, too, is to be observed, (1.) What those Scriptures are.—They are the canonical books of the Old and New Testament, excluding the books commonly called Apocrypha. These were written in several ages by holy men inspired by the Spirit of God. Some parts thereof, as the five books of Moses, above three thousand five hundred years since; and that of the New Testament, above one thousand six hundred years since. And Almighty God, who has had a most special care of the everlasting good of mankind, hath, by a wonderful providence, hitherto preserved them uncorrupted, and hath dispersed them over all nations in their several languages: that, as the common salvation concerned all men, so the means of attaining it might be likewise common to all men.

(2.) Why the divine providence has ordered it to be put into writing.—It is true, in the first ages of the world, till the time of Moses, the will of God was not put into writing, but was delivered over by word of mouth from father to son. And this was the direction that men had to know and to obey God.

1. Because, in those ancient ages of the world men lived long: for Adam, the first man, lived above twenty years after Methuselah, the eighth from Adam, was born; and Methuselah lived almost a hundred after Shem was born; and Shem lived above fifty years after Isaac was born. So that, in these three men, Adam, Methuselah, and Shem, all the truths of God, for above two thousand years, were preserved and delivered over. 2. Because the select

churches of God were preserved in families, and were not national; and so the knowledge of the true God kept in a familiar compass.

But when, after the ages of men were shorter, and when the Church of God grew to be national, as it was after the Jews came out of Egypt, then God himself wrote his law in tables of stone, and Moses wrote his Five Books; and then, from that time forward, the sacred histories and prophecies under the Old Testament, and the Gospel, and other parts of the New Testament, were committed to writing for these reasons principally:—

(1.) That they might be the better preserved from being lost or forgotten.

(2.) That they might be the better preserved from being corrupted: for that which is delivered only by word of mouth is many times varied and changed in the second or third hand.

(3.) That it might be the better dispersed and communicated to all mankind. And this was done in the Old Testament by the translation of it into Greek, about two hundred years before Christ, and dispersed into a great part of the world. And after Christ's time, both the Old and New Testament, translated into several languages, and since dispersed over the world; which could not have been so well done, had it not been at first in writing.

Thus the wisdom and providence of God provides for the exigence of all times most wisely and excellently. And having preserved part of this precious jewel, the Old Testament, for the most part within the commonwealth of the Jews, till it was broken, about the time of Christ, by the Romans, hath now delivered both to all mankind.

3. It is to be inquired, what evidence we have to prove those writings to be the word of God.\* And, omitting many others, we insist on these principally :—

(1.) In the writings of men, especially when written by several men at several times, their writings do seldom or never agree, but differ and cross one another. And the reason is, because they are written by several men, who are all guided by several minds and judgments. But the Scriptures, though written by several men in several ages, many unacquainted with one another's writings, yet they all consent and speak the same truth, which is an evidence that it was one and the same Spirit that did dictate them.

(2.) It is not possible for any man, without revelation from God, to foretell things to come. Now, these holy writings foretold things that must certainly come to pass in their several seasons, though many generations after the prophecy was written: therefore, they were written by inspiration from God. As, for instance, the Babylonian captivity, and the deliverance from it, by Jeremiah; the Persian and Grecian monarchy, by Daniel; the birth and death of Christ, and final destruction of Jerusalem, and dispersion of the Jews; the conversion of the Gentiles, by Isaiah, and the rest of the prophets.

(3.) The matter contained in these holy writings, is that of the greatest importance; the will of God concerning man; the discovery of the creation of the world by God; of assurance of the life to come; of

---

\* Which the Author hath elsewhere more largely considered.

the means of peace between God and man. These are things of the highest concern in the world, yet things which could never be discovered but by God himself; and such as never any writings of men only ever could discover, or durst pretend to. The height, and rarity, and excellence, and weight of the matter of these books, do evidence that they were the revelations of God to man, and by his providence committed to writing, and delivered over to mankind as the rule to attain their chief end.

(4.) As the rule to attain our chief end must come from God, and as the Scriptures of the Old and New Testament are the word of God, so we say, that these Scriptures are the rule, and the only rule, to attain our chief end. Good books, good education, good sermons, the determinations of the Church, are good helps; but there is no other rule but this. It is by this rule we must try all other books and sermons, yea, the very Church itself. Thus the Bereans tried the doctrine of the Apostles themselves by the Scriptures which they then had, and are commended for it. And Peter prefers the evidence of the Scriptures before a voice from heaven. And Christ himself appeals to the Scriptures to justify himself and his doctrine. And if the Scripture be the only rule,

1. Then not a natural conscience, especially as the case now stands with mankind: for that is many times corrupted and false principled; puts good for evil, and evil for good. It is, and may be, a great help, guide, and direction; not a perfect rule.

2. Then not the writings and traditions of men: God that appoints the ends and means, must be the discoverer of the means of our salvation.

3. Then not pretended revelations: those may be men's imaginations, or the devil's delusions; to prevent and discover which, God hath set up this great and standing revelation of his Scriptures.

4. Then not the Church: for that may err; and it hath no way to evidence itself but by the Scriptures, which are its foundation.

The business of man's salvation is of that importance, and the wisdom of God so great, that he will not commit so weighty a matter to such uncertain rules as these, but hath provided one of his own making, the Holy Scriptures.

### THESIS III.

*The principal subject of the Scriptures is, what man is to believe concerning God, and what duty God requires of man.*

IT is the principal subject of the Scriptures, 1. Because it is of the greatest importance and concern: "Let us hear the conclusion of the whole matter; Fear God and keep his commandments, for this is the whole duty of man."—"Fear God," which cannot be without the knowledge of him: "and keep his commandments," which contains his duty of obedience to him. 2. Because all the other matters of the Scriptures have a kind of dependence upon, and connexion with, this principal matter or subject.

But though this be the principal matter or subject of the Scriptures, yet they also contain very many other matters, that do very much concern us to know and believe; as, namely, what we are to understand concerning ourselves; the state of our crea-

tion; the fall of man; the state wherein that fall hath put all mankind; the means of our recovery; the immortality of the soul; the resurrection; the different estate of the good and bad after death; the history of the Church and household of God, from the creation of man, till some thirty years after the resurrection of Christ; and various other necessary matters to be known for our direction, instruction, and comfort.

And as the Scriptures do principally teach the knowledge of God, and our duty, as the principal subject; so they principally teach it above other teachings or means. It is true, that the very light of nature doth teach us much of what is to be known concerning God, and our duty to him: as, namely, that there is a God, and that there is but one God; that this God is the first cause, and also the preserver of all things; that he is eternal, without beginning or end; infinite, spiritual, without mixture, most perfect; and, therefore, most free, most powerful, most holy, most wise, most just, most bountiful and merciful. And upon all these grounds, the light of nature teacheth that he is to be honoured, feared, worshipped, obeyed. This the Apostle shows us: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.” And this light of nature gives this manifestation of God, 1. By the works of creation and providence. 2. By the working of the conscience. 3. By a traditional delivery of some truths from man to man, which, by the study and pains of some wise men and lawgivers,

raised up by the providence of God, have been perfected and delivered over to others.

But the pre-eminence of the Scriptures, in their instruction of mankind in the knowledge of God, and their duty to God, appears partly in these considerations :—

1. The knowledge the Scriptures give in these things is more easy to be attained, because it sets down these truths so plainly, that the most ordinary capacity may understand them. Whereas the knowledge of these things, by the light of nature, is more difficult; requires much observation, and industry, and attention; deducing one thing from another; and so arriving at their knowledge by much pains and study.

2. The knowledge of these things, delivered by the Scripture, is much more full and perfect than that knowledge which can be attained by the light of nature, as appears in these two respects: 1. Those things concerning God, that the light of nature doth in some measure discover, are more fully, completely, and clearly discovered by the light of the Scriptures. 2. The Scriptures discover those things concerning God, and his works, and ourselves, that were never discovered, nor indeed discoverable, by the light of nature; which, as they are of the greatest importance to be known, so, being discovered by the Scriptures, they do wonderfully clear and satisfy the defects of the light of nature. As, for instance, in both kinds, the light of nature discovers that there is a God, but the manner of his subsistence in three persons, yet in unity of essence, is only learned by the Scriptures. The light of nature discovers that he is the first cause and preserver of all things; but the manner



how all things were produced, and when, is only learned by the Scriptures. The light of nature tells us, that this God is to be worshipped and obeyed; but in what manner he is to be worshipped, and the particulars of his commands wherein he is to be obeyed, it discovers not, or, at least, very darkly: the Scriptures only show us clearly the manner of his worship, and the certain rule of our obedience. The light of nature shows us, that there is a great defection and disorder in our natures; but whence it arose, or how it is to be helped, the Scripture only teacheth. The light of nature shows us, that all sin is an offence against the purity, justice, and will of God, and therefore deserves his anger and displeasure; but how the guilt of sin may be done away, and the favour of God again procured, is not within the reach of the light of nature to discover, but is only learned from the Scriptures. The light of nature teacheth, that surely there is a reward for the righteous, and a punishment for the obstinate sinner; but how it shall be inflicted, and when, and how, mankind shall be put into a capacity of receiving rewards and punishments by the resurrection from the dead, the light of nature discovers not, or at least but darkly, diffidently, and confusedly: the light of the Scriptures only discovers all plainly, clearly, and evidently. These, and various other truths, are discovered in the Scriptures, which the light of nature either not at all, or, if at all, yet but darkly pointeth at.

The light of nature is very uncertain, and easily corrupted, either by lusts, or weakness, or variety of imaginations. And from hence grew all the false

gods, false worships, idolatries, and superstitions among the heathen, that were only led by the light of nature, changing the truth of God into a lie, and changing the glory of the incorruptible God into an image made like to corruptible man: Rom. i. 23, 25. But the light of the Scriptures is an unchangeable, stable, fixed light, not adulterated, nor to be corrupted.

Now, the things that the Scriptures thus principally teach, are two, in order to the two great powers, or faculties of man. 1. In order to his understanding what is to be believed, and to be believed principally touching God. 2. In order to his will, or practical faculty, what God requires to be done.

As, touching the former, what is to be believed. Believing, and knowledge, and opinion, differ in this:

1. Knowledge is that whereby we may certainly know any thing to be, or not to be, by our senses, or reason, or experience.

2. Opinion is a doubtful, uncertain persuasion of mind, that any thing is, or is not; yet not without a mixture of doubting or distrust.

3. Belief is a certain persuasion of the truth of any thing upon the credit and authority of another. Now if we be assured, that whatsoever God saith is most certainly true, (as needs it must be, because truth is an essential attribute of God,) and if we be persuaded surely, that these Scriptures are the word of God, then of necessity we must believe whatsoever Almighty God in the Scripture reveals: and this is belief. So that the very same truth, that may be known by reason or observation, may likewise be believed, as revealed in the word of God: though many things are to be believed, because re-

vealed in the Scriptures, which cannot be fully demonstrated by reason. Thus, though it be partly evident to reason, that God made the world, and so is the object of our knowledge, yet the same truth, as revealed in the Scriptures, is to be believed, and so is the object of our faith: "Through faith we understand that the worlds were framed by the word of God;" that thus, we do acknowledge and subscribe to it as true; because God in the Scriptures, which are his word, hath revealed and discovered it to us.

And as touching things to be done, the duty God requires of us, here is the difference between the performance of duties, by a man believing the Scriptures, and another man. A believer doth a good work, (for example, a work of mercy,) and a heathen, or another moral man, doth the same work; and yet though the work be, for the matter, the same, they very much differ in the value. The believer understands by the word of God, that it is a duty enjoined him of God to be merciful, as our Father who is in heaven is merciful; he believes it to be the command of God, and he doth it in obedience to that command, and so it is accepted of God; but another man many times doth it, or he may do it not, upon the same account, but it may be merely upon the inclination of his natural temper, or for vainglory; and so it is not so much an act of obedience to God as love to himself. And, therefore, in the former, it is the obedience of faith; in the latter, an action of nature.

ON  
LIFE AND IMMORTALITY.



2 TIMOTHY I. 10.

*“And hath brought life and immortality to light  
through the gospel.”*

AMONG the many great advantages that are conveyed to mankind by the gospel of Jesus Christ, there are these of principal moment:—

1. A full and clear discovery, that there is a state of life and immortality of mankind, after the dissolution of the lives we enjoy in this inferior world.

2. A full and clear discovery of the nature and kinds of this estate of life and immortality; namely, that it is a state of rewards and punishments; a state of reward with everlasting life and happiness to the righteous, and a state of everlasting life and misery to the wicked.

3. A full discovery of an easy and effectual means for avoiding that future life of misery, and of attaining that future estate of life, of happiness.

I shall not enter into a large discourse of these excellent discoveries, but only briefly consider these things.

1. The great importance of the true and evident discovery of these great truths.

2. The great deficiency that there was in these discoveries, before the light of the gospel came into the world.

3. The great discovery made by the gospel of these great and important truths.

4. The great evidences for the truths of these discoveries thus made in the gospel.

1. Concerning the former of these ; namely, the great importance of this truth, and of the full and evident discovery thereof. And this appears evident to every man that considers the nature of this matter.

We live in this world, according to the most ordinary account, about threescore and ten years, and then we die : of what a vast momentous concernment is it for us to know, that there is an everlasting estate of happiness or misery, according to the nature of our lives here, that doth most certainly and infallibly attend us after death ? The importance of the knowledge of this is more than all the rest of our knowledge of all other things, in very many respects : 1. The bare knowledge of the thing itself is a most excellent subject to be known, if there were nothing else in it. But, 2. It is a knowledge of a thing that doth most necessarily, nearly, and intimately concern us : even much more than our very lives in this world. This life passeth away as a shadow, but the life of rewards and punishments is a life everlasting, and unchangeable ; and therefore it is of more concern to us, both to know it, and to know how to attain that blessed life of happiness, than to

attain all the glory and happiness that this present transitory life can afford. And, 3. The knowledge of this truth is of great moment, not only for the right ordering of our present life here, in order to the attainment of that everlasting blessed life: but even for a right, and wise, and comfortable management and enjoyment of the life we have in this world. For most certainly, without the prospect, hope, and expectation of this future state, the life of man is more unhappy and miserable than the lives of the beasts that perish. The knowledge, therefore, of this great truth is of the greatest moment to the children of men; and the ignorance thereof is the most unhappy and hurtful ignorance of any thing in the world; because it is an ignorance of that which it most concerns us to know, because that knowledge is principally necessary for the avoiding of the greatest evil, and the attaining of the greatest good, that can possibly befall us.

2. Touching the second; namely, the deficiency that was in the world, in order to the discovery, before the gospel came: this principally consisted in these things: 1. A want of sufficient evidence that there is any such state after death. 2. A want of sufficient light to discover what that future state was to be. 3. A want of a discovery of a sufficient means how that state of everlasting happiness was to be attained, and the state of everlasting misery to be avoided. And this deficiency in these things will appear, if we take a survey, First, Of the state Gentile knowledge in relation to these things. Secondly, In relation to the discoveries made to the Jews under the law.

First, As to the discoveries of these truths to the Gentiles. It is very true that, partly by a universal tradition, derived, probably, from the common parents of mankind, partly by some glimmering of natural light, in the natural consciences at least of some of the heathen, there seemed to be some common persuasion of a future state of rewards and punishments. But, first, It was but weak and dim, and was, even in many of the wisest of them, overborne; so that it was rather a suspicion, or at most a weak and faint persuasion, rather than a strong and firm conviction: and hence it became very inoperative and ineffectual to the most of them, when they had greatest need of it; namely, upon imminent, or incumbent temporal evils of great pressure. But, where the persuasion was firmest amongst them, yet still they were in the dark what it was; and much more in the dark, in reference to the means of attaining that future state of happiness; and this darkness begat in them those various fictions and fabulous imaginations, especially among the poets, that even rendered the main hypothesis more doubtful than otherwise it would have been; and those various superstitions, and idolatrous worships and rites, and performances, which they designed as the means of attaining that future happiness, which they thus darkly, and under various fabulous disguises, entertained.

Secondly, If we come to the discoveries made to the Jews, which were certainly much greater than those that the Gentiles had by the light of nature, yet we have reason to think, that although many excellent men among them did, through those many

types, and shadows, as it were at a distance, see the heavenly Canaan, and the Messiah, through whom it was to be attained, yet the divine dispensation under the law was dark and obscure, in relation to the state of future rewards and punishments, in comparison of what is revealed in the gospel: their promises were, for the most part, of temporal benefits, and their threatenings, of temporal punishments; and as their worship and services were very much under shadows and external administrations, so were their rewards and punishments.

Yet it must be agreed, that even under that dark administration, there were greater evidences of the future life than were manifested generally to other nations: the examples of the assumption of Enoch and Elias, the revivings of the Shunamite's son, buried in the prophet's grave, and the several passages in Job xix. 25. Isa. xxvi. 19. Ezek. xxxvii. Dan. xii. 2. and various other passages in the Old Testament; together with a common received tradition among that nation, did give them a belief, or persuasion, of a life to come, and of the resurrection; and this the Apostle witnesseth of the patriarchs and holy men under the Old Testament, Heb. xi. 10, 13, 14, 35, &c. And so far this persuasion was settled in that people, that, in the time of our Saviour, and unto this day, the persuasion of a future life, and the resurrection, was generally received among them, excepting only the sect of the Sadducees.

But although this be certainly true, yet these things are evident, namely, 1. That the doctrine of the resurrection, and the future life, was not so



clearly delivered under the Old Testament, as under the New. 2. That the proof and evidence thereof was not so plain and convincing under the Old Testament, as under the New. 3. That the manner and circumstances thereof was not so explicitly and directly delivered under the Old Testament as under the New; as will appear in what follows.

Thirdly, Therefore, touching the discoveries of life and immortality by the gospel of Christ Jesus, the same gospel hath this pre-eminence in relation thereto, namely, 1. It contains a full and explicit narrative thereof. 2. It delivers a full and clear method of the attaining of the state of happiness, and avoiding the state of misery, that it thus discovers. 3. It evidenceth and asserteth the truth and certainty of what it so delivers, upon most evident and convincing evidences.

Touching the former of these, the gospel principally instructs us in these two matters, in relation to the business in hand; namely, 1. It doth assert, that there is a life to ensue after this transitory life, and it rests not there in that general assertion; but, 2. It shows us, with great plainness, what that life is, namely, 1. That it is an everlasting life; that it is a life of everlasting rewards and happiness to the good, of everlasting punishments and misery to the bad: that there shall be, as the way to these everlasting rewards and punishments, a resurrection of the good and bad, and a re-union of their bodies and souls; and a change of those that are living. That this shall be effected by the voice of an archangel, proclaiming the last judgment, with summoning all to it. That hereupon a universal judgment

shall pass upon every man, shows us who shall be the Judge, what shall be the rule of his judgment, what the evidences, what the sentence, what the execution of either sentence; namely, of absolution, a perfect enjoyment of everlasting happiness, in an immortal soul, united with a glorious, spiritualized, and immortal body: and of the sentence of condemnation, with an everlasting separation from the comfortable presence of God, and an everlasting conclusion of soul and body under the torments of hell fire. And all these discoveries are made plain, evident, and intelligible to the sense of every ordinary capacity, together with the circumstances of time, place, persons, company, and all other things that may render the whole manifestation plain, perspicuous, intelligible, and reasonable.

2. The second thing the gospel discovers, is the means for attaining that life of happiness, and avoiding that life of misery. And surely, without this, the discovery of the former had not been so useful to mankind: it might indeed amuse, and astonish, and perplex him, to know, that there should be such a future state, either of happiness or misery, to one of which all mankind was consigned. But it could not settle nor compose him, without the knowledge of the means of obtaining so great a good, and avoiding so great an evil, as this prospect discovers: the gospel, therefore, hath not only discovered these two great, though different states, of the future life, but hath also laid open, and discovered the way, to avoid the one, and attain the other; even a plain, safe, and infallible way; namely, the repentance for sin past, obedience for the time to come, and faith

in the Son of God, who is the resurrection, the way, the truth, and the life: and his doctrine and directions are plainly set out in the gospel, intelligible to every common understanding, and easy to any sincere and honest endeavour.

3. The third superiority and advantage of the gospel, in reference to this discovery of life and immortality, is, that it doth not only give that clear and explicit discovery thereof before-mentioned, but also, it gives the most full and clear evidence, that what it so discovers, is most certainly and infallibly true: and annexeth to the discovery a full and convincing manifestation of the truth of the thing so discovered, suitable to the weight and importance of the thing discovered.

It is very true, that Almighty God, out of his care and providence over mankind, in order to their everlasting end, hath been graciously pleased to afford to mankind certain evidences of this great truth, of the immortality of the soul, and a future state of rewards and punishments; as, namely, 1. A secret anticipation, as it were, in the minds and consciences of the generality of mankind of this truth. 2. A universal tradition thereof, which hath, in a great measure, reached unto the generality of mankind, and by them commonly received: which, although it hath been handed over from man to man, yet we have all the reason imaginable to believe it real at first, by some means in its first original, delivered out to the parents of mankind, by revelation from God himself. 3. An admirable agreement of this supposition, both to the justice and perfection, which, even by the light of nature, we are bound to

attribute to Almighty God; and also a suitability thereof to the condition and exigence of mankind, and the providential management and ordering thereof.

But, in as much as by length of time, and distance of this first revelation, and the want of a perspicuous evidence of the manner of giving out this first revelation, and also, because by the prevalence of the corruptions, and decays of the nature of men, this great important truth of the future life of rewards and punishments, did, or at least might, languish and decay in the minds of men; Almighty God hath been pleased, by reiterated and repeated revelations of this truth, by new editions of revelations thereof, in his written word, to reinforce the same, that so it might be more effectual and operative upon mankind, in order to the right ordering of his life here, and the attaining of his great and everlasting end.

And this he began to do in the Old Testament, under the dispensation of the Jewish economy; but far more clearly and universally, under the evangelical dispensation by Christ Jesus, and with far greater advantage and conviction of the truth, and certainty thereof.

The evidence and manifestation of the truth and certainty of this supposition, is seen principally in these things.

1. That he that made this discovery, was the best able to give us the true state of mankind after death: for, being the Son of God, a teacher sent from him, and acquainted with all his will, none could give us a more perfect account of what God

Almighty intended, touching the children of men. For it is most certain, that the whole stress of the business, touching the future state of mankind, must principally and primarily depend upon the most wise, just, yet free disposal and counsel of Almighty God. He, therefore, and he only, who was fully acquainted with the real purpose and design of Almighty God, touching mankind, must needs be able to give us a full and complete account of this great and hidden counsel, which could only lie in the knowledge of God himself, or of such a one to whom he was pleased to reveal it: when the rich man was in hell, he desired that some person might be sent from the dead, to acquaint his brethren with the state of men after death; and he thought, that a relation from such a person, who had seen or experienced that state, should be the most credible and effectual means to gain assent from the living. But had he understood, that the same God, who not only understood the state of mankind after death, by what he had seen touching them that were already departed this life; but also perfectly knew the mind and purpose of his Father touching mankind, should have come in the flesh, and manifest himself to be the Son of God; and that he came to acquaint mankind with his Father's counsel and purpose, touching the future state of mankind, he would have desired no other messenger to acquaint his brethren therewith.

2. Christ did not only declare, and profess himself to be the Son of God, a teacher sent from God; nor did he only publish this great declaration and discovery, touching the future state of mankind,

and that he was sent into the world on purpose to acquaint the world with his message; but also he did, by the plainest and greatest evidence imaginable, or that could possibly be desired to acquire credibility, manifestly declare, and prove, that his mission and message was unquestionably true; namely, by the great miracles he did, by the holiness of his life, and by dying to attest and assert it.

2. The great and admirable work of his own resurrection, did give an invincible evidence of the truth as of all other his doctrines, so especially of these, touching the immortality of the soul, the resurrection, and the future state after death: and the resurrection of Christ hath a double force, evidence, or conviction, in this respect. 1. This resurrection of Christ was indeed the greatest and crowning miracle of his whole life; and as his other miracles did attest the truth of his mission and doctrine, so this, being the most signal and weighty of all, upon the effecting, or not effecting whereof, the whole credit of his mission and doctrine depended: and also, being of the highest nature of any of the rest of his miracles, did most effectually and consummately seal the truth of his mission, and the very divineness and credit of all his other miracles: for he was declared the Son of God with power, by the resurrection from the dead. And hence it is, that there is no one thing in the gospel hath more evidence of fact to prove the truth and reality, nor greater weight laid upon it, than that Christ was really dead, and did really rise again from the dead.

2. But farther, the resurrection of Christ seems to be in a most specifical and appropriate manner

applicable, and applied to prove the resurrection of the dead, and the future state of mankind after death: it is the great stumbling-block in the way of the faith of men, to think, how there should be a life after death: the Athenian philosophers mocked, when they heard of it, as a thing incredible, Acts xvii. 32. And if men would be but conquered from this difficulty, the greatest difficulty were overcome. And indeed, the resurrection of Christ seems to be the greatest pledge imaginable, not only of the possibility of a future state after death, but of the real existence of it. And, therefore, that excellent sermon of Paul to the Athenians, lays the great weight of the truth of the judgment to come, and the future state of rewards and punishments, upon this: "Because he hath appointed a day wherein 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." As if he should have said, Ye Athenian philosophers, it is apparent that one of the great obstacles of your belief of the judgment to come, and the future state of good and evil after death, is, that you doubt whether the soul be capable of fruition or passion without the body; and you cannot believe it possible, that there can be a retreat from a full and complete separation of the body to life again; your philosophical principles oppose it. Behold! I tell you, that God hath appointed to judge the world by Christ. The same Christ hath said so in that gospel which I come to publish to you: and, at once to seal and evidence the truth he so declared, and to convince you of your vain confidence in your philoso-

phical persuasions, that same Christ was dead, died a violent death, his blood poured out upon the ground, and lay in the grave till the third day; that all the world might be assured that he was fully dead, and that of such a death, that, if any were incapable of reviving again, he was; his blood, the vehicle of life, spilled upon the ground. Yet this Christ lived again the third day, to assure the world of the truth of his word, that he would judge the world; and of the possibility and truth of your resurrection and mine, by the divine power. “He is risen from the dead, and become the first-fruits of them that sleep.”



OF  
PRAYER AND THANKSGIVING.

---

PSALM CXVI. 12.

*“ What shall I render unto the Lord for all his  
benefits toward me ? ”*

THERE are two great duties that we owe to God, which are never out of season, but such as we have continual occasion and necessity to use whilst we live ; namely, prayer and thanksgiving.

Prayer is always seasonable in this life, because we ever stand in need of it : we always want something, and have always occasion to fear something : although we could be supposed in such a state of happiness in this world, that we could not say we wanted any thing, yet we have cause to pray for the continuance of the happiness we enjoy, which is not so fixed and stable but that it may leave us : “ I said, in my prosperity, I shall never be moved ; thou hiddest thy face and I was troubled.” We are never out of the reach of thy divine providence, either to relieve or afflict us ; and, therefore, we are under a continual necessity of prayer, either to relieve and supply us, at least to preserve and uphold us.

Thanksgiving is likewise always seasonable, because we are never without something that we receive from the divine goodness, that deserves and requires our thankfulness. It may be we want wealth, yet have we not health? if we want both, yet have we not life? if we want temporal blessings, yet have we not eternal, everlasting blessings? if we have any thing that is comfortable to, or convenient for us, we have it from the goodness and bounty of God. And though we have not all we would, yet we have what we deserve not, and what we prize and value; and therefore, while we have any thing, we have occasion of thanksgiving to our great benefactor.

But yet, it seems, though both these duties be highly due and necessary, yet thanksgiving hath a kind of preference even above prayer itself, for these considerations especially,

1. The duty of thanksgiving seems to be a more permanent duty even than prayer itself, and of a greater extent and durableness. The blessed angels, and the saints that are, or shall be settled, and fixed in a state of full and unchangeable happiness, that enjoy whatsoever they can desire, and therefore have no reason to pray for more, because they cannot enjoy more than they do; yet have an everlasting occasion of thanksgiving for that happiness they everlastingly enjoy: and as this is their everlasting occasion, so it is, and shall be, their everlasting business, to all eternity, to praise and glorify God. And as the beams of the divine goodness shall everlastingly shine upon them, so there will be an everlasting reflection, as it were, of the same goodness in the necessary and incessant returns of praise and thanksgiving by them.

2. The duty of thanksgiving seems to be a duty of a more noble nature than even prayer itself, because it answers more appositely and closely to the noblest end in the world; namely, the glory of God; which certainly is a more ultimate and noble end than even the very good of the creature. It is true, Almighty God receives no accession to his happiness and perfection, by all the honour, and praise, and thanksgiving that all the creatures in the world can pay him; the glory of his majesty is the chief, ultimate end why he made all things: "Thou art worthy to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." It is true, the proximate, immediate reason of the creation of all things was, that the redundant goodness of Almighty God might be communicated to beings derived from him by creation: but the ultimate and more universal end was, that by this communication of the divine goodness to something without himself, the glory, and honour, and praise thereof, might return to himself, who only can be the adequate end of himself, of all he doth. Thanksgiving, therefore, and praise answers the greatest and most noble end in the world; if I want, and pray for what I want, my immediate end therein is my own good; and yet that end is too narrow, if I propound not to myself to praise and glorify the bounty of that God who answers my prayer.

3. Again, whereas all the irrational and inanimate creatures in the world do passively praise Almighty God, in that they bear every one of them the inscription of his wisdom, goodness, power: the rea-

sonable and intellectual natures of men and angels have that noble pre-eminence, that they can, and may, actively and intentionally, glorify and praise the goodness of God; and it is indeed the noblest harmony that they can make, when they summon all their understanding, will, affections, all that is within them, to praise that God, to whom they owe their being and benefits. And the wise and glorious God doth therefore communicate the sensible, experimental, eminent influences of his mercy and goodness, to the reasonable and intellectual natures of men and angels, that they might touch and strike upon those noble strings of the heart, and mind, and affections; that they may thereupon return the harmony of thanksgiving and praise to the great Lord of the world. And surely the nature of man, in its true state and temper, is as naturally and effectually moved to the returning of thanksgiving to God for mercies received, as a well-tuned lute, or other instrument, doth give a harmonious sound upon the touches of a skilful artist. And most certainly that nature is strangely out of tune and order, that, upon mercies received, makes not a sweet return of thanksgiving and praise. This, therefore, as it is the noblest, so it is the most natural production of the reasonable nature, the fullest of congruity to the right disposition of its faculties.

Almighty God sends upon the children of men benefits, blessings, deliverances, favours: and the fruit that he doth (and that most justly) expect, is a crop of praise, glory, honour, and thanksgiving: "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." And it is

a barren, degenerate, stupid heart, that yields not such fruit of such a semination. So that praise and thanksgiving is co-natural to our very faculties, the tribute that the rational nature naturally pays to the divine Being, as his benefactor, the very fruit that the great Lord of the harvest expects for all his goodness and mercy.

4. The truth is, thanksgiving is the very end of prayer, and as the end is more noble than the means conducive to the end; so therefore is the duty, the business of thanksgiving in itself, though equally necessary, yet more noble than prayer itself.

I want something that I would desire Almighty God to give me, and I therefore pray; my merciful Lord grants me my desire, and gives me what I pray for; and therefore gives it, and gives it upon my prayer to him, that therefore his mercy and goodness may be more evident unto me, and that thereupon I may praise, and glorify, and give thanks unto him.

And if, with the nine lepers in the gospel, I receive the benefit I ask, and do not, with the tenth, give glory to God for the benefit I receive, I disappoint both the Giver, for what he designed in the gift, and disappoint my very prayers in that which is their just and proper end.

And hence it is, that our blessed Lord, in that absolute form of prayer which he hath taught us, promiseth the first and greatest petition of the hallowing, or glorifying of the name of God; and the first, the great, the regnant petition, that is to influence all the rest that follow, especially those that are for the supplies of our own wants.

5. Whereas, in prayer, we ask that we may receive from God, Almighty God hath been pleased to honour and dignify our duty and thanksgiving with so much condescension of his majesty, that he receives, or at least, interprets it as a receipt from his poor creature. It is true, our praises add nothing to his perfection and self-sufficiency; nay, our very thanksgiving and praise is but a gift that he gives to himself: he gives us a being that may be capable to praise him; gives us hearts and affections that may be willing to praise him; gives us grace that may enable us to praise him; gives us benefits that may excite us to praise him; gives us directions how to praise him; gives us laws, commands, promises, encouragements to praise him: so that, in truth, our very thanksgivings and praises to him are but his own work; and yet, such is his goodness, that he takes, and accepts, and rewards, our praises and thanksgivings, as if they were our own actions. And whereas in prayer we receive from him, in thanksgiving he is pleased so far to honour this duty as if he received somewhat from us, and accordingly accepts and rewards it.

FINIS.









