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THE

**PRACTICAL WORKS**

OF THE

REV. RICHARD BAXTER.



THE  
PRACTICAL WORKS  
OF  
THE REV. RICHARD BAXTER:

WITH  
A LIFE OF THE AUTHOR,  
AND  
*A CRITICAL EXAMINATION OF HIS WRITINGS,*

BY THE  
REV. WILLIAM ORME,

AUTHOR OF "THE LIFE OF JOHN OWEN, D.D.;" "BIBLIOTHECA BIBLICA," ETC.

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VOL. XVI.  
IN TWENTY-THREE VOLUMES.

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THE  
PRACTICAL WORKS  
OF THE  
**REV. RICHARD BAXTER.**

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VOLUME XVI.

CONTAINING

THE MISCHIEFS OF SELF-IGNORANCE, AND BENEFITS OF SELF-  
ACQUAINTANCE; THE TRUE CATHOLIC, AND CATHOLIC  
CHURCH DESCRIBED; CATHOLIC UNITY; MAKING  
LIGHT OF CHRIST AND SALVATION, TOO OFT  
THE ISSUE OF GOSPEL INVITATIONS.

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R. EDWARDS, CRANE COURT, FLEET STREET, LONDON.



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## MAKING LIGHT OF CHRIST AND SALVATION.

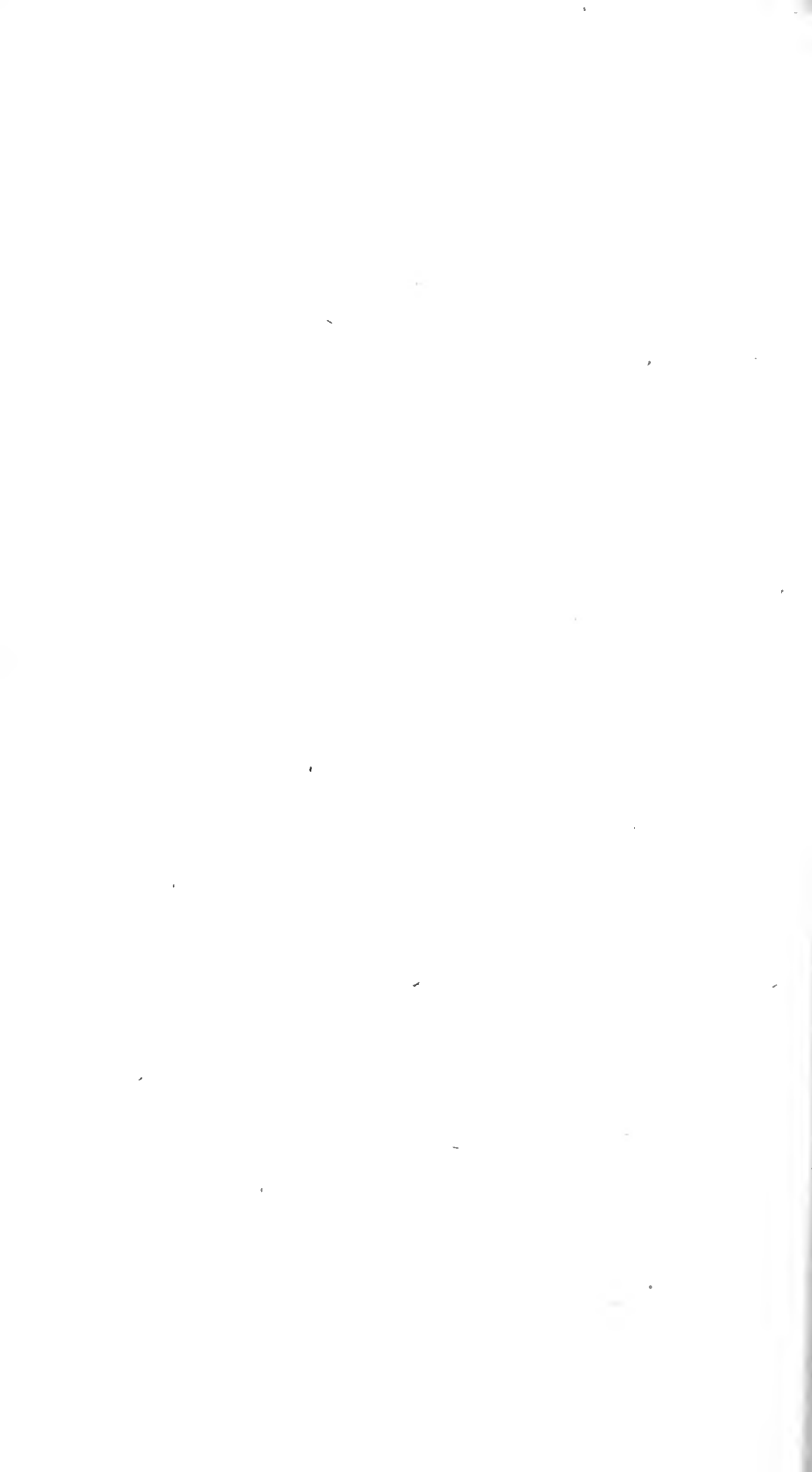
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THE  
**MISCHIEFS OF SELF-IGNORANCE,**  
AND THE  
**BENEFITS OF SELF-ACQUAINTANCE:**  
OPENED  
IN DIVERS SERMONS AT ST. DUNSTAN'S, WEST;  
AND PUBLISHED  
IN ANSWER TO THE ACCUSATIONS OF SOME, AND THE  
DESIRES OF OTHERS.

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“ For if a man think himself to be something when he is nothing, he deceiveth himself: But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.”

GAL. vi. 3—5.



TO

THE RIGHT HONOURABLE

ANNE,

COUNTESS OF BALCARRES, &c.

MADAM,

THOUGH it be usual in Dedications to proclaim the honour of inscribed names, and though the proclaiming of yours be a work that none are like to be offended at that know you, they esteeming you the honour of your sex and nation; yet that you may see I intend not to displease you by any unsafe or unsavoury applause, I shall presume here to lay a double dishonour upon you: The one by prefixing your name to these lean and hasty Sermons: the other by laying part of the blame upon yourself, and telling the world that the fault is partly yours that they are published. Not only yours I confess; for had it not been for some such auditors as Christ had, (Luke xx. 20; Mark xii. 13,) and for the frequent reports of such as are mentioned, Psal. xxxv. 11, I had not written down all that I delivered, and so had been incapable of so easily answering your desires. But it was you that was not content to hear them, but have invited them to recite their message more publicly; as if that were like to be valued, and effectual upon common hearts, which through your strength of charity and holy appetite is so with yours. My own thoughts went in the middle way; neither thinking as those that accused these sermons of injurious tendency, against — I know not whom, or what, (that have been so long in contention, that they dream they are still contending, and fancy every word they hear, from those that their uncharitableness calleth adversaries, to signify some hostile, terrible thing; as the scalded head doth fear cold water :) nor yet did I think them worthy to be tendered by such a publication to the world: But valuing your judgment, and knowing that the subject is of great necessity, though the manner of handling be dull and dry, I hope it may be profitable to some, and I find nothing in it

to be hurtful unto any, and therefore submit, and leave you both to bear the blame, and take the thanks, if any be returned.

I perceive you value the subjects which you have found in the practice of your soul to be most useful: as they that know God would fain have all others to know him; so those that know themselves, do love the glass, and would have others to make use of it: I wonder not if your experience of the benefits of self-acquaintance, provoke you to desire to have more partakers in so profitable and so sweet a knowledge. Had you not known yourself, you had never known your Saviour, your God, your way, and your end, as you have done: you had never been so well acquainted with the symptoms and cure of the diseases of the soul; the nature and exercise of grace, the way of mortification, and the comfortable supports, refreshments and foretastes of heavenly believers; you had never so clearly seen the vanity of all the pomp and fulness of the world, nor so easily and resolutely despised its flatteries and baits, nor so quietly borne variety of afflictions; nor imitated Moses, (Heb. xi. 25, 26,) nor received the holy character, Psal. xv. He that is a stranger to himself, his sin, his misery, his necessity, &c., is a stranger to God, and to all that might denominate him wise or happy. To have taken the true measure of our capacities, abilities, infirmities and necessities, and thereupon to perceive what is really BEST FOR US, and most agreeable to our case, is the first part of true, practical, saving knowledge. Did the distracted mindless world consider, what work they have at home for their most serious thoughts, and care, and diligence, and of what unspeakable concernment and necessity it is, and that men carry within them the matter of their final doom, and the beginning of endless joy or sorrows, they would be called home from their busy idleness, their laborious loss of precious time, and unprofitable vagaries, and would be studying their hearts, while they are doting about a multitude of impertinencies, and would be pleasing God while they are purveying for the flesh; and they would see that it more concerneth them to know the day of their salvation, and now to lay up a treasure in heaven, that they may die in faith, and live in everlasting joy and glory, than in the crowd and noise of the ambitious, covetous, voluptuous sensualists, to run after



a feather, till time is past, and mercy gone, and endless woe hath unexpectedly surprised them. Yet do these dead men think they live, because they laugh, and talk, and ride, and go, and dwell among gnats and flies in the sunshine, and not with worms and dust in darkness: They think they are awake, because they dream that they are busy; and that they are doing the works of men, because they make a pudder and a noise for finer clothes, and larger rooms, and sweeter morsels, and lower congees and submissions than their poorer, undeceived neighbours have: they think they are sailing to felicity, because they are tossed up and down: and if they can play the jacks among the fishes, or the wolves or foxes in the flocks of Christ; or if they can attain to the honour of a pestilence, to be able to do a great deal of hurt, they are proud of it, and look as high as if they saw neither the grave nor hell, nor knew how quickly they must be taken down, and laid so low, that "the righteous shall see it, and fear, and laugh at them, saying, Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness. (Psal. lii. 6, 7.) "Behold these are the ungodly that prosper in the world, and increase in riches; surely they are set in slippery places, and cast down to destruction, and brought to desolation as in a moment; and utterly consumed with terrors: as a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image, (Psal. lxxiii.) Though while they lived they blessed themselves, and were praised by men; yet when they die they carry nothing away; their glory shall not descend after them; like sheep they are laid in the grave: death shall feed on them, and the upright shall have dominion over them in the morning; man in honour abideth not: he is like the beasts that perish; this their way is their folly; yet their posterity approve their sayings," (Psal. xlix,) as the proverb is, 'At last the wolf's skin is brought to the market, and the fox's to the furrier.' They shall find that God is not afraid to lay the hand of justice on the stoutest of them, and will be as bold with silken, shining gallants, as with the poorest worms; and will spit in the face of that man's glory, who durst spit in the face of the glory of his Redeemer, and will trample upon the interest which is set up against the interest of Christ. The jovial world do now think that self-study is

too melancholy a thing; and they choose to be distracted for fear of being melancholy; and will be mad, in Solomon's sense, that they may be wise and happy in their own. (Eccles. ii. 2.) "The heart of fools is in the house of mirth, and the heart of the wise in the house of mourning." (Eccles. vii. 4.) And yet there is most joy in the hearts of the wise, and least solid peace in the hearts of fools: they know that conscience hath so much against them, that they dare not hear its accusations and its sentence: they dare not look into the hideous dungeon of their hearts, nor peruse the accounts of their bankrupt souls, nor read the history of their impious, unprofitable lives, lest they should be tormented before the time: they dare not live like serious men, lest they should lose thereby the delights of brutes. O sinful men! against what light, both natural and supernatural, do they offend! They see how all things haste away: the names of their predecessors are left as a warning to them; every corpse that is carried to the grave, being dead, yet speaketh: and every bone that is thence cast up, doth rise as a witness against their luxury and lust; and yet they will have their wills and pleasure while they may, whatever it cost them: and they will set their houses on fire that they might have one merry blaze, and warm them once before they die.

O Madam, how happy are you (if one on earth may be called happy,) that have looked home so often and so seriously, that now you can dwell at home in peace, and need not, as the ungodly, be a terror to yourself, nor run away from yourself, nor seek a place to hide you from yourself; when impious vagrants have so abused their consciences, that they dare not converse with them nor meet them alone or in the dark! What a mercy is it, that in the great Reconciler you are reconciled to your conscience, and that it doth not find you out as an enemy, but is a messenger of peace and of good tidings to you! That you need not the smiles of great ones to refresh you, nor pompous entertainments, compliments, plays or sports to recreate you, and drive away your sorrows, but that you can find more blessed and delectable company and employment at home: that you can daily retire into yourself, and there peruse a richer treasure than bodily eyes on earth can see; and there be taken up with a far more contenting satisfactory employment, and a more fruitful and pleasant converse and recreation, than any

creature in court or country can afford: that your joy is laid up where the hand of violence cannot touch it; and that they that can deprive you of estate, and liberty, and life, yet cannot take your comfort from you. That when fleshly unthrifths love not home, because all is spent, and they can expect no better entertainment there than want, confusion, chiding, and distress, you can withdraw from a confused troublesome world, into a well-furnished and adorned soul, replenished with the precious fruits of the Spirit, and beautified with the image of your Lord! O Madam, what sweet and noble employment have you there, in comparison of that which worldlings are troubled with abroad! There you may read the sentence of your justification, as foregoing and foreshewing the public final sentence of your Judge: there you can converse with God himself, not in his vindictive justice, but as he is love: for the love that dwelleth so plentifully in you, doth prove that God dwelleth in you, and you in him. (1 John iv. 7, 8. 16.) There you may converse with Christ your head, that dwelleth in you by faith, (Ephes. iii. 17,) and with the Holy Ghost who dwelleth in you, and hath communion with you, by the beams of his illuminating, sanctifying, confirming, and comforting grace: there, as in his temple, you are speaking of his glory, (1 Cor. iii. 16, 17; vi. 19, with Psal. xxix. 9,) and rejoicing in his holy praise, and remembering what he hath done for your soul: There you can peruse the records of his mercy, and think with gratitude and delight, how he did first illuminate you, and draw and engage your heart unto himself: what advantage he got upon you, and what iniquity he prevented by the mercies of your education, and how he secretly took acquaintance with you in your youth: How he delivered you from worldly, fleshly snares; how he caused you to favour the things of the Spirit; how he planted you in a sound, well-ordered church, where he quickened and conducted you by a lively faithful ministry, and watered his gifts by their constant, powerful preaching of his word, where discipline was for a defence, and where your heart was warmed with the communion of the saints, and where you learned to worship God in spirit and in truth; and where you were taught so effectually by God to discern between the precious and the vile, and to love those that are born of God, whom the world knoweth not, that no subtleties or calamities of the

serpent can unteach it you, or ever be able to separate you from that love. You may read in these sacred records of your heart, how the Angel of the Covenant hath hitherto conducted you, through this wilderness towards the land of promise; how he hath been a cloud to you in the day, and a pillar of fire by night; how the Lord did number you with the people that are his flock, his portion, and the lot of his inheritance; and led you about in a desert land, instructed you, and kept you as the apple of his eye. (Deut. xxxii. 9, 10.) His manna hath compassed your tent; his doctrine hath dropped as the rain, and his words distilled as the dew; as the small rain upon the tender herb, and as the showers upon the grass. As his beloved you have dwelt in safety by him, and the Lord hath covered you all the day long, when storms have risen, he hath been your refuge; and when dangers compassed you on every side, he hath hid you as in his pavilion, and his angels have pitched their tents about you, and borne you up: You have been fortified in troubles, and have been enabled comfortably to undergo them: in war and in peace; in your native country and in foreign lands; among your friends and among your enemies; in court and country; in prosperity and adversity, you have found that there is none like the God of Israel, who rideth upon the heaven in your help, and his excellency on the sky: the eternal God hath been your refuge, and underneath are the everlasting arms." (Deut. xxxiv. 26, 27.) You may remember the mercies of your younger years, of your married state, and of your widowhood: your comforts in your truly noble lord, though troubled and interrupted by his death, yet increased by the consideration of his felicity with Christ; your comfort in your hopeful issue, though abated by the injury of Romish theft, which stole one of the roses of your garden, that they might boast of the sweetness when they called it their own: (I may well say, stole it, when all the cheat was performed by unknown persons in the dark; and no impurity by you or me, could procure me one dispute or conference in her hearing, with any of the seducers, before her person was stolen away. Though comforts conveyed by creatures must have their pricks, yet your experience hath partly taught you (and more will do) that by all the mixtures of sour and bitter ingredients, your Father doth temper you the most wholesome composition; he chasteneth you for

your profit, that you may be partaker of his holiness, (Heb. xii. 10,) and the least degree of holiness cannot be purchased at too dear a rate. His rod and staff have comforted you : and whatever are the beginnings, the end will be the quiet fruit of righteousness, when you have been exercised therein : and though man be mutable, and friends, and flesh, and heart have failed you, yet God is still the strength of your heart, and your portion for ever. (Psalm lxxiii. 26.) O the variety of learning that is contained in the secret writings of a sanctified heart ! The variety of subjects for the most fruitful and delightful thoughts, which you may find recorded in the inwards of your soul ! How pleasant is it there to find the characters of the special love of God, the lineaments of his image, the transcript of his law, the harmony of his gifts and graces, the witness, the seal and the earnest of his Spirit, and the foretastes and beginnings of eternal life ! As thankfulness abhors oblivion, and is a recording grace, and keepeth histories and catalogues of mercies ; so is it a reward unto itself ; and by these records it furnisheth the soul with matter for the sweetest employments and delights : Is it not pleasant to you there to read how God hath confuted the objections of distrust ? How oft he hath condescended to your weakness, and pardoned you when you could not easily forgive yourself ? How oft he hath entertained you in secret with his love ? and visited you with his consolations ? How near him sometimes you have got in fervent prayer, and serious meditation ? And when for a season he hath hid his face, how soon and seasonably he returned ? How oft he hath found you weeping, and hath wiped away your tears, and calmed and quieted your troubled soul ? How he hath resolved your doubts, and expelled your fears ; and heard your prayers ? How comfortably he hath called you his child ; and given you leave, and commanded you to call him Father ; when Christ hath brought you with boldness into his presence ! How sweet should it be to your remembrance, to think how the love of Christ hath sometimes exalted you above these sublunary things ! How the Spirit hath taken you up to heaven, and shewed to your faith the glory of the New Jerusalem, the blessed company of those holy spirits that attend the throne of the majesty of God, and the shining face of your glorified Head ! By what seasonable and happy messengers he hath sent you the cluster of grapes as

the firstfruits of the land of promise! and commanded you oft to take and eat the bread of life? How oft he hath reached to your thirsty soul the fruit of the vine, and turned it sacramentally into his blood, and bid you drink it in remembrance of him, till he come and feast you with his fullest love, and satisfy you with the pleasure and presence of his glory.

But the volumes of mercy written in your heart, are too great to be by me transcribed. I can easily appeal to you that are acquainted with it, whether such heart-employment be not more pleasant and more profitable than any of the entertainments that flashy wit, or gaudy gallantry, or merriments, luxury, or preferments can afford. Is it not better converse with Christ at home than with such as are described, Psalm xii. abroad? To dwell with all that blessed retinue, (Gal. v. 22, 23,) than with pride, vainglory, envy, dissimulation, hypocrisy, falsehood, time-wasting, soul-destroying pleasures; to say nothing of the filthiness which Christian ears abhor the mention of, and which God himself in time will judge, (Eph. v. 3—6; Heb. xiii. 4,) and the rest recited, Gal. v. 19—21. If ungodly persons do find it more unpleasant to converse at home, no wonder, when there is nothing but darkness and defilement; and when they have put God from them, and entertained Satan, so that their hearts are like to haunted houses, where terrible cries and apparitions do make it a place of fear to the inhabitants. But if their souls had such blessed inhabitants as yours, could they meet there with a reconciled God, a Father, a Saviour and a Sanctifier; had they souls that kept a correspondence with heaven, it would not seem so sad and terrible a life to dwell at home, and withdraw from that noise of vanity abroad, which are but the drums and trumpets of the devil, to encourage his deluded followers, and drown the cries of miserable souls. Your dearest friends and chiefest treasure, are not abroad in court or country, but above you, and within you; where then should your delightful converse be, but where your friends and treasure are? (Matt. vi. 21; Phil. iii. 20; Col. iii. 1—4.) When there is almost nothing to be found in the conversation of the world, but discord and distraction, and confusion, and clamours, and malice, and treachery, is it not better to retire into such a heart, where notwithstanding infirmities, and some doubts and fears, there

is order, and concord, and harmony, and such peace as the world can neither give nor take away? O blessed be the hand of love, that blotted out the names of honour, and riches, and pleasures, and carnal interest, and accommodations, from your heart; and inscribed his own in characters never to be obliterated! That turned out usurpers, and so prepared and furnished your heart, as to make and judge it such, as no one is worthy of it but himself. O what a court have you chosen for your abode! How high and glorious! how pure and holy! unchangeable and safe! How ambitiously do you avoid ambition! How great are you in the lowliness of your mind! How high in your humility! Will no lower a place than heaven content you to converse in? (For heart-converse and heaven-converse are as much one, as beholding both the glass and face :) Will no lower correspondents satisfy you than the host of heaven? Cannot the company of imperfect mortals serve your turn? Nay, can you be satisfied with none below the Lord himself? Well, Madam, if you will needs have it so, it shall be so: What you judge BEST FOR YOU, shall be yours: what you had rather be, you are: and where you had rather dwell, you shall: and seeing you have understood that “one thing is necessary, and have chosen the good part, it shall not be taken from you.” (Luke x. 41, 42. Having first sought the kingdom of God and his righteousness, you shall have such additional as will do you good. (Matt. vi. 33; Rom. viii. 28; Psalm lxxxiv. 11.) You have learned to know while God is yours, how little of the creature you need, and how little addition it maketh to your happiness (you are wise enough if you live to God; and honourable enough if you are a member of Christ; and rich enough if you are an heir of heaven; and beautiful enough if you have the image of God: and yet having made your choice of these, how liberally hath God cast in as overplus the inferior kind, which you find in losing them! As if he had said to you, as to Solomon, (2 Chron. i. 11.) “Because this was in thine heart, and thou hast not asked riches, wealth or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself—wisdom and knowledge is granted to thee; and I will give thee riches, and wealth, and honour—;” as if God would convince even flesh itself that none are like the servants of the Lord: And when

the envious one hath said, that you serve not God for nought, though he hath been permitted to put forth his hand, and touch you in your dearest friends and relations; your peace, your habitation and estate, yet hath he so restrained him, and supported you, as may easily convince you that the worst of Christ is better than the best of the world, or sin.

I have purposely been long in opening the felicity of the heart-converse, as a matter of your own experience, both for the exciting of you to a life of thankfulness to God, and that this undigested treatise which you have drawn out into the light, may come to your hands with some supply, in that part of the application which doth most concern you: And because your name may draw the eyes of many others to read this preface, I shall add here a few directions to those that would be well acquainted with themselves, and would comfortably converse at home.

*Direct. 1.* Let him not overvalue or mind the deceitful world, that would have fruitful converse with God and with himself: Trust not such a cheater, as hath robbed so many thousands before us, especially when God and common experience do call out to us to take heed: The study of riches, and rising, and reputation, and pleasures, agreeth not with this study of God, and of our hearts: and though the world will not take acquaintance with us, if we come not in their fashion, nor see us, if we stand not on the higher ground; yet it is much better to be unknown to others, than to ourselves: though they that live upon the trade, do think there is no fishing like the sea, yet those that take it but on the by, will rather choose the smaller waters, where, though the fish be less, yet few are drowned, and made a prey to the fish that they would have caught. A retirement therefore must be made, from the inordinate pursuit of worldly things, and the charms of honours, riches, and delights: and if some present loss do seem to follow, it is indeed no loss, which tendeth unto gain. He will catch no fish that will not lose his fly. Methinks they that sincerely pray, "Lead us not into temptation," should not desire to have bolts and bars between God and them, and to dwell where salvation is most hardly attained! Desire not to be planted in any such place, though it seem a paradise, where God is most unknown, and used as a stranger, and where saints are wonders, and examples of serious piety are most rare, and where a



heavenly conversation is known but by reports, and reported of according to the malice of the servant, and represented but as fancy, hypocrisy or faction: where sin most prospereth, and is in least disgrace; and where it is a greater shame to be a saint than to be a swine; a serious Christian, than a seared, stupified sensualist: Bless you from that place where the weeds of vice are so rank, as that no good plant can prosper near them: where gain is godliness; and impiety is necessary to acceptable observance, and a tender conscience, and the fear of God, are characters of one too surly and unpliant to be countenanced by men; where the tongue that nature formed to be the index of the mind, is made the chief instrument to hide it; and men are so conscious of their own incredibility, that no one doth believe or trust another: where no words are heart-deep, but those that are spoken against Christ's cause and interest, or for their own; where a vile person is honoured, and those contemned that fear the Lord: Bless you from the place where truth is intolerable, and untruth cloaked with its name; where holiness is looked at as an owl or enemy, and yet hypocrisy must steal its honour from it; where he is a saint that is less wicked than infamous transgressors; and where Dives' life is blameless temperance; and where pride, idleness, fulness of bread, and filthy fornication and lasciviousness, are the infirmities of pious and excellent persons; where great sins are small ones, and small ones are none; and where the greatest must have no reproof, and the physician is taken for the greatest enemy, where chaff is valued at the price of wheat, and yet the famine is of choice: where persons and things are measured by interest; and duty to God derided as folly, whenever it crosseth the wisdom of the world, and hated as some hurtful thing when it crosseth fleshly men in their desires: and where Dives' brethren are unwarned; and none are more secure and frolic, than those that to-morrow may be in hell; and as at the Gladiators' sports, none complain less than those that speed worst, 'quia cæsi silent, spectatores vociferantur.' Old travellers are usually most addicted to end their days in solitude; learn to condemn the world at cheaper rates than they; neither hope, nor wish to live an Alexander, and die a Socrates; a crowd or concourse, though of the greatest, where is the greatest tumult of affairs, and confluence of tempta-

tions, is not the safest place to die in: and I have most mind to live where I would die. Where men are ‘barbari moribus, et si non natione;’ Christians in name, and infidels in conversation: the sweetness of their Christian names will not preserve them or you from the danger of their unchristian lives. It was not the whole of Lot’s deliverance to be saved from the flames of Sodom, but it was much of it to be freed from their malicious rage, and filthy grievous conversations: the best medicine against the plague is to keep far enough from the place that hath it. The proverb saith, ‘He shall have fleas that will lie with the dogs.’ Desire not that condition, where all seem friends, but none are friends indeed; but they that seem to be your servants, are by flattery serving themselves upon you: where few persons or things are truly represented; but men are judged of by the descriptions of their enemies, and the lambs have the skins and names of wolves: and the best are odious when bold calumniators load them with odious accusations. In a word, desire not the place where the more men seek, the less they find, and the more they find, the less they have; and the more they have, the less they do enjoy: where the more are their provisions, the less are their supplies; the more their wealth, the more they want; the more their pleasure, the less their peace; the greater their mirth, the less their joy; the greater their confidence, the less their safety: where the great mistake about their happiness, their best, their end, doth make their lives a constant error, and death a doleful disappointment: He must needs lie crooked that hath so short a bed.

*Direct. 2.* Keep all clean and sound within, that there may be little of loathsomeness to disaffect you, or terror to frighten you from yourselves; it is a frightful thing to be much conversing with a guilty soul, and hearing the accusations of a conscience not cleansed by the blood of Christ: and it is an unpleasant thing to be searching in our wounds, and reading the history of a life of folly; especially of wilful sin, and of ungrateful neglect of offered grace. Make not such work for yourself, if you love it not. We make our beds ill, and then we are weary of them, because they are so hard: our comforts are more in our own hands than in any others: the best friend or pastor cannot do so much to promote them, nor the greatest enemy so much to destroy

them, as ourselves. If we will surfeit, and make ourselves sick, we must endure it. If wasps and vipers be our guests, no wonder if we dwell not quietly at home; and if we sit not at ease, when we carry thorns about us. Folly and concupiscence breed our misery: it is the smoke of our own corruptions that troubleth our eyes, and the scent and smart of our ulcerated minds that most annoyeth us. We cannot waste our peace, and have it. Turk and Pope, and all the terrible names on earth, are not so terrible deservedly to a sinner as his own: the nearest evil is the most hurtful evil: If a scolding wife be such a continual dropping, and troublesome companion, as Solomon tells us, what then is a distempered, troubled mind, and a chiding conscience? It is a pity that man should be his own afflicter, but so it is: and, as the proverb is, 'He hath great need of a fool, that will play the fool himself;' so I may say, He hath great need of a tormenter, that will be a tormenter to himself. Folly, and lust, and rashness, and passion, are sorry keepers of our peace: darkness and filth do make a dungeon, and not a delightful habitation of our hearts; God would take pleasure in them, if we kept them clean, and would walk with us in those gardens, if we kept them dressed: but if we will defile his temple, and make it displeasing unto him, he will make it displeasing unto us. Terror and trouble are the shadow of sin, that follow it, though the sun shine never so brightly. If we carry fire in our clothes, we shall smell it at the least. Keep close to God; obey his will: make sure of your reconciliation and adoption; keep clear your evidences, and grieve not the Holy Spirit which sealeth you, and must comfort you. And then it will do you good to look into your heart, and there you shall find the most delightful company; and the Spirit that you have there entertained, will there entertain you with his joys.

But if disorder have prevailed and made your hearts a place of trouble, yet fly not from it, and refuse not to converse with it: for though it be not at the present a work of pleasure, it is a work of necessity, and may tend to pleasure in the end: conversing wisely and faithfully with a disordered, troubled heart, is the way to make it a well-ordered and quiet heart.

*Direct. 3.* In judging of your present state and actions, let one eye be always on the end: this will both quicken

you to be serious in the duty, and direct you in all particular cases to judge aright. As the approach of death doth convince almost all men of the necessity of studying themselves, and calleth them to it from all other studies; so the considerate foresight of it would do the like in better time. And it is the end that communicateth the good or evil to all things in the way: and therefore as they have relation to the end, they must be judged of. When you peruse your actions, consider them as done by one that is entering into eternity, and as those that must all be opened in a clearer light. If we separate our actions in our considerations from their ends, they are not of the same signification, but taken to be other things than indeed they are. If the oaths, the lies, the slanders, the sensuality and filthiness of impure sinners, had not relation to the loss of heaven, and to the pains of hell, they were not matters of that exceeding moment as now they are. And if the holiness, obedience and watchfulness of believers, had no relation to the escaping of hell fire, and the attainment of eternal life, they would be of lower value than they are. The more clearly men discern that God is present, that judgment is at hand, that they are near to heaven or hell, where millions have already received their reward, the more seriously will they study, and the better will they know themselves.

*Direct. 4.* Though you must endeavour to judge yourself truly as you are, yet rather incline to think meanly; than highly of yourself, and be rather too suspicious than too presumptuous. My reasons for this direction are, because man's nature is generally disposed to self-exalting; and pride and self-love are sins so common and so strong, as that it is a thing of wondrous difficulty to overcome them, so far as to judge ourselves impartially, and to err as little in our own cause, as if it were another's: and because self-exalting hath far more dangerous effects than self-abasing, supposing them to exceed their bounds. Prudent humility is a quieting grace, and avoideth many storms and tempests, which trouble and shake the peace of others. It maketh men thankful for that little as undeserved, which others repine at as short of their expectations: it telleth the sufferer that God doth afflict him much less than he deserveth; and causeth him to say, "I will bear the indignation of the Lord, because I have sinned against him." (Micah vii. 9.) It teacheth

us a cautelous suspicion of our own understandings, and a just submission to those that are wiser than ourselves. When pride keepeth out wisdom, by keeping out the knowledge of our ignorance. And as Pliny tells us of some nations, where they are grey-headed in their infancy, and black-headed when they are old: so pride maketh many wise so soon, that they never come to be truly wise: they think in youth that they have more than the wisdom of age, and therefore in age they have less than what beseemeth them in youth. Every hard report or usage is ready to break a proud man's heart; when contempt doth little disquiet the humble, because they judge so meanly of themselves. The proud are frequently disturbed, because they climb into the seats of others; when humility sits quietly, and no one bids it rise, because it knoweth and keepeth its own place. Therefore it is, that true contrition having once told us of our folly to the heart, doth make us walk more circumspectly while we live; and that no man is better resolved than he that was once in doubt, and that no man standeth faster than he that hath had a fall: and no man is more safe, than he that hath had most assaults. If you love your safety, desire not either to be, or to seem too high. Be little in your own eyes, and be content to be so in the eyes of others. As for worldly greatness, affect neither the thing nor the reputation of it: look up, if you please, to the tops of steeples, masts and mountains; but stand below if you would be safe. Though the chimney be the highest part of the house, it is not the cleanest or the sweetest part; it is scorched more with the fire, and suffocated with the smoke than other parts. And for spiritual endowments, desire them, and improve them; but desire not inordinately the reputation of them. It seldom increaseth a man's humility to be reputed humble; and though humility help you to bear applause, yet the remnants of pride are ready to take fire, and other sins to get advantage by it.

*Direct. 5.* Improve your self-acquaintance to a due apprehension of what is most suitable, most profitable, and necessary for you, and what is most hurtful, unsuitable and unnecessary. He that hath taken a just measure of himself, is the better able to judge of all things else. How suitable will Christ and grace appear, and how unsuitable will worldly

pomp appear to one that truly knows himself! How suitable will serious, fervent worship appear, and how unsuitable the ludicrous shows of hypocrites! And one pair of eyes will be valued above many pair of spectacles; and one pair of legs before two pair of crutches, by one that is not a stranger to himself. He that takes grass and provender to be his best and most delightful food, hath surely forgotten that he is a man, and taketh himself to be but a beast, or else he would not choose the food of a beast, nor use himself as a beast. If a man knew aright the capacity and tendency of the reasonable nature, and the evil of sin, and the necessity and distress of an unrenewed soul, what sweet, what longing thoughts would he have of God, and all that tendeth to the pleasing and enjoying of him! How little would he think himself concerned in the trivial matters of honour or dishonour, riches or poverty, favour or displeasure, further than as they help or hinder him in the things that are of more regard! Know yourself, and you will know what to love and what to hate; what to choose and what to refuse; what to hold and what to lose; what to esteem and what to slight; what to fear, and when to be courageous and secure: the curing the dotage thus, would cure the night-walks of the dreaming, vagrant world. And they that find that music cureth not the stone or gout, would know that mirth and gallantry, and vainglory, are no preservatives from hell, nor a sufficient cure for a guilty soul: and that if an aching head must have a better remedy than a golden crown, and a diseased body a more suitable cure than a silken suit, a diseased soul doth call for more.

*Direct. 6.* Value not yourself by mutable accidents, but by the essence and substance of Christianity. "A man's life consisteth not in the abundance which he possesseth." (Luke xii. 15.) Paul knew better what he said, when he accounted all but loss and dung for the knowledge and fruition of Jesus Christ, (Phil. iii. 7, 8,) than they that dote on it as their felicity. And is a man to be valued, applauded, and magnified for his dung, or for his personal endowments? Is that your perfume that stinketh in the nostrils of men of sounder senses? Judge not of the person by his apparel, when the foolishlest and the worst may wear the same. The master and inhabitants honour the house more than the

house doth the master and inhabitants. All the wit and learning in the world, with all the riches, honour and applause, yea, and all the civility and winning deportment, will not make a Christian of an infidel or atheist, nor a happy of a miserable man. As nothing will make a man honourable indeed, that hath not the use of reason, which differenceth men from brutes; so nothing will make or prove him holy, or happy, or safe, that hath not the holy image of God, which must difference his children from his enemies. If he be unsanctified, and be not a new creature, and have not the Spirit of Christ within him, he is an atheist, or infidel, or an ungodly wretch, let him be never so rich, or great, or honourable. And as a harlot is never beautiful in the eyes of the wise and chaste, so a wicked man is never happy in the eyes of any but his phrenetic society.

*Direct. 7.* Think not that a few, seldom, hasty thoughts will bring and keep you in acquaintance with yourself. It must be diligent observation, and serious consideration that must accomplish this. Many a man walketh where he doth not dwell. A transient salute is not a sign of intimate familiarity. It is enough sometimes to step into your neighbour's house for a charitable visit; but you must dwell in your own: be more busy and censorious at home than the proud and malicious are abroad; and be as seldom and tender in censuring others, as such hypocrites are in censuring themselves. Put on your spectacles at home, when you are reading over the register of your consciences; but wear them not as you walk the streets; but take up with so much knowledge of ordinary passengers as you can have without them. Think not that you are unconcerned in the danger or safety of your neighbour, but remember that you are more concerned in your own. It is here most reasonable to say, that charity begins at home, when self-neglect will disable you to help another. And if sometimes your falls or frailty do find you matter for purging, griping, troublesome thoughts, and interrupt your sweeter, comfortable meditations, refuse not the trouble when you have made it necessary: it is many a sad and serious thought that the ministers of Christ have for the cure and safety of their flocks: and should not the people have as serious thoughts for themselves? 'None foul their hands,' saith the proverb, 'about their own work:' they that bring in the filth,

should not refuse to sweep it out. We must cast out all the foul and troublesome work upon our nurses, as long as we can help ourselves. Your reason, your wisdom, care and diligence, are more your own than any one's else; and therefore should be more used for yourself than for any. And if, after much thoughtfulness and labour, you find your heart to be no whit better, yet labour and believe. It is not the last blow of the axe alone that cuts down the tree, though it fall not till the last. The growth of grace, as of plants and fruits, and flowers, is not perceived by immediate inspection. There is much good obtained when we discern it not: and nothing is more certain, than that honest diligence is never lost in the things of God and our salvation. It is worth all our labour, if we grow no better, to keep our spark from going out, and to see that we grow no worse. And the preventing of evil is here an excellent good. Many a thousand eat and drink, that never hope to grow any fatter or stronger than they are. It is not nothing to be sustained for our daily work, and to have our oil renewed daily as it wasteth. 'The mill gets by going,' saith the proverb, 'though it stir not from the place.' "O keep the heart with all diligence, for out of it are the issues of life." (Prov. iv. 23.) Actions receive their specification and quality from the earth. "Death and life are in the power of the tongue," (Prov. xviii. 21,) but the tongue is in the power of the heart.

*Direct. 8.* Let not your self-knowledge be merely speculative, or affective, but also practical. Be not contented that you know what you are, and what you have done, nor that your heart is much affected with it; but let all tend to action to mend what is amiss, and to maintain, improve, and increase what is good: and let the next question be, 'What am I now to do?' or, 'What must I be for time to come?' It is a lamentable mistake of many that tire themselves with striving, to make deep, affecting impressions on their hearts; and when they have got much sorrow, or much joy, they think they have done the greatest matter, and there they stop. But affections are the spring that must move to action; and if you proceed not to your duty, affection is much lost: and if with smaller affection or passion you can steadfastly and resolutely cleave to God, and do your duty, you have the principal thing, and are accepted: not that outward actions are accepted without the heart; but that



there is most of the heart, where there is most of the estimation and will, though less of passion; and there is most of will, where there is most endeavour: and inward action is the first part of obedience; and without these no speculations will avail. However you find your heart, be up and doing in the use of means, to make it better, and wait on God for further grace.

*Direct. 9.* Manage your self-acquaintance prudently, cautiously, and with the help of your skilful friend or pastor. Think not that it is a work that you need no helper in: If you mistake your accounts, and put down a wrong sum, and call yourself confidently what you are not, or deny God's graces, whenever through melancholy or distemper you cannot find them, and pass false conclusions against God's mercies and yourself, this were to turn a duty into a sin and snare.

And you must do it seasonably: Melancholy persons are most incapable of it, who do nothing but pore upon themselves to little purpose; such must do more of other duty, but lay by much of this till they are more capable, and make much use of the judgment of their guides. And weaker heads must take but a due proportion of time for self-searching meditations, lest they contract that troublesome disease: duties must be used with profitable variety, and all done under good advice. But young persons, and those that are yet unconverted, have need to fall upon it without delay; and to follow it till they have made sure their calling and election. (2 Peter i. 10.) O what a dreadful thing it is, for a man to come rawly and newly to the study of his soul, as a thing that he is unacquainted with, when sickness is upon him, and death at hand, and he is ready to pass into another world! To be then newly to ask, 'What am I?' and, 'What have I done?' and, 'Whither am I going?' and, 'What will become of me for ever?' is a most fearful state of folly.

*Direct. 10.* Terminate not your knowledge ultimately in yourself; but pass up unto God in Christ, and to the blessed privileges of the saints, and the joyful state of endless glory, and there let your meditations be most frequent and most sweet. But of this elsewhere.

Madam, I have added these directions, not principally for you that have learned the art, but for your hopeful sons

and daughters, who must be taught these things betimes, and for your friends, who will be invited hither for your sake. They that know you not, will think I have taken too much liberty, and spoken too much both of you and to you. But I appeal from such: They that know not how easily you can pardon any one, except yourself, will aggravate the weaknesses which your charity will cover. I was purposely the longer, because the treatise is defective; and if one kingdom do not hold us, and I should see your face no more on earth, yet till we meet in the glorious, everlasting kingdom, we shall have frequent converse by such means as these, notwithstanding our corporal distance. And as I am assured of a room in your frequent prayers, so I hope I shall remain,

Madam,

Your faithful servant,

And remembrancer at the throne of grace,

RICHARD BAXTER.

August 25, 1661.

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POSTSCRIPT.

MADAM,

SINCE the writing of this epistle, finding you under the afflicting hand of God, I thought meet to remember you of what you know, That God thus traineth up his children for their rest: "Whom he loveth, he chasteneth, and scourgeth every son whom he receiveth. If we endure chastening, God dealeth with us as with children: and if we be without chastisement, whereof all are partakers, then we are bastards and not sons." (Heb. xii. 6, 7, 8.) The same flesh that would be pleased, will grudge when it is displeased; and that which is our enticing enemy in prosperity, will be our disturbing enemy in adversity. "As fleshly minds misjudge of the law and service of God, and cannot be subject, because of the enmity against him," (Rom. viii. 7,) so do they misjudge of his chastisements: and so far as they participate of this disease, the best will be repining, and tempted to unworthy thoughts of God. Even innocent nature is loath to suffer; Christ himself saith, "If it be thy will, let this cup pass from me:" and nature, so far as it is corrupted,

is yet much more averse, because the flesh is more inordinately desirous of its ease, and passion more turbulent when it is denied; and the soul hath less apprehension and relish of that love of God, which is the cause and end, and should sweeten all to a reconciled well composed mind: and it is also less satisfied in the will of God, and it is less subject to it; and patience is defective, because of the weakness of the graces that should support us. Besides which also, a tenderness of spirit, and overmuch sensibility, fears and trouble, are ordinary effects of the weak and tender nature of man, especially of the more weak and tender sex. And when all these concur, (the averseness of the most innocent nature, the remnants of sin, and the special tenderness of your nature and sex) your burden and trial is much the greater, and your grief must needs be much the more. But, I beseech you, remember, that you have not to do with an enemy, but a Father that knoweth what he doth, and meaneth you no hurt, but that which is the fittest means to your good, and to your escaping greater hurt; that loveth you no less in the greatest of your pain and danger, than in the greatest of your prosperity and peace. "That you have a Head in heaven that was partaker with us of flesh and blood, that he might deliver us from our bondage, which we are in through the fear of death, who was made perfect by suffering, and is not ashamed to call us brethren; being in all things made like unto us, that he might be a merciful and faithful high-priest, in things pertaining to God, to make reconciliation for our sins, who, in that he himself hath suffered being tempted, is able to succour them that are tempted," (Heb. ii. 10, 11, 14, 15, 17, 18.) We have not an high-priest that cannot be touched with the feeling of our infirmities, but was in all points tempted or tried as we are, but without sin. He that himself, in the days of his flesh, did offer up prayers and supplications, with strong crying and tears, to him that was able to save him from death," (Heb. v. 7,) will not be angry if his servants complain and cry to him in their suffering. He that cried out, "My God, my God, why hast thou forsaken me!" will pity his poor distressed members, and not forsake them, when they think themselves forsaken: and if they go beyond their bounds in their complainings, he will not therefore disregard their moans: but he that honoured the patience of Job, though

he so passionately cursed the day of his birth, will love the faith and patience of his people, notwithstanding the mixtures of unbelief and impatience; he is ready with his gracious excuse," (Matt. xxvi. 41,) "The spirit is willing, but the flesh is weak;" and he considereth that our "strength and flesh is not of stones or brass." (Job vi. 12.) "He will therefore revive the spirit of the contrite, and will not contend for ever, nor be always wroth, lest the spirit should fail before him, and the souls which he hath made," (Isa. lvii. 15, 16.) "And though no chastening for the present seemeth to be joyous, but grievous; yet the end is, that he may make us partakers of his holiness, and afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." (Heb. xii. 10, 11.) "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which God hath promised to them that love him." (James i. 12.) "Blessed is the man whom thou chastenest, O Lord, and teacheth him out of thy law, that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked: for the Lord will not cast off his people, neither will he forsake his inheritance." (Psal. xciv. 12, 13, 14.)

Madam, If nothing in all the world be more certain, than that there is a God, who is true and just, and delighteth in his people when they are lowest in the world: If nothing be more sure, than that there is a heaven for persevering penitent believers than are our arguments for the comfort of God's afflicted ones, no fancies, but fetched as from the highest excellencies, so from the surest realities that ever were presented to the understanding of a man. And though the best of saints have been put to wrestle with the temptations that arise from the adversity of believers, and the prosperity of the wicked, yet this is still the result of all their perplexing thoughts; "Truly God is good to Israel, even to such as are of a clean heart. Though sometimes their feet are almost gone, and their paths do well nigh slip, and they are ready to say, we have cleaved our hearts in vain, and washed our hands in innocency; for all the day are we plagued, and chastened every morning; yet they soon learn in the sanctuary of God, that the wicked are set in slippery places, and cast down into destruction, and brought to desolation as in a moment, and utterly consumed with terrors

as a dream when one awaketh, so the Lord when he awaketh, will despise their image." (Psal. lxxiii.) "But mark the perfect man, and behold the upright; for the end of that man is peace." (Psal. xxxvii. 37.) "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil: but though a sinner do evil an hundred times, and his days be prolonged, yet surely I know, that it shall be well with them that fear God, which fear before him." (Eccles. viii. 11, 12.) If not here, yet certainly at last all shall say, "Verily there is a reward for the righteous," (Psal. lviii. 11.) "Rest therefore in the Lord, and wait patiently for him; commit your way to him; trust in him, and he shall bring it to pass: for the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." (Psal. ix. 18.) How happy are you, that God doth thus save you from the temptations of prosperity, which you see befool and undo so many before your eyes! And that you are not left in the number of those that are men of the world, which have their portion in this life! (Psal. xvii. 14,) "and are given up to their own heart's lusts, to walk in their own counsels," (Psal. lxxxi. 12,) and must hear at last, "Remember that thou in thy lifetime receivedest thy good things," but that here you have your evils, and shall be comforted when the now prosperous wicked are tormented. (Luke xvi. 25.) If heaven be enough to make you a felicity, and eternity be long enough for your fruition of it, then never think hardly of God for any of his chastisements. Lazarus repenteth not there that he was poor; nor Job that he was covered with sores; nor David, that he washed his couch with tears, and that his sore ran and ceased not. The longest of our sorrows will there be reviewed, as short in respect of our endless joys; and the sharpest of our pains as nothing to those pleasures. Madam, experience as well as faith assureth me, that it is good for us that we are afflicted; and though for the sake of others, I shall earnestly beseech the Lord, that he will not unseasonably remove such as you from this unworthy generation; yet I doubt not but your removal and sufferings in the way, will advantage you for your everlasting rest. And for myself, I desire, that my lot may still fall with those that follow Christ through tribulation, bearing the cross, and crucified to the world, and waiting for his ap-

pearance, desiring to be absent from the body, and present with the Lord; and not with those that are fed as beasts for the slaughter, and prosper a while in their iniquity, till sudden destruction come upon them, and at last their sins do find them out, "when the wicked shall be turned into hell, and all the nations that forget God." (Psal. ix. 17; Numb. xxxii. 23; 1 Thess. v. 3; Phil. iii. 19.) And that these words of life may be engraven upon my heart, (Psal. lxxiii. 3,) "Thy lovingkindness is better than life;" (Psal. lxxiii. 26;) "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever;" (Rom. viii. 28;) All things work together for good to them that love God;" (John xiv. 19;) "Because I live, ye shall live also;" (Col. iii. 3, 4;) "Our life is hid with Christ in God: when Christ who is our life shall appear, then shall we also appear with him in glory; and that I may be fit for the title of the beloved apostle, (Rev. i. 9,) though as a servant to you and the Church of God,

Your Brother and Companion in Tribulation, and  
in the Kingdom and Patience of Jesus Christ,

RICH. BAXTER.

Nov. 1, 1661.

TO MY DEARLY BELOVED

**THE INHABITANTS**

OF THE

BOROUGH AND PARISH OF KIDDERMINSTER

IN THE

**COUNTY OF WORCESTER.\***

As I never desired any greater preferment in this world, than to have continued in the work of my ministry among you, so I once thought my days would have been ended in that desired station: but we are unmeet to tell God how he shall dispose of us: or to foreknow what changes he intends to make. Though you are low in the world, and have not the riches which cause men's estimation with the most, I see no probability that we should have been separated till death, could I but have obtained leave to preach for nothing.

But being forbidden to preach the Gospel in that diocese, I must thankfully take the liberty which shall any where else be vouchsafed me: and while I may enjoy it, I take it not for my duty to be over querulous, though the wound that is made by my separation from you be very deep. And though to strangers it will seem probable that such severity had never been exercised against me, but for some heinous crime, yet to you that have known me, I shall need to say but little in my defence. The great crime which is openly charged on me, and for which I am thought unworthy to preach the Gospel, (even where there is no other to preach) is a matter that you are unacquainted with, and therefore, as you have heard me publicly accused of it, I am bound to render you such an account as is necessary to your just information and satisfaction.

It pleased the king's majesty, (in the prosecution of his most Christian resolution, of uniting his differing subjects by the way of mutual approaches and abatements,) to grant a commission to twelve bishops and nine assistants on the one side, and to one bishop and eleven other divines and nine assistants on the other side, to treat about such altera-

\* Giving an account of the causes of his being forbidden to preach in the diocese of Worcester, by Dr. GEORGE MORLEY, then bishop there.

tions of the Liturgy, as are necessary to the satisfying of tender consciences, and to the restoring of unity and peace. My experiences in a former treaty (for reconciliation in matter of discipline) made me entreat those to whom the nomination on the one side was committed, to excuse me from the service which I knew would prove troublesome to myself, and ungrateful to others; but I could not prevail. (But the work itself, I very much approved, as to be done by fitter and more acceptable persons.) Being commanded by the king's commission, I took it to be my duty to be faithful, and to plead for such alterations as I knew were necessary to the assigned ends; thinking it to be treachery to his Majesty that entrusted us, and to the Church and cause for which we were entrusted, if under pretence of making such alterations as were necessary to the two fore-mentioned ends, I should have silently yielded to have *no alterations*, or *next to none*. In the conclusion (when the chief work was done by writing) a committee of each part, was appointed to manage a disputation in presence (by writing also). Therein those of the other part formed an argument, whose major proposition was to this sense (for I have no copy), 'Whatsoever book enjoineth nothing but what is of itself lawful, and by lawful authority, enjoineth nothing that is sinful:' We denied this proposition; and at last gave divers reasons of our denial; among which one was that 'It may be unlawful by accident, and therefore sinful.' You now know my crime, it is my concurring with learned, reverend brethren, to give this reason of our denial of a proposition: yet they are not forbidden to preach for it, (and I hope shall not be;) but only I. You have publicly heard, from a mouth that should speak nothing but the words of charity, truth, and soberness, (especially there) that this was 'a desperate shift that men at the last extremity are forced to,' and inferring 'that then neither God nor man can enjoin without sin.' In city and country this soundeth forth to my reproach. I should take it for an act of clemency to have been smitten professedly for nothing, and that it might not have been thought necessary to afflict me by a defamation, that so I might seem justly afflicted by a prohibition to preach the Gospel. But indeed is there in these words of ours so great a crime? Though we doubted not but they knew that our assertion made not *every* evil



accident, to be such as made an imposition unlawful, yet we expressed this by word to them at that time, for fear of being misreported: and I told it to the Right reverend bishop when he forbade me to preach, and gave this as a reason: and I must confess, I am still guilty of so much weakness as to be confident that 'some things not evil of themselves, may have accidents so evil, as may make it a sin to him that shall command them.' Is this opinion inconsistent with all government? Yea, I must confess myself guilty of so much greater weakness, as that I thought I should never have found a man on earth, that had the ordinary reason of a man, that had made question of it; yea I shall say more than that which hath offended, viz. 'That whenever the commanding or forbidding of a thing indifferent is like to occasion more hurt than good, and this may be foreseen, the commanding or forbidding it is a sin. But yet this is not the assertion that I am chargeable with, but that 'some accidents there may be that may make the imposition sinful;' if I may ask it without accusing others, how would my crime have been denominated if I had said the contrary? Should I not have been judged unmeet to live in any governed society? It is not unlawful of itself to command out a navy to sea: but if it were foreseen that they would fall into the enemies' hands, or were like to perish by any accident, and the necessity of sending them were small, or none, it were a sin to send them. It is not of itself unlawful to sell poison, or to give a knife to another, or to bid another do it: but if it were foreseen that they will be used to poison or kill the buyer, it is unlawful; and I think the law would make him believe it that were guilty. It is not of itself unlawful to light a candle or set fire on a straw; but if it may be foreknown, that by another's negligence or wilfulness, it is like to set fire on the city, or to give fire to a train and store of gunpowder, that is under the parliament house, when the king and parliament are there: I crave the bishop's pardon, for believing that it were sinful to do it, or command it: yea or not to hinder it (in any such case,) when 'qui non vetat peccare cum potest, jubet.' Yea though going to God's public worship be of itself so far from being a sin, as that it is a duty, yet I think it is a sin to command it to all in time of a raging pestilence, or when they should be defending the city against the assault of an enemy. It

may rather be then a duty to prohibit it. I think Paul spake not any thing inconsistent with the government of God or man, when he bid both the rulers and people of the church, not to destroy him with their meât for whom Christ died: and when he saith that he hath not his power to destruction, but to edification. Yea, there are evil accidents of a thing not evil of itself, that are caused by the commander: and it is my opinion that they may prove his command unlawful.

But what need I use any other instances than that which was the matter of our dispute? Suppose it never so lawful of itself to kneel in the reception of the sacrament, if it be imposed by a penalty that is incomparably beyond the proportion of the offence, that penalty is an accident of the command, and maketh it by accident sinful in the commander: If a prince should have subjects so weak as that all of them thought it a sin against the example of Christ, and the canons of the General Councils, and many hundred years' practice of the church, to kneel in the act of receiving on the Lord's-day, if he should make a law that all should be put to death that would not kneel, when he foreknew that their consciences would command them all, or most of them, to die rather than obey, would any man deny this command to be unlawful by this accident? Whether the penalty of ejecting ministers that dare not put away all that do not kneel, and of casting out all the people that scruple it, from the church, be too great for such a circumstance, (and so in the rest,) and whether this, with the lamentable state of many congregations, and the divisions that will follow, being all foreseen, do prove the impositions unlawful which were then in question, is a case that I had then a clearer call to speak to than I have now. Only I may say that the ejection of the servants of Christ from the communion of his church, and of his faithful ministers from their sacred work, when too many congregations have none but insufficient or scandalous teachers, or no preaching ministers at all, will appear a matter of very great moment, in the day of our accounts, and such as should not be done upon any but a necessary cause, where the benefit is greater than this hurt, and all the rest amounts to.

Having given you, to whom I owe it, this account of the cause for which I am forbidden the exercise of my ministry in that country, I now direct these Sermons to your

hands, that seeing I cannot teach you as I would, I may teach you as I can. And if I much longer enjoy such liberty as this, it will be much above my expectation.

My dearly beloved, stand fast in the Lord; And "fear ye not the reproach of men, neither be afraid of their revilings: for the moth shall eat them up a garment, and the worm shall eat them like wool: but the righteousness of the Lord shall be for ever, and his salvation from generation to generation." (Isa. li. 7, 8.) If I have taught you any doctrine of error or impiety, of disobedience to your governors in lawful things, of schism or uncharitableness, unlearn them all, and renounce them with penitent detestation: but if otherwise, "I beseech you mark them which cause divisions and offences, contrary to the doctrine which you have learned, and avoid them: for they are such as serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. xvi. 17.) If any shall speak against truth or godliness, remember what you have received; and how little any adversary could say, that ever made such assaults upon you, while I was with you: and that is easy for any man to talk confidently when no man must contradict him. I denied no man liberty upon equal terms, to have said his worst against any doctrine that ever I taught you. And how they succeeded, I need not tell you: your own stability tells the world. As you have maintained true catholicism, and never followed any sect, so I beseech you still maintain the ancient faith, the love of every member of Christ, and common charity to all, your loyalty to your king, your peace with all men: and let none draw you from catholic unity to a faction, though the declaiming against faction and schism should be the device by which they would accomplish it. And as the world is nothing, and God is all, to all that are sincere believers; so let no worldly interest seem regardable to you, when it stands in any opposition to Christ; but account all loss and dung for him. (Phil. iii. 8.) And if you shall hear that I yet suffer more than I have done, let it not be your discouragement or grief; for I doubt not but it will be my crown and joy: I have found no small consolation, that I have not suffered, for sinful, or for small and indifferent things: and if my pleading against the ejection of the ministers of Christ, and the excommunicating of his mem-

bers for a ceremony, and the divisions of his church, and the destruction of charity, shall be the cause of my suffering (be it never so great,) it shall as much rejoice me to be a suffering witness for CHARITY and UNITY, as if I were a martyr for the faith. I participate with Paul in an "expectation and hope, that Christ shall be magnified in my body whether by life or death: and as to live will be Christ, so to die will be gain; only let your conversation be as it becometh the Gospel of Christ; that whether I ever see you more, or be absent, till the joyful day, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God, if to you it shall be given on the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. i. 20, 21. 27—29.) But let no injury from inferiors provoke you to dishonour the governors that God himself hath set over you. "Be meek and patient; the Lord is at hand; honour all men; love the brotherhood: fear God; honour the king: for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." (1 Pet. ii. 15. 17.) It is soon enough for you and me, to be justified at the bar of Christ (by himself that hath undertaken it) against all the calumnies of malicious men. Till then let it seem no greater a malicious matter than indeed it is, to be slandered, vilified or abused by the world. Keep close to him that never faileth you, and maintain your integrity, that he may maintain the joys that none can take from you. Farewel, my dear brethren, who are my glory and joy in the presence of our Lord Jesus Christ at his coming. (1 Thess. ii. 18, 19.)

Your faithful,

Though unworthy Pastor,

RICH. BAXTER.

Nov. 11th, 1661.

THE  
**MISCHIEFS OF SELF-IGNORANCE,**  
AND  
**BENEFITS OF SELF-ACQUAINTANCE.**

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2 CORINTHIANS xiii. 5.

*Know ye not your own selves——?*

THE Corinthians being much abused by false teachers, to the corrupting of their faith and manners, and the questioning of the apostle's ministry, he acquainteth them in my text with an obvious remedy for both these maladies; and lets them know, that their miscarriages call them to question themselves rather than to question his authority or gifts, and that if they find Christ in themselves, they must acknowledge him in his ministry.

He therefore first most importunately urgeth them to the mediate duty of self-examination: "Examine yourselves, whether ye be in the faith: prove your own selves." Self-examination is but the means of self-knowledge. This therefore he next urgeth, and that first in general; and this by way of interrogation, "Know ye not your own selves?" and then more particularly he tells them, what it is of themselves, that it most concerneth them to know, "How that Jesus Christ is in you, except ye be reprobates." As if he should say, 'Alas, poor souls; you have more cause to question yourselves than me: go to therefore, examine and prove yourselves. It is a shame for a man to be ignorant of himself. Know ye not your own selves? Either Christ is in you, by faith, and by his Spirit, or he is not: if he be not, you are yet but reprobates, that is, disapproved of God, and at present in a forsaken, or condemned state yourselves; (which is a conclusion that you will be loath to admit, but more concerneth you:) if Christ be in you, it was by the means of my ministry; and therefore that ministry hath been powerful and effectual to you, and you are my witnesses; the seal of my ministry is upon your own souls: Christ with-

in you bears me witness, and therefore of all men, you have least cause to question or quarrel with my ministry.'

This paraphrase opening all that may seem difficult in the text, I shall immediately offer you a double observation, which the words afford us; first, as considered in themselves, and then as respecting the inference for which they are premised by the apostle.

The first is, that *All men should know themselves: or, it is a shame for a man to be unacquainted with himself.*

The second is, that *Not knowing ourselves is the cause of other errors: or, The knowledge of ourselves, would much conduce to the cure of many other errors.*

In handling this, I shall shew you, I. What it is to know ourselves. II. How far it is, or is not a shame to be ignorant of ourselves. III. What evils follow this ignorance of ourselves, and what benefits self-knowledge would procure. IV. How we should improve this doctrine by application and practice. Of the first but briefly.

I. Self-knowledge is thus distinguished according to the object. 1. There is a physical self-knowledge: when a man knows what he is as a man; what his soul is, and what his body, and what the compound called *man*. The doctrine of man's nature, or this part of physics is so necessary to all, that it is first laid down even in the Holy Scriptures, in Genesis, chap. i, ii, iii, before his duty is expressed. And it is presupposed in all the moral passages of the word, and in all the preaching of the Gospel. The subject is presupposed to the adjuncts. The subjects of God's kingdom belong to the constitution; and therefore to be known before the legislation and judgment, which are the parts of the administration. Morality always presupposeth nature. The species is in order before the separable accidents. Most ridiculously therefore doth ignorance plead for itself against knowledge, in them that cry down this part of physics, as human learning, unnecessary to the disciples of Christ. What excellent, holy meditations of human nature do you find oft in Job, and in David's Psalms, (Psal. cxxxix,) concluding in the praise of the incomprehensible Creator, (ver. 14,) "I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well."

2. There is a moral self-knowledge very necessary. And this is, the knowing of ourselves in relation to God's law, or to his judgment. The former is the knowledge of ourselves in respect of our duty: the second, in respect of the reward or punishment. And both of them have respect to the law of nature, and works, or to the remedying law of grace.

The ethical knowledge of ourselves, or that which respecteth the precept of our duty, is twofold. The first is, as we have performed that duty. The second, as we have violated the law by non-performance or transgression. The first is, the knowledge of ourselves as good; the second as evil. And both are either the knowledge of our habits (good or evil) or of our acts; how we are morally inclined, disposed, or habituated; or what, and how we have done: We must know the good estate of our nature that we are created in; the bad estate of sinful nature that we are fallen into; the actual sin committed against the law of nature, and what sin we have committed against the law of grace; and whether we have obeyed the call of the gospel of salvation or not. So that as man's state considered ethically, is threefold, '*institutus, destitutus, et restitutus: infirmatus, deformatus, et reformatus;*' the state of upright nature; the state of sin, original and actual; and the state of grace; we must know what we are in respect to every one of these.

And as to the judicial knowledge of ourselves, that is, as we stand related to the promises, and threatenings, the judgment, the reward and punishment; we must know first, what is due to us according to the law of nature, and then what is due to us according to the tenor of the law of grace. By the law of nature or of works, death is the due of fallen mankind; but no man by it can lay claim to heaven. All men are under its curse or condemnation, till pardoned by Christ; but no man can be justified by it. By the promise of the Gospel, all true believers renewed and sanctified by the Spirit of Christ, are justified and made the sons of God and heirs of everlasting glory. To know whether we are yet delivered from the condemnation of the law, and whether our sins are pardoned or not, and whether we are the children of God, and have any part in the heavenly glory; is much of the self-knowledge that is here intended in the text, and that which most nearly concerneth the solid comfort of our souls.

II. But is all self-ignorance a shame, or dangerous ?

*Ans.* 1. It is no other shame than what is common to human frailty, to be ignorant of much of the mystery of our natural generation, constitution, integral parts, and temperament. There is not a nerve, or artery, or vein, nor the breadth of a hand from head to foot, but hath something unknown to the most excellent philosopher on earth. This little world called *man*, is a compound of wonders. Both soul and body have afforded matter of endless controversy, and voluminous disputations, to the most learned men ; which will not admit of a full decision, till we are past this state of darkness and mortality.

2. There are many controversies about the nature, derivation, and punishment of original sin, which a humble and diligent Christian may possibly be ignorant of.

3. The degrees of habitual sin, considered simply, or proportionably and respectively to each other, may be much unknown to many that are willing and diligent to know : and so many divers actual sins, such as we know not to be sin, through our imperfect understanding of the law ; and such as through frailty, in a crowd of actions, escape our particular observation. And the sinfulness or aggravations of every sin, are but imperfectly known and observed by the best.

4. The nature and beauty of the image of God, as first planted on created man, and since restored to man redeemed : the manner of the Spirit's access, operation, testimony and inhabitation, are all but imperfectly known by the wisest of believers.

The frame or admirable composure or contexture of the new man in each of the renewed faculties ; the connection, order, beauty and special use of each particular grace, are observed but imperfectly by the best.

5. The very uprightness and sincerity of our own hearts, in faith, hope, love, repentance and obedience, is usually unknown to incipients, or young beginners in religion ; and to the weaker sort of Christians, how old soever in profession, and to melancholy persons, who can have no thoughts of themselves but sad and fearful, tending to despair ; and to lapsed and declining Christians, and also to many an upright soul, from whom in some cases of special trial, God seems to hide his pleased face. And though these infirmi-



ties are their shame, yet are they not the characters or prognostics of their misery and everlasting shame.

6. The same persons must needs be unacquainted with the justification, reconciliation, adoption and title to everlasting blessedness, as long as they are uncertain of their sincerity. Yea, though they uprightly examine themselves, and desire help of their guides, and watch and pore continually upon their hearts and ways, and daily beg of God to acquaint them with their spiritual condition, they may yet be so far unacquainted with it, as to pass an unrighteous judgment on themselves, and condemn themselves when God hath justified them.

But, 1. To be totally ignorant of the excellency and capacity of your immortal souls. 2. To be void of an effectual knowledge of your sin and misery, and need of the remedy. 3. To think you have saving grace, when you have none; that you are regenerate by the Spirit, when you are only sacramentally regenerate by baptism; that you are the members of Christ, when it is no such matter; that you are justified, adopted, and the heirs of heaven, when it is not so; all this is doleful and damnable unacquaintedness with yourselves.

To be unacquainted with a state of life, when you are in such a state, is sad and troublesome, and casts you upon many and great inconveniences. But to be unacquainted with a state of death, when you are in it, doth fasten your chains, and hinder your recovery. To be willing and diligent to know your state, and yet be unable to attain to assurance and satisfaction, is ordinary with many true believers: but to be ignorant of it because you have no grace to find, and because you mind not the matters of your souls, or think it not worth your diligent consideration or inquiry: this is the case of the miserable despisers of salvation.

III. The commodities and incommunities to be mentioned, are so many and great, that many hours would not serve to open them as they deserve.

1. Atheism is cherished by self-ignorance. The knowledge of ourselves as men, doth notably conduce to our knowledge of God. Here God is known but darkly, and as in a glass, (1 Cor. xiii. 12,) and by his image, and not as face to face. And, except his incarnate and his written

word, what glass revealeth him so clearly as the soul of man? We bear a double image of our Maker: his natural image in the nature of our faculties; and his moral image in their holy qualifications, in the nature of grace, and frame of the new man. By knowing ourselves, it is easy to know that there is a God; and it much assisteth us to know what he is, not only in his attributes and relations, but even in the Trinity itself. He may easily know that there is a primitive being and life, that knoweth he hath himself a derived being and life. He must know that there is a Creator, that knoweth he is a creature. He that findeth a capacious intellect, a will and power in the creature, and that is conscious of any wisdom, and goodness in himself, may well know that 'formaliter' or 'eminenter,' all these are infinite in the first cause that must thus have in itself whatsoever it doth communicate. He that knoweth that he made not, and preserveth not himself, may well know that he is not his own, but his that made him and preserveth him, who must needs be his absolute proprietary and Lord. He that knoweth that he is an intellectual moral agent, and therefore to act morally, and therefore to be moved by moral means, and that he is a sociable creature, a member of the universe, living among men, may well be sure, that he is made to be a subject, and governed by laws, and by moral means to be directed and moved to his end; and therefore that none but his absolute Lord, the Infinite Wisdom, Goodness, and Power, can be his absolute and highest sovereign. He that is convinced that he is, he lives, he hopeth and enjoyeth all that is good, from a superior bounty, may be sure that God is his principal benefactor. And to be 'The first and infinite being, intellect, will, and power, wisdom, goodness, and cause of all things; the absolute owner, the most righteous governor, and the most bounteous benefactor,' this is to be GOD. This being the description of him that is so called: such a description as is fetched from his created image *man*, and expressed in the terms that himself hath chosen, and used in his word, as knowing that if he will be understood by man, he must use the notions and expressions of man: and though these are spoken but analogically of God, yet are there no fitter conceptions of him that the soul of man, in flesh, is capable of. So that the Atheist carrieth about him that impress and evidence of the Deity, which may convince him,

or condemn him for his foolishness and impiety. He is a fool indeed, that "saith in his heart there is no God," (Psal. xiv. 1,) when that heart itself in its being, and life, and motion, is his witness: and soul and body, with all their faculties, are nothing but the effects of this Almighty cause. And when they prove that there is a God, even by questioning or denying it, being unable, without him, so much as to deny him; that is, to think, or speak, or be. As if a fool should write a volume, to prove that there is no ink or paper in the world, when it is ink and paper by which he writes.

And whether there be no representation of the Trinity in unity in the nature of man, let them judge that have well considered, how in one body there are the natural, vital and animal parts and spirits: and in one life or soul, there are the vegetative, sensitive and rational faculties; and in one rational soul as such, there are an intellect, will and executive power, morally perfected by wisdom, goodness and promptitude to well doing. As in one sun there are light and heat, and moving force. So that man is both the beholder and the glass; the reader and the book: he is the index of the Godhead to himself: yea, partly of the Trinity in unity: of which saith August. de Trinit. lib 1. 'Nec periculosius alicubi erratur, nec laboriosius aliquid quæritur, nec fructuosius, invenitur, quam Trinitas.' We need not say, Who shall go up into heaven: Saith Seneca himself by the light of nature, 'Prope Deus est; tecum est: intus est; sacer intra nos Spiritus; sed et bonorum malorumque nostrorum observator et custos: hic prout à nobis tractatur, ita nos tractat ipse: bonus vir sine Deo nemo est.' God is nigh us; with us; within us; a holy Spirit resideth within us: the observer of our evil and good, and our preserver: he useth us as he is used by us: no good man is without God. Saith August. 'Deus est in seipso sicut  $\alpha$  et  $\omega$ : in mundo sicut rector et author: in Angelis sicut sapor et decor: in Ecclesia sicut pater familias in domo: in animo sicut sponsus in thalamo: in justis sicut adjutor et protector: in reprobis, sicut pavor et horror.' God is in himself as the Alpha and Omega; in the world as its governor and author: in angels as their sweetness and comeliness: in the church as the master of the family in his house: in the soul, as the bridegroom in his bed-chamber: in the righteous, as their helper and protector, &c. and as all declareth him, so all should

praise him : *‘ Hunc itaque mens diligit, lingua canat, manus scribat, atque in his sanctis studiis fidelis animus se exerceat. ’*

Aug. Let the mind be exercised in loving him, the tongue in singing him, the hand in writing him; let these holy studies be the believer's work.

2. He that knoweth himself, may certainly know that there is another life of happiness or misery for man to live, when this is ended. For he must needs know that his soul is capable of a spiritual and glorious felicity with God, and of immaterial objects, and that time is as nothing to it, and transitory creatures afford it no satisfaction or rest: and that the hopes and fears of the life to come, are the divine engines by which the moral government of the world is carried on; and that the very nature of man is such, as that without such apprehensions, hopes and fears, he could not in a connatural way be governed, and brought unto the end, to which his nature is inclined and adapted; but the world would be as a wilderness, and men as brutes. And he may well know that God made not such faculties in vain, nor suited them to an end which cannot be attained, nor to a work which would prove but their trouble and deceit: he may be sure that a mere probability or possibility of an everlasting life, should engage a reasonable creature in all possible diligence in piety and righteousness, and charity to attain it: and so religious and holy endeavours, are become the duty of man as man; there being few such infidels or atheists to be found on earth, as dare say, They are sure there is no other life for man, and doubtless whatsoever is by nature and reason made man's duty, is not delusory and vain: nor is it reasonable to think that falsehood, frustration and deceit, are the ordinary way by which mankind is governed by the most wise and holy God. So that the end of man may be clearly gathered from his nature: forasmuch as God doth certainly suit his works unto their proper use and ends. It is therefore the ignorance of ourselves, that makes men question the immortality of souls: and I may add, it is the ignorance of the nature of conscience, and of all morality, and of the reason of justice among men, that makes men doubt of the discriminating justice of the Lord, which is hereafter to be manifested.

3. Did men know themselves, they would better know the evil and odiousness of sin. As poverty and sickness are

better known by feeling than by hearsay ; so also is sin. To hear a discourse, or read a book of the nature, prognostics and cure of the plague, consumption, or dropsy, doth little affect us, while we seem to be sound and safe ourselves : but when we find the malady in our flesh, and perceive the danger, we have then another manner of knowledge of it. Did you but see and feel sin as it is in your hearts and lives, as oft as you read and hear of it in the law of God, I dare say sin would not seem a jesting matter, nor would those be censured as too precise, that are careful to avoid it, any more than they that are careful to avoid infectious diseases, or crimes against the laws of man, that hazard their temporal felicity or lives.

4. It is want of self-acquaintance that keeps the soul from kindly humiliation : that men are insensible of their spiritual calamities, and lie under a load of unpardoned sin and God's displeasure, and never feel it, nor loathe themselves for all the abominations of their hearts and lives, nor make complaint to God or man with any seriousness and sense. How many hearts would be filled with wholesome grief and care, that now are careless and almost past feeling ! and how many eyes would stream forth tears that now are dry, if men were but truly acquainted with themselves ! It is self-knowledge that causeth the solid peace and joy of a believer, as conscious of that grace that warranteth his peace and joy : but it is self-deceit and ignorance that quieteth the presumptuous, that walk as carelessly, and sleep as quietly, and bless themselves from hell as confidently, when it is ready to devour them, as if the bitterness of death were past, and hypocrisy would never be discovered.

5. It is unacquaintedness with themselves that makes Christ so undervalued by the unhumiliated world : that his name is revered, but his office and saving grace are disregarded. Men could not set so light by the physician, that felt their sickness, and understood their danger. Were you sensible that you are under the wrath of God, and shall shortly and certainly be in hell, if Christ received by a hearty, working, purifying faith, do not deliver you, I dare say, you would have more serious, savory thoughts of Christ, more yearnings after him, more fervent prayers for his healing grace, and sweet remembrance of his love and merits,

example, doctrine and inestimable benefits, than lifeless hypocrites ever were acquainted with.

Imagine with what desires and expectations the diseased, blind and lame cried after him for healing to their bodies, when he was on earth. And would you not more highly value him, more importunately solicit him for your own souls, if you knew yourselves?

6. It is unacquaintedness with themselves that makes men think so unworthily of a holy, heavenly conversation; and that possesseth them with foolish prejudice against the holy care and diligence of believers: Did men but value their immortal souls, as reason itself requireth them to do, is it possible they should venture so easily upon everlasting misery, and account it unnecessary strictness in them that dare not be as desperately venturous as they, but fly from sin, and fear the threatenings of the Lord? Did men but considerately understand the worth and concernment of their souls, is it possible they should hazard them for a thing of naught, and set them at sale for the favour of superiors, or the transitory pleasures and honours of the world? Could they think the greatest care and labour of so short a life to be too much for the securing of their salvation? Could they think so many studious careful days, and so much toil, to be but meet and necessary for their bodies; and yet think all too much that is done for their immortal souls? Did men but practically know that they are the subjects of the God of heaven, they durst not think the diligent obeying him to be a needless thing, when they like that child or servant best, that is most willing and diligent in their service. Alas! were men but acquainted with their weakness, and sinful failings, when they have done their best, and how much short the holiest persons do come of what they are obliged to by the laws and mercies of the Lord, they durst not make a scorn of diligence, nor hate or blame men for endeavouring to be better, that are sure at best they shall be too bad. When the worst of men, that are themselves the greatest neglecters of God and their salvation, shall cry out against a holy life, and making so much ado for heaven, (as if a man that lieth in bed should cry out against working too much or going too fast,) this shews men's strangeness to themselves. Did the careless world but know themselves, and see where

they stand, and what is before them, and how much lieth on this inch of time; did they but know the nature and employment of a soul, and why their Creator did place them for a little while in flesh, and whither they must go when time is ended, you should then see them in that serious frame themselves, which formerly they disliked in others: and they would then confess, that if any thing in the world deserved seriousness and diligence, it is the pleasing of God, and the saving of our souls.

7. It is for want of acquaintance with themselves, that men are so deceived by the vanities of the world; that they are drowned in the love of pleasures and sensual delights; that they are so greedy for riches, and so desirous to be higher than those about them, and to waste their days in the pursuit of that which will not help them in the hour of their extremity. Did the voluptuous sensualist know aright that he is a man, he would not take up with the pleasures and felicity of a brute; nor enslave his reason to the violence of his appetite. He would know that there are higher pleasures which besee a man; even those that consist in the well-being and integrity of the soul, in peace of conscience, in the favour of God, and communion with him in the Spirit, and in a holy life, and in the forethoughts and hopes of endless glory.

Did the covetous worldling know himself, he would know that it must be another kind of riches that must satisfy his soul, and that he hath wants of another nature to be supplied; and that it more concerneth him to lay up a treasure in heaven, and think where he must dwell for ever, than to accommodate this perishing flesh, and make provision with so much ado, for a life that posteth away while he is providing for it: he would rather make him friends with the mammon of unrighteousness, and lay up a foundation for the time to come, and labour for the food that never perisheth, than to make such a stir for that which will serve him so little a while; that so he might hear "Well done, thou good and faithful servant, &c." rather than "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"

Self-knowledge would teach ambitious men, to prefer the calmest, safest station before the highest; and to seek first the kingdom of God and its righteousness, and to please

him most carefully that hath the keys of heaven and hell; and to be content with food and raiment in the way, while they are ambitious of a higher glory. It would tell them, that so dark and frail a creature should be more solicitous to obey than to have dominion; and that large possessions are not the most congruous or desirable passage to a narrow grave; and that it is the highest dignity to be an heir of heaven. Would men but spend some hours time in the study of themselves, and seriously consider what it is to be a man, a sinner, a passenger to an endless life, an expectant of so great a change, and withal to be a professed believer, what a turn would it make in the cares, and the desires, and conversations of the most!

‘*O amatores mundi (inquit August.) cujus rei gratia militatis?— Ibi quid nisi fragile plenum periculis? et per quot pericula pervenitur ad majus periculum? pereant hæc omni, et dimittamus hæc vana et inania, conferamus nos ad solam inquisitionem eorum quæ finem non habeant.*’ i. e. What strive you for, O worldlings? what is here but a brittle glass full of dangers? and by how many dangers must you come to greater dangers? Away with these vanities and toys, and let us set ourselves to see the things that have no end.

8. It is for want of self-acquaintance that any man is proud. Did men considerately know what they are, how quickly would it bring them low! Would corruptible flesh, that must shortly turn to loathsome rottenness, be stout and lordly, and look so high, and set forth itself in gaudy ornaments, if men did not forget themselves? Alas, the way forgets the end; the outward bravery forgets the dirt and filth within; the stage forgetteth the undressing-room. Did rulers behave themselves as those that are subjects to the Lord of all, and have the greatest need to fear his judgment, and prepare for their account: did great ones live as men that know that rich and poor are equal with the Lord, who respects not persons; and that they must speedily be levelled with the lowest, and their dust be mixed with the common earth, what an alteration would it make in their deportment and affairs! and what a mercy would it prove to their inferiors and themselves! If men that swell with pride of parts, and overvalue their knowledge, wit or elocution, did know how little indeed they know, and how much they



are ignorant of, it would much abate their pride and confidence. The more men know indeed, the more they know to humble them. It is the novices, that "being lifted up with pride, do fall into the condemnation of the devil." (1 Tim. iii. 6.) They would loathe themselves if they knew themselves.

9. It is self-ignorance that makes men rush upon temptations, and choose them, when they customarily pray against them. Did you know what tinder or gunpowder lodgeth in your natures, you would guard your eyes and ears, and appetites, and be afraid of the least spark; you would not be indifferent as to your company, nor choose a life of danger to your souls, for the pleasing of your flesh; to live among the snares of honour or beauty, and bravery, or sensual delights; you would not wilfully draw so near the brink of hell, nor be nibbling at the bait, nor looking on the forbidden fruit, nor dallying with allurements, nor hearkening to the deceiver or his messengers. It is ignorance of the weakness and badness of your hearts, that maketh you so confident of yourselves, as to think that you can hear any thing, and see any thing, and approach the snare, and treat with the deceiver without any danger. Self-acquaintance would cause more fear and self-suspicion.

If you should escape well awhile in your self-chosen dangers, you may catch that at last that may prove your woe.

*Nemo sese tuto periculis offerre tam crebro potest.  
Quem sæpe transit casus, aliquando invenit.*

SENECA.

Temptation puts you on a combat with the powers of the earth, and flesh and hell! And is toil and danger your delight? 'Nunquam periculum sine periculo vincitur,' saith Seneca: Danger is never overcome without danger: It is necessary valour to charge through all, which you are in; but it is temerarious fool-hardiness to seek for danger, and invite such enemies when we are so weak. Saith Augustine, 'Nemo sibi proponat et dicat, habere volo quod vincam; hoc est, dicere, vivere desidero et volo sub ruina.' Goliah's "give me a man to fight with," is a prognostic of no good success. Rather foresee all your dangers to avoid them; understand where each temptation lieth, that you may go another way if possible. 'Castitas periclitatur in deliciis

humilitas in divitiis ; pietas in negotiis ; veritas in multiloquio ; charitas in hoc mundo,' saith Bernard: ' Chastity is endangered in delights ; humility in riches ; piety in businesses ; truth in too much talk ; and charity in this world.' Alas, did we but think what temptations did with a Noah, a Lot, a David, a Solomon, a Peter, we would be afraid of the enemy and weapon that such worthies have been wounded by, and of the quicksands where they have so dangerously fallen. When Satan durst assault the Lord himself, what hope will he have of such as we ? When we consider the millions that are blinded, and hardened and damned by temptations, are we in our wits if we will cast ourselves into them ? ' Preceps est, qui transire contendit, ubi conspexerit alios cecidisse : et vehementer infrænis est, cui non incutitur timor alio pereunte.' Aug.

10. Self-acquaintance would confute temptations, and easily resolve the case when you are tempted. Did you considerably know the preciousness of your souls, and your own concernments, and where your true felicity lieth, you would abhor allurements, and encounter them with that argument of Christ, (Mark viii. 36, 37,) " What shall it profit a man, if he win the world and lose his soul ? or what shall a man give in exchange for his soul ? " The fear of man would be conquered, by a greater fear ; as the Lord commandeth, (Luke xii. 4, 5,) " And I say unto you, my friends ; be not afraid of them that kill the body, and after that have no more that they can do : but I will forewarn you whom you shall fear : Fear him, which after he hath killed, hath power to cast into hell : yea, I say unto you, Fear him."

11. It is unacquaintedness with themselves, that makes men quarrel with the word of God, rejecting it when it suits not with their deceived reason, and to be offended with his faithful ministers, when they cross them in their opinions or ways, or deal with them with that serious plainness, as the weight of the case, and their necessity doth require. Alas, sirs, if you were acquainted with yourselves, you would know that the holy rule is straight, and the crookedness is in your conceits and misapprehensions ; and that your frail understandings should rather be suspected than the word of God, and that your work is to learn and obey the law, and not to censure it. (James iv. 11.) And that

quarrelling with the holy word which you should obey, will not excuse but aggravate your sin; nor save you from the condemnation, but fasten it and make it greater. You would know that it is more wisdom to stoop than to contend with God: and that it is not your physicians nor the medicine that you should fall out with, nor desire to be delivered from, but the disease.

12. Self-acquaintance would teach men to be charitable to others, and cure the common censoriousness, and envy, and malice of the world. Hath thy neighbour some mistakes about the disputable points of doctrine, or doubtful modes of discipline or worship? Is he for the opinion, or form, or policy, or ceremony, which thou dislikest? Or is he against them when thou approvest them? Or afraid to use them, when thou thinkest them laudable? If thou know thyself, thou darest not break charity or peace for this. Thou darest not censure or despise him: but wilt remember the frailty of thy own understanding, which is not infallible in matters of this rank; and in many things is certainly mistaken, and needs forbearance as well as he. Thou wouldst be afraid of inviting God or man to condemn thyself, by thy condemning others; and wouldst think with thyself; If every error of no more importance in persons that hold the essentials of religion, and conscionably practise what they know, must go for heresy, or make men sectaries, or cut them off from the favour of God, or the communion of the church, or the protection of the magistrate, and subject them to damnation, to misery, to censures and reproach: alas, what then must become of so frail a wretch as I, Of so dark a mind, of so blameable a heart and life, that am like to be mistaken in matters so great, where I least suspect it? It is ignorance of themselves, that makes men so easily think ill of their brethren, and entertain all hard or mis-reports of them, and look at them so strangely, or speak of them so contemptuously and bitterly, and use them so uncompassionately, because they are not in all things of their opinion and way. They consider not their own infirmities, and that they teach men how to use themselves. The falls of brethren would not be over-aggravated, nor be the matter of insulting or contempt, but of compassion, if men knew themselves. This is implied in the charge of the Holy Ghost, (Gal. vi. 1, 2,) "Brethren, if a man be over-

taken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted: bear ye one another's burdens, and so fulfil the law of Christ." The Pharisee that seeth not the beam of mortal formality and hypocrisy in his own eye, is most censorious against the motes of tolerable particular errors in his brother's eye. None more uncharitable against the real or supposed errors or slips of serious believers, than hypocrites that have no saving, serious faith and knowledge, but place their religion in opinion and outside shows, and wholly err from the path of life.

13. It is ignorance of themselves that makes men divide the Church of Christ, and pertinaciously keep open its bleeding wounds, and hinder concord, and disturb its peace. How far would self-acquaintance go to the cure of all our discords and divisions! Is it possible that the Pope should take upon him the government of the antipodes, even of all the world, (and that as to spiritual government, which requireth more personal attendance than secular,) if he knew himself, and consequently his natural incapacity, and the terror of his account for such an usurped charge? Self-acquaintance would depose their inquisitions, and quench their flames; and make them know what spirit they are of, that inclineth not to save men's lives, but to destroy them. (Luke ix. 55, 56.) Did they know themselves, the Papists durst not multiply new articles of faith, and ceremonies, and depart from the ancient simplicity of the Gospel, and turn the Creed or Scripture into all the volumes of their councils, and say, All these decrees or determinations of the church are necessary to salvation; and so make the way of life more difficult, if not impossible (had they indeed the keys) by multiplying of their supposed necessities. Did they but know themselves aright, it were impossible they should dare to pass the sentence of damnation on the far greatest part of the Christian world, because they are not subject to their pretended Vice-Christ. Durst one of the most leprous, corrupted sort of Christians in the world unchurch all the rest that will not be as bad as they, and condemn all other Christians as heretics or schismatics, either for their adhering to the truth, or for errors and faults, far smaller than their own? Did they know themselves and their own corruptions, they durst not thus condemn them-

selves, by so presumptuous and blind a condemnation of the best and greatest part of the Church of Christ, which is dearest to him, as purchased by his blood. If either the Protestants, or the Greeks, or the Armenians, Georgians, Syrians, Ægyptians, or Æthiopian Churches, be in as bad and dangerous a case, as these usurping censurers tell the world they are, what then will become of the tyrannous, superstitious, polluted, blood-thirsty Church of Rome?

What is it but self-ignorance that perverteth the unsettled among us, and sends them over to the Roman tents? No man could rationally become a Papist, if he knew himself. Let me prove this to you in these four instances.

1. If he had but the knowledge of his natural senses, he could not take them to be all deceived, (and the senses of all others as well as his) about their proper object; and believe the priests, that bread is no bread, or wine no wine, when all men's senses testify the contrary.

2. Some of them turn Papists because they see some differences among other Christians, and hear them call one another by names of contumely and reproach; and therefore they think that such can be no true Churches of Christ: but if they knew themselves, they would be acquainted with more culpable errors in themselves, than those for which many others are reproached; and see how irrational a thing it is to change their religion upon the scolding words or slanders of another; or, which is worse, upon their own uncharitable censures.

3. Some turn to the Papists, as apprehending their ceremonious kind of religion to be an easier way to heaven than ours: but if they knew themselves, they would know that it is a more solid and spiritual sort of food that their nature doth require, and a more searching physic that must cure their diseases; and that shells and chaff will not feed, but choke and starve their souls.

4. All that turn Papists, must believe that they were unjustified and out of the catholic church before, and consequently void of the love of God and special grace: for they receive it as one of the Romish articles, that out of their church there is no salvation. But if these persons were indeed before ungodly, if they knew themselves, they would find that there is a greater matter necessary, than believing

in the Pope, and turning to that faction; even to turn to God by faith in Christ, without which no opinions or profession can save them. But if they had the love of God before, then they were justified, and in the church before; and therefore Protestants are of the true church, and it is not confined to the Roman subjects: so that if they knew this, they could not turn Papists without a palpable contradiction.

The Papists' fugitives tell us, we are no true ministers, nor our ministry effectual and blessed of God. What need we more than imitate Paul, when his ministry was accused, and call them to the knowledge of themselves, "Examine yourselves, whether ye be in the faith? Prove yourselves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" If they were ungodly, and void of the love of God, while they were under our ministry, no wonder if they turn Papists. For it is just with God, that those that "receive not the love of the truth that they may be saved, be given over to strong delusions to believe a lie." (2 Thess. ii. 10, 11.) But if they received themselves the love of God in our churches by our ministry, they shall be our witnesses against themselves.

And it is others as well as Papists that would be kept from church divisions, if they did but know themselves. Church governors would be afraid of laying things unnecessary, as stumbling-blocks before the weak, and of laying the unity and peace of the church upon them; and casting out of the vineyard of the Lord, and out of their communion, all such as are not in such unnecessary or little things, of their opinion or way. The words of the great Apostle of the Gentiles, (Rom. xiv. 15,) so plainly and fully deciding this matter, would not have stood so long in the Bible, as, 'non-dicta,' or utterly insignificant, in the eyes of many rulers of the churches, if they had known themselves, as having need of their brethren's charity and forbearance. "Him that is weak in the faith receive you, but not to doubtful disputations: For one believeth that he may eat all things, another that is weak eateth herbs. Let not him that eateth, despise him that eateth not, (much less destroy him, or excommunicate him,) and let not him which eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea he

shall be holden up, for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike: let every man be fully persuaded in his own mind." (Ver. 13.) "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way." (Ver. 17.) "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Ver. 18.) "For he that in these things serveth Christ, is acceptable to God, and approved of men." (Chap. xv. 1.) "We then that are strong, ought to bear with the infirmities of the weak, and not to please ourselves." (Ver. 7.) "Wherefore receive ye one another, as Christ also received us, to the glory of God." Self-acquaintance would help men to understand these precepts; and be patient with the weak, when we ourselves have so much weakness, and not to vex or reject our brethren for little or unnecessary things, lest Christ reject or grieve us that have greater faults.

Self-acquaintance also would do much to heal the dividing humour of the people; and instead of separating from all that are not of their mind, they would think themselves more unworthy of the communion of the church, than the church of their's.

Self-acquaintance makes men tender and compassionate, and cureth a censorious, contemptuous mind. It also silenceth passionate, contentious disputes, and makes men suspicious of their own understandings, and therefore forbideth them intemperately to condemn dissenters. It also teacheth men to submit to the faithful directions and conduct of their pastors; and not to vilify, forsake and disobey them, as if they were above them in understanding, and fitter to be guides themselves; so that in all these respects, it is ignorance of themselves that makes men troublers of the church, and the knowledge of themselves would much remedy it.

14. And it is ignorance of themselves also, that makes men troublers of the state. A man that doth not know himself, is unfit for all society: if he be a ruler he will forget the common good, and instead of clemency and justice, will violently exercise an imperious will. If he be a subject, he will be censuring the actions of his rulers, when distance and dis-acquaintance makes him an incompetent judge. He

will think himself fitter to rule than they, and whatever they do, he imagineth that he could do it better. And hence comes suspicions and murmurings against them, and Corah's censures, "Ye take too much upon you: are not all the people holy?" Were men acquainted with themselves, their weaknesses, their concernments, and their duties, they would rather inquire whether they obey well, than whether their superiors rule well; and would think the lowest place to be most suitable to them; and would quiet themselves in the discharge of their own duty, "making supplications, prayers, intercessions, and thanksgiving for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour." (1 Tim. ii. 1—3.) It would quiet all the seditions and tumults of the world, if men were well acquainted with themselves.

I confess, seditions seem to rise from a too great knowledge and regard of ourselves, and of our own commodity. 'Aliquid commune tuum facere, est seditionis et discordiæ principium: to appropriate common benefits to ourselves, is the spring of discord and sedition. But here, as in other things, self-seeking cometh from self-ignorance, and tendeth to self-deceit and disappointment. The end of contendings answer not the promises that selfishness and passion make men in the beginnings.

Si æterna semper odia mortales agant  
 Ne cæptus unquam cedat ex animis furor.  
 Sed arma fælix teneat, infelix pereat.  
 Nihil relinquent bella. SENECA.

And then,

———En quo discordia cives  
 Perduxit miseros, en queis consevimus agros.

15. Self-acquaintance would end abundance of controversies, and very much help men to discern the truth. In the controversy of freewill or human power; to know ourselves as we are men, would be to know that we have the natural power and freedom consisting in the self-determining faculty and principle. To know ourselves as sinful, would certify us how much we want of the moral power which consisteth in right inclinations, and the moral liberty, from vi-



scious dispositions and habits. Would time permit, I might shew it in the instances of original corruption, of the nature of grace, of merit, the cause of sin, and many other controversies, how much error is promoted by the ignorance of ourselves.

16. Self-acquaintance maketh men both just and merciful. One cannot be so much as a good neighbour without it, nor yet a faithful friend. It will teach you to put up injuries, and to forgive; as remembering that you are likely to be injurious to others, and certainly are daily so to God; and that it is no great fault that is done against such poor, unworthy persons as ourselves (if it had no higher a respect than to us). It is such only that "with all lowliness, and meekness, and long-suffering, forbear one another in love," (Ephes. iv. 2,) and "recompense to no man evil for evil," and "be not overcome of evil, but overcome evil with good." (Ver. 21.) He that is drawn to passion and revenge, is overcome when he seems to overcome by that revenge. It teacheth us to forgive, to know that much is forgiven us by Christ, or at least, what need we have of such forgiveness. (Ephes. iv. 31, 32.) "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." O that this lesson were well learned!

17. Self-acquaintance will teach us the right estimate of all our mercies: when we know how unworthy we are of the least, and what it is we principally need, it will teach us thankfulness for all; and teach us which of our mercies to prefer. Men know not themselves and their own necessities, and therefore they slight their chief mercies, accounting them burdens, and are unthankful for the rest.

18. Self-acquaintance is necessary to the solid peace and comfort of the soul. Security and stupidity may quiet the ungodly for a while, and self-flattery may deceive the hypocrite into a dream of heaven; but he that will have a durable joy, must find some matter of joy within him, as the effects and evidence of the love of God, and the prognostics of his endless love. To know what Christ hath suffered, and done, and merited, and promised, is to know the general and principal ground of our rejoicing: but something is wanting to make it peace and joy to us, till we find the fruits of his Spirit within us, without which no man can be his,

(Rom. viii. 9; Gal. v. 16, 17. 22. 24, 25.) "If a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." (Gal. vi. 3, 4.) The seal, and witness, and beginnings of life, must be within you, if you will know that you are the heirs of life.

19. Self-ignorance causeth men to misinterpret and repine at the providence of God, and to be froward under his most righteous judgments. Because men know not what they have deserved, or what they are, and what is good for them, therefore they know not the reason and intent of Providence; and therefore they quarrel with their Maker, and murmur as if he did them wrong: when self-acquaintance would teach them to justify God in all his dealings, and resolve the blame of all into themselves. The nature of man doth teach all the world, when any hurt is done to societies or persons, to inquire by whose will, as well as by whose hands, it was perpetrated; and to resolve all the crimes that are committed in the world unto the will of man, and there to leave the guilt and blame, and not excuse the malefactors upon any pretence of the concourse or predetermination of the first or any superior cause: and to justify the judge and executioner that takes away men's lives, or their estates, as long as themselves are proved to deserve it. And surely the knowledge of the nature and pravity of man should teach us to deal as equally with God, and finally resolve all guilt and blame into the free and vitiated will of man. Humbling self-knowledge maketh us say with Job, (chap. xl. 4,) "Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth:" and when God is glorifying himself on our relations, or ourselves by his judgments, it teacheth us with Aaron to hold our peace, (Lev. x. 3,) and to say with Eli, "It is the Lord, let him do what seemeth him good." (1 Sam. iii. 18.) And with David, (2 Sam. xv. 25,) "If I shall find favour in the eyes of the Lord he will bring me again, and show me it, and his habitation: But if he thus say, I have no delight in thee; behold here am I, let him do to me as seemeth good to him." And as the afflicted church, (Mic. vii. 9,) "I will bear the indignation of the Lord, because I have sinned against him." Even a Pharaoh, when affliction hath taught him a little to know himself, will

say, "The Lord is righteous, and I and my people are wicked." (Exod. ix. 27.) When Rehoboam and his princes are humbled, they say, "The Lord is righteous." (2 Chron. xii. 6.) See Ezra ix. 15.

20. Lastly, it is for want of the knowledge of ourselves, that precious time is so much lost, and hastening death no more prepared for. Did we carry still about us the sensible knowledge of our necessity, our mortality, and the inconceivable change that is made by death, we should then live as men that are continually waiting for the coming of their Lord; and as if we still beheld our graves. For we carry about us that sin and frailty, such corruptible flesh, as may tell us of death as plainly as a grave or skeleton. So great, so unspeakably necessary a work as the seriously diligent preparation for our end, could not be so sottishly neglected by the ungodly, did they thoroughly and feelingly know what it is to be a mortal man, and what to have an immortal soul; what it is to be a sinner, and what to pass into an endless life of joy or misery.

And thus I have shewed you some of the fruits, both of the knowledge and ignorance of ourselves; even in our natural, and moral, and political capacities (though it be the second that is directly intended in the text); which may help you in the application.

#### USE.

And now I may suppose that the best of you all, the most honourable, the most learned, the most religious (of them I dare affirm it), will acknowledge, that I want not sufficient reason to urge you, with the question in my text "Know ye not your own selves?" Judge by the forementioned effects, whether self-acquaintance, even in the most weighty and necessary respects, be common among professed Christians. Doth he duly know himself as he is a man, that doubteth of a Deity whose image is his very essence, though not the moral image that must be produced by renewing grace? Or he that doubteth of a particular providence, of which he hath daily and hourly experience? Or he that doubteth of the immortality of his soul, or of the life to come, which is the end of his creation and endowments, and is legibly engraven on the nature and faculties of his soul? Do they morally know themselves, that make a jest of sin; and make it their delight? That bear it

as the lightest burden, and are not so much humbled by all the distempers and miseries of their souls, as they would be by a leprosy, an imprisonment, or disgrace? That have as cold, unthankful thoughts of Christ, and of his grace and benefits, as a sick stomach of a feast? That compliment with him at the door, but will not be persuaded to let him in, unless he will come upon their terms, and dwell with their unmortified sin, and be a servant to their flesh, and leave them their worldly prosperity and delights, and save them for these compliments and leavings of the flesh, when sin and the world shall cast them off?

Do those men truly know themselves, that think they need not the Spirit of Christ for regeneration, conversion, and sanctification, nor need a diligent, holy life, nor to be half so careful and serious for their salvation, as they are for a shadow of happiness in the world? That would without entreaty bestir themselves, if their houses were on fire; or they were drowning in the water, or were assaulted by a thief or enemy, and yet think he is too troublesome and precise, that entreateth them to bestir themselves for heaven, and to quit themselves like men for their salvation, and to look about them, and spare no pains for the escaping everlasting misery; when this is the time, the only time, when all this must be done, or they are utterly undone for ever.

Do they know themselves, and what they want, and what indeed would do them good, that itch after sensual delights, and glut their flesh, and please their appetites and lusts, and waste their time in needless sports, and long for honour and greatness in the world, and study for preferment more than for salvation, and think they can never stand too high nor have too much: as if it were so desirable to fall from the highest pinnacle, or to die forsaken by that, for which they forsook the Lord.

Do our feathered, powdered, gawdy gallants, or our frizzled, spotted, wanton dames, understand what it is that they are so proud of, or do so carefully trim up and adorn? Do they know what flesh is, as they would do, if they saw the comeliest of their companions, when he hath lain a month or twelvemonths in the grave? Do they know what sin is, as a sight of hell would make them know, or the true belief of such a state? If they did, they would think that another

garb doth better beseem such miserable sinners; and that persons in their case have something else to mind and do, than toyishly to spruce up themselves, like handsome pictures for men to look upon, and something else to spend their hours in, than dalliance and compliments, and unnecessary ornaments; and that the amiable and honourable beauty, and comeliness, and worth, consisteth in the holy image of God, the wisdom and heavenly endowments of the soul, and in a heavenly, charitable, righteous conversation, and good works; and not in a curious dress or gaudy attire, which a fool may wear as well as a wise man, and a carcase as well as a living man, and a Dives that must lie in hell, when a Lazarus may lie in sores and rags.

Do they know themselves that fear no snares, but choose the life of the greatest temptations and danger to their souls, because it is highest, or hath most provision for the flesh? and that think they can keep in their candle in the greatest storms, and in any company maintain their innocency? And yet cannot understand so much of the will of God, nor of their own interest and necessity, and danger, as to resist a temptation when it comes, though it offer them but the most inconsiderable trifle, or the most sordid and unmanly lust.

Do they know themselves, that are prying into unrevealed things, and will be wise, in matters of theology, above what is written? That dare set their shallow brains, and dark, unfurnished understandings, against the infallible word of God; and question the truth of it, because it suiteth not with their lame and carnal apprehensions; or because they cannot reconcile what seemeth to them to be contradiction; nor answer the objections of every bold and ignorant infidel. In a word, when God must not be God unless he please them; nor his word be true, unless it be all within the reach of them, that never employed the time and study to understand it, as they do to understand the books that teach them languages, art, and sciences, and treat of lower things: and when Scripture truth must be called in question, as oft as an ignorant eye shall read it, or an unlearned, graceless person misunderstand it: when offenders that should bewail and reform their own transgressions of the law shall turn their accusations against the law, and call it too precise or strict, and believe and practise no more than stands with their obedience to the law of sin, and will quarrel with God, when

they should humbly learn, and carefully obey him; and despise a life of holy obedience, instead of practising it; and in effect, behave themselves as if they were fitter to rule themselves and the world than God is; and as if it were not God, but they, that should give the law, and be the judge; and God were the subject, and man were God. Do you think, that sinful, creeping worms, that stand so near the grave and hell, do know themselves, when they think, or speak, or live at such rates, and according to such unreasonable arrogance? Do they know themselves, that reproach their brethren for human frailties, and difference of opinion in modes and circumstances, and errors smaller than their own? And that by calling all men heretics, sectaries, or schismatics, that differ from them, do tempt men to turn infidels or Papists, and to take us all for such as we account each other? And that instead of receiving the weak in faith, whom God receiveth, will rather cast out the most faithful labourers, and cut off Christ's living members from his church, than forbear the imposing of unnecessary things? I dare say, were it not for unacquaintedness with our brethren and ourselves, we should put those in our bosoms as the beloved of the Lord, that now we load with censures and titles of reproach: and the restoring of our charity would be the restoring of our unity. If blind men would make laws for the banishment of all that cannot read the smallest characters, you would say, they had forgot themselves. Nay, when men turn Papists or Separatists and fly from our churches, to shun those that perhaps are better than themselves, and to get far enough from the smaller faults of others, while they carry with them far greater of their own; when people are more apt to accuse the church than themselves, and say the church is unworthy of their communion, rather than that they are unworthy the communion of the church, and think no room in the house of God is clean and good enough for them, while they overlook their own uncleanness; when men endure an hundred calumnies to be spoken of their brethren, better than a plain reprehension of themselves; as if their persons only would render their actions justifiable, and the reprover culpable; judge whether these men are well acquainted with themselves.

What should we go further in the search; when in all ages and countries of the world the unmercifulness of the

rich, the murmuring of the poor, the hard usage by superiors, the disobedience of inferiors, the commotions of the state, the wars and rebellions that disquiet the world, the cruelty covered with pretences of religion, the unthankfulness for mercies, the murmuring under afflictions, too openly declare that most men have little knowledge of themselves; to conclude, that when we see that none are more self-accusing and complaining than the most sincere, and none more self-justifying and confident than the ungodly, careless souls; that none walk more heavily than many of the heirs of life, and none are merrier than many that must lie in hell for ever: that all that a minister can say, will not convince many upright ones of their integrity, nor any skill or industry, or interest, suffice to convince most wicked men that they are wicked; nor if our lives lay on it, we cannot make them see the necessity of conversion, nor know their misery till feeling tell them it is now too late: when so many walk sadly and lamentingly to heaven; and so many go fearlessly and presumptuously to hell, and will not believe it till they are there; by all this judge, what work self-ignorance maketh in the world.

Γνώθι σεαυτὸν is many a man's motto, that is a stranger to himself. As the house may be dark within that hath the sign of the sun hanging at the door. 'Multi humilitatis umbram, pauci veritatem sectantur,' saith Hieron. A blind man may commend the sun, and dispute of light. A man may discourse of a country that he knoweth not. It is easy to say, men should know themselves, and out of the book or brain to speak of the matters of the heart: But indeed to know ourselves as men, as sinners, as Christians, is a work of greater difficulty, and such as few are well acquainted with: Shall I go a little further in the discovery of it?

1. Whence is it that most are so unhumbled; so great and good in their own esteem; so strange to true contrition and self-abhorrence, but that they are voluntary strangers to themselves? To loathe themselves for sin, to be little in their own eyes, to come to Christ as little children, is the case of all that know themselves aright. (Ezek. xx. 43; vi. 9; Matt. xviii. 3, 4; 1 Sam. xv. 17.) And Christ made himself of no reputation, but took upon him the form of a servant, and set us a pattern of the most wonderful humiliation that ever was performed, to convince us of the necessity of it, that

sin to humble us, when he had none. (Phil. ii. 6—9.) “Learn of me, for I am meek and lowly.” (Matt. xi. 28.) And one would think it were a lesson easily learned by such as we that carry about us within and without so much sensible matter of humiliation. Saith Augustin de Verb. Dei. ‘Discite a me, non mundum fabricare, non cuncta visibilia et invisibilia, creare, non miracula facere, et mortuos suscitare, sed quoniam mitis sum, et humilis corde.’ Had Christ bid us learn of him to make a world, to raise the dead, and work miracles, the lesson had been strange: but to be meek and lowly is so suitable to our low condition, that if we knew ourselves we could not be otherwise.

To be holy without humility, is to be a man without the essentials of nature, or to build without a foundation, ‘Quisine humilitate virtutes congregat, quasi in ventum pulverem portat,’ saith Greg. in Psal. 3. Pœnit. It is but carrying dust into the wind, to think to gather commendable qualities without humility. It is the contrite heart that is the habitation and delight of God on earth; the acceptable sacrifice; (Isa. lvii. 15; lxvi. 2; Psal. li. 17.) ‘Tanto quis vilior Deo, quanto preciosior sibi: tanto preciosior Deo, quanto propter eum vilior est sibi,’ saith Greg. Mor. “He that humbleth himself shall be exalted, and he that exalteth himself shall be brought low.” We must not overvalue ourselves, if we would have God esteem us; we must be vile and loathed either in his eyes or our own. ‘Solet esse specificum electorum,’ saith Greg. Mor. quod de se semper, sentiunt infra quam sunt.’ It is specifical to the elect to think more meanly of themselves than they are. ‘Recta sacere et inutiles se reputare,’ as Bernard speaks. But I urge you not to err in your humility, nor ‘humilitatis causâ mentiri,’ as August. It were low enough, if we were as low, in our own esteem, as we are indeed: which self-acquaintance must procure. ‘Quanto quis minus se videt, tanto minus sibi displicet;’ saith Greg. ‘Et quanto majoris gratiæ lumen percipit, tanto magis reprehensibilem se esse cognoscit.’ He is least displeased with himself, that least knoweth himself; and he that hath the greatest light of grace, perceiveth most in himself to be reprehended. Illumination is the first part of conversion, and of the new creature: and self-discovery is not the least part of illumination. There can be no salvation without it, because no humiliation. Saith Bernard in



Cantic. 'Scio neminem absque sui cognitione salvari, de qua nimirum mater salutis humilitas oritur, et timor Domini.'

But how rare this is, let experience determine: to have a poor habitation, a poor attire, and perhaps of choice (though that is not usual), is much more common than a humble soul, 'sed tumet animus, sub squallore habitus, ut Hier. et multo illa deformior est superbia, quæ latet sub quibusdam signis humilitatis, inquit idem.' It is the most ill-favoured pride that stealeth some rags of humility to hide its shame. And saith Jerom truly 'Plus est animum deposuisse quam cultum: difficilius arrogantia quam auro caremus, aut gemmis.' It is easier to change our clothing than our mind, and to put off a gaudy habit than our self-flattering tumified hearts. Many a one can live quietly without gold rings and jewels, or sumptuous houses and attendance, that cannot live quietly without the esteem and applause of men, nor endure to be accounted as indeed he is. Saith Ambrose, 'Qui paupertate contentus est, non est contentus injuria. — Et qui potest administrationes contemnere, dolet sibi aliquem honorificentia esse prælatum.'

O therefore as you would escape Divine contempt, and the most desperate precipitation, know yourselves. For that which cast angels out of heaven, will keep you out, if it prevail. As Hugo acutely saith, 'Superbia in cælo, nata est, sed immemor qua via inde cecidit, illuc postea redire non potuit.' Pride was bred in heaven, (no otherwise than as death in life) but can never hit the way thither again, from whence it fell. Open the windows of our breast to the Gospel light, to the laws of conviction, to the light of reason, and then be unhumbléd if you can. 'Quare enim superbit cinis et terra?' saith Origen: 'oblitus quid erit, et quam fragili vasculo contineatur, et quibus stercorebus immersus sit, et qualia semper purgamenta de sua carne projiciat.' Nature is low, but sin and wrath are the matter of our great humiliation, that have made us miserably lower.

2. The abounding of hypocrisy showeth how little men are acquainted with themselves. I speak not here of that gross hypocrisy which is always known to him that hath it, but of that close hypocrisy, which is a professing to be what we are not, or to believe what we believe not, or to have what we have not, or to do what we do not. What article of the faith do not most among us confidently profess?

What petition of the Lord's Prayer will they not put up? Which of the Commandments will they not profess their obedience to? While the stream of their conversation testifieth, that in their hearts there is none of the belief, the desire, or the obedience in sincerity which they profess. Did they know themselves, they would be ashamed of the vanity of their profession, and of the miserable want of the things professed; and that God who is so nigh their mouths is so far from their hearts. If you heard an illiterate man profess, that he understandeth all the languages and sciences, or a beggar boasting of his wealth, or a parrot taught to say that he is a man, would you take any of these to be the words of one that knows himself? 'Quid est vita hypocritæ (inquit Gregor.) nisi quadam visio phantasmatis, quæ hic ostendit in imagine, quod non habet in veritate?' Surely they are in the dark that spend their days in dreaming visions: but they have their eyes so much on the beholders, that they have no leisure to peruse themselves: they are so careful to be esteemed good, that they are careless of being what they seem. 'Quo magis exterius hominibus placeant, eo se interius aspicere negligunt, totosque se in verbis proximorum fundunt, et sanctos se esse æstimant, quia sic se haberi ab hominibus pensant, ut Gregor. Mor.'

Especially if they practise not the vicious inclinations of their hearts, they think they have not the vice they practise not, and that the root is dead because it is winter: when it is the absence of temptations and occasions, and not of vicious habits, or inclinations, that smooths their lives with seeming innocency, and keeps their sins from breaking forth to their own or others' observation. 'Multorum, quæ imbecillia sunt, latent vitia, saith Seneca; instrumenta illis explicandæ nequitiae desunt. Sic tuto serpens pestifer tractatur, dum riget frigore; non desunt tamen illi venena, sed torpent: ita multorum crudelitas, luxuria et ambitio.' The feeble vices of many lie hid: there are wanting instruments of drawing forth their wickedness. So a poisonous serpent may be safely handled, while he is stiff with cold, and yet it is not because he hath no venom, but because it is stupified: so it is with the cruelty, luxury and ambition of many. The knowledge of yourselves is the bringing in of light into your souls, which will awaken you from the hypocrite's dream, and make such apparitions

vanish. Come near this fire, and the paint of hypocrisy will melt away.

3. The common impatience of plain reproof, and the love of flattery, shew us how much self-ignorance doth abound. Most men love those that have the highest estimation of them, be it true or false. They are seldom offended with any for overvaluing them: They desire not much to be accounted well when they are sick, nor rich when they are poor, but to be accounted wise though they are foolish, and godly when they are ungodly, and honest and faithful when they are deceitful and corrupt, this is a courtesy that you must not deny them; they take it for their due: They will never call you heretics for such errors as these: and why is it, but because they err themselves, about themselves, and therefore would have others do so too.

‘*Nimis perverse seipsum amat, qui et alios vult errare, ut error suus lateat:*’ saith August. He too perversely loveth himself, that would have others err to hide his error. A wise man loveth himself so well, that he would not be flattered into hell, nor die as Sisera or Samson, by good words, as the harbingers of his woe. He loveth his health so well, that he thinks not the sweetness or colour of the fruit a motive sufficient to encourage him to a surfeit. He loveth ingenuous penitence so well, that he cannot love the flatterer’s voice, that contradicteth it. Faithful reprovers are the messengers of Christ, that calls us to repentance, that is, to life: unfaithful flatterers are the messengers of the devil, to keep us from repentance, and harden us in impenitency unto death: If we know ourselves, we shall know that when we are overvalued and overpraised as being more learned, wise, or holy than we are, it is not we that are loved and praised; for we are not such as that love or praise supposeth us to be; saith August. ‘*Vos qui me multum diligitis, si talem me asseritis, ut numquam me in scriptis meis errasse dicatis, frustra laboratis; non bonam causam suscepistis: facile in eo, me ipso iudice, superamini. Quoniam non mihi placet, cum à charissimis talis esse existimor, qualis non sum. Profectò non me, sed pro me alium sub meo nomine diligunt; si non quod sum, sed quod non sum diligunt.*’ It pleased him not to be accounted unerring in his writings, and to be taken by his friends to be what he was not; which is not to love him, but another under his name.

He that knoweth himself, perceiveth how much of the commendation is his due, and how much he can lay just claim to: and knoweth it is a dishonour to own the honour that is not his own. He loves not to be belied by a praiser, any more than by a dispraiser; lest truth and he be both abused. Vices, like worms, are bred and crawl in the inward parts, unseen, unfelt of him that carrieth them about him; and therefore by the sweetmeats of flattery and sensuality they are ignorantly fed: but it is bitter medicines that must kill them; which those only will endure, that know they have them, and what they are. ‘*Lenocinantur dulcia delictis: austera vero et fortia virtutibus sunt amica.*’ You speak bitterly, saith the impatient sinner to the plain reprove, but such are sweet and excellent men that meddle not with the sore. But it is bitter things that are wholesome to your souls; that befriend your virtues, and kill the worms of your corruptions, which sweet things cherish. Saith Jerom in Eccles. ‘*Si cujus sermo non pungit, sed oblectationem facit audientibus, ille sermo non est sapiens.*’ Sermons not piercing, but pleasing, are not wise. But, alas, men follow the appetite of their vices, not only in choosing their meat, and drink, and company, and recreations, but also in the choice of the church that they will hold communion with, and the preachers that they will hear: and they will have the sweet, and that which their corruption loveth, come on it what will, ‘*Libenter enim quod delectat, audimus, et offendit omne, quod nolumus,*’ saith Jerom: Nay, pride hath got so great dominion, that flattery goeth for due civility; and he is accounted cynical or morose that useth it not. To call men as they are, (even when we have a call to do it,) or to tell them of their faults with necessary freedom, though with the greatest love and caution and deprecation of offence, is a thing that most, especially great ones, cannot digest: A man is supposed to rail, that speaketh without flattery; and to reproach them that would save them from their sins. Saith Jerom, ‘*Adeo regnat vitium adulationis, quodque est gravissimum, quia humilitatis ac benevolentiae loco ducitur, ita fit ut qui adulari nescit, aut invidus, aut superbus reputetur:*’ that is, the vice of flattery now so reigneth, and which is worst, goeth under the name of humility and good-will, that he that knoweth not how to flatter is reputed envious or proud. Indeed some men have the wit to hate

a feigned hypocritical flatterer, and also modestly to take on them to disown the excessive commendations of a friend; but these mistaken, friendly flatterers do seldom displease men at the heart. ‘*Quanquam respondeamus nos indignos, et calidus rubor ora perfundat, tamen ad laudem suam anima intrinsecus lætatur,*’ Hieron. We can say we are unworthy, and modestly blush; but, within, the heart is glad at its own commendation. Saith Seneca, ‘*Cito nobis placemus, si invenimus, qui nos bonos viros dicant, qui prudentes, qui sanctos: Non sumus modica laudatione contenti; quicquid in nos adulatio sine pudore congescit, tanquam debitum prendimus: optimos nos esse et sanctissimos affirmantibus assentimur, cum sciamus sæpe illos mentiri:*’ that is, We soon please ourselves to meet with those that call us good men, wise and holy: and we are not content with a little praise: whatever flattery heapeth on us without shame, we lay hold on it as due; we assent to them that say we are the best and most holy, when we oftentimes know ourselves that they lie. All this is for the want of the true knowledge of themselves. When God hath acquainted a sinner effectually with himself, he quickly calleth himself by other names, than flatterers do: With Paul he saith, “We ourselves were sometime foolish, disobedient, serving divers lusts and pleasures.” (Titus iii. 3.) And (Acts xxvi. 11,) that he was mad against the saints in persecuting them. He then speaks so much against himself, that if tender ministers and experienced friends did not think better of him than he of himself, and persuade him to more comfortable thoughts, he would be ready to despair, and think himself unworthy to live upon the earth.

4. Judge also how well men know themselves, when you have observed, what different apprehensions they have of their own faults and of other men’s; and of those that are suitable to their dispositions, interests or examples, and those that are against them. They seem to judge of the actions by the persons, and not of the persons by the actions. Though he be himself a sensualist, a worldling, drowned in ambition and pride, whose heart is turned away from God, and utterly strange to the mystery of regeneration and a heavenly life, yet all this is scarcely discerned by him, and is little troublesome, and less odious than the failings of another,

whose heart and life is devoted unto God. The different opinions, or modes and circumstances of worship, in another that truly feareth God, is matter of their severer censures and reproach, than their own omissions, and averseness and enmity to holiness, and the dominion of their deadly sins. It seems to them more intolerable for another to pray without a book, than for themselves to pray without any serious belief, or love, or holy desire, without any feeling of their sins, or misery or wants; that is, to pray with the lips without a heart; to pray to God without God, even without the knowledge or love of God, and to pray without prayers. It seemed to the hypocritical Pharisees, a greater crime in Christ and his disciples, to violate their traditions, in not washing before they eat, to break the ceremonious rest of their sabbath by healing the diseased, or plucking ears of corn, than in themselves to hate and persecute the true believers and worshippers of God, and to kill the Lord of Life himself. They censured the Samaritans for not worshipping at Jerusalem, but censured not themselves for not worshipping God, that is a spirit, in spirit and in truth. Which makes me remember the course of their successors, the ceremonious Papists; that condemn others for heretics, and fry them in the flames, for not believing that bread is no bread, and wine is no wine, and that bread is to be adored as God, and that the souls of dead men know the hearts of all that pray to them in the world at once; and that the Pope is the vice-christ, and sovereign of all the Christians in the world; and for reading the Scriptures and praying in a known tongue, when they forbid it; and for not observing a world of ceremonies; when all this enmity to reason, piety, charity, humanity, all their religious tyranny, hypocrisy, and cruelty, do seem but holy zeal and laudable in themselves. To lie, dissemble, forswear, depose and murder princes, is a smaller matter to them when the Pope dispenseth with it, and when it tends to the advantage of their faction, which they call the church, than to eat flesh on Friday, or in Lent, to neglect the mass, or images, or crossing, &c.

And it makes me remember Hall's description of an hypocrite, 'He turneth all gnats into camels, and cares not to undo the world for a circumstance. Flesh on Friday is more abominable to him, than his neighbour's bed: he abhors more not to uncover at the name of Jesus, than to swear

by the name of God, &c.' It seems, that prelates were guilty of this in Bernard's days, who saith, '*Prælati nostri calicem linquunt, et Camelum deglutiunt: dum majora permittentes, minora discutiunt. Optimi rerum æstimatores, qui magnam in minimis, et parvam aut nullam in maximis adhibent diligentiam:*' i. e. Our prelates strain at a gnat, and swallow a camel, while permitting greater matters, they discuss (or sift) the less: Excellent estimators of things indeed, that in smaller matters employ great diligence; but in the greatest, little or none at all. And the cause of all this partiality is, that men are unacquainted with themselves. They love and cherish the same corruptions in themselves, which they should hate and reprehend in others. And saith Jerom, '*Quomodo potest præses Ecclesiæ auferre malum de medio ejus, qui in delictum simile corruerit? aut qua libertate corripere peccantem potest, cum tacitus ipse sibi respondeat, eadem se admisisse quæ corripit:*' i. e. How can a prelate of the church reform the evil that is in it, that rusheth into the like offence? Or with what freedom can he rebuke a sinner, when his conscience secretly tells him, that he hath himself committed the same faults which he reproveth?

Would men but first be acquainted with themselves, and pass an impartial judgment on the affections and actions that are nearest them, and that most concern them, they would be more competent, and more compassionate judges of their brethren, that are now so hardly used by them. It is excellent advice that Austin gives us, '*Quum aliquem reprehendere nos necessitas coegerit, cogitemus, utrum tale sit vitium, quod nunquam habuimus; et tunc cogitemus nos homines esse, et habere potuisse, vel quod tale habuimus et jam non habemus; et tunc memoria tangat communis fragilitatis, ut illam correctionem non odium sed misericordia præcedat: Sin autem invenerimus nos in eodem vitio esse, non objuremus, sed ingemiscamus, et ad æqualiter deponendum invitemus:*' i. e. When necessity constraineth us to reprove any one, let us think whether it be such a vice as we never had ourselves; and then let us think that we are men, and might have had it: or if we once had such, but have not now, then let the remembrance of common frailty touch us, that compassion and not hatred may lead the way to our reproof: but if we find that we have the

same vice ourselves, let us not chide, but groan, and move (or desire) that we may both equally lay it by.

5. It shews how little men know themselves, when they must needs be the rule to all other men, as far as they are able to commend it ; and that in the matters that men's salvation dependeth on, and in the smallest, tender, disputable points ; and even in those things where themselves are most unfit to judge. In every controverted point of doctrine, (though such as others have much better studied than themselves,) he that hath strength to suppress all those that differ from him, must ordinarily be the umpire ; so is it even in the modes and circumstances of worship. Perhaps Christ may have the honour to be called the King of the Church, and the Scripture have the honour to be called his Laws. But indeed it is they that would be the lords themselves ; and it is their wills and words that must be the laws ; and this under pretence of subserving Christ, and interpreting his laws ; when they have talked the utmost for councils, fathers, church-tradition, it is themselves that indeed must be all these ; for nothing but their own conceits and wills must go for the sense of decrees, or canons, fathers, or tradition. Even they that hate the power and serious practice of religion, would fain be the rule of religion to all others : And they that never knew what it was to worship God in spirit and truth, with delight and love, and suitableness of soul, would needs be the rule of worship to all others, even in the smallest circumstances and ceremonies. And they would be the governors of the church, or the determiners of its mode of government, that they would never be brought under the government of Christ themselves. If it please them better to spend the Lord's-day in plays or sports, or compliment or idleness, than in learning the will of God in his word, or worshipping him, and begging his mercy and salvation, and seriously preparing for an endless life, they would have all others do the like. If their full souls loathe the honey-comb, and they are weary of being instructed above an hour, or twice a day, they would have all others forced to their measure, that they may seem as diligent as others, when others are compelled to be as negligent as they. Like a queasy-stomached lady, that can eat but one slender meal a day, and therefore would have all her servants and tenants eat no more, or if they do, accuseth them of excess.



If the emperor of Constantinople make a law, that no subject shall be suffered in his dominions, that will not be conformable to him in time, and quality and measure, for meats and drink, and sleep, and speech, and exercise, it would be an honourable misery, and uniform calamity and ruin to his subjects. Alas, did men but know themselves, the weakness of their understandings, the sinful bias that personal interest and carnal inclinations have set upon their wills, they would be less arrogant and more compassionate, and not think, by making themselves as gods, to reduce the unavoidable diversities that will be found among mankind, to a unity in conformity to their minds and wills, and that in the matters of God and of salvation; where every man's conscience that is wise and faithful, will be tenacious of a double interest (of God and of his soul) which he cannot sacrifice to the will of any. But be so just as not to mistake and misreport me in all this, as if I pleaded for libertinism or disorder, or spoke against government, civil or ecclesiastical; when it is only private ambition, uncharitableness, and cruelty, and Papal usurpations over the church and consciences of men, that I am speaking of; which men, I am sure, will have other thoughts of, when God hath made them know themselves, than they have while passion hindereth them from knowing what spirit they are of: they will then see, that the weak in faith should have been received, and that catholic unity is only to be founded in the universal Head, and End, and Rule.

6. The dreadful change that is made upon men's minds, when misery or approaching death awakes them, doth shew how little they knew themselves before. If they have taken the true estimate of themselves in their prosperity, how come they to be so much changed in adversity? Why do they begin then to cry out of their sins, and of the folly of their worldliness and sensuality, and of the vanity of the honours and pleasures of this life? Why do they then begin to wish, with gripes of conscience, that they had better spent their precious time, and minded more the matters of eternity, and taken the course as those did whom they once derided, as making more ado than needs? Why do they then tremble under the apprehensions of their unreadiness to die, and to appear before the dreadful God, when formerly such thoughts did little trouble them? Now there is no such

sense of their sin or danger upon their hearts. Who is it now that ever hears such lamentations and self-accusations from them, as then it is likely will be heard? The same man that then will wish with Balaam, that he might "die the death of the righteous, and that his latter end might be as his," will now despise and grieve the righteous. The same man that then will passionately wish that he had spent his days in holy preparations for his change, and lived as strictly as the best about him, is now so much of another mind, that he perceives no need of all this diligence; but thinks it is humourous or timorous superstition, or at least that he may do well enough without it. The same man that will then cry, 'Mercy, mercy—O mercy, Lord, to a departing soul, that is laden with sin, and trembleth under the fear of thy judgment,' is now perhaps an enemy to serious, earnest prayer, and hates the families and persons that most use it; or at least is prayerless, or cold and dull himself in his desires, and can shut up all with a few careless, customary words, and feel no pinching necessity to awaken him, importunately to cry and strive with God. Doth not all this show, that men are befooled by prosperity, and unacquainted with themselves, till danger or calamity call them to the bar, and force them better to know themselves.

Your mutability proveth your ignorance and mistakes. If indeed your case be now as good as present confidence or security do import, lament it not in your adversity; fear it not when death is calling you to the bar of the impartial Judge! Cry not out then of your ungodliness and sensuality; of your trifling hypocrisy, your slight contemptuous thoughts of God, and of your casting away your hopes of heaven, by wilful negligence and delays! If you are sure that you are now in the right, and diligent, serious believers in the wrong, then stand to it before the Lord: Set a good face on your cause if it be good; be not down in the mouth when it is tried; God will do you no wrong: If your cause be good, he will surely justify you, and will not mar it: Wish not to die the death of the righteous: say not to them, "Give us of your oil, for our lamps are gone out." (Matt. xxv. 8.) If all their care, and love, and labour, in "seeking first the kingdom of God and its righteousness," be a needless thing, wish not for it in your extremity, but call it needless then. If fervent prayer may be spared now

while prayer may be heard, and a few lifeless words that you have learned by rote may serve the turn, then call not on God when answering is past, seek him not when he will not be found. "When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish come upon you," (Prov. i. 27, 28,) cry not "Lord, Lord, open unto us, when the door is shut." (Matt. xxv. 10, 11.) Call them not foolish then that slept, but them that watched, if Christ was mistaken, and you are in the right. (Matt. xxv. 2. 8; Prov. i. 22.)

O sirs, stand but at the bedside of one of these ungodly, careless men, and hear what he saith of his former life, of his approaching change, of a holy or carnal course, whether a heavenly or worldly life is better, (unless God have left him to that deplorable stupidity which an hour's time will put an end to); hearken then whether he think that God or the world, heaven or earth, soul or body, be more worthy of man's chief care and diligence; and then judge whether such men did know themselves in their health and pride, when all this talk would have been derided by them as too precise, and such a life accounted over-strict and needless, as then they are approving and wishing they had lived. When that minister or friend should have once been taken for censorious, abusive, self-conceited, and unsufferable, that would have talked of them in that language as when death approacheth, they talk of themselves; or would have spoke as plainly, and hardly of them, as they will then do of themselves. Doth not this mutability show, how few men now have a true knowledge of themselves?

What is the repentance of the living, and the desperation of the damned, but a declaration that the persons repenting and despairing, were unacquainted with themselves before? Indeed the erroneous despair of men, while grace is offered them, comes from ignorance of the mercy of God, and willingness of Christ to receive all that are willing to return. But yet the sense of sin and misery, that occasioneth this erroneous despair, doth show that men were before erroneous in their presumption and self-esteem. Saith Bernard in Cant. 'Utraque Cognitio, Dei scilicet et tui, tibi necessaria est ad salutem, quia sicut ex notitia tui venit in te timor Dei, atque ex Dei notitia itidem amor; sic è contra, de ignorantia tui superbia, ac de Dei ignorantia venit de-

sparatio;’ that is, Both the knowledge of God and of thyself is necessary to salvation; because as from the knowledge of thyself, the fear of God cometh into thee, and love from the knowledge of God: so on the contrary, from the ignorance of thyself cometh pride; and from the ignorance of God comes desperation. ‘*Quid est sapientia (inquit Seneca?) Semper idem velle, et idem nolle: At non potest idem semper placere nisi rectum:*’ Wisdom appeareth in always willing, and always nilling the same thing: but it is only right and good that can always please.

Poor men that must confess their sin and misery at last, would show a more seasonable acquaintance with themselves, if they would do it now, and say with the prodigal, “I will go to my father, and say to him, Father I have sinned against heaven and before thee, and am no more worthy to be called thy son.” In time this knowledge and confession may be saving. Even a Seneca could say, without the Scripture, ‘*Initium est salutis, notitia peccati; nam qui peccare se nescit, corrigi non vult. Ideo quantum potes, teipsum argue. Inquire in te; accusatoris primum partibus fungere; deinde iudicis, novissime deprecatoris.*’ i. e. The knowledge of sin is the beginning of recovery (or health): for he that knows not that he sinneth, will not be corrected. Reprehend thyself therefore as much as thou canst. Inquire into thyself: first play the part of an accuser, then of a judge: and lastly, of one that asketh pardon.

It is not because men are innocent or safe, that we now hear so little confession or complaint; but because they are sinful and miserable in so great a measure, as not to know or feel it. ‘*Quare vitia sua nemo confitetur (inquit Seneca?) Quia etiam nunc in illis est. Somnium narrare, vigilantis est; et vitia sua confiteri, sanitatis iudicium est:*’ i. e. Why doth no man confess his vices? Because he is yet in them. To tell his dreams is the part of a man that is awake: and to confess his faults, is a sign of health. If you call a poor man rich, or a deformed person beautiful, or a vile, ungodly person virtuous, or an ignorant barbarian learned, will not the hearers think you do not know them? And how should they think better of your knowledge of yourselves, if any of you that are yet in the flesh, will say you are spiritual? And those that hate the holiness, and justice, and government of God, will say they love him? Or those that are in a state of enmity to God, are as near

to hell as the execution is to the sentence of the law, will persuade themselves and others, that they are the members of Christ, the children of God, and the heirs of heaven? And take it ill of any that would question it, though only to persuade them to make it sure, and to take heed what they trust to, when endless joy or misery must be the issue?

7. Doth it not manifest how little men know themselves, when in every suffering that befalls them, they overlook the cause of all within them, and fall upon others, or quarrel with every thing that standeth in their way? Their contempt of God doth cast them into some affliction, and they quarrel with the instruments, and meddle not with the mortal cause at home. Their sin finds them out, and testifieth against them; and they are angry with the rod, and repine at providence, as though God himself were more to be suspected of the cause than they: yea, it is become with many, a serious doubt, whether God doth not necessitate them to sin; and, whether they omit not duty merely because he will not give them power to perform it; and, whether their sin be any other than a relation unavoidably resulting from a foundation laid by the hand of God himself. Do men know themselves, that will sooner suspect and blame the most righteous, holy God, than their own unrighteous, carnal hearts? Man drinketh up iniquity like water, but there is no unrighteousness with God. Saith Innocent, 'Conceptus est homo in fœtore luxuriæ quodque deterius est, in labe peccati; natus ad laborem, timorem, dolorem, &c. Agit prava, quibus offendit Deum; offendit proximum; offendit seipsum; agit turpia, quibus polluit famam, polluit personam, polluit conscientiam: agit vana, quibus negligit sana; negligit utilia; negligit necessaria.' Man is conceived in the filth or stink of luxury (or lust), and which is worse, in the stain of sin; born to labour, fear, and pain, &c. He doth that which is evil, to the offence of God, his neighbour, and himself: he doth that which is filthy, to the polluting of his fame, his person, and his conscience; he doth that which is vain, neglecting what is sound, and profitable, and necessary. And is not such a frail and sinful wight, more likely to be the cause of sin than God? and to be culpable in all the ill that doth befall us?

And it shows, that men little know themselves, when all their complaints are poured out more fluently on others than

themselves : like sick stomachs, that find fault with every dish, when the fault is within them ; or like pained, weak, or froward children, that quarrel with every thing that toucheth them, when the cause is in themselves. If they want peace, content, or rest, they lay the blame on this place or that, this or that person or estate : they think if they had their mind in this or that, they should be well ; and therefore they are still contriving for somewhat which they want, and studying changes, or longing after this or that, which they imagine would work the cure : when, alas poor souls, the sin, the sickness, the want is in themselves ! It is a wiser mind, a better, more holy, heavenly will, that is wanting to them ; without which nothing in the world will solidly content and comfort them. Seneca can teach them this much by the light of nature, ‘ Non longa peregrinatione, nec locorum varietatibus, tristitiam mentis gravitatēque ; discuties : animus debes mutare, non cœlum : licet vastum trajeceris mare, sequuntur te, quocunque perveneris, vitia. Quid miraris tibi peregrinationes non predesse, cum te circumferas ? Premit te eadem causa quæ expulit. Quid terrarum juvare novitas potest ? Quid cognitio urbium aut locorum ? In irritum cedit ista jactantia. Onus animi deponendum est, non antè tibi ullus placebit locus. Vadis huc et illuc, ut excutias incidens pondus, quod ipsa jactatione incommodius fit : sicut in navi onera immota minus urgent, inæqualitur convoluta citiùs eam partem, in quam incumbunt, demergunt. Quicquid facis, contra te facis : et motu ipso nocet tibi : ægrum enim concutis. At cum istud exemeris malum omnis mutatio loci jucundus fiet. In ultimas expellaris terras licet, in quolibet Barbariæ angulo cullocearis, hospitalis tibi illa qualiscunque sedes erit. Magis quis veneris, quam quò, interest.’ That is, it is not by long travels, or by change of places, that you can discuss the sadness and heaviness of the mind. It is the mind, and not the climate that you should change ; though you pass the vastest sea, your vices will follow you whithersoever you go. Why marvellest thou, that travels avail thee not, when thou carriest about thyself ? The same cause that drove thee away, doth follow thee. What can the novelty of countries avail ? Or the knowledge of cities and places ? This tossing up and down is vain ; it is the load of thy mind, that must be laid down : till that be done, no place will please

thee : thou goest up and down to shake off a burden that is fastened on thee ; which even by thy motion doth become more troublesome. As in a ship, the settled weight is least troublesome, when things unequally thrown together, do sink the part in which they lie. What thou dost, thou dost it against thyself, and hurtest thyself by the very motion ; for thou shakest a sick person. But when once thou hast taken out of thyself the evil, every change of place will be pleasant. Though thou be expelled into the remotest lands, or placed in any corner of Barbary, it will be however to thee a seat of hospitality : it more concerneth thee to know who (or what) thou art thyself that comest thither, than whither it is that thou comest.

Did you know yourselves in all your griefs, it is there that you would suspect and find your malady, and there that you would most solicitously seek the cure.

By this time, if you are willing, you may see, where lieth the disease and misery of the world, and also what must be the cure. Man hath lost himself, by seeking himself ; he hath lost himself in the loss of God : he departed from God, that he might enjoy himself ; and so is estranged from God and himself. He left the sun, and retired into darkness, that he might behold himself ; and not the light ; and now beholdeth neither himself nor the light : for he cannot behold himself but by the light. As if the body should forsake the soul, and say, I will no longer serve another, but will be my own. What would such a selfish separation procure, but the converting of a body into a loathsome carcase, and a senseless clod ? Thus hath the soul dejected itself, by turning to itself, and separating from God ; without whom it hath neither life, nor light, nor joy. By desiring a selfish kind of knowledge of good and evil, withdrawing from its just dependance upon God, it hath involved itself in care and misery, and lost the quieting, delighting knowledge which it had in God. And now poor man is lost in error ; he is straggled so far from home, that he knoweth not where he is, nor which way to return, till Christ in mercy seek and save him. (Matt. xviii. 11 ; Luke xix. 10.)

Yet could we but get men to know that they do not know themselves, there were the greater hope of their recovery. But this is contrary to the nature of their distemper. An eye that is blinded by a suffusion or cataract.

seeth not the thing that blindeth it: it is the same light that must shew them themselves, and their ignorance of themselves. Their self-ignorance is part of the evil which they have to know. Those troubled souls that complain that they know not themselves, do shew that they begin at least to know themselves. But a Pharisee will say "Are we blind also?" (John ix. 40.) They are too blind to know that they are blind. The Gospel shall be rejected, the apostles persecuted, Christ himself abused and put to death, the nation ruined, themselves and their posterity undone by the blindness of these hypocrites, before they will perceive that they are blind, and that they know not God or themselves. Alas, the long calamities of the church, the distempers and confusions in the state, the lamentable divisions and dissensions among believers, have told the world, how little most men know themselves; and yet they themselves will not perceive it. They tell it aloud to all about them, by their self-conceitedness and cruelty, uncharitable censures, reproaches and impositions, that they know not themselves, and yet you cannot make them know it. Their afflicted brethren feel it to their smart; the suffering, grieved churches feel it; thousands groan under it, that never wronged them; and yet you cannot make them feel it.

Did they well know themselves to be men, so many would not use themselves like beasts, and care so little for their most noble part. Did they know themselves aright to be but men, so many would not set up themselves as gods; they would not arrogate a divine authority in the matters of God, and the consciences of others, as the Roman prelates do: nor would they desire so much that the observation, reverence, admiration, love, and applause of all should be turned upon them; nor be so impatient when they seem to be neglected; nor make so great a matter of their wrongs, as if it were some Deity that were injured.

O what a change it would make in the world, if men were brought to the knowledge of themselves! How many would weep, that now laugh, and live in mirth and pleasure! How many would lament their sin and misery, that now are pharisaically confident of their integrity! How many would seek to faithful ministers for advice, and inquire what they should do to be saved, that now deride them, and scorn their counsel, and cannot bear their plain reproof or come not



near them! How many would ask directions for the cure of their unbelief, and pride and sensuality, that now take little notice of any such sins within them! How many would cry day and night for mercy, and beg importunately for the life of their immortal souls, that now take up with a few words of course, instead of serious, fervent prayer! Do but once know yourselves aright, know what you are, and what you have done, and what you want, and what is your danger; and then be prayerless and careless if you can: Then sit still and trifle out your time, and make a jest of holy diligence, and put God off with lifeless words and compliments if you can. Men could not think so lightly and contemptuously of Christ, so unworthily and falsely of a holy life, so delightfully of sin, so carelessly of duty, so fearlessly of hell, so senselessly and atheistically of God, and so disregardfully of heaven as they now do, if they did but thoroughly know themselves.

And now, sirs, methinks your consciences should begin to stir, and your thoughts should be turned inwards upon yourselves, and you should seriously consider what measure of acquaintance you have at home, and what you have done to procure and maintain such acquaintance. Hath conscience no use to make of this doctrine, and of all that hath been said upon it? Doth it not reprove you for your self-neglect, and your wanderings of mind, and your alien, unnecessary fruitless cogitations? Had you been but as strange to your familiar friend, and as regardless of his acquaintance, correspondence and affairs, as too many of you have been of your own, you may imagine how he would have taken it, and what use he would have made of it: some such use it beseemeth you to make of estrangedness to yourselves. Would not he ask, 'What is the matter that my friend so seldom looketh at me; and no more mindeth me or my affairs? What have I done to him? How have I deserved this? What more beloved company or employment hath he got?' You have this and much more to plead against your great neglect and ignorance of yourselves.

In order to your conviction and reformation, I shall first shew you some of those reasons, that should move you to know yourselves, and consequently should humble you for neglecting it: and then I shall shew you what are the hin-

drances that keep men from self-acquaintance, and give you some directions necessary to attain it.

In general consider, it is by the light of knowledge that all the affairs of your souls must be directed: and therefore while you know not yourselves, you are in the dark, and unfit to manage your own affairs. Your principal error about yourselves will have influence into all the transactions of your lives; you will neglect the greatest duties, and abuse and corrupt those which you think you do perform. While you know not yourselves, you know not what you do, nor what you have to do, and therefore can do nothing well. For instance:

1. When you should repent of sin, you know it not as in yourselves, and therefore cannot savingly repent of it. If you know in general that you are sinners, or know your gross and crying sins, which conscience cannot overlook, yet the sins which you know not, because you will not know them, may condemn you. How can you repent of your pride, hypocrisy, self-love, self-seeking, your want of love, and fear, and trust in God, or any such sins, which you never did observe? Or if you perceive some sins, yet if you perceive not that they reign and are predominant, and that you are in a state of sin, how can you repent of that estate which you perceive not? Or if you have but a slight and superficial sight of your sinful state and your particular sins, you can have but a superficial, false repentance.

2. If you know not yourselves, you cannot be duly sensible of your misery. Could it be expected that the Pharisees should lament, that they were of their father the devil, as long as they boasted that they were the children of God? (John viii. 41. 44.) Will they lament that they are under the wrath of God, the curse of the law, and the bondage of the devil, that know not of any such misery that they are in, but hope they are the heirs of heaven? What think you is the reason, that when Scripture telleth us that few shall be saved, and none at all but those that are new creatures, and have the Spirit of Christ, that yet there is not one of many that is sensible that the case is theirs? Though Scripture peremptorily concludeth, "That they that are in the flesh cannot please God," and that "to be carnally minded is death, (Rom. viii. 6—8,) and that "without holiness none

shall see God," (Heb. xii. 14,) and that all "they shall be damned that believe not the truth, but have pleasure in unrighteousness," (2 Thess. ii. 12,) and that "Christ will come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power, when he shall come to be glorified in his saints, and admired in all them that do believe." (2 Thess. i. 7—10.) And would not a man think that such words as these should waken the guilty soul that doth believe them; and make us all to look about us? I confess it is no wonder, if a flat atheist or infidel should slight them and deride them! But is it not a wonder if they stir not those, that profess to believe the word of God, and are the men of whom these Scriptures speak? And yet among a thousand that are thus condemned already; (I say, by the word, that is the rule of judgment, even condemned already; for so God saith, John iii. 18,) how few shall you see that with penitent tears lament their misery? How few shall you hear, with true remorse, complain of their spiritual distress, and cry out as those that were pricked at the heart, (Acts ii. 37,) Men and brethren, what shall we do? In all this congregation, how few hearts are affected with so miserable a case! Do you see by the tears, or hear by the complaints of those about you, that they know what it is, to be unpardoned sinners, under the wrath of the most holy God! And what is the matter that there is no more such lamentation? Is it because there are few or none so miserable? Alas! no: the Scripture, and their worldly, fleshly, and ungodly lives, assure us of the contrary. But it is because men are strangers to themselves: they little think that it is themselves, that all the terrible threatenings of God do mean. Most of them little believe or consider what Scripture saith; but fewer consider what conscience hath to say within, when once it is awakened, and the curtain is drawn back, and the light appeareth. The first proposition inferreth not the conclusion; and the assumption they overlook. Did all that read and hear the Scriptures know themselves, I will tell you how they would hear and read it. When the Scripture saith, "To be carnally minded is death:" and "If ye live after the flesh ye shall die," (Rom. viii. 8. 13,) the guilty hearer would say, I am

carnally minded: and I live after the flesh: therefore I must turn or die. When the Scripture saith, "Where your treasure is, there will your heart be also," (Matt. vi. 21,) The guilty conscience would assume, my heart is not in heaven, therefore my treasure is not there. When Scripture saith, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," (Matt. xviii. 3,) and "Except a man be regenerate and born again, he cannot enter into the kingdom of God," (John iii. 3. 5,) and "If any man be in Christ, he is a new creature: old things are passed away, behold all things are become new," (2 Cor. v. 17,) and "If any man have not the Spirit of Christ, the same is none of his," (Rom. viii. 9,) The guilty hearer would assume, I was never thus converted, regenerate, born again, and made a new creature: I have not the Spirit of Christ: therefore I am none of his, and cannot enter into the kingdom of heaven, till this change be wrought upon me. When the Scripture saith, "Whoremongers and adulterers God will judge," (Heb. xiii. 4,) The guilty hearer would say, How then shall I be able to stand before him?

Yea, did but hearers know themselves, they would perceive their danger from remoter principles, that mention the dealing of God with others. When they hear of the judgment of God upon the ungodly, and the enemies of the church, they would say, "Except I repent, I shall likewise perish." (Luke xiii. 3. 5.) When they hear that "judgment must begin at the house of God," they would infer "What shall be the end of them that obey not the Gospel of God? And when they hear that "the righteous are scarcely saved," they would think "Where then shall the ungodly and sinner appear?" (1 Peter iv. 17, 18.)

3. If you know not yourselves, you cannot be Christians: you cannot have a practical belief in Christ; for he is offered to you in the Gospel, as the remedy for your misery; as the ransom for your enthralled souls; as the propitiation for your sin, and your peace-maker with the Father; without whose merit, satisfaction, righteousness, and intercession, your guilty souls can have no hope. And can you savingly value him in these respects, if you know not that sin and misery, that guilt and thralldom, in which your need of Christ consisteth? Christ is esteemed by you according to the judgment you pass upon yourselves.

They that say they are sinners, from a general brain-knowledge, will accordingly say Christ is their Saviour and their hope, with a superficial belief, and will honour him with their lips with all the titles belonging to the Redeemer of the world: but they that feel that they are deadly sick of sin at the very heart, and are lost for ever if he do not save them, will feel what the name of a Saviour signifieth, and will look to him as the Israelites to the brazen serpent, and cast themselves at his feet, for the crumbs of grace, and will yield up themselves to be saved by him, in his way. An ineffectual knowledge of yourselves, may make you believe in a Redeemer, as all the city do of a learned, able physician, that will speak well of his skill, and resolve to use him when necessity constraineth them; but at present they find no such necessity. But an effectual sight and sense of your condition, will bring you to Christ, as a man in a dropsy or consumption comes to the physician; that feels he must have help or die. Saith Bernard, 'Filius Dei non reputat Jesum, qui ipsius non terretur comminationibus, &c.' You will not take the Son of God for a Saviour, if you be not affrighted by his threatenings. And if you perceive not that you are lost, you will not heartily thank him that came to seek and save you. 'Non consolantur Christi lachrymæ cachinnantes; non consolantur panni ejus ambulantes in stolis; non consolantur stabulum et præsepe amantes primas cathedras in synagogis.' Saith Bernard, Christ's tears do not comfort them that laugh: his rags do not comfort them that (love to) walk in robes: his stable and manger comfort not them that love the highest seats in the synagogues. Can you seek to Christ to take you up, till you find that you have fallen and hurt you? Will you seek to him to fetch you from the gates of hell, that find not that you are there?

But to the self-condemning soul that knoweth itself, how welcome would a Saviour be? How ready is such a soul for Christ? Thou that judgest thyself art the person that must come to Christ to justify thee. Now thou are ready to be healed by him, when thou findest that thou art sick, and dead: hast thou received the sentence of death in thyself? Come to him now and thou shalt have life. (John v. 40; 1 John v. 11.) Art thou weary and heavy laden? Come to

him for rest: come and fear not ; for he bids thee come. (Matt. xi. 27, 28.) Dost thou know that " thou hast sinned against heaven and before God, and art not worthy to be called a son ?" Do but cast thyself then at his feet, and tell him so, and ask forgiveness, and try whether he will not welcome and embrace thee, pardon and entertain thee, clothe thee and feast thee, and rejoice over thee as one that " was lost and is found, was dead and is alive." (Luke xv.) For " he came to seek and to save that which was lost." (Luke xix. 10.) While thou saidst, " I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked ;" thou wouldst not " buy the tried gold that thou mightest be rich, nor his white raiment that thou mightest be clothed, that the shame of thy nakedness might not appear; nor Christ's eyesalve that thou mightest see." (Rev. iii. 17, 18.) But now thou art poor in spirit, and findest that thou art nothing, and hast nothing, and of thyself canst do nothing that is acceptably good, (John xv. 5,) and that of thyself thou art insufficient to think any thing that is good; (2 Cor. iii. 5;) now thou art readier for the help of Christ, and a patient fit for the tender healing hand of the physician. Whilst thou saidst, " God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, nor as this publican, thou wast farther from Christ and justification, than now thou standest as afar off, and darest scarcely look up to heaven, but smitest on thy breast and sayest, Lord be merciful to me a sinner." (Luke xviii. 11—14.) Not that extortioners, unjust, adulterers, or any that are ungodly, are justified or can be saved, while they are such: not that a smiting on the breast, with a " Lord be merciful to me a sinner," will serve their turn while they continue in their wicked lives: but when thou art brought to accuse and condemn thyself, thou art prepared for his grace that must renew and justify thee. None sped better with Christ than the woman that confessed herself a dog, and begged but for the children's crumbs: and the centurion that sent friends to Christ to mediate for him, as being unworthy to come himself, and unworthy that Christ should enter under his roof: For of the first Christ said, " O woman, great is thy faith: be it unto thee even as thou wilt;" (Matt. xv. 27, 28;)

And of the second he saith with admiration, "I have not found so great faith, no not in Israel." (Luke vii. 6—9.) Though thou art ready to deny the title of a child, and to number thyself with the dogs, yet go to him and beg his crumbs of mercy. Though thou think that Christ will not come to such a one as thou, and though thou beg prayers of others, as thinking he will not hear thy own, thou little thinkest how this self-abasement and self-denial prepareth thee for his tenderest mercies, and his esteem. When thou art contrite (as the dust that is trodden under feet), and poor, and tremblest at the word, then will he look at thee with compassion and respect. (Isaiah lxvi. 2.) "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones: for I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." (Isaiah lvii. 15.) When thou art using the self-condemning words of Paul, (Rom. vii. 14—25,) "I am carnal, sold under sin: what I would, that do I not; and what I hate, that do I. For I know that that in me, that is, in my flesh, dwelleth no good thing— I find a law, that when I would do good, evil is present with me—. A law in my members warring against the law of my mind, and bringing me into captivity to the law of sin—" when thou criest out with him "O wretched man that I am, who shall deliver me, from the body of this death;" thou art then fitter to look to thy Redeemer, and use the following words, "I thank God through Jesus Christ our Lord." When thou didst exalt thyself, thou wast obnoxious to the storms of justice, which was engaged to bring thee low: but now thou humblest thyself, thou liest in the way of mercy, that is engaged to exalt thee. (Luke xiv. 11; xviii. 14.) Mercy looketh downward, and can quickly spy a sinner in the dust; but cannot leave him there, nor deny him compassion and relief. Art thou cast out as helpless, wounded by thy sin, and neglected by all others that pass by? Thou art the fittest object for the skill and mercy of Him that washeth sinners in his blood, and tenderly bindeth up their wounds, and undertakes the perfecting of the cure, though yet thou must bear the surgeon's hand, till his time of perfect cure be

come. (Luke x. 33—35.) Now thou perceivest the greatness of thy sin and misery, thou art fit to study the greatness of his mercy; and with all saints (to strive) “to comprehend what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge.” (Ephes. iii. 18, 19.) Now thou hast “smitten upon the thigh,” and said, “What have I done?” (Jer. xxxi. 19; viii. 6,) thou art fitter to look unto him that was wounded and smitten for thy transgressions, and to consider what he hath done, and suffered: how he “hath borne thy grief and carried thy sorrows, and was bruised for thy iniquities; the chastisement of our peace was laid upon him, and we are healed by his stripes: all we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.” (Isaiah liii. 4—6, &c.) Art thou in doubt whether there be any forgiveness for thy sins; and whether there be any place for repentance? Remember that Christ is “exalted by God’s right hand to be a prince and a Saviour, to give repentance unto Israel, and forgiveness of sins. (Acts v. 31.) And that he himself hath spoken it, that “all manner of sin and blasphemy shall be forgiven unto men, except the blasphemy against the Spirit. (Matt. xii. 32.) And this forgiveness of sins thou art bound to believe as an article of thy creed: that it is purchased by Christ, and freely offered in the Gospel. Mercy did but wait all this while, till thou wast brought to understand the want and worth of it, that it might be thine. When a Peter that denieth Christ with oaths and cursing, goeth out and weepeth, he speedily finds mercy from him without, that he but now denied within. When so bloody a persecuter as Paul findeth mercy, upon his prostration and confession; and when so great an offender as Manasseh is forgiven upon his penitence, in bonds; when all his witchcraft, idolatry and cruelties are pardoned, upon a repentance that might seem to have been forced by a grievous scourge; what sinner that perceives his sin and misery, can question his entertainment if he come to Christ. Come to him sinner, with thy load and burden; come to him with all thy acknowledged unworthiness: and try whether he will refuse thee. He hath professed that “him that cometh to him he will in no wise cast out.” (John vi. 37.) He refused not his very murderers, when they were pricked at the heart and inquired



after a remedy; (Acts ii. 37;) and will he refuse thee? Hath our Physician poured out his blood to make a medicine for distracted sinners; and now is he willing to work the cure? ‘*Fusus est sanguis medici, et factum est medicamentum frenetici,*’ saith Augustine. O sinner! now thou art brought to know thyself, know Christ also and the cure is done. Let thy thoughts of the remedy be deeper, and larger, and longer, than all thy thoughts of thy misery: it is thy sin and shame if it be not so. Why wilt thou have twenty thoughts of sin and misery, for one that thou hast of Christ and mercy? when mercy is so large, and great, and wonderful as to triumph over misery: and grace aboundeth much more where sin hath abounded. (Rom. 5. 20.) ‘*Inspice vulnera pendentis; sanguinem morientis; pretium redimentis; cicatrices resurgentis. Caput habet inclinatum ad osculandum; cor apertum ad diligendum; brachia extensa ad amplexandum, totum corpus expositum ad redimendum,*’ saith Augustin. Behold the wounds of Christ as he is hanging; the blood of him dying, the price of him redeeming, the scars of him rising. His head is bowed to kiss thee: his heart open to love thee; his arms open to embrace thee; his whole body exposed to redeem thee.

‘*Homo factus est hominis factor, ut sugeret ubera regens sydera; ut esuriret panis; ut siteret fons; dormiret lux, ab itinere via fatigaretur; falsis testibus veritas occultaretur; Judex vivorum et mortuorum à judice mortali judicaretur; ab injustis justitia damnaretur; flagellis disciplina caderetur spinis botrus coronaretur; in ligno fundamentum suspenderetur; virtus infirmaretur; salus vulneraretur; vita moreretur,*’ saith Augustin: that is, The Maker of man was made man; that he might suck the breasts that rules the stars; that bread might hunger; the spring (or fountain) might thirst; the light might sleep; the way might be weary in his journey; that the truth might be hidden by false witnesses: that the Judge of quick and dead might be judged by a mortal judge: justice might be condemned by the unjust; discipline might be scourged; the cluster of grapes might be crowned with thorns; the foundation might be hanged on a tree; that strength might be weakened; that health might be wounded; and that life itself might die. This is the wonderful mystery of love, which will entertain the soul that comes to Christ, and which thou must study

to know when thou knowest thyself. But till then all these will be riddles to thee, or little relished: and Christ will seem to thy neglecting heart to have died and done all this in vain.

And hence it is, that as proud, ungodly, sensual men, were never sound believers, so they oftentimes fall from that opinionative common faith which they had, and of all men do most easily turn apostates: it being just with God that they should be so far forsaken as to vilify the remedy, that would not know their sin and misery, but love it, and pertinaciously hold it, as their felicity!

4. If you know not yourselves, you will not know what to do with yourselves, nor to what end, and for what work you are to live. This makes the holy work neglected, and most men live to little purpose, wasting their days in matters that themselves will call impertinent when they come to die; as if they were good for nothing else: whereas if they knew themselves, they would know that they are made and fitted for more noble works. O man, if thou were acquainted well with thy faculties and frame, thou wouldst perceive the name of God thy Maker, to be so deeply engraven in thy nature, even in all thy parts and powers, as should convince thee that thou wast made for him; that all thou art and all thou hast, is nothing worth, but for his service: as all the parts and motions of a clock or watch are but to tell the hour of the day. Thou wouldst know then the meaning of sanctification and holiness; that it signifieth but the giving God his own, and is the first part of justice, without which no rendering men their due can prove thee just. Thou wouldst then know the unreasonableness and injustice of ungodliness and all sin: and that to serve thy fleshly lusts and pleasures with those noble faculties that were purposely formed to love and serve the Eternal God, is more absurd and villainous, than to employ the highest officers of the king in the sweeping of your chimnies, or the serving of your swine. Remember it, unreasonable, brutish man, the next time thou art going to thy lusts and sensual delights. It is no wiser a course thou takest: it is no more honourable or just: but as much worse, as God is to be preferred to a king; and as thy sin is worse than the serving of thy swine. O man, didst thou but know thyself, and for what employment thy faculties are made, thou wouldst lift up thy

head, and seriously think who holds the reins? who keeps the breath yet in thy nostrils, and continueth thee in life? and where it is that thou must shortly fix thy unchangeable abode; and what is now to be done in preparation for such a day: 'Os homini sublime dedit, &c.' Thou wouldst know that thou hadst not that reason, and that will and executive power, to roll in the earth, and be but a cunning kind of beast, that hath wit to play the fool, and can ingeniously live below understanding, and do that with argument which other brutes can do without it. Thou wouldst know that thy higher faculties were not made to serve the lower: thy reason to serve thy sensual delights. The horse was not made to ride the man, nor the master to follow and attend the dog. O man! hadst thou not lost the knowledge of thyself, thou wouldst be so far from wondering at a holy life, that thou wouldst look upon an unholy person as a monster, and wouldst hear the deriders and opposers of a holy life, as thou wouldst hear him that were deriding a man because he is not a swine, or were reproaching men of honour and learning, because they live not as an ass.

I confess, my soul is too apt to lose its lively sense of all these things; but whenever it is awake, I am forced to say, in these kind of meditations, If I had not a God to know and think on, to love and honour, to seek and serve, what had I to do with my understanding, will, and all my powers? What should I do with life and time? What use should I make of God's provisions? What could I find to do in the world, that is worthy of a man? Were it not as good lie still, and sleep out my days, and professedly do nothing, as to go dreaming with a seeming seriousness, and wander about the world as in my sleep, and do nothing with such a troublesome stir, as sensual, worldly persons do? Could not I have played the beast without a reasonable free-working soul? Let them turn from God, and neglect the conduct of the Redeemer, and disregard the holy approaches, and breathings, and workings of the soul towards its beloved centre and felicity, that know not what an immortal soul is, or know how else to employ their faculties, with satisfaction or content unto themselves. I profess here, as in his presence that is the Father of spirits, and before angels and men, I do not, I know not what else to do with my soul that is worth the doing, but what is subservient to its proper object, its end

and everlasting rest. If the holy service of God, and the preparation for heaven, and making after Christ and happiness, be forbidden me, I have no more to do in the world, that will satisfy my reason, or satisfy my affections, or that as a man or a Christian I can own. And it is as good not live, as to be deprived of the uses and ends of life. Though my love and desires are infinitely below the Eternal goodness, and glory, which they should prosecute and embrace, yet do my little tastes and dull desires, and cold affections consent unfeignedly to say, Let me have God or nothing: Let me know him and his will, and what will please him, and how I may enjoy him: or, O that I never had an understanding to know any thing! Let me remember him; or, O that I had never had a memory! Let me love him and be beloved of him; or, O that I never had such a thing as love within me! Let me hear his teachings, or have no ears: Let me serve him with my riches, or let me have none; and with any interest or honour, or let me be despised. It is nothing that he gives not being to: and it is useless that is not for his glory and his will. If God have nothing to do with me, I have nothing to do with myself, and the world hath nothing to do with me.

Let dark, and dreaming, doating sinners, declare their shame, and speak evil of what they never knew, and neglect the good they never saw; let them that know not themselves or God, refuse to give up themselves to God, and think a life of sensuality more suitable to them. But "Lord lift thou up the light of thy countenance on me," (Psal. iv,) and let me no longer be a man, nor have reason, or any of thy talents in my trust, than I shall be thine, and live to thee. I say as Bernard, 'Dignus plane est morte, qui tibi Christe recusat vivere; et qui tibi non sapit, desipit; et qui curat esse nisi propter te, pro nihilo est et nihil est. Propter te ipsum Deus fecisti omnia; et qui esse vult sibi, et non tibi, nil esse incipit inter omnia.' Worthy is that man, O Christ to die, that refuseth to live to thee: and he that is not wise to thee, is but a fool; and he that careth to *be* unless it be for thee, is good for nothing, and is nothing. For thyself, O God, hast thou made all things; and he that would be to himself and not to thee, among all things beginneth to be nothing.

5. If you know not yourselves, you know not how to

apply the word of God, which you read or hear; you know not how to use either promises or threatenings, to the benefit of your souls: nay, you will misapply them to your hurt. If you are unregenerate, and know it not, you will put by all the calls of God, that invite you to come in and be converted, and think that they belong to grosser sinners, but not to you. All the descriptions of the unsanctified and their misery, will little affect you; and all God's threatenings to such will little move you; for you will think they are not meant of you; you will be pharisaically blessing yourselves, when you should be pricked at the heart, and laid in contrition at the feet of Christ: you will be thanking God that you are not such as indeed you are; you will be making application of the threatenings to others, and pitying them when you should lament yourselves; you will be thundering when you should be trembling; and speaking that evil of others that is your own; and convincing others of that which you had need to be convinced of; and wakening others by talking in your sleep; and calling other men hypocrites, proud, self-conceited, ignorant, and other such names that are indeed your own; you will read or hear your own condemnation, and not be moved at it, as not knowing your own description when you hear it, but thinking that this thunderbolt is levelled at another sort of men. All the words of peace and comfort, you will think are meant of such as you. When you read of pardon, reconciliation, adoption, and right to everlasting life, you will imagine that all these are yours. And thus you will be dreaming-rich and safe, when you are poor and miserable, and in the greatest peril. And is it not pity that the celestial, undeceiving light should be abused to so dangerous self-deceit? And that truth itself should be made the furtherance of so great an error? And that the eyesalve should more put out your eyes? Is it not sad to consider, that you should now be emboldened to presumption, by that very word which (unless you be converted) will judge you to damnation? And that self-deceit should be increased by the glass of verity that should undeceive you?

How can you know what promise or threatening doth belong to you, while you know not what state your souls are in. Can you tell what physic to take, till your disease be known? Or choose your plaister till you know your sore?

6. If you know not yourselves, you know not how to confess or pray. This makes men confess their sins so seldom, and with so little remorse to God and man; you hide them because they are hidden from yourselves; and therefore God will open them to your shame: whereas if they were opened to you, they would be opened by you, and covered by God. Saith Augustine ‘*Non operui, sed aperui ut operires; non cælavi, ut tegeres: nam quando homo detegit, Deus tegit. Cum homo cælat, Deus nudat: cum homo agnoscit, Deus ignoscit.*’ I did not cover, but open that thou mayest cover: I concealed not, that thou mightest hide. For when man discloseth, God covereth: when man hideth, God maketh bare: when man confesseth, God forgiveth. For want of self-acquaintance it is that men hypocritically confess to God in way of custom, the sins which they will deny or excuse to man; and will tell God formally of much, which they cannot endure to be told of seriously by a reproveth: or, if they confess it generally with a seeming humility to others, they cannot bear that another should faithfully charge it upon them, in order to their true humiliation and amendment. ‘*Indicia veræ confessionis sunt, si ut unusquisque se peccatorem dicit, id de se dicenti alteri non contradicat. Nam non peccator sed justus videri appetit, cum peccatorem se quisque nullo arguente confitetur; superbix quippe vitium est, ut quod de se fateri quis sua sponte dignatur, hoc sibi dici ab aliis dedignetur,*’ saith Bernard. It is the sign of true confession, if, as every one saith he is a sinner, he contradict not another that saith it of him. For he desireth not to seem a sinner, but righteous, when one confesseth himself a sinner when none reproveth him. It is the vice of pride, for a man to disdain to have that spoken to him of others, which he stuck not to confess of his own accord concerning himself.

And for prayer, it is men’s ignorance of themselves that makes prayer so little in request: hunger best teacheth men to beg. You would be oftener on your knees, if you were oftener in your hearts. Prayer would not seem needless, if you knew your needs. Know yourselves, and be prayerless if you can. When the prodigal was convinced, he presently purposeth to confess and pray. When Paul was converted, Ananias hath this evidence of it from God, “Behold he prayeth.” (Acts ix. 11.) Indeed the inward

part of prayer, is the motion of a returning soul to God : Saith Hugo, ‘*Oratio est piæ mentis et humilis ad Deum conversio, fide, spe, et charitate subnixæ.*’ Prayer is the turning of a pious, humble soul to God, leaning upon faith, hope and love. It is ‘*Oranti subsidium, Deo sacrificium, dæmonibus flagellum.*’ The relief of the petitioner, the sacrifice of God, the scourge of devils.

And self-knowledge would teach men how to pray. Your own hearts would be the best prayer-books to you, if you were skilful in reading them. Did you see what sin is, and in what relation you stand to God, to heaven and hell, it would drive you above your beads and lifeless words of course, and make you know, that to pray to God for pardon and salvation, is not a work for a sleepy soul. Saith Gregory, ‘*Ille Deo veram orationem exhibit qui semetipsum cognoscit, quia pulvis sit ; humiliter videt, qui nihil sibi virtutis tribuit,*’ &c. He offereth the truest prayer to God, that knoweth himself, that humbly seeth he is but dust, and ascribeth not virtue to himself, &c. Nothing quenqueth prayer more than to be mistaken or mindless about ourselves. When we go from home this fire goes out ; but when we return, and search our hearts, and see the sins, the wants, the weaknesses that are there, and perceive the danger that is before us, and withal the glorious hopes that are offered us, here is fuel and bellows to inflame the soul, and cure it of its drowsiness and dumbness. Help any sinner to a clearer light, to see into his heart and life, and to a livelier sense of his own condition, and I warrant you he will be more disposed to fervent prayer, and will better understand the meaning of those words, “That men ought always to pray and not to faint ;” (Luke xviii. 1 ; ) and “Pray without ceasing.” (1 Thess. v. 17.) You may hear some impious persons now disputing against frequent and fervent prayer, and saying, ‘What need all this ado ?’ But if you were able to open these men’s eyes, and shew them what is within them and before them, you would quickly answer all their arguments, and convince them better than words can do, and put an end to the dispute. You would set all the prayerless families in town and country, gentlemen’s and poor men’s, on fervent calling upon God, if you could but help them to such a sight of their sin and danger, as shortly the stoutest of them must have. Why do they pray, and call

for prayers, when they come to die, but that they begin a little better to know themselves? They see then that youth, and health, and honour, are not the things, nor make them so happy, as befooling prosperity once persuaded them. Did they believe and consider what God saith of them, and not what flattery and self-love say, it would open the mouths of them that are most speechless. But those that are born deaf are always dumb. How can they speak that language with desire to God, which they never learned by faith from God or by knowledge of themselves?

And self-knowledge would teach men what to ask. They would feel most need of spiritual mercies, and beg hardest for them; and for outward things, they would ask but for their daily bread, and not be foolishly importunate with God for that which they know not to be suitable or good for them. *‘Fideliter supplicans Deo pro necessitatibus hujus vitæ, et miserecorditer auditur, et miserecorditer non auditur. Quid enim infirmo sit utilius magis novit medicus quam ægrotus,’* saith Prosper. It is mercy to be denied sometimes when we pray for outward things: our physician, and not we must choose our physic, and prescribe our diet.

And if men knew themselves, it would teach them on what terms to expect the hearing of their prayers. Neither to be accepted for their merits, nor yet to be accepted without that faith and repentance, and desire that seriousness, humility, and sincerity of heart, which the very nature of prayer to God doth contain or pre-suppose. “He that nameth the name of Christ, must depart from iniquity,” (2 Tim. ii. 19,) and must “wash himself and make him clean, and put away the evil of his doings from before the eyes of God, and cease to do evil, and learn to do well.” (Isa. i. 16, 17.) As knowing that though a Simon Magus must repent and pray, (Acts viii. 22,) and the “wicked in forsaking his way, and thoughts, and returning to the Lord, must seek him while he may be found, and call upon him while he is near;” (Isa. lv. 6, 7;) and the prayers of a humble publican are heard, when he sets his prayer against his sins: yet if he would cherish his sin by prayer, and flatter himself into a presumption and security in a wicked life, because he useth to ask God forgiveness: if he thus “regard iniquity in his heart, God will not hear his prayers;” (Psal. lxxvi. 18;)



and "we know that such impenitent sinners God heareth not." (John ix. 31.) And thus the prayers of the wicked, as wicked, (which are not a withdrawing from his wickedness, but a bolster of his security, and as a craving of protection and leave to sin) are but "an abomination to the Lord." (Prov. xvii. 8; xxviii. 9.) 'Ferrum prius extrahendum:' The bullet, the thorn must be first got out, before any medicine can heal their wounds. Saith Augustine, 'Plus Deo placet latratus canum, mugitus bonum, grunnitus porcorum, quam cantus clericorum luxuriantium.' The barking of dogs, the lowing of beasts, the grunting of swine, doth please God better than the singing of luxuriant clergymen. Did men know themselves, and who they have to do with in their prayers, they would not go from cards, and dice, and gluttony, and fornication, and railing, lying, or reviling at the servants of the Lord, to a few hypocritical words of prayer, to salve all till the next time, and wipe their mouths, as if one sin had procured the forgiveness of another. Nor would they shut up a day of worldliness, ambition, sensuality, or profaneness, with a few heartless words of confession and supplication; or with the words of penitence, while their hearts are impenitent, as if when they have abused God by sin, they would make him amends, or reconcile him by their mockery. Nor would they think to be accepted by praying for that which they would not have; for holiness, when they hate it, and for deliverance from the sins which they would not be delivered from, and would not have their prayers granted.

7. If you know not yourselves, it will unfit you for thanksgiving: your greatest mercies will be least esteemed; and the lesser will be misesteemed. And while you are unthankful for what you have, you will be absurdly thanking God for that which indeed you have not.

What inestimable mercies are daily trodden under feet by sinners, that know not their worth, because they know not their own necessities! They have time to repent, and make preparation for an endless life: but they know not the worth of it, but unthankfully neglect it, and cast it away on the basest vanities: as if worldly cares, or wicked company, or fleshly lusts, or cards, or dice, or revellings, or idleness, were exercises in which they might better improve it, than the works of holiness, justice, and mercy, which God hath

made the business of their lives: or, as if the profits, and pleasures, and vainglory of this world, did better deserve it than their Creator, and their own souls, and the heavenly inheritance. But if their eyes were opened to see where they stand, and what they are, and what are their dangers and necessities, how thankful would they be for one year, one month, one day, one hour, to repent and cry to God for mercy! And how sensibly would they perceive that a hundred years' time is not too long to spend in serious preparation for eternity!

They have now the faithful ministers of Christ, inviting them in his name to come to him and receive the riches of his grace, and "beseeching them in his stead to be reconciled unto God." (Matt. xxii; 2 Cor. v. 19, 20.) But they stop their ears, and harden their hearts, and stiffen their necks, and love not to be disturbed in their sins, but are angry with those that are solicitous for their salvation, and revile them as too precise and strict, that tell them of the *one thing needful*, and persuade them to choose the better part, and tell them where their sin will leave them. They take them for their friends that will encourage them in the way that God condemneth, and be merry with them in the way to endless sorrow, and flatter them into security and impenitency till the time of grace be past; but they hate them as their enemies that faithfully reprove them, and tell them of their folly, and call them to a safer, better way. Alas, sirs, there would not be so many nations, congregations, and souls now left in darkness and misery by their own doing, having driven away the mercy of the Gospel, and thrust their faithful teachers from them, if they knew themselves. Men would not triumph in their own calamity, when they have expelled their faithful teachers, (the dust of whose feet, the sweat of their brows, the tears of their eyes, and the fervent prayers and groans of their hearts must witness against them,) if they knew themselves. They would not be like a madman that glorieth that he hath beaten away his physician and his friends, and is left to himself, if they knew themselves. When they have the earnest calls of the Word without, and convictions and urgings of the Spirit of God, and their consciences within, they would not wilfully go on, and cast these mercies at their heels, if they knew themselves.

They have leave to join in the communion of saints, and to enjoy the benefit of holy society in prayer, and conference, and mutual love and spiritual assistance, and in the public worship of God : but they pass these by, as having more of trouble and burden than of mercy, because they little know themselves.

And their inferior mercies of health, and wealth, and food, and raiment, and friends, and accommodations, they misesteem and misuse ; and value them but as provision for the flesh, and the satisfaction of their sensual and inordinate desires, and not as their necessary provision for their duty in the way to heaven ! And therefore they are most thankful for their greatest snares : for that honour and abundance which are stronger temptations than they can overcome : for those fleshly contentments and delights, which are the enemies of grace, and the prison of their noblest faculties, and the undoing of their souls. If they could for shame speak out, they would thank God more for a whore, or a successful game, or the favour of their earthen gods, or for preferment, or commodity, lands or houses, than ever they did for all the offers of Christ and grace, and all the invitations to a holy life. For there is much more joy and pleasure in their hearts for the former than the latter.

And self-ignorance will also corrupt your thanksgiving, and turn it into sin and folly. Is it not shame and pity to hear an unpardoned enemy of holiness, and of God, to thank God that he is justified and reconciled to God, and adopted to be his child, and made a member of Jesus Christ ? And to hear a carnal, unregenerate person give thanks for his regeneration and sanctification by the Holy Ghost ? As it is to hear a leper give thanks for perfect health, or a fool or madman thank God for making him wiser than his neighbours ? Is it not pity to hear a miserable soul thank God for the grace which he never had ? and one that is near eternal misery to thank God for making him an heir of glory ? O how many have thanked God pharisaically for the pardon of their sins, that must for ever suffer for those sins ! How many have thanked him for giving them the assured hopes of glory, that must be thrust out into endless misery ! As I have known many, that by their friends and by themselves have been flattered into confident hopes of life, when they were ready to die, have thanked God that they were pretty

well, and the worst was past; which, in the eyes of judicious standers-by, was not the least aggravation of their sad and deplorable state. Methinks it is one of the saddest spectacles in the world to hear a man thanking God for the assurance of salvation, that is in a state of condemnation, and likely to be in hell for ever! These absurdities could not corrupt your highest duties, and turn them into sin, if you knew yourselves.

A man that knoweth his own necessities and unworthiness, is thankful for a little to God and man. Mercy is as no mercy, where there is no sense of need or misery. ‘*Sapienti notum est quanti res quæque taxandasit,*’ saith Seneca. Therefore God useth to humble them so low in the work of conversion, whom he meaneth ever after to employ in the magnifying of his grace. And then that which is folly and hypocrisy from a Pharisee, will be an acceptable sacrifice from a humble, grateful soul; and he that by grace is differenced from other men, may (modestly) thank God that he is not as other men. For had he nothing more to thank God for, than the ungodly world, he would be rejected and perish with the world: and if he have more than the world, and yet be no more thankful than the world, he would be guilty of greater unthankfulness than the world. ‘*Non est superbia elati, sed confessio non ingrati: et habere te cognosce, et nihil ex te habere; ut nec superbus sis, nec ingratus: Dic Deo tuo, quoniam sanctus sum quia sanctificasti me: quia accepi, non quæ habui; quia tu dedisti, non quæ ego merui:*’ saith Augustine. This is not the pride of one lift up, but the acknowledgement of one that is not unthankful: Know that thou hast, and know that thou hast nothing of thyself, that thou mayest neither be proud, nor yet unthankful. Say to thy God, I am holy, for thou hast sanctified me: for I have received what I had not; and thou hast given me what I deserved not. The thanksgiving of a faithful soul is so far from being displeasing to God as a pharisaical ostentation, that it is a great and excellent duty, and a most sweet and acceptable sacrifice. “Offer unto God thanksgiving——He that offereth praise glorifieth me.” (Psal. l. 14. 23.)

8. And as to the Lord’s-supper, what work they are there like to make that are unacquainted with themselves, you may conjecture from the nature of the work, and the

command of self-examination and self-judging. Though some may be welcomed by Christ, that have faith and love, though they doubt of their sincerity, and know not themselves to be children of God; yet none can be welcome that know not themselves to be sinners condemned by the law, and needing a Saviour to reconcile and justify them. Who will be there humbled at the feet of grace, and thankful for a Redeemer, and hunger and thirst for sacramental benefits, that knoweth not his own unworthiness and necessities? O what inestimable mercy would appear in a sacrament to us, in the offers of Christ and saving grace, and communion with God and with his saints, if our appetites were but quickened by the knowledge of ourselves!

9. And I beseech you consider, whether all your studies, and learning, and employments, be not irrational, preposterous and impertinent, while you study not first to know yourselves? You are nearest to yourselves, and therefore should be best acquainted with yourselves. What should you more observe than the case of your own souls! and what should you know better than what is within you, and what you carry still about you, and that which methinks you should always feel; even the bent of your own estimations and affections; the sicknesses of your souls; your guilt, your wants and greatest necessities. All your learning is but the concomitant of your dotage till you know yourselves. Your wisest studies are but the workings of a distracted mind, while you study not yourselves, and the things of everlasting consequence. The wise man was but derided by the standers-by, that fell overhead into a ditch, whilst he was busily taking the height of a star. To study whether it be the sun or earth that moveth, and not consider what motion is predominant in thy soul and life, is a pitiful, preposterous study: To think more what stars are in the firmament, than what grace is in thy heart; and what planet reigneth, than what disposition reigneth in thyself; and whether the spirit or the flesh have the dominion, is but to be learnedly besides thyself.

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Illum ego jure  
 Despiciam, qui scit quanto sublimior Atlas  
 Omnibus in Lybia sit montibus; hic tamen idem  
 Ignoret quantum ferrata distet ab arca.

Is it not a laborious madness to travel into far countries, and compass sea and land, to satisfy a curiosity ; and to be at so much cost and pains to know the situation, government, and manners, of the cities and countries of the world, and in the meantime to be utterly strange at home, and never bestow one day or hour in a serious survey of heart and life? To carry about a dark, unknown, neglected soul, while they are travelling to know remotest things that less concern them? Methinks it is a pitiful thing, to hear men ingeniously discoursing of the quality, laws and customs of other nations, and of the affairs of princes, and commonwealths, and of the riches and commodities of sea and land, and to be mute when they should express their acquaintance with themselves, either in confession and prayer to God, or in any humble, experimental conference with men. To trade abroad, and utterly neglect the trade of godliness at home. To keep correspondence with persons of all degrees, and to have no correspondence with themselves. To keep their shop-books and accounts with diligence, and never regard the book of conscience, nor keep account of that for which they must ere long be accountable to God. It is a pitiful thing to see men turn over voluminous histories, to know what hath been done from the beginning of the world, and regard no more the history of their own lives, nor once look back with penitent remorse upon their ungodly, careless conversations, nor say, 'What have we done?' To see men have well-furnished libraries, and read over a multitude of books, and never read the state and records of their souls !

*Quid juvat immensos scire atque evolvere casus,  
Si facienda fugis, si fugienda facis?*

It maketh you but objects of wonder and compassion, to read laws and records, and understand all cases, and never endeavour to understand the case of your immortal souls ! To counsel others for their temporal estates, and never understand your own spiritual state ! To study the mysteries of nature, and search into all the works of God, except yourselves, and that which your happiness or misery doth depend on ! To study the nature, and causes, and signs of bodily diseases, and their several remedies, and never study the diseases of

your own souls, nor the precious remedy which mercy hath provided you. To cure the sicknesses of other men's bodies, and never feel a stony, proud or sensual heart, nor use any care and industry for the cure! To know the matters of all arts and sciences, to be able to discourse of them all to the admiration of the hearers, is but an aggravation of thy lamentable folly, if thou be all this while a stranger to thyself, and that because thou art mindless of thy soul's condition. You would but laugh at such a learned fool that knew not how to dress himself, or eat, or drink, or go, and yet could talk of the profoundest speculations in metaphysics or other sciences. It is more necessary to know yourselves, your sin, your duty, your hopes, your dangers, than to know how to eat, or drink, or clothe yourselves. Alas, it is a pitiful kind of knowledge, that will not keep you out of hell; and a foolish wisdom that teaches you not to save your souls. 'Per veram scientiam itur ad disciplinam; per disciplinam ad bonitatem; per bonitatem ad beatitudinem,' saith Hugo. Till you know yourselves, the rest of your knowledge is but a confused dream: When you know the thing, you know not the end, and use, and worth of it. Self-knowledge will direct you in all your studies, and still employ you on that which is necessary, and will do you good, when others are studying but unprofitable, impertinent things; and indeed are but "proud, knowing nothing (when they seem to excel in knowledge) but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, that take gain for godliness." (1 Tim. vi. 4, 5.) Self-knowledge will help you in all your studies, to know, 'Quo ordine, quo studio, quo fine unumquodque scire oporteat. Quo ordine; ut illud prius, quod maturius movet ad salutem: Quo studio; ut illud ardentius, quod vehementius ad amorem: Quo fine; ut non ad inamen gloriam et ostentationem, sed ad tuam et aliorum salutem,' saith Bernard. You will know in what order, with what study, and to what end every thing should be known: In what order, that that may go first, that most promoteth our salvation: With what study or desire; that we may know that most ardently, which most vehemently provoketh love: To what end, that it be not for vainglory and ostentation, but for your own and other men's salvation.

And as it is ourselves and our own affairs that are nearest to us, and therefore first in order to be known; so it is ourselves that we have a special charge of, and that we are most obliged to study and to know; and it is our own condition and soul affairs that most concern us. Though sun, and moon, and earth, be not little things in themselves; yet the knowledge of them is a small, inconsiderable matter to thee, in comparison of the knowledge of thyself. The words even of Seneca are so pungent on this subject, that I shall recite some of them to shame those professed Christians that are so much short of a heathen. ‘*Quid ad virtutem viam sternit syllabarum enerratio, verborum diligentia et fabularum memoria, et versuum lex et modificatio? Quid ex his metum demit, cupiditatem frænat?*’ What furtherance to virtue is the enarration of syllables, the diligence of words, the remembering of fables, and the law and modification of verses? What of these taketh away fear, and bridleth concupiscence? ‘*Metiri me geometer docet latifundia: potius doceat quomodo metiar quantum homini satis sit: Docet quomodo nihil perdam ex finibus meis: at ego discere volo quomodo totum hilaris amittam. Scis rotunda metiri: si artifex es, metire hominis animum; dic quam magnus, dic quam pusillus sit. Scis quæ recta sit linea: quid tibi prodest si quid in vita rectum sit ignoras?*’ The geometrician teacheth me to measure spacious grounds: let him rather teach me to measure how much is sufficient for a man: He teacheth me how I may lose nothing of my possessions: but that which I would learn is, how I may lose all with a cheerful mind. Thou canst measure rounds; if thou be an artist, measure the mind of man; tell him how great it is, or how little or low. Thou knowest a straight line: and what the better art thou if thou know not what is right or straight in thy own life? ‘*Hoc scire quid proderit, ut sollicitus sim, quum Saturnus et Mars è contrario stabunt?—— Illa liberalium artium consecratio molestos, intempestivos, verbosos, sibi placentes facit, et ideo non discentes necessaria, quia supervacua didicerunt.*’ What good will it do me, that I should be solicitous to know when Saturn and Mars will stand in opposition?—— This diligent study of the liberal arts, doth make men troublesome, unseasonable, wordy, self-pleasing, and such as therefore learn not things necessary, because they have learned things superfluous.



When our nearer, greater works are done, then those that are more distant will be seasonable, and useful, and excellent in their proper places. When men understand the state and affairs of their souls, and have made sure of their everlasting happiness, they may then seasonably and wisely manage political and economical affairs, and prudently order and prosecute their temporal concerns: when they "first seek the kingdom of God and his righteousness," subordinate things may be seasonably considered. But for a man to be taken up about matters of law, or trade, or pleasure, when he mindeth not the matters of his salvation; and to study languages, arts and sciences, when he studieth not how to escape damnation, is not to be learned, but to dote; nor to be honourably or prudently employed, but to walk as a 'noctambulo,' a man in a dream, and live besides the reason of a man, as well as below the faith of a Christian: These seemingly wise and honourable worldlings, that labour not to know what state and relation they stand in towards God, and his judgment, do live in a more pernicious distraction than he that is disputing in mood and figure while his house is burning over his head, or he that is learning to fiddle or dance, when he is assaulted by an enemy, or to be tried for his life.

Even works of charity seem but absurd, preposterous acts, in those that are not charitable to themselves. To be careful to feed or clothe the bodies of the poor, and senseless of the nakedness and misery of your own souls, is an irrational, distracted course of mercy: As if a man should be diligent to cure another of a bile, while he minds not the plague or leprosy upon himself: or should be busy to pull a thorn out of another's finger, and senseless of a stab that is given himself in the bowels or at the heart. To love yourself, and not your neighbour, is selfish, unsociable and uncharitable. To love neither your neighbour nor yourself, is inhuman: To love your neighbour and not yourself, is preposterous, irrational, and scarcely possible. But to love first yourself (next God,) and then to love your neighbour as yourself, is regular, orderly, Christian charity.

10. Consider also, that the ignorance of yourselves doth much unfit you to be useful unto others. If you are Magistrates, you will never be soundly faithful against the sin of others, till you have felt how hurtful it is to yourselves. If

you are Ministers, you will scarcely ever be good at heart-searching work, till you have searched your own: nor will you know the deceitfulness of sin, and the turnings and windings of the crooked serpent, till you have observed them in yourselves: nor will you have due compassion on the ignorant, impenitent, ungodly, unconverted, or on the tempted, weak, disconsolate souls, till you have learned rightly to be affected with sin and misery in yourselves. If men see a magistrate punish offenders, or hear a minister reprove them, that is as bad or worse himself, they will but deride the justice of the one, and reproofs of the other, as the acts or words of blind partiality or hypocrisy; and accost you with a '*Medice cura teipsum,*' Physician heal thyself: with a '*Loripidem rectus derideat, Æthiopem abbus,*' &c.—— And a '*Primus jussa subi,*' &c. And a '*Qui alterum incusat probri, ipsum se intueri oportet.*' First sweep before your own door. It is ridiculous for the blind to reproach the purlind. '*Quæ in aliis reprehendis, in teipso maximè reprehende.*' Reprehend that more in thyself, which thou reprehendest in another. The eye of the soul is not like the eye of the body, that can see other things, but not itself. There are two evils that Christ noteth in the reproofs of such as are unacquainted with themselves, in Matt. vii. 3, 4. Hypocrisy and unfitness to reprove. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thy own eye? Thou hypocrite, first cast the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye." Thy own vices do corrupt thy judgment, and cause thee to excuse the like in others, and to accuse the virtue that in others is the condemner of thy vice, and to represent all as odious that is done by those that by their piety and reproofs are become odious to thy guilty and malicious soul. Dost thou hate a holy, heavenly life, and art void of the love of God, and of his servants? Hast thou a carnal, dead, unconverted heart? Art thou a presumptuous, careless, worldly wretch? Hast thou these beams in thy own eye? And art thou fit to quarrel with others that are better than thyself, about a ceremony, or a holy day, or a circumstance of church-government or worship, or a doubtful,

controverted opinion? And to be pulling these motes out of thy brother's eye? (Yea, rather wouldst pull out his eyes, to get out the mote:) First get an illuminated mind, and a renewed, sanctified heart; be acquainted with the love of God, and of his image; and cast out the beam of infidelity, ungodliness, worldliness, sensuality, malice and hypocrisy, from thine own eye; and then come and play the oculist with thy brother, and help to cure him of his lesser involuntary errors and infirmities. Till then the beam of thy sensuality and impiety will make thee a very incompetent judge of the mote of a different opinion in thy brother. Every word that thou speakest in condemnation of thy brother, for his opinion or infirmity, is a double condemnation of thyself for thy ungodly, fleshly life. And if thou wilt needs have "judgment to begin at the house of God," for the failings of his sincere and faithful servants, it may remember thee to thy terror, "what the end of them shall be that obey not the Gospel of God." And if you will condemn the righteous for their lamented weaknesses, "Where think you the ungodly and the sinner shall appear?" (1 Pet. iv. 17, 18.)

11. If you begin not at yourselves, you can make no progress to a just and edifying knowledge of extrinsic things. Man's self is the alphabet or primer of his learning. 'Non pervenitur ad summa nisi per inferiora.' You cannot come to the top of the stairs, if you begin not at the bottom. 'Frustra cordis oculum erigit ad videndum Deum, qui nondum idoneus est ad videndum seipsum: Prius enim est ut cognoscas invisibilia spiritus tui, quàm possis esse idoneus ad cognoscendum invisibilia Dei; et si non potes te cognoscere, non præsumas apprehendere ea quæ sunt supra te (inquit. Hug. de Anim.)' i. e. In vain doth he lift up his heart to see God, that is yet unfit to see himself. For thou must first know the invisible things of thy own spirit, before thou canst be fit to know the invisible things of God. And if thou canst not know thyself, presume not to know the things that are above thyself. You cannot see the face which it representeth, if you will not look upon the glass which representeth it. God is not visible, but appeareth to us in his creatures; and especially in ourselves. And if we know not ourselves, we cannot know God in ourselves. 'Præcipuum et principale est speculum ad videndum Deum

animus rationalis intuens seipsum (inq. Hug.)' The principal glass for the beholding of God, is the reasonable soul beholding itself.

And you will make but an unhappy progress in your study of the works of God, if you begin not with yourselves. You can know but little of the works of nature, till you know your own nature: and you can know as little of the works of grace, till self-acquaintance help you to know the nature and danger of those diseases that grace must cure. The unhappy error of presumptuous students, about their own hearts, misleadeth and perverteth them in the whole course of their studies; that by all, they do but profit in misapplied notions and self-deceit. It is a lamentable sight to see a man turning over fathers and councils, and diligently studying words and notions, that is himself in the gall of bitterness and bond of iniquity, and never knew it, nor studieth the cure. And it is a pitiful thing to see such in a pulpit, teaching the people to know the mysteries of salvation, that know not, nor ever laboured to know what sins are predominant in their own hearts and lives; or, whether they stand before God in a justified or a condemned state! To hear a poor, unsanctified man, as boldly treating of the mysteries of sanctification, as if he had felt them in himself: and a man that is condemned already, and stayeth but awhile till the stroke of death, for final execution, to treat as calmly of judgment and damnation, as if he were out of danger; and exhorting others to escape the misery which he is in himself, and never dreameth of it! This sheweth how sad a thing it is for men to be ignorant of themselves. To see men run out into damnable and dangerous errors on each hand, some into the proud self-conceitedness of the fanatics, enthusiasts and libertines, and some into contempt and scorn of holiness, and every one confident even to rage in his own distractions; this doth but shew us, whither men will go, that are unacquainted with themselves.

This also maketh us so troubled with our auditors, that when they would learn the truth that should convert and save them, are carping and quarrelling with us, and hear us as the Pharisees and Herodians heard Christ, to catch him in his words. (Mark xii. 13.) As if a dying man in a consumption, imagining that he is well, should go to the physician to make a jest of him, or seek to ruin him for telling

him that he is sick. And how frowardly do they reject the wisest counsel, and cast the medicine with unthankful indignation into the face of the physician! And they must tell us themselves what medicine must be given them, what doctrine, and what administrations they must have. But self-acquaintance would teach them to understand that of Augustine, ‘*Novit medicus quid salutiferum, quidve contrarium petat ægrotus. Ægroti estis, nolite ergo dictare quæ vobis medicamina velit opponere.*’

Yea, they that will not be directed or healed by us, will blame us if others be not healed, and hit the minister in the teeth with the errors and faults of his unteachable hearers. Though we do our best in season and out of season, and they cannot tell us what we have neglected on our part, that was like to do the cure (though I confess we are too often negligent): and though we succeed to the conversion of many others, yet must we be reproached with the disobedience of the impenitent! As if it were not grief enough to us, to have our labours frustrated, and see them obstinate in their sin and misery, but we must also be blamed or derided for our calamity!

*Fecerit et postquam quicquid jubet ipsa medendi  
Norma, nisi valeat subitoque revixerit æger,  
Murmurat insipiens vulgus, linguaque loquaci,  
Et loquitur de te convitia, talia jactans,  
Heu mihi, quam stultum est medicorum credere nugis!*

As if they knew not the power of the disease; and what a wonder of mercy it is that any and so many are recovered.

*Non est in medico semper relevetur ut æger;  
Interdum docta plus valet arte malum.*

None would die if physicians could cure all: and none would perish if ministers could save all. ‘*Rhetor non semper persuadebit, nec medicus semper sanabat,*’ saith the philosopher. They cast away the medicine, and then blame the physician. ‘*Crudelem vel infælicem medicum intemperans æger facit.*’ An intemperate, unruly patient maketh the physician seem cruel and unsuccessful.

12. Lastly, consider but how many great and necessary things concerning yourselves you have to know, and it will shew you how needful it is to make this the first of your studies. To know what you are as men; with what facul-

ties you are endowed, and to what use; for what end you live; in what relation you stand to God and to your fellow-creatures; what duties you owe; what sin is in your hearts; and what hath been by commission and omission in your lives; what humiliation, contrition, and repentance you have for that sin; whether you have truly entertained an offered Christ; and are renewed and sanctified by his Spirit; and unreservedly devoted to God, and resolved to be entirely his: whether you love him above all, and your neighbours as yourselves: whether you are justified and have forgiveness of all your sins: whether you can bear afflictions from the hand, or for the sake of Christ, even to the forsaking of all the world, for the hopes of the heavenly, everlasting treasure: how you perform the daily works of your relations and callings: whether you are ready to die, and are safe from the danger of damnation. O did you but know how it concerneth you to get all these questions well resolved, you would find more matter for your studies in yourselves, than in many volumes. You would then perceive that the matters of your own hearts and lives, are not so lightly and carelessly to be passed over, as they ordinarily be by drowsy sinners: To consider but 'quid, quis, qualis sis; quid in natura, quis in persona, qualis in vita (ut Bern.)' would find you no small labour. And it would redound (saith another) 'in utilitatem sui, charitatem proximi, contemptum mundi, amorem Dei:' To our own profit, charity to our neighbour, the contempt of the world, and the love of God.

If you have but many and weighty businesses to think on in the world, you are so taken up with care, that you cannot turn away your thoughts. And yet do you find no work at home, where you have such a world of things to think on, and such as of all the matters in the world, do most nearly concern you?

Having shewed you so much reason for this duty, let me now take leave to invite you all, to the serious study of yourselves. It is a duty past all controversy, agreed on by heathens as well as Christians, and urged by them in the general, though many of the particulars to be known are beyond their light: It brutifieth man to be ignorant of himself. "Man that is in honour and understandeth not (him-

self especially) is as the beasts that perish." (Psal. xlix. 20.) Saith Boetius, 'Humana natura infra bestias redigitur, si se nosse desierit: Nam cæteris animantibus sese ignorare natura est; hominibus vitio venit.' It is worse than beastly to be ignorant of ourselves, it being a vice in us, which is nature in them.

Come home you wandering, self-neglecting souls; lose not yourselves in a wilderness or tumult of impertinent, vain, distracting things; your work is nearer you; the country that you should first survey and travel, is within you; from which you must pass to that above you: when by losing yourselves in this without you, you will find yourselves before you are aware, in that below you. And then (as Gregory speaks) he that was 'stultus in culpa,' a fool in sinning, will be 'sapiens in pœna,' wise in suffering! You shall then have time enough to review your lives, and such constraining help to know yourselves, as you cannot resist. O that you would know but a little of that now, that then you must else know in that overwhelming evidence which will everlastingly confound you! And that you would now think of that for a timely cure, which else must be thought of endlessly in despair. Come home then, and see what work is there. Let the eyes of fools be in the corners of the earth! Leave it to men besides themselves, to live as without themselves, and to be still from home, and waste that time in other business, that was given them to prepare for life eternal. 'Laudabilior est animus, cui nota est infirmitas propria, quam qui ea non perspecta, mania mundi, vias syderum, fundamenta terrarum, et fastigia cœlorum scrutatur, (inquit August.)' The soul is more laudable that knows its own infirmity, than he that without discerning this doth search after the compass of the world, the courses of the stars, the foundations of the earth, and the heights of the heavens. Dost thou delight in the mysteries of nature? Consider well the mysteries of thy own. 'Mirantur aliqui altitudines montium, ingentes fluctus maris, altissimos lapsus fluminum, et oceani ambitum, et gyros syderum, et relinquunt seipsos, nec mirantur,' saith Augustine. Some men admire the heights of mountains, the huge waves of the sea, the great falls of the rivers, the compass of the ocean, and the circuit of the stars, and they pass by them themselves without admiration. The compendium of all

that thou studiest without thee, is near thee, even within thee, thyself being the epitome of the world. If either necessity or duty, nature or grace, reason or faith, internal inducements, external repulses, or eternal attractives and motives, might determine of the subject of your studies and contemplations, you would call home your lost, distracted thoughts, and employ them more on yourselves and God.

But before I urge this duty further, I must prevent the misapplication of some troubled souls. I must confess it is a grievous thing for a guilty soul to judge itself, and see its own deformity and danger: and I observe many troubled, humbled souls, especially where melancholy much prevails, are exceeding prone to abuse this duty, by excess and misdoing it. Though wandering minds must be called home, we must not run into the other extreme, and shut up ourselves, and wholly dwell on the motions of our own distempered hearts. Though straggling thoughts must be turned inward, and our hearts must be watched, and not neglected, yet must we not be always poring on ourselves, and neglect the rest of our intellectual converse. To look too long on the running of a stream, will make our eyes misjudge of what we after look on, as if all things had the same kind of motion. To look too long on the turning of a wheel, will make us vertiginous, as if all turned round. And to pore too long on the disordered motions, the confused thoughts, the wants, the passions of our diseased minds, will but molest us, and cast us into greater disquiet and confusion. The words of Anselme notably express the straits that Christians are here put to, ‘*O nimis gravis Angustia, si me inspicio, non tolero meipsum: si non inspicio, nescio meipsum: si me considero, terret me facies mea: si me non considero, fallit me damnatio mea; si me video, horror est intolerabilis: si non video, mors est inevitabilis.*’ O grievous strait! If I look into myself, I cannot endure myself: if I look not into myself, I cannot know myself. If I consider myself, my own face affrighteth me: if I consider not myself, my damnation deceiveth me: if I see myself the horror is intolerable: if I see not myself, death is unavoidable.

In this strait we must be careful to avoid both extremes; and neither neglect the study of ourselves, nor yet exceed in poring on ourselves. To be carelessly ignorant of ourselves, is to undo ourselves for ever: To be too much



about ourselves, is to disquiet rather than to edify ourselves; and to turn a great and necessary duty into a great unnecessary trouble.

Consider, 1. That we have many other matters of great importance to study and know when we know ourselves. We must chiefly study God himself, and all the books of Scripture, Nature, and Governing Providence, which make him known. What abundance of great and excellent truths have we in all these to study! What time, what industry is necessary to understand them! And should we lay out all this time about our own hearts and actions, which is but one part of our study? What sinful omissions should we be guilty of in the neglecting of all these! It is indeed but the burying of our talent of understanding, to confine it to so narrow a compass as ourselves, and to omit the study of God, and his word and works, which are all with delight and diligence to be studied.

We have also Christ and his Gospel mysteries and benefits to study. We have the church's ease, its dangers, sufferings, and deliverances to study: we have the state of our neighbours and brethren to consider of: the mercies, and dangers, and sufferings both of their souls and bodies: we have our enemies to think of with due compassion: and our duty to all these.

2. And as it is negligence and omission to be all at home, and pass by so great a part of duty; so is it a double frustration of our labour, and will make even this study of ourselves to be in vain. (1.) We cannot come by all our study to the true knowledge of ourselves, unless we also study other things besides ourselves: For we are related to God, as his creatures, as his own, as his subjects, and as his dependent children, as his redeemed, and his sanctified ones, (or such as should be such.) And if we know not God as Creator, Redeemer, and Sanctifier; as our Owner, Ruler and Benefactor; and know not what his creation, redemption, sanctification, his title, government, and benefits mean, it is not possible that we should know ourselves. Mutual relations must be known together, or neither can be known.

(2.) And if we could know ourselves, and know no more, it were but to know nothing, and lose that knowledge: for this is but the entrance into wisdom, and the means and way

to higher knowledge. This learning of our alphabet or primer is lost, if we learn no farther; you are therefore to study and know yourselves, that you may advance to the knowledge of Christ and his grace, and be acquainted with the remedy of all that you find amiss at home: and that by Christ you may be brought unto the Father, and know God as your happiness and rest; you are not your own ultimate ends, and therefore must go farther in your studies than yourselves.

3. We shall never attain to rectitude or solid comfort and content, unless our studies go farther than ourselves: for we are not the rule to ourselves, but crooked lines! And cannot know what is right and wrong, if we study not the rule as well as ourselves. And alas, we are diseased, miserable sinners. And to be always looking on so sad a spectacle, can bring no peace or comfort to the mind. To be still looking on the sore, and hearing only the cry of conscience, will be but a foretaste of hell. When we would be humbled and have matter of lamentation, we must look homeward, where the troubling thorns and nettles of corruption grow. But if we would be comforted and lift up, we must look higher, to Christ and to his promises, and to everlasting life: our garden beareth no flowers or fruits that are so cordial.

This much I have spoken by way of caution. 1. That you may not think I am driving you into the extreme of solitude, and confining or imprisoning you at home. 2. Because some scarcely know how to avoid a fault, without running into another on the other side of the way: nor how to understand the right use of a doctrine, but are turning it into an abuse, and building sin upon the foundation of righteousness.

Two sorts of persons have great need of this caution, that they dwell not too much on themselves. One is poor melancholy people, that can think of almost nothing else: their distemper disposeth them to be always poring on themselves, and fixing their thoughts on their sin and misery, and searching into all their own miscarriages, and making them worse than indeed they are: you cannot call off their thoughts from continual self-condemning, and musing on their own misdoings and unhappiness. They have a God, a Christ, a heaven, a treasure of precious promises to meditate on: and they cannot hold their thoughts to these, (unless as they

aggravate their sin and sorrows) but live as if they had nothing to think on but themselves, and were made to be their own tormentors: day and night, even when they should labour, and when they should sleep, they are busy in a fruitless vexation of themselves. These poor afflicted souls have need to be called from the excessive study of themselves.

Another sort is, those Christians that are wholly taken up in inquiring, whether they have saving grace or not; while they neglect that exercise of their grace, in doing all the good they can to others, and following on the way of faithful duty, which might do more to their assurance than solitary trials.

The former sort by overdoing in this one part of their work, disable themselves to all the rest: they tire and distract their minds, and raise such fears as hinder their understandings, and cast their thoughts into such confusion, that they quite lose the command of them, and cannot gather them up for any holy work: yea, while they study nothing but themselves, they lose even the knowledge of themselves: they gaze so long upon their faults and wants, till they can see nothing else, and know no apprehensions but dark and sad; and wilfully unlearn the language of thanksgiving and praise; and the burden of all their thoughts and speeches, is Miserable and Undone; as if there were for them no mercy, no help, no hope, but they were utterly forsaken and cast off by God.

The other sort do so exceed in the measure of that self-love, which in itself is good, that they neglect the study of the love of God, and are still thinking what they are and have been, when they should consider what they must be. They spend so much time in trying their foundation, that they can make but little progress in the building: they are like musicians, that will spend all the day in setting instruments in tune; or like a mower that spends most of his time in whetting. They are all day preparing their tools, while they should be working! and putting on their armour, and preparing their weapons, when they should be fighting: and inquiring which is the way, while they should be travelling. They leave undone too much of their work without doors, while they confine themselves to that within: and that within goes on the worse, because they neglect that without doors,

which should further it. When they should instruct the ignorant, exhort the obstinate, confirm the weak, or comfort the afflicted, they are complaining of their own ignorance, obstinacy, weakness, or affliction; and help not others, because they feel such need of help themselves; as if they were like beggars, that had nothing to give, but must live by asking and receiving. They understand not that it is one of the mysteries of godliness, that teaching others doth inform themselves, and the light which they bring in for others, will serve themselves to work by; and that reproving others doth correct themselves; and exhorting others doth prevail with themselves; and persuading the obstinate wills of others, doth tend to bend and resolve their own; and that comforting others doth tend to revive and raise themselves: their own spirits may be a little revived, by the very smell of the cordials they prepare for others. In this case, giving is both begging and receiving. Doing good is not the least effectual kind of prayer; and that we may be so employed, is not the smallest mercy. Many a one hath thus grown rich by giving: many a one hath convinced himself, by confuting his own objections from another: and many a one hath raised and comforted himself, by offering comfort to others that have the same infirmities; and have banished their own excessive doubts and fears, by frequent compassionate answering the same in others, whose sincerity they have less suspected than their own.

None thrive more than they that grow in the sunshine of God's blessing: and God blesseth those most that are the most faithful in his work: and the work of love is the work of God. To do good, is to be most like him: and they that are most like him, do best please him: In subordination to Christ, in whom we are accepted, we must, by his Spirit, be made thus acceptable in ourselves: we must be amiable if we will be loved. And those that God loveth best, and is most pleased with, are like to receive most plenteously from his love. It is necessary therefore to our own safety, and holiness, and consolation, that we look much abroad at the necessities of others, and study our brethren and the church of God, as well as ourselves: that we "look not every man on his own things, but every man also on the things of others," (Phil. ii. 4.)

There may be somewhat of inordinate selfishness even

about our souls; and sinful selfishness is always a losing course. As he that will be a self-saver, in point of estate, or honour, or life, taketh the ready way to lose them, (Matt. xvi. 15,) so he that for the saving of his soul, will confine all his care and charity to his own soul, taketh not the way indeed to save it. We keep not ourselves; we quicken not, we comfort not, we save not ourselves; but only as agents under Christ, manuring the land, and sowing the seed, to which he alone can give the blessing: it is not therefore our inordinate self-studying that will do it: With all our care, without his blessing, we cannot add one cubit to the stature of our graces: therefore it must needs be our safest course, to be as careful and faithful as we can in duty, and lay out most of our study to please him; and then if we come not to assurance of his love, or discern not his image and grace upon us, yet we must trust him with our souls, and leave the rest to his care and goodness, that hath undertaken that none shall be losers by him, nor be ashamed or frustate of their hopes, that wait upon him: "Let us commit the keeping of our souls to him in well doing, as unto a faithful Creator." (1 Peter iv. 19.) "As the eyes of servants look to the hand of their masters——so our eyes (in a way of duty) must wait upon the Lord our God, till he have mercy upon us." (Psal. cxxiii. 1, 2.) And though we "grow weary of crying, and our throat be dried, and our eyes fail while we wait for God," (Psal. lxxix. 3,) yet "our hope is only in him, and therefore we must continue to wait upon him." (Psal. xxxix. 7.) "And they that wait for him shall not be ashamed." (Isa. xlix. 23.)

It is not the pretended necessity of one work, that will excuse him that hath many as necessary to do; especially when they are conjunct in nature and necessity, and must go together, to attain their end. Concerning God, as we may well say that we must love and serve him only, and none but him, because we must love nothing but for his sake, and as a means to him the end of all; and so while it is God in all things that we love, we are more properly said to love God than the creature by that act, because he is the ultimate first intended end, and principal object of that love; and as the means, as a means, hath its essence in its relation to the end; so the love of the means, as such, is accordingly

specified: and so we may say of our study and knowledge of God, that nothing but God is to be studied or known; because it is God in the creature that must be studied: It is a defective similitude (as all are) to say, 'As it is the face that we behold the glass for:' for God is more in the creature than the face in the glass. But though all the means be united in the end, yet are they various among themselves. And therefore though we must study, know, and love nothing but God, yet we must study, know, and love many things besides ourselves: the means that are many, must all be thought on. More strings must be touched than one (how near soever) if we will have any music. More letters must be learned than *I*, or we shall never learn to read.

All men will confess, that to confine our charity to ourselves, and to do good to no others, is unlike a Christian. To deny to feed and clothe our brother in his need, is to deny it unto Christ: and it will be no excuse, if we were able, to say, 'I laid it out upon myself.' And the objects of our charity must be the objects of our thoughts and care: and it will not suffice for our excuse to say, 'I was taken up at home, I had a miserable soul of my own to think on.'

And yet if these self-studying souls, that confine almost all their thoughts unto themselves, would but seek after God in themselves, and see his grace and benefits, it were the better: but, poor souls, in the darkness of temptation, they overlook their God; and most of their study of themselves, is to see Satan and his workings in themselves: to find as much of his image as they can, in the deformities or infirmities of their souls; but the image of God they overlook, and hardly will acknowledge. And so, as noble objects raise the soul, and amiable objects kindle love, and comfortable objects fill it with delight; and God, who is all in one perfection, doth elevate and perfect it, and make it happy; so inferior objects do depress it; and ugly, loathsome objects fill it with distaste and loathing; and sad and mournful objects turn it into grief: and therefore to be still looking on our miseries and deformities, must needs turn calamity and woe into the temperament and complexion of the soul.

This much I thought needful to be spoken here, to prevent misunderstanding and misapplication; that while I am

pressing you to study and know yourselves, I may not encourage any in extremes, nor tempt them to make an ill use of so great and necessary a doctrine. And indeed the observation of the sad calamity of many poor, drooping, afflicted souls, that are still poring excessively on their own hearts, commanded me not to overpass this caution. And yet when I have done it, I am afraid lest those in the contrary extreme, will take encouragement to neglect themselves, by my reprehensions of those that are so unlike them.

And therefore I must add, to save them from deceit; 1. That it is but a very few that are faulty in over-studying themselves, in comparison of the many thousands that err on the other hand, in the careless neglecting of themselves. 2. And that it is symptomatically and effectively far more dangerous to study yourselves too little than too much. Though it be a fault here to exceed, yet it is for the most part a sign of an honest heart to be much at home, and a sign of an hypocrite to be little at home and much abroad. Sincerity maketh men censurers of themselves; for it maketh them more impartial, and willing to know the truth of their condition: it cureth them of that folly, that before made them think that presumption shall deliver them, and that they shall be justified by believing promises of their own, though contrary to the word of God; yea, by believing the promises of the devil, and calling this a faith in Christ: They are awakened from that sleep in which they dreamed, that winking would save them from the stroke of justice, and that a strong conceit that they shall not be damned, will deliver them from damnation; and that they are safe from hell if they can but believe that there is no hell, or can but forget it, or escape the fears of it. These are the pernicious conclusions of the ungodly; discernible in their lives, and intimated in their presumptuous reasonings, though too gross to be openly and expressly owned: and therefore they are indisposed to any impartial acquaintance with themselves.

But grace recovereth men from this distraction, and makes them know that the judgment of God will not follow the conceits of men; and that the knowledge of their disease is necessary to their cure, and the knowledge of their danger is necessary to the prevention; and that it is the

greatest madness to go on to hell, for fear of knowing that we are in the way; and to refuse to know it, for fear of being troubled at the news.

And an upright soul is so far fallen out with sin, that he taketh it seriously for his enemy, and therefore is willing to discover it, in order to its destruction, and willing to search after it in order to a discovery.

And he hath in him some measure of the heavenly illumination, which maketh him a child of light, and disposeth him to love the light, and therefore cometh to it, "that his deeds may be made manifest." (John iii. 21.) Hypocrites are quick-sighted in discovering the infirmities of others; but at home they shut the windows, and draw the curtains, that they may not be disturbed or frightened in their sin: Thieves and sleepers choose not light; darkness suits the works of darkness. It is a good sign when a man dare see his own face in the glass of God's word; and when he dare hear his conscience speak. I have ever observed it in the most sincere-hearted Christians, that their eye is more upon their own hearts and lives, than upon others: and I have still observed the most unsound professors to be least censorious and regardful of themselves, and hardly drawn to converse at home, and to pass an impartial judgment on themselves.

Hence therefore you may be informed of the reason of many other differences between sincere believers and the ungodly. As, 1. Why is it that the sincere are so ready to discourse about matters of the heart; and that they so much relish such discourse; and that they have so much to say when you come to such a subject. It is because they know themselves in some good measure. They have studied, and are acquainted with the heart, and therefore can talk the more sensibly of what is contained in a book which they have so often read, and are so conversant in. Talk with them about the matters of the world, and perhaps you may find them more simple and ignorant than many of their neighbours: but when you talk about the corruptions of the heart, and the secret workings of them; the matter, and order, and government of the thoughts, and affections, and passions; the wants and weaknesses of believers; the nature and workings of inward temptations; the ways of grace,



and of the exercise of each grace; the motions and operations of the Spirit upon the heart; the breathings of love and desire after God; the addresses of the soul to Christ by faith, and dependance on him, and receivings from him; about these secret matters of the heart, he is usually more able in discourse than many learned men that are unsanctified.

And hence it is that upright, self-observing souls are so full in prayer, and able to pour out their hearts so enlargedly before the Lord, in confessing their sins, and petitioning for grace, and opening their necessities, and thanking God for spiritual mercies! Some that are themselves acquainted with themselves, and the workings of grace, despise all this, and say, 'It is but an ability to speak of the things which they are most used to.' I doubt not but mere acquired abilities and custom may advance some hypocrites, to pray in the language of experienced Christians. And I doubt not but natural impediments, and want of use, and of right education, may cause many to want convenient expressions, that have true desires. but the question is, from whence it comes to pass, that so great a number of those that are most careful and diligent for their souls, are so full in holy conference and prayer, when very few others that excel them in learning and natural parts, have any such ability? And doubtless the chief reason is, that the care and study of these Christians hath been most about their spiritual estate; and that which they set their hearts upon, they use their tongues upon: generally it cannot be imagined, why they should use themselves to those studies and exercises which procure those abilities, but that they more highly esteem, and most seriously regard the matters that concern their salvation, which are the subject. I doubt not, but God bestoweth his gifts upon men in the use of means, and that it is partly use that maketh men able and ready in these services of God. But what reason can be given, why one part of men use themselves to such employments, and another part are unable through disuse, but that some do set their hearts upon it, and make it their business to know themselves, their sins, and wants, and seek relief, when by the others all this is neglected. Some hypocrites may be moved by lower ends, both in this and in other duties of religion; but that is no rule for our judging of the intentions of the

generality, or of any that are sincere. As a man that hath lived in the East or West Indies, is able to discourse of the places and people which he hath seen ; and perhaps another by a map or history may say somewhat of the same subject, though less distinctly and sensibly ; but others can say nothing of it: so a man of holy experience in the mysteries of sanctification, that is much conversant at home, and acquainted with his own heart, is able (if other helps concur) to speak what he feels, to God and man, and from his particular observation and experience, to frame his prayers and spiritual conference ; and an hypocrite from reading and common observation, may do something affectedly that is like it: But careless, self-neglecting worldlings, are usually dumb about such matters, and hear you as they do men of another country, that talk in a language which they do not understand, or at least cannot make them any answer in.

But if any of you will needs think more basely and maliciously of the cause of holy prayer and conference in believers, let us leave them for the present (to the justification of him that gave them the spirit of supplication, which you reproach), and let us only inquire what is the reason that men that can discourse as handsomely as others, about worldly matters, have nothing to say (beyond a few cold, affected words, which they have learned by rote) either to God or man, about the matters of the soul, the methods of the Spirit, the workings of a truly penitent heart, or the elevations of faith, and the pantings of desire after God. Why are you dumb when you should speak this language, and frequently and delightfully speak it? Is it because your reason is lower than those men's that do speak it, whom you despise? and that you are naturally near kin to idiots? No; you are wise enough to do evil: you can talk of your trades, your honours or employments, your acquaintance and correspondencies all the day long; you are more wordy about these little things, than the preachers themselves, that you count more tedious, are about the greatest. You are much longer in discoursing of your delusory toys, than the lovers of God, whose souls long after him, are in those prayers, which trouble you with their length: Many a time have I been forced to hear your dreaming, incoherent dotage: how copious you are in the words that signify no greater matters than flesh-pleasing, or fanci-

ful honours and accommodations ; I had almost said, than chaff, or straw, or dirt. One may hear you from morning to night, from day to day, discoursing in variety of company, on various subjects, with freedom and plausible ingenuity ; and when all is set together, it is but a hodgepodge of earth and flesh, and windy vanity, a frothy puddle. As the ridiculous orator, ‘*Magno Conatu et liatu hihil dicitis* :’ You strain and gape an hour or a day together to say nothing. Set all the words of a day together, and peruse them at night, and see what they are worth : there is little higher than visible materials, (that I say not, than the dunghill or your shadows) than meat and drink, and play and compliment, than houses, or lands, or domineering affections or actions, in many hours or days discourse. I think of you sometimes, when I see how ingeniously and busily children do make up their babies of clouts, and how seriously they talk about them, and how every pin and clout is matter of employment and discourse, and how highly they value them, and how many days they can unweariedly spend about them. Pardon my comparison : If you repent not of your discourses and employments more than they, and do not one day call yourselves far worse fools than them, then let me be stigmatized with the most contumelious brand of folly.

It is not then your want of natural faculties and parts that makes you mute in the matters of God and your salvation, when men of meaner parts than you do speak of those things with the greatest freedom and delight.

And surely it is not for want of an ingenuous education ; as you would take it ill to be thought below them in natural endowments, so much more in those acquisitions and furniture of the mind, which comes by breeding and due culture of your naturals. You would disdain in these to be compared with many poor rustics and mechanics, that are almost as fluent in speaking of the great things of immortality, as you are in talking of your transient occurrences, your sublunary felicities, and the provisions of your appetites and your skins. What then can be the cause of this dumb disease, but that you are unacquainted with yourselves ? And as you have not a new-birth, and a divine nature, and the Spirit of Christ, to be either the spring and principle, or the matter of your discourse ; so you have not the due knowledge of your sin and misery, which should teach you in the

language of serious penitents, before you have the language of justified believers.

If you say again, 'It is because we have not been used to this kind of speech.' I answer, And whence is it that you have not been used to it? If you had known the greatness and goodness of the Lord, as sensibly as they, would not you have used to pray to him and speak of him as well as they? If you had known and considered your sin, and wants, and miseries, or dangers, as well as they, would you not have been used to beg mercy, pardon and relief, and to complain of your distress as much as they? If you did as highly value the matters of eternal consequence as they do, and laid them to heart as seriously as they, would not your minds and hearts have appeared in your speeches, and made you use yourselves to prayer and holy conference as well as others?

If you say, 'That many have that within them which they are not able to express, or which they think not meet to open unto others,' I answer:

1. As to ability, it is true of those that have the impediments of some natural disability, or excessive bashfulness, melancholy, or the like disease; and of those that are so lately converted, that they have not had time to learn and use themselves to a holy language: But what is this to them that are of as good natural parts and free elocution as other men, and suppose themselves to have been true Christians long?

2. And as to the point of prudence which is pleaded for this silence, it is so much against nature, and so much against the word of God, that there is no room at all for this pretence, unless it be for inferiors, or such as want an opportunity to speak to their superiors or to strangers; or unless it be only for some particular omissions when the thing would be unseasonable.

Nature hath made the tongue the index of the mind; especially to express the matters of most urgency and concernment. Do you keep silent ordinarily the matters which you most highly esteem; which you most often think of; which you take your life and happiness to consist in; and which you are most deeply affected with, and prefer before all other matters of the world? What a shameful pretence is it, for those that are dumb to prayer and holy conference,

for want of any sense of their condition, or love to God, which should open their lips, to talk on them? Is it for want of tongues, or because their prudence directeth them to silence? When they hold not their tongues about those matters, which they must confess are ten thousandfold less regardable, they can discourse unweariedly about their wealth, their sport, their friend, their honour, because they love them: And if a man should here tell them, that the heart is not to be opened or exercised by the tongue, they would think he knew not the natural use of heart or tongue: and yet while they pretend to love God above all, they have neither skill nor will to make expression of it, you strike them dumb when you turn the stream of conference that way; and you may almost as well bid them speak in a strange language, as pray to God from the sense of their necessities, and yet they say, their hearts are good.

Let the word of God be judge whether a holy, experienced heart should hide itself, and not appear in prayer and holy conference by the tongue. "Pray continually." (1 Thess. v. 17.) "Christ spake a parable to this end, that men ought always to pray and not wax faint." (Luke xviii. 1.) "Be careful for nothing; but in every thing by prayer, and supplication with thanksgiving, let your requests be made known unto God." (Phil. iv. 6.)

And how they must pray, you may gather from 2 Chron. vi. 29. In case of dearth, pestilence, blasting, mildews, locusts, caterpillars, enemies, sicknesses or sores, "Then what prayer or supplication soever shall be made of any man, or of all the people, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house, then hear thou from heaven, &c." I am not speaking of the prescribed prayers of the church, nor denying the lawfulness of such in private: but if you have no words but what you say by rote, and pray not from the knowledge of your own particular sore and grief, it is because you are too much unacquainted with yourselves, and strangers to those hearts where the greatest of your sores and griefs are lodged.

And whether good hearts should be opened in holy conference (as well as prayer), you may easily determine from the command of God, "As every man hath received the gift, so minister the same one to another, as good stewards

of the manifold grace of God. If any man speak, let him speak as the oracles of God." (1 Pet. iv. 10, 11.) "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (Eph. iv. 29.) "Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin." (Heb. iii. 13.) "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment: The law of his God is in his heart, &c." (Psal. xxxvii. 30, 31.) "Let my mouth be filled with thy praise and with thy honour all the day." (Psal. lxxi. 8.) "The mouth of a righteous man is a well of life. The lips of the righteous feed many." (Prov. x. 11. 21.) And Christ himself decideth it expressly, "Out of the abundance of the heart the mouth speaketh: A good man out of the good treasure of his heart bringeth forth good things." (Matt. xii. 34, 35.)

For a man that hath no heart to prayer or holy conference, but loathes them, and is weary of them, and had rather talk of fleshly pleasures, to pretend that yet his heart is good, and that God will excuse him for not expressing it; and that it is his prudence, and his freedom from hypocrisy, that maketh his tongue to be so much unacquainted with the goodness of his heart, this is but to play the hypocrite to prove that he is no hypocrite, and to cover his ignorance in matters of his salvation, with the expression of his ignorance of the very nature and use of heart and tongue, and to cast by the laws of God, and his own duty, and cover this impiety with the name of *prudence*. If heart and tongue be not used for God, what do you either with a heart or tongue?

The case is plain, to men that can see that it is your strangeness to yourselves, that is the cause that you have little to say against yourselves, when you should confess your sins to God; and so little to say for yourselves, when you should beg his grace; and so little to say of yourselves, when you should open your hearts to those that can advise you: but that you see not that this is the cause of your dumbness, who see so little of your own corruptions, is no wonder, while you are so strange at home. Had you but so much knowledge of yourselves as to see that it is the strangeness to yourselves that maketh you so prayerless

and mute ; and so much sense as to complain of your darkness, and be willing to come into the light, it were a sign that light is coming in to you, and that you are in a hopeful way of cure. But when you neither know yourselves, nor know that you do not know yourselves, your ignorance and pride are likely to cherish your presumption and impiety, till the light of grace, or the fire of hell, have taught you better to know yourselves.

2. And here you may understand the reason why people fearing God are so apt to accuse and condemn themselves, to be too much cast down ; and why they that have cause of greatest joy, do sometimes walk more heavily than others. It is because they know more of their sinfulness, and take more notice of their inward corruptions and outward failings, than presumptuous sinners do of theirs. Because they know their faults and wants, they are cast down ; but when they come further to see their interest in Christ and grace, they will be raised up again. Before they are converted, they usually presume, as being ignorant of their sin and misery : in the infancy of grace they know these, but yet languish for want of more knowledge of Christ and mercy. But he that knoweth fully both himself and Christ, both misery and mercy, is humbled and comforted, cast down and exalted. As a man that never saw the sea, is not afraid of it ; and he that seeth it but afar off, and thinks he shall never come near it, is not much afraid of it : he that is drowned in it, is worse than afraid : and he that is tossed by the waves, and doubteth of ever coming safe to harbour, is the fearful person : he that is tossed but hath good hopes of a safe arrival, hath fears that are abated or overcome with hope : but he that is safe landed is past his fears. The first is like him that never saw the misery of the ungodly : the second is like him that seeth it in general, but thinks it doth not belong to him : the third is like the damned that are past remedy : the fourth is like the humbled, doubting Christian, that seeth the danger, but doth too much question or forget the helps : the fifth is like the Christian of a stronger faith, that sees the danger, but withal seeth his help and safety : the sixth is like the glorified saints, that are past the danger.

Though the doubting Christian know not his sincerity, and therefore knoweth not himself so well as the strong be-

liever doth, yet in that he knoweth his sinfulness and unworthiness, he knoweth himself better than the presumptuous world.

These two remarks, with the foregoing caution, having interposed (somewhat out of place), I now return to prosecute my exhortation, that no matters may seem so sweet, so honourable, so great, or necessary, as to pass with you for excuses for the neglecting of the most diligent and impartial study of yourselves.

All persons to whom I can address this exhortation, are either godly or ungodly; in the state of sin, or in the state of grace. And both of them have need to study themselves.

I. And to begin with the unrenewed, carnal sort, it is they that have the greatest need to be better acquainted with themselves. O that I knew how to make them sensible of it; if any thing will do it, methinks it should be done by acquainting them how much their endless state is concerned in it. In order hereunto, let me yet add, to all that is said already, these few considerations:

I. If you know not yourselves, you know not whether you are the children of God, or not; nor whether you must be for ever in heaven or hell; no, nor whether you may not within this hour behold the angry face of God, which will frown you into damnation. And is this a matter for a man of reason to be quietly and contentedly ignorant of? It is a business of such unspeakable concernment, to know whether you must be everlastingly in heaven or hell, that no man can spare his cost or pains about it, without betraying and disgracing his understanding. You are sure you shall be here but a little while: those bodies you all know, will hold your souls but a little longer: as you know that you that are now together here attending, must presently quit this room and be gone; so you know that when you have stayed a little longer, you must quit this world, and be gone into another. And I think there is not the proudest of you but would be taken down, nor the most sluggish or dead-hearted but would be awakened, if you knew that you must go to endless misery, and that your dying hour would be your entrance into hell. And if you know not yourselves, you know not but it may be so. And to know nothing to the contrary, would be terrible to you if you well considered it, especially when you have so much cause to fear it. O,



sirs, for a man to sit here senselessly in these seats, that knows not but he may burn in hell for ever, and knows not because he is blind and careless; how unsuitable is it to the principle of self-preservation? And how much unbeseeming the rational nature, to have no sense or care, when you look before you into the unquenchable fire, and the utter darkness, where, as the heathen poet speaks,

Nec mortis pœnas mors altera finiet hujus;  
Hœraque erit tantis ultima nulla malis.

If any of you think that all these matters are to be put to the adventure, and cannot now be known, you are dangerously mistaken. As you may certainly know by Scripture and the light of nature, that there is a future life of joy to the godly, and of misery to the wicked, so may you know by a faithful trial of yourselves, to which of these at present you belong, and whether you are under the promise or the threatening; know yourselves, and you may know whether you are justified or condemned already, and whether you are the heirs of heaven or hell. Surely He that comforteth his servants with the promise of glory to all that believe and are new creatures, and sanctified by his Spirit, did suppose that we may know whether we believe, and are renewed and sanctified or not: or else, what comfort can it be to us? If blinded infidels, have no means to quiet themselves but their unbelief, and a conceit that there is no such life of misery, they have the most pitiful opiate to ease them in the world; and may as well think to become immortal, by a confident conceit that they shall never die. If they befool themselves with the ordinary questions, 'Where is hell, and what kind of fire is it? &c.' I answer them with Augustine, 'Melius est dubitare de occultis, quam litigare de incertis: Illum quippe divitem in ardore pœnarum, et illum pauperem in refrigerio gaudiorum esse intelligendos non dubito: sed quomodo intelligenda illa flamma in inferno ille sinus Abrahamæ, illa divitis lingua, ille digitus pauperis, illa sitis tormenti, illa stilla refrigerii, vix fortasse à mansuetè quærentibus, contentiose autem sectantibus nunquam invenitur;' that is, It is better to be in doubt about things that are hidden from us, than to quarrel about things that are uncertain to us. I am past doubt that we must understand that that rich man

was in the heat of pain, and the poor man in a refreshing place of joys: But how to understand that flame in hell, that bosom of Abraham, that tongue of the rich man, that finger of the poor man, that thirst of torment, that drop for cooling or refreshment, perhaps will hardly be found by the most humble inquirers, but never by contentious strivers.

So that I may conclude, that the greatness and dreadful-ness of the case, should make every person that hath an eye to see, an ear to hear, and a heart to understand, to read and inquire and consider, and never rest till they know themselves, and understand where it is that they are going to take up their abode to everlasting.

2. Consider, that all men must shortly know themselves. Presumption will be but of short continuance. Be never so confident of being saved without holiness, you will speedily be undeceived. If the Spirit's illumination do not convince and undeceive you, death will undoubtedly do it at the farthest. Thousands and millions know their sin and misery now when it is too late, that would not know it when the remedy was at hand. Sinners, your souls are now in darkness: your bodies are your dungeon; but when death brings you out into the open light, you will see what we could never make you see. O how glad would a faithful minister of Christ be, if by any information he could now give you half the light that you shall then have, and now make you know at the heart with the feeling of repentance, that which you must else quickly know, even at the heart with the feeling of despair. Sirs, I hope you think not that I speak mere fancies to you, or any think that is questionable or uncertain: you cannot say so without denying yourselves to be Christians; no, nor without contradicting the light of nature, and debasing your souls below the heathen, who believe an immortality of souls in a different state of joy or misery in the life to come: and if you are once below heathens, what are you better than brute beasts? Better in your natural faculties and powers, as not being made brutes by your Creator; but worse as to the use of them, and the consequents to yourselves, because you are voluntary, self-abusing brutes. But to live here as a brute, will not make you die and be hereafter as a brute: to believe you shall die as a beast will not prevent the miserable life of an impenitent sinner. It will not make your souls to be

mortal, to believe they are mortal; no more than it will make a beast to be immortal, if he could but think so. The coffin-maker and the grave-maker, if they never read a book, can tell you that is no controversy whether you must go hence. And faith and reason can both assure you, that your souls lie not down with your bodies in the dust, nor are annihilated by the falling of your earthly tabernacle; no more than the spirits when the glass is broken that held them, or than your bodies are annihilated when you put off your clothes, or rise out of your beds: or than the bird is annihilated that is got out of the shell: or the infant that is by nature cast out of the womb: nor any more than the angels that appeared to the apostles or others, were annihilated when they disappeared: or, (if I must speak more suitably to the ungodly,) no more than the devil that sometimes appeareth in a bodily shape is annihilated when that appearance vanisheth. As I suppose there is never a person in all this populous city, that was here but sevenscore years ago, so I suppose there is none of you that are here to-day, that expect to be here so long a time: they are gone before you into a world where there is no presumption or security: and you are going after them, and are almost there. As easily as you sit here, I tell you all, you are going after them apace, and are almost there.

O sirs, that world is a world of light. To the damned souls it is called outer darkness, because they have none of the light of glory or of comfort: but they shall have the light of a self-accusing, self-tormenting conscience, that is gone out of the darkness of self-ignorance and self-deceit, and is fully cured of its slumber and insensibility.

Do you now take a civilized person for a saint? You will not do so long.

Doth the baptism of water only go with you now for the regeneration of the spirit? It will not be so long: you will shortly be undeceived.

Doth a ceremonious Pharisee thank God for the sincerity and holiness which he never had? He will shortly be taught better to know the nature of holiness and sincerity, and that God justifieth not all that justify themselves.

Doth a little formal, heartless, hypocritical devotion, now cover a sensual, worldly mind? The cover will be shortly

taken off, and the nakedness and deformity of the Pharisee will appear.

Doth the name of a Christian, and the heartless use of outward ordinances, and that good esteem of others, now go for godliness and saving grace? The autumn is at hand, when these leaves will all lie in the dirt, and will go for fruit no longer.

Do you now take it for true religion to be hot for lust, and pride, and gain, and cold for God and your salvation? and to obey God as far as will stand with your outward prosperity, and as the flesh, or your other masters will give leave? This is an opinion that never accompanied any man beyond the grave.

Do you think to be saved by all that devotion, which gives God but the leavings of the flesh and world, and by a religion that gives him but the outer rooms (when pleasure and gain are next your hearts), and that makes him but an underling to your covetousness and ambition? Think so if you can, when you are gone hence.

Cannot the preacher now make the ungodly to know that they are ungodly, the unsanctified to know they are but carnal, and the pharisee to know that his religion is vain? Death can convince the awakened soul of all this in a moment.

You can choose whether you will believe us; but death will so speak as to be believed. You must be voluntary in knowing your misery now; but then you shall know it against your wills. You must open the windows, or must open your eyes, if you will see yourselves by the light which we bring to you; but death irresistibly throws open all. To say in pride and obstinacy, 'I will not believe it,' will now serve turn to quiet your consciences, and make you seem as safe as any; but when God saith You shall feel it, your unbelief is ineffectual: it can then torment you, but it can no longer ease you. There is then no room for 'I will not believe it.' God can without a word persuade you of that which you were resolved you would never be persuaded of.

This day while you all sit here in the body, you are every one affected according as you apprehend your state to be, whether it be indeed as you apprehend it or not; but when death hath opened you the door into eternity, you will be all affected with your conditions as they are indeed.

To-day, you are here quiet, because you think your souls are safe: and some are troubled that think they are in a state of misery: and it is likely that some on both sides are mistaken: and the quiet of one, and the disquiet of another, may arise for want of the knowledge of yourselves: but death will rectify both these errors: and then if you are unsanctified, no false opinions, no unbelief, no confident conceits of your integrity, will abate your desperation, or give any ease to your tormented minds: nor will there be any doubts, or fears, or despairing, self-afflicting thoughts, to disquiet those that Christ hath justified, or abate their joys.

O how many thousands will then think much otherwise of themselves than they now do! Death turns you out of the company of flatterers, and calls you out of the world of error, where men laugh and cry in their sleep; and bringeth you among awakened souls, where all things are called by their proper names; and all men are taken by themselves to be as they are indeed. Serious religion is not there a derision; nor loving, and seeking, and serving God with all the heart, and soul, and might, is not there taken for unnecessary preciseness. Holiness is not there called humour or hypocrisy: nor is the pharisaical ceremonious hypocrite taken for a man of the most prudent, safe and moderate religion. God judgeth not as man, by outward appearances, but with righteous judgment: "That which is highly esteemed among men, is abomination in the sight of God." (Luke xvi. 15.) And he will make you then to judge of yourselves as he hath judged you. Though wisdom now be justified but of her children, it shall then be justified by all: not by a sanctifying, but a constrained, involuntary, tormenting light: and though now men can believe as well of themselves, as self-love and the quieting of their consciences doth require, yet then they will have lost this mastery over their own conceits.

O therefore, beloved hearers, seeing you are all going into an irresistibly convincing light, and are almost in that world where all must fully know themselves: seeing "nothing is covered that shall not be revealed, nor hid that shall not be made known," (Matt. x. 26,) and no unsanctified hypocrite doth flatter himself into such high presumption, but a dying hour will take him down, and turn it all

into endless desperation, if true conversion prevent it not; I beseech you be more conversant with conscience than you have been: be ashamed that a wanton sot, that knoweth nothing better than flesh to adorn and to be careful of, should bestow more hours in looking into the glass, than you bestow to look into God's word and your own hearts: yea, more in a year, than you have thus bestowed in all your lives!

O that you knew what a profitable companion conscience is for you to converse with! You would not then think yourselves so solitary as to be destitute of company and employment, while you have so much to do at home, and one in your bosom that you have so much business with.

And it is a necessary and inseparable companion. If the wife of your bosom should be a shrew, you must not therefore be a stranger to her, because of nearness, necessity and business. If conscience should give you some foul words, and chide you when you had rather be flattered; yet there is no running from it for more pleasant company: Home is homely: It is there that you must dwell: conscience is married to you: please it on safe terms as well as you can; but do not think to overrun it: for it will follow you; or you must return to it home again, when you have gone your furthest, and done your worst. You have taken conscience for better and for worse. There is no expectation of a divorce: no, not by death: it will follow you to eternity. And therefore be not strange to conscience, that will be your comforter or tormenter at the hour of death; that can do so much to make sickness, and all suffering light or grievous; and to make death welcome or terrible to you: Fly not from conscience that must dwell with you for ever.

O foolish sinners! Do you want company and business to pass away your time? Are you fain to go to cards or dice to waste this treasure, which is more precious than your money? Do you go to an alehouse, a playhouse, or other such pest-house, to seek for company or pastime? (I say not, to Bedlam; for that is as much more honourable than your sinful society, as the place that cureth or restraineth the mad, is better than that which makes them mad.) Do you forget what company and business you have at home? As you love your peace and happiness, instead of conversing

with vain, lascivious, or ungodly persons, O spend that time in converse with your consciences! You may there have a thousand times more profitable discourse. Be not offended to give conscience a sober, faithful answer, if it ask you, What have you done with all your time? and how you have lived in the world? and how you have obeyed the calls of grace? and how you have entertained Christ into your hearts? and whether you have obeyed him or his enemy? and whether you have been led by the Spirit or the flesh? and what forwardness the work of your salvation is in, for which you came into the world? and what assurance you have of your justification and salvation? and what readiness to die? Think it not presumption in conscience thus to examine you: though you have perhaps unthankfully disdained to be thus examined by your pastors, your external guides, whose office is to help you, and watch for your souls; yet do not disdain to be accountable to yourselves. Accountable you must be ere long to God: and that friend that would help you to make ready such accounts, on which so great a weight dependeth, methinks should be welcomed with a thousand thanks. Ministers and conscience should be acceptable to you, that come on so necessary a work.

The chidings of conscience are more friendly language than the flattery of your ignorant or proud associates: and should be more grateful to you than "the laughter of fools, which is like the crackling of thorns in the fire." (Eccles. vii. 6.) Thy own home, though it be a house of mourning, is better for thee than such a sinful house of mirth. Hear but what conscience hath to say to you. No one will speak with you, that hath words to speak, which more nearly concern you. I beseech you, sirs, be more frequent and familiar with conscience than most men are. Think not the time lost, when you walk and talk with it alone. Confer with it about your endless state, and where you are likely to be for ever; and what way you are in; and what thoughts you will have of your sins and duties, of the world and God, of yielding or overcoming at the last. Is there no sense in this discourse? Thou art dead and senseless if thou think so. Is idle talk and prating better? I hope you are not so distracted as to say so. If you have not blinded, deceived or bribed it, I tell you, conscience hath other kind of discourse for you; more excellent and necessary things to talk

of, than wantons, or worldlings, or pot-companions have. It is better to be giving conscience an account, what business thou hast had so often in such company; and how thou wouldst have looked, if death had found thee there, than without leave from God or conscience, to go thither again.

The thriving way is neither to be still at home, nor still abroad; but to be at home when home-work is to be done; and to be abroad only for doing and for getting good, in a way of diligent, Christian trading; and to bring that home that is got abroad: But never to go abroad upon loitering, vain, expensive occasions. When you have done with conscience, converse with others that your business lieth with, and go abroad when it is for your Master's work: but go not upon idle errands: Converse not with prodigal wasters of your time, and enemies to your souls.

One time or other conscience will speak, and have a hearing: the sooner the better: put it not off to a time so unseasonable as death; I say not unseasonable for conscience to speak in; but unseasonable for it to begin to speak in; and unseasonable for those terrible words that need a calmer time for answer; and unseasonable for so many things and so great, as self-betrayers use to put off until then, which need a longer time for due consideration and despatch.

3. And I beseech you consider, with what amazing horror it must needs surprise you, to find on a sudden and unexpectedly when you die, that all is worse with you than you imagined or would believe! After a whole life of confident presumption, to be suddenly convinced by so dreadful an experience of your so long and wilful a mistake! To find in a moment, that you have flattered your souls, into so desperate a state of woe! To see and feel all the selfish cavils and reasonings confuted, in one hour, which the wisest and holiest men on earth could never beat you from before! O, sirs, you know not what a day, what a conviction, that will be! You know not what it is for a guilty soul to pass out of the body, and find itself in the plague of an unsanctified state, and hated of the holy God, that never would know it till it was too late. You know not what it is to be turned, by death, into the world of spirits, where all self-deceit is detected by experience; and all must undergo a righteous judgment; where blindness and self-



love can no more persuade the miserable that they are happy ; the unholy, that they are sanctified ; the fleshly-minded men, that they are spiritual ; the lovers of the world, that they are the lovers of God. Men cannot there believe what they list ; nor take that for a truth which makes for their security, be it never so false : men cannot there believe that they are accepted of God, while they are in the bonds of their iniquity ; or that their hearts are as good as the best, while their tongues and lives are opposite to goodness, or that they shall be saved as soon as the godly, though they be ungodly.

It is easy for a man to hear of waves, and gulfs, and shipwreck, that never saw the sea ; and without any fear to hear of battles, that never saw the face of an enemy ; and without any trouble to hear of sickness and tormenting pains, and burning, and cutting off of limbs, that never felt or saw such things. It is easy for you here in these seats, in the midst of health, and peace, and quietness, to hear of a departing soul, and where it shall appear, and what it shall there see, and how great a discovery death will make. But, O sirs, when this must be your case, (as you know it must be, alas, how speedily!) these matters will then seem considerable : they will be new and strange to those that have heard of them a hundred times, because they never heard of them sensibly till now. One of those souls that have been here before you, and have passed that way into eternity, have other thoughts of these things than you have ! O how do they think now, of the fearless slumber and stupidity of those that they have left behind ! What think they now of those that wilfully fly the light, and flatter themselves in guilt and misery, and make light of all the joys and torments of the other world ? Even as the damned rich man in Luke xvi, thought of his poor brethren, that remained in prosperity and presumption upon earth, and little thought what company he was in, what a sight he saw, and what he did endure !

Poor careless souls, you know not now what it is, for the ungodly to see that they are ungodly, by the irresistible light of another world ; and for the unholy to feel in hell that they are unholy, and to be taught by flames and the wrath of the Almighty, what is the difference between the

sanctified and the carnal ; between an obedient and a rebellious life. While you sit here you little know these things. You see them not : you feel them not : and the Lord grant you may never so know them by woful experience: that you may escape such a knowledge, is the end of all that I am saying to you : But that will not be, but by another kind of knowledge, even the knowledge of belief and serious consideration.

For your souls' sake therefore come into the light, and try yourselves, and huddle not over a work of such unspeakable consequence, as the searching of your hearts and judging of your spiritual state! O be glad to know what you are indeed! Put home the question, ' Am I sanctified or not? Am I in the Spirit or in the flesh?' Be glad of any help for the sure resolution of such doubts. Take not up with slight and venturous presumptions. It is your own case ; your nearest and your greatest case ; all lies upon it: who should be so willing of the plainest dealing, the speediest and the closest search as you? O be not surprised by an unexpected sight of an unrenewed, miserable soul at death! If it be so, see it now, while seeing it may do good : if it be not so, a faithful search can do you no harm, but comfort you by the discovery of your sincerity. Say not too late, ' I thought I had been born again of the Spirit, and had been in a state of grace : I thought I had been a child of God, and reconciled to him, and justified by faith!' O what a heart-tearing word would it be to you, when time is past, to say, ' I thought it had been better with me!'

4. Consider also, that it is one of Satan's principal designs of your damnation, to keep you ignorant of yourselves. He knows if he can but make you believe, that you are regenerate when you are not, you will never seek to be regenerate: and that if he can make you think that you are godly, when you are ungodly, and have the Spirit of Christ, while you are servants to the flesh, he may defeat all the labours of your teachers, and let them call on you to be converted till their hearts ache, to no purpose, but leave you as you are : He knows how light you will sit by the physician, if he can but make you believe that you are well! and how little care you will take for a pardon, if you think that you need it not, or have one already. In vain we may call on you till

we are hoarse, to *turn* and become new creatures, and give up yourselves to Christ, if you think that you are good Christians, and are in the way to heaven already.

And when you know beforehand, that *there* lieth the principal game of the deceiver, and that it will be his chief contrivance, to keep you unacquainted with your sin and danger, till you are past recovery, one would think there should be no need to bid you to be diligent to know yourselves.

5. And I beseech you consider also, that without this design there is no likelihood that Satan could undo you : if he keep you not ignorant of yourselves, he is never likely to keep you in his power : you come out of his kingdom when you come out of darkness. He knoweth that if once you did but see how near you stand to the brink of hell, you would think it time to change your standing.

There is a double principle in nature, that would do something towards your repentance and recovery, if your eyes were opened to see where you are.

1. There is since the seduction and ruin of man, by Satan's temptations, an enmity put into the whole nature of man against the whole satanical, serpentine nature ; so that this natural enmity would so much conduce to your deliverance, as that you would not be contented with your relation, if you knew that you are the drudges of the devil ; nor would you be charmed into sin so easily, if you knew that it is he indeed that doth invite you ; nor would you dance after his pipe, or take his bait, if you perceived indeed that it is his : no language would be so taking with you, which you knew was uttered by his voice. It would do much to affright you from his service, if you knew that it is he indeed that setteth you on to work, and is gratified by it. He keepeth men in his bondage, by making them believe that they are free : he persuadeth men to obey him, by persuading them that it is God that they obey : and he draweth them to hell by making them believe that they are following Christ to heaven ; or at least, that they are following the inclination of their nature in a pardonable infirmity.

2. And the natural principle of self-love, would in order to self-preservation, do much to drive you from your sinful state, if you did but know what a state it is. There is no man so far hateth himself, as to be willing to be damned.

You cannot choose an habitation in hell; for such a place can never be desired. Surely he that cannot choose but to fly from an enemy, or a bear that did pursue him, or fly from fire, or water, or pestilence, when he perceives his danger, would fly from hell if he perceived his danger.

I beseech you all, that are secure in an unsanctified state, do but look inwards, and help me in preaching this doctrine to your hearts, and tell yourselves, whether you do think that your state is good, and that you are the children of God as well as others; and that though you are sinners, yet your sins are pardoned by the blood of Christ, and that you shall be saved if you die in the state that you are in? And are not these thoughts the reason why you venture to continue in your present state, and look not after so great a change as Scripture speaketh of as necessary?

And I pray you deal plainly with your hearts, and tell me, you careless sinners, young or old, that sit here as quietly as if all were well with you, If you did but know that you are at this hour unregenerate, and that without regeneration there is no salvation: if you did but know that you are yet carnal and unholy, and that "without holiness none shall see God:" if you did but know that you are yet in a state of enmity to God while you call him Father, and of enmity to Christ while you call him your Saviour, and of enmity to the Holy Spirit, while you call him your Sanctifier: if you did but know that your sins are unpardoned, and your souls unjustified, and that you are condemned already, and shall certainly be damned if you die as you are, Could you live quietly in such a state? Could you sleep, and eat and drink quietly, and follow your trades, and let time run on without repenting and returning unto God, if you knew that you are past hope, if death surprise you in this condition? For the Lord's sake, sirs, rouse up yourselves a little, and be serious in a business that concerneth you more than ten thousand natural lives; and tell me, or rather tell yourselves, If you did but know that while you sit here, you are unrenewed, and therefore under the curse of God, and in the bondage of the devil, and are hastening towards perdition, and are gone for ever, if you be not sanctified and made new creatures before you die: could you then put off this sermon with a sleepy, careless hearing, and go home and talk of common matters, and no more mind it, as you have done by

sermons until now? Could you forbear going alone, and there bethink yourselves, 'O what a sinful, dreadful condition are we in! What will become of us, if we be not regenerate before we die! Had we no understandings, no hearts, no life or sense, that we have lingered so long, and lived so carelessly in such a state! O where had we been now, if we had died unregenerate! How near have we been oft to death! How many sicknesses might have put an end to life and hope! Had any of them cut off the slender thread that our lives have hanged on so long, and had we died before this day, we had been now in hell without remedy.' Could any of you that knew this to be your case, forbear to betake yourselves to God, and cry to him in the bitterness of your souls, O Lord, what rebels, what wretches have we been! We have sinned against heaven and before thee, and are no more worthy to be called thy children! O how sin hath captivated our understandings, and conquered our very sense, and made us live like men that were dead, as to the love and service of God, and the work of our salvation, which we were created and redeemed for! O Lord, have mercy upon these blind and senseless miserable souls! Have mercy upon these despisers and abusers of thy mercy! O save us or we perish! Save us from our sins, from Satan, from thy curse and wrath! Save us, or we are undone and lost for ever! Save us from the unquenchable fire, from the worm that never dieth! from the bottomless pit, the outer darkness, the horrid gulf of endless misery! O let the bowels of thy compassion yearn over us! O save us for thy mercy sake; shut not out the cries of miserable sinners. Regenerate, renew and sanctify our hearts; O make us new creatures! O plant thine image on our souls, and incline them towards thee, that they may be wholly thine! O make us such as thou commandest us to be! Away with our sins, and sinful pleasures, and sinful company! We have had too much, too much of them already! Let us now be thine, associated with them that love and fear thee; employed in the works of holiness and obedience all our days! Lord, we are willing to let go our sins, and to be thy servants: or if we be not, make us willing.'

What say you, sirs, if you knew that you were this hour in a state of condemnation, could you forbear making haste

with such confessions, complaints, and earnest supplications to God?

And could you forbear going presently to some faithful minister, or godly friend, and telling him your case and danger, and begging his advice, and prayers, and asking him, what a poor sinner must do to be recovered, pardoned and saved, that is so deep in sin and misery, and hath despised Christ and grace so long? Could you tell how to sleep quietly many nights more, before you had earnestly sought out for help, and made this change? How could you choose but presently betake yourselves to the company, and converse, and examples of the godly that are within your reach? (For whenever a man is truly changed, his friendship and company is changed, if he have opportunity.) And how could you choose but go and take your leave of your old companions, and with tears and sorrow tell them, how foolishly and sinfully you have done, and what wrong you have done each other's souls, and entreat them to repent and do so no more, or else you will renounce them, and fly from their company as from a pesthouse?

Can a man forbear thus to fly from hell, if he saw that he is as near it as a condemned traitor to the gallows? He that will beg for bread, if he be hungry, and rather lay by shame than famish, would beg for grace, if he saw and felt how much he needeth it: and seeing it, is the way to feel it. He that will seek for medicines when he is sick, and would do almost any thing to escape a temporal death, would he not seek out to Christ, the remedy of his soul, if he knew and felt that otherwise there is no recovery? and would he not do much against eternal death? "Skin for skin, and all that a man hath, he will give for his life;" was a truth that the devil knew and maketh use of in his temptations. And will a man then be regardless of his soul, that knows he hath an immortal soul? and of life eternal, that knows his danger of eternal death?

O, sirs, it is not possible, but the true knowledge of your state of sin and danger, would do very much to save you from it. For it is a wilful, chosen state. All the devils in hell cannot bring you to it, and continue you in it against your will. You are willing of the sin, though unwilling of the punishment. And if you truly knew the punishment,

and your danger of it, you would be the more unwilling of the sin; for God hath affixed punishment to sin for this end, that they that else would love the serpent, may hate it for the sting. Will you not say, he is a beast and not a man, that will avoid no danger but what he seeth? Foreseeing is to a man, what seeing is to a beast: if he see it before his eyes, a beast will not easily be driven into a coal-pit or a gulf; he will draw back and strive, if you go about to kill him. And is he a man, or some monster that wants a name, that will go on to hell, when he seeth it as it were before him? and that will continue in a state of sin, when he knows he must be damned in hell for ever, if he so continue to the end? Indeed sin is the deformity and monstrosity of the soul. He is a monster of blindness that seeth not the folly and peril of such a state, and that a state of holiness is better. He is a monster of stupidity that finds himself in such a state, and doth not feel it, but maketh light of it. And he is a monster of slothfulness, that will not stir when he finds himself in such a case, and seek for mercy, and value the remedy, and use the means, and forsake his sinful course and company, till further mercy take him up and bring him home, and make him welcome, as "one that was lost but now is found, was dead but is alive."

I do not doubt, for all these expostulations, but some men may be such monsters, as thus to see that they are in a state of wrath and misery, and yet continue in it.

As, 1. Such as have but a glimmering, insufficient sight of it, and a half belief, while a greater belief and hope of the contrary (that is, presumption) is predominant at the heart: But these are rather to be called men ignorant of their misery, than men that know it; and men that believe it not, than men that do believe it, as long as the ignorance and presumption is the prevailing part.

2. Such as by the rage of appetite and passion are hurried into deadly sin, and so continue, whenever the tempter offereth them the bait against their conscience, and some apprehension of their misery. But these have commonly a prevalent self-flattery secretly within, encouraging and upholding them in their sin, and telling them, that the reluctancies of their consciences are the Spirits' strivings against the flesh, and their fits of remorse are true repen-

tance: and though they are sinners, they hope they are pardoned, and shall be saved, so that these do not know themselves indeed.

3. Such as by their deep engagements to the world, and love of its prosperity, and a custom in sinning, are so hardened, and cast into a slumber, that though they have a secret knowledge or suspicion that their case is miserable, yet they are not awakened to the due consideration and feeling of it; and therefore they go on as if they knew it not: but these have not their knowledge in exercise. It is but a candle in a dark lantern, that now and then gives them a convincing flash, when the right side happens to be towards them; or like lightning, that rather frightens and amazeth them, than directeth them. And (as I said of the former) as to the act, their self-ignorance is the predominant part, and therefore they cannot be said indeed to know themselves. Now and then a convinced apprehension, or a fear, is not the tenor of their minds.

4. Such as being in youth or health, do promise themselves long life, or any others that foolishly put away the day of death, and think they have yet time enough before them; and therefore though they are convinced of their misery, and know they must be converted or condemned, do yet delay, and quiet themselves with purposes to repent hereafter, when death draws near, and there is no other remedy but they must leave their sins, or give up all their hopes of heaven. Though these know somewhat of their present misery, it is but by such a flashy, ineffectual knowledge as is afore described; and they know little of the wickedness of their hearts, while they confess them wicked. Otherwise they could not imagine that repentance is so easy a work to such as they, as that they can perform it when their hearts are further hardened, and that so easily and certainly, as that their salvation may be ventured on it by delays. Did they know themselves, they would know the backwardness of their hearts; and manifold difficulties should make them see the madness of delays, and of longer resisting and abusing the grace of the Spirit that must convert them, if ever they be saved.

5. Such as have light to show them their misery, but live where they hear not the discovery of the remedy, and



are left without any knowledge of a Saviour: I deny not but such may go on in a state of misery, though they know it, when they know no way out of it.

6. Such as believe not the remedy, though they hear of it, but think that Christ is not to be believed in, as the Saviour of the world.

7. Such as believe that Christ is the Redeemer, but believe not that he will have mercy upon them, as supposing their hearts are not qualified for his salvation, nor ever will be, because the day of grace is past, and he hath concluded them under a sentence of reprobation; and therefore thinking that there is no hope, and that their endeavours would be all in vain, they cast off all endeavours, and give up themselves to the pleasures of the flesh, and say, 'It is as good to be damned for something, or for a greater matter, as for a less.'

So that there are three sorts of despair that are not equally dangerous. 1. A despair of pardon and salvation, arising from infidelity, as if the Gospel were not true, nor Christ a Saviour to be trusted with our souls, if predominant, is damnable. 2. A despair of pardon and salvation, arising from a misunderstanding of the promise, as if it pardoned not such sins as ours, and denied mercy to those that have sinned so long as we; this is not damnable necessarily of itself, because it implieth faith in Christ; and not infidelity, but misunderstanding hindereth the applying, comforting act: and therefore this actual personal despair, is accompanied with a general actual hope, and with a particular personal, virtual hope. 3. A despair of pardon and salvation, upon the misunderstanding of ourselves, as thinking both that we are graceless, and always shall be so, because of the blindness and hardness of our hearts. Of this despair, I say as of the former, it is joined with faith, and with general and virtual hope; and therefore is not the despair that of itself condemneth. Many may be saved that are too much guilty of it.

But if either of these two latter sorts shall so far prevail, as to turn men off from a holy, to a fleshly, worldly interest and life, and make them say, 'We will take our pleasure while we may, and will have something for our souls before we lose them,' and do accordingly; this kind of despera-

tion is damnable by the effects, because it takes men off the means of life, and giveth them up to damning sins.

Thus I have showed you of seven sorts of persons that may know themselves, their sin and danger, with such an ineffectual, partial knowledge as I have described, and yet continue in that sin and misery.

And in two cases, even sound believers may possibly go on to sin, when they see the sin : and not only see the danger of it, but despairingly think it greater than it is. As, 1. In case of common, unavoidable failings, infirmities, and low degrees of grace : We are all imperfect, and yet we all know that it is our duty to be perfect (as perfection is opposed to sinful, and not to innocent imperfection), and yet this knowledge maketh us not perfect. We know we should be more humbled, and more believing, and more watchful, and love God more, and fear and trust him more, and be more fruitful and diligent, and obedient and zealous; and yet we are not what we know we should be in any of these. In these we all live in sin against knowledge; else we should be all as good as we know we ought to be, which no man is. And if through temptation any of us should be ready to despair, because of any of these infirmities, because we cannot repent, or love God, watch, or pray, or obey more perfectly, or as we should, yet grace ceaseth not to be grace, though in the least degree, because we are ready to despair for want of more. Nor will the sincerity of this spark, or grain of mustard seed, be unsuccessful, as to our salvation, because we think so, and take ourselves to be insincere, and our sanctification to be none : Nor yet because we cannot be as obedient and good as we know we should be. For the Gospel saith not, ' He that knoweth he hath faith or sincerity shall be saved ; and he that knoweth it not, shall be damned : or, he that is less holy or obedient than his conscience tells him he should be, shall be damned.' But " He that believeth and repenteth, shall be saved," whether he know it to be done in sincerity or no : and " he that doth not, shall be damned," though he never so confidently think he doth. So that in the degrees of holiness and obedience, all Christians ordinarily sin against knowledge.

2. And besides what is ordinary, some extraordinarily in the time of a powerful temptation go further than ordinarily

they do. And some under dull, phlegmatic melancholy, or choleric diseases or distempers of body, or under a diseased, violent appetite, may transgress more against their knowledge, than otherwise they would do: When the spirits are flatted, the thoughts confused, the reason weakened, the passion strengthened, and the executive faculties undisposed, so that their actions are but imperfectly human or moral; (imperfectly capable of virtue or vice, good or evil) it is no wonder here, if poor souls not only perceive their sin, but think it and the danger to be tenfold greater than they are, and yet go on against their knowledge, and yet have true grace.

This much I have said, both to stay you from misunderstanding what I said before, concerning the power of conviction to conversion (for few auditories want hearers that will be still excepting, if caution stop not every hole), and also to help you to the fuller understanding of the matter itself, of which I treat. But 'exceptio firmat regulam in non exceptis,' exceptions strengthen and not weaken any rule or proposition in the points not excepted. Still I say, that out of these cases, the true knowledge of a sinful, miserable state, is so great a help to bring us out of it, that it is hardly imaginable, how rational men can wilfully continue in a state of such exceeding danger, if they be but well acquainted that they are in it. I know a hardened heart hath an unreasonable, obstinate opposition against the means of its own recovery: but yet men have some use of reason and self-preserving love and care, or they are not men (and if they be not men, they cannot be sinful men). And though little transient lightnings often come to nothing, but leave some men in greater darkness; yet could we but set up a standing light in all your consciences, could we fully convince and resolve the unregenerate, that they cannot be saved in the carnal state and way that they are in, but must be sanctified or never saved; what hopes should we have, that all the subtleties and snares of Satan, and all the pleasures and gain of sin, and all the allurements of ungodly company, could no longer hinder you from falling down at the feet of mercy, and begging forgiveness, through the blood of Christ, and giving up yourselves in covenant to the Lord, and speedily and resolutely betaking yourselves to an holy life! Could I but make you thoroughly known un-

to yourselves, I should hope that all the unsanctified that hear me, would date their conversion from this very day; and that you would not delay till the next morning, to bewail your sin and misery, and fly to Christ, lest you should die and be past hope this night.

And doth so much of our work, and of your recovery, lie upon this point, and yet shall we not be able to accomplish it? Might you be brought into the way to heaven, if we could but persuade you that you are yet out of the way; and will you be undone, because you will not suffer so small and reasonable a part of the cure as this is? O God forbid! O that we knew how to illuminate your minds so far, as to make you find that you are lost! how ready would Christ be then to find you, and to receive and welcome you, upon your return! Here is the first difficulty, which if we could but overcome, we should hope to conquer all the rest. Had we but a wedge to cleave this knot, the rest would the more easily be done. Could we draw but this one pin of self-deceit, the frame of Satan's building were like to tumble down. O that any of you that know the nature of self-deceit, and know the accesses to the inwards of a sinner, and know the fallacious reasonings of the heart, could tell us but how we might undeceive them! O that any of you that know the nature of human understanding, with its several maladies, and their cure, and know the power of saving truth, could tell us what key will undo this lock! what medicine will cure this disease, of wilful, obstinate, self-deceiving! Think but on the case of our poor people, and of ours, and sure you cannot choose but pity both them and us. We are all professors of the Christian faith, and all say we believe the word of God. This word assureth us, that all men are fallen in Adam, and are by "nature children of wrath," and increase in sin and misery, till supernatural grace recover them. It tells us, that the Redeemer is become by office, the Physician or Saviour of souls, washing away their guilt by his blood, and renewing and cleansing their corrupted natures by his Spirit. It tells us, that he will freely work the cure, for all that will take him for their Physician, and will forgive and save them that penitently fly to him, and value, and accept, and trust upon his grace: and that except they be thus made new creatures, all the world cannot save them from everlasting wrath. This is the

doctrine that we all believe, or say we do believe. Thus doth it open the case of sinners. We come now, according to our office, and the trust reposed in us, and we tell our hearers what the Scripture saith of man, and what it commandeth us to tell them. We tell them of their fall, their sin and misery; of the Redeemer, and the sure and free salvation, which they may have if they will but come to him. But, alas, we cannot make them believe that they are so sick, as to have so much need of the Physician: and that they are dead, and have need of a new creation, as to the inclinations of their hearts, and the end, and bent, and business of their lives. We are sent to tender them the mercy of Christ, but we cannot make them believe that they are miserable. We are sent to offer them the riches, and eyesalve, and white raiment of the Gospel; but we cannot make them know that they are poor, and blind, and naked. We are sent to call them to repent and turn, that they may be saved; and we cannot make them know that they are so far out of the way, as to need a change of heart and life. Here they sit before us, and we look on them with pity, and know not how to help them. We look on them, and think, Alas, poor souls, you little see what death will quickly make you see! You will then see that there is no salvation, by all the blood and merits of Christ, for any but the sanctified: but O that we could now but make you understand it! We look on them with compassion; and think, Alas, poor souls, as easily and quietly as you sit here, a change is near! It will be thus with you but a little while, and where will you be next? We know, as sure as the word of God is true, that they must be converted and sanctified, or be lost for ever: and we cannot make them believe, but that the work is done already. The Lord knoweth, and our consciences witness to our shame, that we be not half so sensible of their misery, nor so compassionate towards them as we ought to be. But yet sometimes our hearts melt over them, and fain we would save them from the "wrath to come;" and we should have great hopes of the success, if we could but make them know their danger. It melts our hearts to look on them, and think that they are so near damnation, and never likely to escape it, till they know it; till they know that their corruption is so great, that nothing but the quick-

ening Spirit can recover them, and nothing less than to become new creatures will serve the turn. But if we would never so fain we cannot make them know it. O that we knew how to acquaint them with their case! O that we knew how to get within them, and to open the windows, that the light of Christ might show them their condition! But when we have done all, we find it past our power. We know they will be past help in hell, if they die before they are regenerate. And could we but get themselves to know it, we could not but hope that they would better look about them and be saved. But we are not able. It is more than we can do. We cannot get the grossest worldling, the basest sensualist, the filthiest lecher, the proudest child of the spirit of pride, to know that he is in a state of condemnation, and must be sanctified or be damned. Much less can we procure the formal Pharisee, thus to know himself. We can easily get them to confess that they are sinners, and deserve damnation, and cannot be saved without Christ; but this will not serve: the best saint on earth must say as much as this comes to. There are converted and unconverted sinners, sanctified and unsanctified sinners, pardoned and unpardoned sinners, sinners that are members of Christ, and the children of God, and heirs of heaven; and sinners that are not so, but contrary. They must know not only that they are sinners, but that they are yet unconverted, unsanctified, unpardoned sinners; not only that they cannot be saved without Christ, but that they have no special interest in Christ: they will not turn, while they think they are turned already: they will not so value and seek for conversion, and remission, and adoption, as to obtain them, while they think they have them already. They will not come to Christ that they may have life, while they think they have part in Christ already. Paul after his conversion was a sinner, and had need of Christ: but Paul, before his conversion, was an unsanctified, unjustified sinner, and had no part in Christ: This is the state of sin and misery that you must come out of, or you are lost: and how can you be brought out of it, till you know that you are in it?

O therefore that we knew how to make you know it! How should we make poor sinners see that they are within a few steps of everlasting fire, that we might procure them,

to run away from it, and be saved! We cry so often, and lose our labour, and leave so many in their security and self-deceits, that we are too discouraged, and remit our desires, and lose our compassion; and ourselves, alas, grow dull, and too insensible of their case, and preach too often as coldly as if we could be content to let them perish. We are too apt to grow weary of holding the light to men asleep, or that shut their eyes and will not see it. When all that we have said is not regarded, and we know not what more to say than hath been said so long in vain, this damps our spirits; this makes so many of us preach almost as carelessly as we are heard. Regardless, sleepy hearers, make regardless, sleepy preachers. Frequent frustration abateth hope: and the fervour and diligence of prosecution ceaseth, as hope abateth. This is our fault: your insensibility is no good excuse for ours: but it is a fault not easily avoided.

And when we are stopped at the first door, and cannot conquer Satan's out-works, what hope have we of going further? If all that we can say, will not convince you that you are yet unsanctified and unjustified, how shall we get you to the duties that belong to such, in order to the attainment of this desirable state?

And here I think it not unreasonable to inform you of the reason why the most able, faithful ministers of Christ do search so deep, and speak so hardly of the case of unrenewed souls, as much displeaseth many of their hearers, and makes them say, they are too severe and terrible preachers. The zealous Antimonian saith, they are legalists; and the profane Antinomian saith, they rail and preach not mercy, but judgment only, and would drive men to despair, and make them mad. But will they tell God he is a legalist for making the law, even the Gospel law as well as the law of nature, and commanding us to preach it to the world? Shall they escape the sentence by reproaching the law-maker? Will not God judge the world; and judge them by a law; and will he not be just and beyond the reach of their reproach? O, sinner, this is not the smallest part of thy terror, that it is the Gospel that speaks this terror to thee, and excludes thee from salvation, unless thou be made new: it is mercy itself that thus condemneth thee, and judgeth thee to endless misery. You are mistaken, sirs, when you say we preach not mercy, and say we preach not the Gospel, but the law:

It is the Gospel that saith, "Except a man be born again, he cannot enter into the kingdom of heaven! and that if any man have not the Spirit of Christ, the same is none of his." (John iii. 3. 5; Rom. viii. 9.) The same Gospel that saith, "He that believeth shall be saved," saith also, that "He that believeth not shall be damned." (Mark xvi. 16.) Will you tell Christ, the Saviour of the world, that he is not merciful, because he talks to you of damnation? Mercy itself, when it tells you that "there is no condemnation," doth limit this pardon to them "that are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. viii. 1.) It is sanctifying mercy that must save you, if ever you be saved, as well as justifying mercy. And will you refuse this mercy, and by no entreaty yield to have it, and yet think to be saved by it? What, saved by that mercy which you will not have? And will you say, we preach not mercy, because we tell you, that mercy will not save you, if you continue to reject it? To be saved by mercy without sanctification, is to be saved and not saved; to be saved by mercy without mercy; your words have no better sense than this: And are those afraid, lest preachers should make them mad by showing them their need of mercy, that are no wiser than to cast away their souls upon such senseless, self-contradicting conceits as these?

I beseech you, tell us whose words are they, think you, that say, "Without holiness none shall see God?" (Heb. xii. 14.) and that "He that is in Christ, is a new creature," (2 Cor. v. 17,) and such like passages which offend you; Are they ours, or are they God's? Did we indite the Holy Scriptures, or did the Holy Ghost? Is it long of us, if there be any words there that cross your flesh, and that you call bitter? Can we help it, if God will save none but sanctified believers? If you have any thing to say against it, you must say it to him: we are sure that this is in his word: and we are sure he cannot lie: and therefore we are sure it is true: We are sure that he may do with his own as he list, and that he oweth you nothing, and that he may give his pardon and salvation to whom, and upon what terms he please: and therefore we are sure he doth you no wrong. But if you think otherwise, reproach not us that are but messengers; but prepare your charge, and make it good against your Maker, if you dare and can: You shall shortly come before



him, and be put to it to justify yourselves: if you can do it by recrimination, and can prevent your condemnation, by condemning the law and the Judge, try your strength and do your worst.

Ah, poor worms! dare you lift up the head, and move a tongue against the Lord! Did Infinite wisdom itself want wisdom, to make a law to rule the world? And did Infinite goodness want goodness to deal mercifully, and as was best with man! And shall justice itself be judged to be unjust? and that by you! by such silly, ignorant, naughty and unrighteous ones as you! as if you had the wisdom and goodness, which you think God wanted when he made his laws!

And whereas you tell us of preaching terribly to you, we cannot help it, if the true and righteous threatenings of God be terrible to the guilty. It is because we know the terrors of the Lord, that we preach them, to warn you to prevent them. And so did the apostles before us. (2 Cor. v. 11.) Either it is true that the unquenchable fire will be the portion of impenitent, unbelieving, fleshly, worldly, unsanctified men, or it is not true: If it were not true, the word of God were not true: and then what should you do with any preaching at all, or any religion! But if you confess it to be true, do you think in reason it should be silenced? Or can we tell men of so terrible a thing as hell, and tell them that it will certainly be their lot, unless they be new creatures, and not speak terribly to them! O, sirs, it is the wonder of my soul that it seemeth no more terrible, to all the ungodly that think they do believe it. Yea, and I would it did seem more terrible to the most, that it might affright you from your sin to God, and you might be saved. If you were running ignorantly into a coalpit, would you revile him that told you of it, and bid you stop if you love your life! would you tell him that he speaks bitterly or terribly to you? It is not the preacher that is the cause of your danger: he doth but tell you of it, that you may escape. If you are saved, you may thank him: but if you are lost, you may thank yourselves. It is you that deal bitterly and terribly with yourselves. Telling you of hell doth not make hell: warning you of it, is not causing it: nor is it God that is unmerciful, but you are foolishly cruel and unmerciful to yourselves. Do not think to despise the patience and mercy of the Lord, and then think to escape by accus-

ing him of being unmerciful, and by saying, it is a terrible doctrine that we preach to you impenitent sinners! I confess to thee it is terrible, and more terrible than thy senseless heart imagineth, or is yet aware of: One day, if grace prevent it not, thou shalt find it ten thousand times more terrible than thou canst apprehend it now. When thou seest thy Judge with millions of his angels coming to condemn thee, thou wilt then say his laws are terrible indeed. Thou hast to do with a holy, jealous God, who is a "consuming fire," (Heb. xii. 29,) and can such a God be despised, and not be terrible to thee? He is called, "The great, the mighty, and the terrible God." (Neh. ix. 32; Deut. vii. 21.) "With God is terrible majesty." (Job xxxvii. 22.) "He is terrible out of his holy place." (Psal. lxxviii. 35.) "He is terrible to the greatest, even to the kings of the earth." (Psal. lxxvi. 12.) It is time for you therefore to tremble and submit, and think how unable you are to contend with him: and not revile his word or works, because they are terrible; but fear him for them, and study them on purpose that you may fear and glorify him. And as David, "Say unto God, How terrible art thou in thy works! Through the greatness of thy power shall thy enemies submit themselves unto thee——— Come and see the works of the Lord! He is terrible in his doings towards the children of men." (Psal. lxxvi. 3. 5.) "Let them praise thy great and terrible name, for it is holy." (Psal. xcix. 3.) And will you reproach God, or his word, or works, or ministers, with that which is the matter of his praise? If it be terrible to hear of the wrath of God, how terrible will it be to feel it? Choose not a state of terror to yourselves, and preaching will be less terrible to you. Yield to the sanctifying work of Christ, and receive his Spirit: and then that which is terrible to others will be comfortable to you. What terror is it to the regenerate (that knoweth himself to be such), to hear that none but the regenerate shall be saved? What terror is it to them that mind the things of the Spirit, to hear of the misery of a fleshly mind, and that they that live after the flesh shall die? (Rom. viii. 8. 13.) The word of God is full of terror to the ungodly: but return with all your hearts to God, and then what word of God speaks terror to you? Truly, sirs, it is more in your power than ours, to make our preaching easy and less terrible to you! We cannot change our doc-

trine, but you may change your state and lives: we cannot preach another Gospel; but you may obey the Gospel which we preach. Obey it, and it will be the most comfortable word to you in the world. We cannot make void the word of God; but you may avoid the stroke by penitent submission. Do you think it is fitter to change our Master's word, and falsify the laws of God Almighty; or for you to change your crooked courses, which are condemned by this word, and to let go the sin which the law forbiddeth? It is you that must change, and not the law. It is you that must be conformed to it, and not the rule that must be made crooked to conform to you.

Say not as Ahab of Michaiiah, of the minister: "I hate him, for he prophesieth not good of me, but evil;" (1 Kings xxii. 8;) For a Balaam could profess that if the king "would give him his house full of silver and gold, he could not go beyond the word of the Lord his God, to do less or more," (Numb. xxii. 19,) or "to do either good or bad of his own mind," as he after speaks, xxiv. 13. What good would it do you for a preacher to tell you a lie, and say that you may be pardoned and saved in an impenitent, unsanctified state? Do you think our saying so, would make it so? Will God falsify his word to make good ours? Or would he not deal with us as perfidious messengers that had betrayed our trust, and belied him, and deceived your souls? And would it save or ease an unregenerate man to have Christ condemn the minister for deceiving him, and telling him that he may be saved in such a state?

Do but let go the odious sin that the word of God doth speak so ill of, and then it will speak no ill of you.

Alas, sirs, what would you have a poor minister do, when God's command doth cross your pleasure; and when he is sure to offend either God or you? Which should he venture to offend? If he help not the ungodly to know their misery, he offendeth God: if he do it, he offendeth them. If he tell you, that "All they shall be damned that believe not the truth, but have pleasure in unrighteousness," your hearts rise against him for talking of damnation to you: and yet it is but the words of the Holy Ghost, (2 Thess. ii. 12,) which we are bound to preach! If he tell you that "If ye live after the flesh, ye shall die," you will be angry, (especially if he closely apply it to yourselves :) and if he

do not tell you so, God will be angry ; for it is his express determination. (Rom. viii. 13.) And whose anger think you should a wise man choose ; or whose should he most resolutely avoid ; the anger of the dreadful God of heaven, or yours ? Your anger we can bear, if there is no remedy ; but his anger is intolerable. When you have fretted, and fumed, and railed, and slandered us and our doctrine, we can live yet ; or if you kill the body, you can do no more : you do but send us before, to be witnesses against you, when you come to judgment. But who can live, when God will pour out wrath upon him ? (Numb. xxiv. 23.) We may keep your slanders and indignation from our hearts ; but it is the heart that the heart-searching God contendeth with : and who can heal the heart which he will break ? You may reach the flesh ; but he that is a Spirit can afflict and wound the spirit : “ And a wounded spirit (and wounded by him) who can bear ? ” (Prov. xviii. 14.) Would you not yourselves say he were worse than mad, that would rather abuse the eternal God, than cross the misguided desires of such worms as you ; that would displease God to please you, and sell his love to purchase yours ? Will you be instead of God to us when we have lost his favour ? Will you save us from him, when he sendeth for our souls by death, or sentenceth us to hell by judgment ? Silly souls ! how happy were you, could you save yourselves ! Will you be our gods if we forsake our God ? What you that are but skinfuls of corruption ! that will shortly be choked with your own filth and phlegm, and by your friends be laid to rot in silent, undiscerned darkness, lest the loathsome sight or smell of you should annoy them ! Blame not God to use them as enemies and rebels, that will change him for such earthen gods as you. We have one God, and but one, and he must be obeyed, whether you like or dislike it : “ There is one Lawgiver that is able to save and destroy,” James iv. 12,) and he must be pleased, whether it please your carnal minds or not : If your wisdom now will take the chair, and judge the preaching of the Gospel to be foolishness, or the searching application of it to be too much harshness and severity, I am sure you shall come down ere long, and hear his sentence that will convince you, that the “ wisdom of the world is foolishness with God, and the foolishness of God (as blasphemy dare call it) is wiser than men.” (1 Cor. iii. 19 ;

i. 25.) And God will be the final Judge, and his word shall stand when you have done your worst. The worst that the serpent can do, is but to hiss awhile and put forth the sting, and bruise our heel: but God's day will be the bruising of his head, and "Satan shall be bruised under feet." (Rom. xvi. 20.)

The sun will shine, and the light thereof discover your deformities, whether you will or not. And if adulterers or thieves, that love the works of darkness, will do their worst by force or flattery, they cannot make it cease its shining, though they may shut their eyes, or hide themselves in darkness from its light: Faithful teachers are the "lights of the world." (Matt. v. 14.) They are not lighted by the Holy Ghost, to be "put under a bushel, but on a candlestick, that they may give light to all that are in the house." (ver. 15.) What would you do with teachers but to teach you? and what should they make known to you, if not yourselves? Shall not the physician have leave to tell you of your diseases?

Verily, sirs, a sinner under the curse of the law, unsanctified and unpardoned, is not in a state to be jested and dallied with, unless you can play in the flames of hell: it is plain dealing that he needs. A quibbling, toyish, flashy sermon, is not the proper medicine for a lethargic, miserable soul, nor fit to break a stony heart, nor to bind up a heart that is kindly broken. Heaven and hell should not be talked of in a canting, jingling, or pedantic strain. A Seneca can tell you that it is a physician that is skilful, and not one that is eloquent, that we need. If he have also fine and neat expressions, we will not despise them; nor overmuch value them: 'urendum, secundum:' It is a cure that we need; and the means are best, be they never so sharp, that will accomplish it. Serious, reverent gravity best suiteth with matters of such incomprehensible concernment. You set not a schoolboy to make an oration, to give an assaulted city an alarm, or to call men out to quench a common fire. You may play with words when the case will bear it: but as dropping of beads is too ludicrous for one that is praying to be saved from the flames of hell; so a sleepy, or a histrionical, starched speech, is too light and unlikely a means to call back a sinner that is posting to perdition, and must be humbled and renewed by the Spirit, or

be for ever damned. This is your case, sirs: and do you think the playing of a part upon a stage doth fit your case? O, no! So great a business requireth all the serious earnestness in the speaker that he can use. I am sure you will think so ere long yourselves; and you will then think well of the preachers that faithfully acquainted you with your case: and (if they succeed to your perdition) you will curse those that smoothed you up in your presumption, and hid your danger, by false doctrine, or misapplication, or seeming to discover it, indeed did hide it, by an hypocritical light, not serious mention of it. God can make use of clay and spittle to open the eyes of men born blind; and of rams-horns to bring down the walls of Jericho: but usually he fitteth the means unto the end, and works on man agreeably to his nature: and therefore if a blind understanding must be enlightened, you cannot expect that it should be done by squibs and glowworms, but by bringing into your souls the powerful celestial truth, which shall show you the hidden corners of your hearts, and the hidden mysteries of the Gospel, and the unseen things of the other world. If a hardened heart be to be broken, it is not stroking, but striking that must do it. It is not the sounding brass, the tinkling cymbal, the carnal mind puffed up with superficial knowledge, that is the instrument fitted to the renewing of men's souls: but it is he that can acquaint you with what he himself hath been savingly acquainted: the heart is not melted into godly sorrow, nor raised to the life of faith and love, by the bubbles of a frothy wit, or by a game at words, or useless notions, but by the illuminating beams of sacred truth, and the attraction of Divine displayed goodness, communicated from a mind that by faith hath seen the glory of God, and by experience found that he is good, and that liveth in the love of God: such a one is fitted to assist you first in the knowledge of yourselves, and then in the knowledge of God in Christ.

Did you consider what is the office of the ministry, you would soon know what ministers do most faithfully perform their office, and what kind of teaching and oversight you should desire: and then you would be reconciled to the light: and would choose the teacher (could you have your choice) that would do most to help you to know yourselves, and know the Lord.

I beseech you judge of our work by our commission, and judge of it by your own necessities. Have you more need to be acquainted with your sin and danger? or to be pleased with a set of handsome words, which when they are said, do leave you as they found you; and leave no light, and life, and heavenly love upon your hearts: that have no substance that you can feed upon in the review?

And what our commission is you may find in many places of the Scripture, (Ezek. iii. 18—21,) “When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand: yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul:—” And “If thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned, also thou hast delivered thy soul.”

And what if they distaste our doctrine, must we forbear? (Ezek. iii. 11.) “Tell them, thus saith the Lord God, whether they will hear, or whether they will forbear.” So Ezek. xxxiii. 1—10.

You know what became of Jonah for refusing to deliver God’s threatenings against Nineveh.

Christ’s stewards must give to each his portion. He himself threateneth damnation to the impenitent, the hypocrites, and unbelievers. (Luke xiii. 3. 5; Mark xvi. 16; Matt. xxiv. 51.) Paul saith of himself, “If I yet pleased men, I should not be the servant of Christ.” (Gal. i. 10.) Patience and meekness is commanded to the ministers of Christ, even in the instructing of opposers, but to what end? But “that they may escape out of the snare of the devil, who are taken captive by him at his will.” So that with all our meekness we must be so plain with you, as to make you know that you are Satan’s captives, taken alive by him in his snares, till God by giving you repentance shall recover you, (2 Tim. ii. 25, 26.)

The very office of the preachers sent by Christ was “to open men’s eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and inheritance with the sanctified

by faith in Christ," (Acts xxvi. 18,) which telleth you, that we must let men understand, that till they are converted and sanctified, they are blind, and in the dark, and in the power of Satan, far from God; unpardoned, and having no part in the inheritance of saints.

Christ tells the Pharisees, that they were of their father the devil, when they boasted that God was their Father; (John viii. 44;) And how plainly he tells them of their hypocrisy, and asked them how they can escape the damnation of hell, you may see in Matt. xxiii.

Paul thought it his duty to tell Elymas, (Acts xiii. 10,) that he "was full of all subtlety and mischief, the child of the devil, and the enemy of all righteousness, a perverter of the right ways of the Lord." And Peter thought meet to tell Simon Magus, that he had "neither part, nor lot in that matter; that his heart was not right in the sight of God;" that he was in "the gall of bitterness and bond of iniquity." (Acts viii. 21—23.)

The charge of Paul to Timothy is plain and urgent, (2 Tim. iv. 1, 2,) "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, Preach the word, be instant in season and out of season, reprove, rebuke, exhort." And to Titus, (chap. i. 13,) "Rebuke them sharply, that they may be sound in the faith."

Judge now, whether ministers must deal plainly or deceitfully with you, and whether it be the searching, healing truth that they must bring you, or a smooth tale that hath no salt or savour in it: And would you have us break these laws of God, for nothing but to deceive you and tell you a lie, and make the ungodly believe that he is godly, or to hide the truth that is necessary to your salvation? Is the knowledge of yourselves so intolerable a thing to you?

Beloved hearers, either it is true that you are yet un-sanctified, or it is not: If it be not, it is none of our desire you should think so: we do all that we can to cure the mistakes of troubled Christians, that think themselves worse than indeed they are. But if it be true, tell me, why would you not know it? I hope it is not because you would not be remembered of your woe, and so tormented before the time. I hope you think not that we delight to vex men's consciences with fear, or to see men live in grief and trouble,



rather than in well-grounded peace and joy. And if indeed you are yet unregenerate, that is not long of us that tell you of it, but of yourselves that wilfully continue it. Do we make you ungodly, by telling you of your ungodliness? Is it we that hinder the forgiveness of your sins, by letting you know that they are not forgiven? O no! we strive for your conversion to this end, that your sins may be forgiven you; and you hinder the forgiveness of them, by refusing to be converted. When God forsaketh stubborn souls for resisting his grace, note, how he expreseth his severity against them, "That seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted, and their sins should be forgiven them. (Mark iv. 12.) You see here, that till they are converted, men's sins are not forgiven them. And that whoever procureth the forgiveness of their sins, must do it by procuring their conversion; and that the hindering of their conversion is the hindering of their forgiveness. And that blindness of mind is the great hindrance of conversion; when men do not perceive the very things which they see, (not knowing the reason, and the sense, and the end of them, but the outside only :) nor understand the things which they hear: And therefore undoubtedly the teacher that brings you a light into your minds, and first showeth you yourselves, and your unconverted and your unpardoned state, is he that takes the way to your conversion and forgiveness: as the forecited text showeth you, "I send thee to open their eyes, and to turn them from darkness to light," (Acts xviii. 26,) (that they may first know themselves, and then know God in Jesus Christ), "and from the power of Satan," (who ruled them as their prince, and captivated them as their gaoler), "unto God" (whom they had forsaken as a guide and governor, and were deprived of as their protector, portion and felicity,) "that they may receive forgiveness of sins" (which none receive but the converted,) "and an inheritance among them that are sanctified," for glory is the inheritance of the saints alone; (Col. i. 12;) and all this "through faith that is in me" (by believing in me, and giving up themselves unto me, that by my satisfaction, merits, teaching, Spirit, intercession, and judgment, it may be accomplished).

Truly sirs, if we knew how to procure your conversion and forgiveness, without making you know that you are

unconverted and unpardoned, we would do it, and not trouble you needlessly with so sad a discovery. Let that man be accounted a butcher of souls, and not a physician for them, that delighteth to torment them. Let him be accounted unworthy to be a preacher of the Gospel, that envieth you your peace and comfort. We would not have you think one jot worse of your condition than it is. Know but the very truth, what case you are in, and we desire no more.

And so far are we by this from driving you to desperation, that it is your desperation that we would prevent by it; which can no other way be prevented. When you are past remedy, desperation cannot be avoided: and this is necessary to your remedy. There is a *conditional* despair, and an *absolute* despair. The former is necessary to prevent the latter, and to bring you to a state of hope. A man that hath the tooth-ach, may perhaps despair of being eased without drawing the tooth; or a man that hath a gangrened foot may despair of life, unless it be cut off; that so by the cure he may not be left to an absolute despair of life. So you must despair of being pardoned or saved without conversion, that you may be converted, and so have hope of your salvation, and be saved from final, absolute despair. I hope you will not be offended with him, that would persuade you to despair of living, unless you will eat and drink. You have no more reason to be offended with him that would have you despair of being pardoned or saved without Christ, or without his sanctifying Spirit.

Having said so much of the necessity of ministers endeavouring to make unregenerate sinners know themselves, I shall next try what I can do towards it, with those that hear me, by proposing these few questions to your consideration.

*Quest. 1.* Do you think that you were ever unsanctified, and in a state of wrath and condemnation or not? If not, then you are not the offspring of Adam; you are not then of the human race; for the Scripture telleth you that "We are conceived in sin, (Psal. li. 5,) And "that by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. And that by the offence of one judgment came upon all men to condemnation," (Rom. v. 12, 18,) And that "All have sinned, and

come short of the glory of God." (Rom. iii. 23.) " If we say that we have no sin, we deceive ourselves, and the truth is not in us," (1 John i. 8, 10,) And " the wages of sin is death." (Rom. vi. 23.)

And I hope you will confess that you cannot be pardoned and saved without a Saviour, and therefore as you need a Saviour, so you must have a special interest in him. It is as certain that Christ saveth not all, as that he saveth any: for the same word assureth us of the one, and of the other.

*Quest. 2.* But if you confess that once you were children of wrath, my next question is, Whether you know how, and when you were delivered from so sad a state? or at least, whether it be done, or not? Perhaps you will say, it was done in your baptism, which washeth away original sin. But granting you, that all that have a promise of pardon before, have that promise sealed, and that pardon delivered them by baptism, I ask you,

*Quest. 3.* Do you think that baptism by water only will save, unless you be also baptized by the Spirit? Christ telleth you the contrary, with a vehement asseveration, (John iii. 5,) " Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And Peter tells you that it is " not the putting away the filth of the flesh, but the answer of a good conscience towards God." (1 Pet. ii. 21.) " If therefore you have not the Spirit of Christ," for all your baptism, " you are none of his;" (Rom. viii. 9;) For " that which is born of the flesh is (but) flesh," and you must be born of the Spirit if you will be spiritual. (John iii. 6.)

I shall further grant you, that many receive the Spirit of Christ even in their infancy, and may be savingly as well as sacramentally then regenerate. And if this be your case, you have a very great cause to be thankful for it. But I next inquire of you,

*Quest. 4.* Have you not lived an unholy, carnal life, since you came to the use of reason? Have you not since then declared, that you did not live the life of faith, nor walk after the Spirit but after the flesh? If so, then it is certain that you have need of a conversion from that ungodly state, whatever baptism did for you; and therefore you are still to inquire, whether you have been converted since you came to age.

And I must needs remember you, that your infant covenant made in baptism, being upon your parents' faith and consent, and not your own, will serve your turn no longer than your infancy, unless when you come to the use of reason, you renew and own that covenant yourselves, and have a personal faith and repentance of your own. And whatever you received in baptism, this must be our next inquiry.

*Quest. 5.* Did you ever since you came to age, upon sound repentance, and renunciation of the flesh, the world, and the devil, give up yourselves unfeignedly by faith, to God the Father, Son, and Holy Ghost; and show by the performance of this holy covenant, that you were sincere in the making of it?

I confess it is a matter so hard to most, to assign the time and manner of their conversion, that I think it no safe way of trial. And therefore I will issue all in this one question.

*Quest. 6.* Have you the necessary parts of the new creature now? Though perhaps you know not just when, or how it was formed in you? The question is, whether you are now in a state of sanctification? And not, whether you can tell just when you did receive it? He that would know, whether he be a man, must not do it by remembering when he was born, or how he was formed; but by discerning the rational nature in himself at present. And though grace be more observable to us in its entrance, than nature (as finding, and entering into a discerning subject, which nature doth not): yet it beginneth so early with some, and so obscurely with others, and in others, the preparations are so long or notable, that it is hard to say when special grace came in. But you may well discern, whether it be there or not. And that is the question that must be resolved, if you would know yourselves.

And, though I have been long in these exhortations, to incline your wills, I shall be short in giving you those evidences of the holy life, which must be before your eyes while you are upon the trial.

In sum, if your very hearts do now unfeignedly consent to the covenant which you made in baptism, and your lives express it to be a true consent, I dare say you are regenerate, though you know not just when you first consented.

Come on then, and let us inquire what you say to the several parts of your baptismal covenant.

1. If you are sincere in the covenant you have made with Christ, you do resolutely consent, that God shall be your only God, as reconciled to you by Jesus Christ. Which is,

1. That you will take him for your Owner or your absolute Lord, and give up yourselves to him as his own.

2. That you will take him for your supreme Governour, and consent to be subject to his government and laws, taking his wisdom for your guide, and his will for the rule of your wills and lives.

3. That you will take him for your chiefest Benefactor, from whom you receive and expect all your happiness, and to whom you owe yourselves and all, by way of thankfulness. And that you take his love and favour for your happiness itself, and prefer the everlasting enjoyment of his glorious sight and love in heaven, before all the sensual pleasures of the world.

I would prove the necessity of all these by Scripture as we go, but that it is evident in itself; these three relations being essential to God, as our God in covenant. He is not our God, if not our Owner, Ruler, and Benefactor. You profess all this, when you profess but to love God, or to take him for your God.

2. In the covenant of baptism you do profess to believe in Christ, and take him for your only Saviour. If you do this in sincerity, 1. You do unfeignedly believe the doctrine of his Gospel, the articles of the Christian faith, concerning his person, his offices, and his sufferings and works. 2. You do take him unfeignedly for the only Redeemer and Saviour of mankind, and give up yourselves to be saved by his merits, righteousness, intercession, &c. as he hath promised in his word. 3. You trust upon him and his promises, for the attainment of your reconciliation and peace with God, your justification, adoption, sanctification, and the glory of the life to come. 4. You take him for your Lord and King, your Owner and Ruler by the right of redemption; and your grand Benefactor, that hath obliged you to love and gratitude, by saving you from the wrath to come, and purchasing eternal glory for you by his most wonderful condescension, life and sufferings.

3. In the baptismal covenant, you are engaged to the Holy Ghost. If you are sincere in this branch of your cove-

nant, 1. You discern your sins as odious and dangerous, as the corruption of your souls, and that which displeaseth the most holy God. 2. You see an excellency in holiness of heart and life, as the image of God, the rectitude of man, and that which fits him for eternal blessedness, and maketh him amiable in the eyes of God. 3. You unfeignedly desire to be rid of your sin, how dear soever it hath been to you; and to be perfectly sanctified by the Holy Spirit, by his degrees, in the use of the means which he hath appointed: and you consent that the Holy Ghost, as your Sanctifier, do purify you and kindle the love of God in you, and bring it to perfection.

4. In baptism, you profess to renounce the world, the flesh, and the devil; that is, as they stand for your hearts against the will and love of God, and against the happiness of the unseen world; and against your faith in Christ your Saviour; and against the sanctifying work of the Holy Ghost. If therefore you are sincere in this part of your covenant, you do upon deliberation perceive all the pleasures, profits, and honours of this world, to be so vain and worthless, that you are habitually resolved to prefer the love and favour of God, and your salvation, before them; and to be ruled by Jesus Christ, and his Spirit and word, rather than by the desires of the flesh, or the world's allurements, or the will of man, or the suggestions of the devil; and to forsake all rather than forsake the Father, the Saviour, the Sanctifier, to whom you are devoted, and the everlasting life, which upon his promise you have taken for your hope and portion. This is the sense of baptism, and all this in profession being essential to your baptism, must be essential to your Christianity. Your parents' profession of it was necessary to your infant title to the outward privileges of the church. Your own personal profession is necessary to your continuance of those privileges, and your visible Christianity and communion with the adult. And the truth of what you profess, is necessary to your real Christianity before God, and to your title to salvation: and this is it that is to be now inquired after. You cannot hope to be admitted into heaven, upon lower terms than the sincerity of that profession which entereth you into the church: while we tell you of no higher matters necessary to your salvation, than the sin-

cerity of that which is necessary to baptism and Christianity, I hope you will not say we deal too strictly with you. Inquire now by a diligent trial of your hearts, whether you truly consent to all these articles of your baptismal vow or covenant. If you do, you are regenerate by the Spirit: if you do not, you have but the sacrament of regeneration; which aggravateth your guilt, as a violated profession and covenant must needs do. And I do not think, that any man worthy to be discoursed with, will have the face to tell you, that any man, at the use of reason, is by his baptism, (or any thing else) in a state of justification and salvation, whose heart doth not sincerely consent to the covenant of baptism, and whose life expresseth not that consent.

Hence therefore you may perceive that it is a thing unquestionable, that all these persons are yet unregenerate, and in the bond of their iniquity.

1. All those that have not unfeignedly devoted themselves to God, as being not their own, but his. His by the title of creation, (Psal. c. 3,) "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves, we are his people, and the sheep of his pasture." And his by the title of redemption; for "we are bought with a price." (1 Cor. vii. 23.) And he that unfeignedly taketh God for his owner, and absolute Lord, will heartily give up himself unto him; as Paul saith of the Corinthians, (2 Cor. viii. 5,) "They first gave up their own selves to the Lord, and to us by the will of God."

And he that entirely giveth up himself to God, doth with himself surrender all that he hath in desire and resolution. As Christ with himself doth give us all things," (Rom. viii. 32,) and "addeth other things to them that seek first his kingdom and its righteousness, (Matt. vi. 33,) so Christians with themselves do give up all they have to Christ.

And he that giveth up himself to God, will live to God: and he that taketh not himself to be his own, will take nothing for his own; but will study the interest of his Lord, and think he is best disposed of, when he honoureth him most, and serveth him best, (1 Cor. vi. 19, 20,) "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

If any of you devote not yourselves unfeignedly to God, and make it not your first inquiry, what God would have

you be and do, but live to yourselves, and yet think yourselves in a state of life, you are mistaken, and do not know yourselves. What abundance might easily see their miserable condition in this discovery, who say in effect, "Our lips are our own: who is Lord over us?" (Psal. xii. 4,) and rather hate and oppose the interest of God and holiness in the world, than devote themselves to the promoting of it! (Deut. xxxii. 6.) "Do ye thus requite the Lord, ye foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee, and established thee?"

2. All those are unregenerate and in a state of death, that are not sincerely subjected to the governing will of God, but are ruled by their carnal interest and desires; and the word of a man that can gratify or hurt them, can do more with them than the word of God: To shew them the command of a man that they think can undo them if they disobey, doth more prevail with them, than to shew them the command of God, that can condemn them unto endless misery. They more fear men that can kill the body, than God, that can destroy both soul and body in hell fire. When the lust of the flesh, and the will of man do bear more sway than the will of God, it is certain that such a soul is unregenerate. (Rom. vi. 3, 4, 6.) "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin,—(ver. 16.) Know ye not that to whom you yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God." (1 Pet. iv. 1, 2.)

3. All those are unregenerate, that depend not upon God as their chief benefactor; and do not most carefully apply themselves to him, as knowing that "in his favour is life," (Psal. xxx. 5,) and that "his loving-kindness is better than



life," (Psal. lxiii. 3,) and that to his judgment we must finally stand or fall: but do ambitiously seek the favour of men, and call them their benefactors, (Luke xxii. 25; Matt. xxiii. 9,) whatever become of the favour of God. He is no child of God that preferreth not the love of God before the love of all the world. He is no heir of heaven, that preferreth not the fruition of God in heaven, before all worldly glory and felicity. "If ye be risen with Christ, seek the things that are above, where Christ sitteth on the right hand of God: Set your affections on things above, not on things on the earth." (Col. iii. 1—3.) The love of God is the sum of holiness; the heart of the new creature; the perfecting of it is the perfection and felicity of man.

4. They are certainly unregenerate, that believe not the Gospel, and take not Christ for their only Saviour, and his promises of grace and glory, as purchased by his sacrifice and merits, for the foundation of their hopes, on which they resolve to trust their souls for pardon and for peace with God, and endless happiness. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) "This is the record that God hath given us eternal life, and this life is in his Son: He that hath the Son, hath life; and he that hath not the Son, hath not life." (1 John v. 11, 12.)

When our happiness was in Adam's hands, he lost it: it is now put into safer hands, and Jesus Christ the second Adam is become our treasury. He is the head of the body, from whom each member hath quickening influence. (Eph. i. 22.) The life of saints is in him, as the life of the tree is in the root, unseen. (Col. iv. 3, 4.) Holiness is a living unto God in Christ; though we are dead with Christ, to the law, and to the world, and to the flesh, we are alive to God. So Paul describeth our case in his own, "I through the law am dead to the law, that I might live unto God: I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. ii. 19, 20.) "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. vi. 11.) "Christ is the vine, and we are the branches; without him we can do nothing: If you abide not in him, and

his words in you, you are cast forth as a branch, and withered, which men gather and cast into the fire, and they are burned." (John xv. 1. 5—7.) In baptism you are married unto Christ, as to the external solemnization; and in spiritual regeneration your hearts do inwardly close with him, entertain him, and resign themselves unto him by faith and love; and by a resolved covenant become his own: and therefore baptism and the Lord's-supper are called Sacraments; because as soldiers were wont, by an oath, and listing their names, and other engaging ceremonies, to oblige themselves to their commanders, and their vow was called a Sacrament: so do we engage ourselves to Christ in the holy vow or covenant entered in baptism, and renewed in the Lord's-supper.

5. That person is certainly unregenerate, that never was convinced of a necessity of sanctification, or never perceived an excellency and amiableness in holiness of heart and life, and loved it in others, and desired it himself; and never gave up himself to the Holy Ghost, to be further sanctified in the use of his appointed means; desiring to be perfect, and willing to press forward towards the mark, and to abound in grace. Much less is that person renewed by the Holy Ghost, that hateth holiness, and had rather be without it, and would not walk in the fear and obedience of the Lord.

The spirit of holiness is that life by which Christ quickeneth all that are his members. He is no member of Christ that is without it. (Rom. viii. 9.) "According to his mercy, he saveth us by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 5.)

6. That person is unregenerate, that is under the dominion of his fleshly desires, and "mindeth the things of the flesh above the things of the Spirit;" and hath not mortified it so far, as not to live according to it. A carnal mind, and a carnal life, are opposite to holiness, as sickness is to health, and darkness unto light. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.—For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be:

So then they that are in the flesh, cannot please God——  
 For if ye live after the flesh, ye shall die: but if by the Spirit ye mortify the deeds of the body, ye shall live.” (Rom. viii. 1—14.) “Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh, with the affections and lusts.” (Gal. v. 18—25.)

7. Lastly, That person is certainly unregenerate, that so far valueth and loveth the world, or any of the carnal accommodations therein, as practically to prefer them before the love of God, and the hopes of everlasting glory: seeking it first, with highest estimation, and holding it fastest; so as that he will rather venture his soul upon the threatened wrath of God, than his body upon the wrath of man; and will be religious no further than may consist with his prosperity or safety in the world, and hath something that he cannot part with for Christ and heaven, because it is dearer to him than they: Let this man go never so far in religion, as long as he goeth further for the world, and setteth it nearest to his heart, and holds it fastest, and will do most for it, and consequently loveth it better than Christ, he is no true Christian, nor in a state of grace.

The Scriptures put this also out of doubt, as you may see Matt. x. 37, 38; Luke xiv. 25, 27. 33; “He that loveth father or mother more than me, is not worthy of me, &c. Whosoever doth not bear his cross and come after me, cannot be my disciple. Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” “Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.” (James iv. 4.) No wonder then if the world must be renounced in our baptism. “Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him.” (1 John ii. 15.)

You see by this time, what it is to be regenerate, and to

be a Christian indeed, by what is contained even in our baptism: and consequently how you may know yourselves, whether you are sanctified, and the heirs of heaven, or not.

Again therefore I summon you to appear before your consciences: And if indeed these evidences of regeneration are not in you, stop not the sentence, but confess your sinful, miserable state, and condemn yourselves, and say no longer, I hope yet that my present condition may serve turn, and that God will forgive me, though I should die without any further change: Those hopes that you may be saved without regeneration, or that you are regenerate when you are not, are the pillars of Satan's fortress in your hearts, and keep you from the saving hopes of the regenerate, that will never make you ashamed. Uphold not that which Christ is engaged against: down it must, either by grace or judgment: and therefore abuse not your souls by under-proping such an ill-grounded, false, deceitful hope. You have now time to take it down so orderly and safely, as that it fall not on your heads, and overwhelm you not for ever. But if you stay till death shall undermine it, the fall will be great, and your ruin irreparable. If you are wise, therefore know yourselves in time.

II. I have done with that part of my special exhortation which concerned the unregenerate: I am next to speak to those of you that by grace are brought into a better state: and to tell you, that it very much concerneth you also, even the best of you, to labour to be well acquainted with yourselves: and that both in respect of, 1. Your sins and wants; and, 2. Your graces and your duties.

I. Be acquainted with the root and remnant of your sins: with your particular inclinations and corrupt affections; with their quality, their degree and strength: with the weaknesses of every grace: with your disability to duty; and with the omissions or sinful practices of your lives. Search diligently and deeply; frequently and accurately peruse your hearts and ways, till you certainly and thoroughly know yourselves.

And I beseech you, let it not suffice you that you know your states, and have found yourselves in the love of God, in the faith of Christ, and possessed by his Spirit. Though this be a mercy worth many worlds, yet this is not all con-

cerning yourselves that you have to know. If yet you say that you have no sin, you deceive yourselves. If yet you think you are past all danger, your danger is the greater for this mistake. As much as you have been humbled for sin; as much as you have loathed it; as often as you have confessed it, lamented it, and complained and prayed against it, yet it is alive: though it be mortified, it is alive. It is said to be mortified as to the prevalency and reign, but the relics of it yet survive: were it perfectly dead, you were perfectly delivered from it, and might say, you have no sin: but it is not yet so happy with you. It will find work for the blood and Spirit of Christ, and for yourselves, as long as you are in the flesh. And, alas, too many that know themselves to be upright in the main, are yet so much unacquainted with their hearts and lives, as to the degrees of grace and sin, as that it much disadvantage them in their Christian progress. Go along with me in the careful observation of these following evils, that may befall even the regenerate by the remnants of self-ignorance.

1. The work of mortification is very much hindered, because you know yourselves no better, as may appear in all these following discoveries.

(1.) You confess not sin to God or man so penitently and sensibly as you ought, because you know yourselves no better. Did you see your inside with a fuller view, how deeply would you aggravate your sin! how heavily would you charge yourselves! repentance would be more intense and more effectual; and when you were more contrite, you would be more meet for the sense of pardon, and for God's delight. (Isa. li. 15; lxvi. 2.) It would fill you more with godly shame and self-abhorrence, if you better knew yourselves. It would make you more sensibly say with Paul, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death!" (Rom. vii. 23, 24.) And with David, "I will declare my iniquity; I will be sorry for my sin. They are more than the hairs of my head. I acknowledged my sin unto thee, and mine iniquity have I not hid: I said I will confess my transgressions to the Lord, and thou forgavest the iniquity of my sin." (Psal. xxxviii. 18; xl. 12; xxxii. 5.) Repen-

tance is the death of sin: and the knowledge of ourselves, and the sight of our sins is the life of repentance.

(2.) You pray not against sin, for grace and pardon, so earnestly as you should, because you know yourselves no better. O that God would but open these too-close hearts unto us, and anatomize the relics of the old man, and show us all the recesses of our self-deceit, and the filth of worldliness, and carnal inclinations that lurk within us, and read us a lecture upon every part; what prayers would it teach us to indite! That you may not be proud of your holiness, let me tell you, Christians, that a full display of the corruptions that the best of you carry about you, would not only take down self-exalting thoughts, that you be not lifted up above measure, but would teach you to pray with fervour and importunity, and waken you out of your sleepy indifference, and make you cry, "O wretched man that I am, who shall deliver me!" If the sight of a lazar, or cripple, or naked person, move you to compassion, though they use no words: if the sight of a man that is gasping for want of your relief, will affect you: surely the sight of your own deformities, wants and dangers, would affect you if you saw them as they are. How many a sin do you forget in your confessions that should have a particular repentance! And how many wants do you overlook in prayers, that should have particular petitions for a merciful supply! And how many are lightly touched, and run over with words of course, that would be earnestly insisted on, if you did but better know yourselves! O that God would persuade you better to study your hearts, and pray out of that book whenever you draw nigh to him, that you might not be so like the hypocrites, that draw near to him with the lips, when their hearts are far from him. To my shame I must confess, that my soul is too dry and barren in holy supplications to God, and too little affected with my confessed sins and wants: but I am forced to lay all in a very great measure upon the imperfect acquaintance that I have at home: I cannot think I should want matter to pour out before the Lord in confession and petition, nor so much want fervour and earnestness with God, if my heart and life lay open to my view, while I am upon my knees.

(3.) It is for want of a fuller knowledge of yourselves that you are so negligent in your Christian watch, that you do

no better guard your senses; that you make no stricter a covenant with your eyes, your appetites, your tongues: that you no more examine what you think, affect and say: what passeth in your heart and out of it: that you call not yourselves more frequently to account; but days run on, and duties are carelessly performed as of course, and no daily or weekly reckoning made to conscience of all. The knowledge of your weaknesses, and readiness to yield, and of your treacherous corruptions that comply with the enemy, would make you more suspicious of yourselves, and to walk more "circumspectly, not as fools, but as wise," (Eph. v. 15,) and to look under your feet, and consider your ways before you were too bold and venturous. It was the consciousness of their own infirmity, that should have moved the disciples to watch and pray. "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. xxvi. 41.) And all have the same charge, because all have the same infirmity and danger. "What I say to you, I say unto all, Watch." (Mark xiii. 37.) Did we better know how many advantages our own corruptions give the tempter, that charge of the Holy Ghost would awake us all to stand to our arms and look about us: "Watch ye, stand fast in the faith: quit you like men, be strong." (1 Cor. xvi. 13.) "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," &c. (Eph. vi. 11—14.) When men know not whose legs they stand upon, they grow heedless of their way, and quickly slide.

The knowledge of ourselves doth show us all the advantages of the tempter: what he hath to work upon, and what in us to take his part, and consequently where he is most likely to assault us: and so puts us into so prepared a posture for defence, as very much hindereth his success. But so far as we do not know ourselves, we are like blind men in fencing, that the adversary may hit in what part he please: we have so many hidden enemies in our houses, as will quickly open the door to more. What sin may not Satan tempt a man into, that is not acquainted with the corruptions and frailties of his own heart!

(4.) It is for want of self-acquaintance that we make not

out for help against our sin to ministers or other friends that could assist us: and that we use the confirming ordinances with no more care and diligence. All the abilities and willingness of others, and all the helps of God's appointment, will be neglected, when we should employ them against our sins, so far as self-ignorance doth keep us from discerning the necessity of them.

(5.) It is for want of a fuller knowledge of ourselves, that many lie long in sins unobserved by themselves: and many are on the declining hand, and take no notice of it. And how little resistance or mortifying endeavours we are likely to bestow upon unknown or unobserved sins, is easy to conceive. How many may we observe to have notable blemishes of pride, ostentation, desire of pre-eminence and esteem, envy, malice, self-conceitedness, self-seeking, censoriousness, uncharitableness, and such like, that see no more of it in themselves, than is in more mortified men! How ordinarily do we hear the pastors that watch over them, and their friends that are best acquainted with them, lamenting the miscarriages, and the careless walking and declining of many that seem religious, when they lament it not themselves, nor will be convinced that they are sick of any such disease, any more than all other Christians are! Hence comes the stiffness of too many such, against all that can be said to humble and reform them: and that they are so impatient of reproof, and think reprovers do them wrong; and it is well if it abate not Christian love, and procure not some degree of hatred or displeasure. Like a man that is entering into a consumption, and takes it for an injury to be told so, till his languishing and decay convince him. Hence it is that we have all need to lament in general our unknown sins, and say with David, "Who can understand his errors? Cleanse thou me from secret faults." (Psal. xix. 12.) Hence it is that we can seldom tell men of the most discernible faults, but they meet us with excuses, and justify themselves.

There are few of us, I think, that observe our hearts at all, but find both upon any special illumination, and in the hour of discovering trials, that there were many distempers in our hearts, and many miscarriages in our lives, that we never took notice of before. The heart hath such secret corners of uncleanness, such mysteries of iniquity, and depths of deceitfulness, that many fearing God, are strangely



unacquainted with themselves, as to the particular motions and degrees of sin, till some notable providence, or gracious light assist them in the discovery. I think it not unprofitable here to give you some instances, of sin undiscerned by the servants of the Lord themselves that have it, till the light come in that makes them wonder at their former darkness.

In general, first observe these two. 1. The secret habits of sin, being discernible only by some acts, are many times unknown to us, because we are under no strong temptation to commit those sins. And it is a wonderful hard thing for a man that hath little or no temptation to know himself, and know what he should do, if he had the temptations of other men. And O, what sad discoveries are made in the hour of temptation! What swarms of vice break out in some, like vermin, that lay hid in the cold of winter, and crawl about when they feel the summer's heat! What horrid corruptions which we never observed in ourselves before, do show themselves in the hour of temptation! Who would have thought that righteous Noah had in the ark such a heart, as would by carelessness fall into the sin of drunkenness! Or that righteous Lot had carried from Sodom the seed of drunkenness and incest in him! Or that David, a man so eminent in holiness, and a man after God's own heart, had a heart that had in it the seeds of adultery and murder! Little thought Peter, when he professed Christ, (Matt. xvi. 16,) that there had been in him such carnality and unbelief, as would so soon have provoked Christ to say, "Get thee behind me Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men," (ver. 22, 23.) And little did he think when he so vehemently professed his resolution rather to die with Christ than deny him, that there had been then in his heart the seed that would bring forth this bitter fruit. (Matt. xxvi. 74, 75.) Who knows what is virtually in a seed, that never saw the tree, or tasted of the fruit?

Especially when we have not only a freedom from temptations, but also the most powerful means to keep under vicious habits, it is hard to know how far they are mortified at the root. When men are among those that countenance the contrary virtue, and where the vice is in disgrace, and where examples of piety and temperance are still before their eyes: if they dwell in such places and company, where au-

thority and friendship and reason do all take part with good, and cry down the evil, no wonder if the evil that is unmortified in men's hearts, do not much break out to their own or others' observations through all this opposition. The instance of King Joash is famous for this, who "did that which was right in the sight of the Lord, all the days of Jehoiada the priest that instructed him," (2 Kings xii. 2,) but "after his death, when the princes of Judah flattered him with their obeisance, he left the house of God and served idols, till wrath came upon the land: and was so hardened in sin, as to murder Zechariah the prophet of God, and son of that Jehoiada that had brought him out of obscurity, and set him upon the throne, even because he spake in the name of the Lord against his sin. (2 Chron. xxiv. 20. 22.)

Who would have thought that it had been in the heart of Solomon, a man so wise, so holy, and so solemnly engaged to God, by his public professions and works, to have committed the abominations mentioned 1 Kings xi. 4.?

If you say, 'That all this proveth not that there was any seed or root of such a sin in the heart before, but only that the temptation did prevail to cause the acts first, and then such habits as those acts did tend to;' I answer, 1. I grant that temptations do not only discover what is in the heart, but also make it worse when they prevail; and that is no full proof that a man had a proper habit of sin before, because by temptation he commits the act: for Adam sinned by temptation without an antecedent habit. 2. But we know the nature of man to be now corrupted, and that this corruption is virtually or seminally all sin, disposing us to all; and that this disposition is strong enough to be called a general habit. When grace in the sanctified is called a nature, (2 Peter i. 4,) there is the same reason to call the sinful inclination a nature too; which can signify nothing else than a strong and rooted inclination. Knowing therefore that the heart is so corrupted, we may well say, when the evil fruit appears, that there was the seed of it before. And the easy and frequent yielding to the temptation, shows there was a friend to sin within. 3. But if it were not so, yet that our hearts should be so frail, so defectible, mutable, and easily drawn to sin, is a part of self-knowledge necessary to our preservation, and not to be disregarded. 4. I am sure Christ himself tells us, that "out of the heart proceed

the sins of the life, (Matt. xv. 19,) and that the "evil things of evil men come out of the evil treasure of their hearts." (Matt. xii. 35.) And when God permitted the fall of good King Hezekiah, the text saith, "God left him to try him, that he might know all that was in his heart," (2 Chron. xxxii. 31,) that is, that he might show all that was in his heart, so that the weakness and the remaining corruption of Hezekiah's heart were shewn in the sin which he committed.

2. And as the sinful inclinations are hardly discerned, and long lie hid till some temptation draw them out; so the act itself is hardly discerned in any of its malignity, till it be done and past, and the soul is brought to a deliberate review. For while a man is in the act of sin, either his understanding is so far deluded, as to think it no sin in its kind, or none to him that then committeth it; or that it is better venture on it than not, for the attaining of some seeming good, or the avoiding of some evil: or else the restraining act of the understanding is suspended, and withdrawn; and it discerneth not practically the pernicious evil of the sin, and forbiddeth not the committing of it, or forbids it so remissly and with so low a voice, as is drowned by the clamour of contradicting passion: so that the prohibition is not heard. And how can it be then expected, that when a man hath not wit enough in use, to see his sin so far as to forbear it, he should even then see it so far as rightly to judge of himself and it? And that when reason is low, and sensuality prevaleth, we should then have the right use of reason for self-discerning? When a storm of passion hath blown out the light, and error hath extinguished it, we are unlikely then to know ourselves. When the sensual part is pleasing itself with its forbidden objects, that pleasure so corrupts the judgment, that men will easily believe that it is lawful, or that it is not very bad: so that sin is usually least known and felt, when it is greatest and in exercise, and one would think should then be most perceptible. Like a phrensy or madness, or other deliration, that is least known when it is greatest and most in act, because its nature is destructive to the reason that should know it: like a spot in the eye, that is itself unseen, and hindereth the sight of all things else. Or as the deeper a man's sleep is, the less he knoweth that he is asleep. 'Somnium narrare vigilantis est,' saith Seneca: It is men awake that tell their dreams.

And thus you see that through self-ignorance it comes to pass, that both secret habits, and the most open acts of sin are oftentimes little known. A man that is drunk, is in an unfit state to know what drunkenness is, and so is a man that is in his passion: you will hardly bring him to repentance till it be allayed. And so is a man in the brutifying heat of lust: or in the childish use of such recreations as he doteth on: or in the ambitious pursuit of his deluding honours: and therefore abundance of unknown sin, may remain in a soul that laboureth not to be well acquainted with itself.

And as I have showed you this in general, both of habits and acts of sin, let us consider of some instances in particular, which will yet more discover the necessity of studying ourselves.

1. Little do we think what odious and dangerous errors may befall a person that now is orthodox! What a slippery mutability the mind of man is liable unto! How variety of representations causeth variety of apprehensions: like some pictures that seem one thing when you look on them on one side, and another thing when on another side; if you change your place, or change your light, they seem to change. Indeed God's word hath nothing in it thus fitted to deceive: but our weakness hath that which disposeth us to mistakes. We are like an unlearned judge that thinks the cause is good which he first hears pleaded for, till he hear the confutation by the other party, and then he thinks the other hath the best cause, till perhaps he hear both so long, till he know not whose cause is the best: The person that now is a zealous lover of the truth, (when it hath procured entertainment by the happy advantage of friends, acquaintance, ministers, magistrates, or common consent being on its side) may possibly turn a zealous adversary to it, when it loseth those advantages: When a minister shall change his mind, how many of the flock may he mislead!

When you marry, or contract any intimate friendship with a person of unsound and dangerous principles, how easily are they received!

When the stream of the times and authority shall change, and put the name of truth on falsehood, how many may be carried down the stream!

How zealous have many been for a faithful ministry, that have turned their persecutors, or made it a great part of

their religion to revile them, when once they have turned to some sect that is possessed by the malicious spirit, (especially the Papists and Quakers are famous for such language of reproach: though the former excel the latter much in the slandering part, and the latter excel in the open bawling and incivility of speech.)

And O that we could stop here, and could not remember how faithfully and honestly some have seemed to love and obey the word of God, and to delight in the communion of saints, that by seducers have been brought to deny the Divine authority of the Scriptures, and to turn their backs on all God's public ordinances of worship, and excommunicate themselves from the society of the saints, and vilify or deny the works of the Spirit in them! Little did these men once think themselves, whither they should fall, under the conceit of rising higher: and little would they have believed him that had told them what a change they would make. Had these men known themselves in time, and known what tinder and gunpowder was in their hearts, they would have walked more warily, and it is likely have escaped the snare; but they fell into it, because they feared it not: and they feared it not, because they knew not or observed not, how prone they were to be infected.

2. Little do many think in their adversity, or low estate, what seeds are in their hearts, which prosperity would turn into very odious, scandalous sins, unless their vigilancy, and a special preservation, do prevent it. Many a man that in his shop, or at his plough, is censuring the great miscarriages of his superiors, doth little think how bad he might prove, if he were in the place of those he censureth. Many a poor man that freely talks against the luxury, pride, and cruelty of the rich, doth little think how like them he should be, if he had their temptations and estates. How many persons that lived in good repute for humility, temperance, and piety, have we seen turn proud, and sensual, and ungodly, when they have been exalted! I would mention no man's case by way of insulting or reproach, but by way of compassion, and in order to their repentance that survive. I must say that this age hath given us such lamentable instances, as should make all our hearts to ache and fear, when we consider the crimes and their effects. Would the persons that once

walked with us in the ways of peace, and concord, and obedience, have believed that man that should have foretold them twenty years ago, how many should be puffed up and deluded by successes, and make themselves believe, by the ebullition of pride, that victories authorized them to deny subjection to the higher powers, and by right or wrong to take down all that stood in their way, and to take the government into their own hands, and to depose their rightful governors, never once vouchsafing to ask themselves the question that Christ asked, Luke xii. 14, "Man, who made me a judge, or a divider over you?" As if authority had been nothing but strength, and he had the best right to govern, that could make the greatest force to compel obedience. Little were the seeds of all this evil discerned in the heart, before prosperity and success did cherish them, and bring them to that, which with grief we have long observed. They would have said as Hazael, "Am I a dog that I should do this?" If one had told them before, that when God hath charged every soul to be subject on pain of condemnation, and they had vowed fidelity, they should break all these bonds of commands and vows; and all because they were able to do it: when they would not justify him that should do any mischief to themselves, and think it warrantable because he was able: when the ministers of the Gospel, and their dearest friends, bore witness against the sin, the heart could not, by all this be brought to perceive its guilt; or that it was any sin to overturn, overturn, overturn, till they had overturned all, and left not themselves a bough to stand upon. And how hardly to this day, do the notable discoveries of God, and the plainness of his word, and the continued witness of his servants, prevail for kindly true repentance! The unrighteous usage of magistracy and ministry, and the licentious indulgence of the open enemies and revilers of both, and of all the ordinances and churches of the Lord, do proclaim aloud to all that fear God, 'The depths and deceits of the heart are wonderful, and you little think what an hour of temptation may discover in you, or bring you to: O therefore know yourselves, and fear, and watch.'

3. A man that in adversity is touched with penitent and mortifying considerations, and strongly resolveth how holily and diligently he will live hereafter, if he be recovered or

delivered from his suffering, doth oftentimes little think what a treacherous heart he hath, and how little he may retain of all this sense of sin or duty, when he is delivered, and that he will be so much worse than he seemed or promised, as that he may have cause to wish he had been afflicted still. O how many sick-bed promises are as pious as we can desire, that wither away and come to almost nothing, when health hath scattered the fears that caused them! How many with that great imprisoned Lord, do, as it were, write the story of Christ upon their prison walls, that forget him when they are set at liberty! How many are tender-conscienced in a low estate, that when they are exalted, and converse with great ones, do think that they may waste their time in idleness and needless scandalous recreations, and be silent witnesses of the most odious sins from day to day; and pray God be merciful to them when they go to the house of Rimmon; and dare scarcely own a downright servant, or hated and reproached cause of God! O what a preservative would it be to us in prosperity, to know the corruption of our hearts, and foresee in adversity what we are in danger of! We should then be less ambitious to place our dwellings on the highest ground, and more fearful of the storms that *there* must be expected. How few are there (to a wonder) that grow better by worldly greatness and prosperity! Yea, how few that hold their own, and grow not worse! And yet how few are there (to a greater wonder) that refuse, or that desire not this perilous station, rather than to stand safer on the lower ground! Verily, the lamentable fruits of prosperity, and the mutability of men that make great professions and promises in adversity, should make the best of us jealous of our hearts, and convince us that there is greater corruption in them, than most are acquainted with, that are never put to such a trial. The height of prosperity shews what the man is indeed, as much as the depth of adversity.

Would one have thought that had read of Hezekiah's earnest prayer in his sickness, and the miracle wrought to signify his deliverance, (2 Kings xx. 2, 3. 9,) and of his written song of praise, (Isa. xxxviii,) that yet Hezekiah's heart should so deceive him, as to prove unthankful? You may see by his expressions, his high resolutions to spend his life in the praise of God, "The living, the living, he shall praise

thee, as I do this day : the fathers to the children shall make known thy truth. The Lord was ready to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord !" (Isa. xxxviii. 19, 20.) Would you think that a holy man, thus wrapt up in God's praise, should yet miscarry, and be charged with ingratitude? And yet in 2 Chron. xxxii. 25, it is said of him, " But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him and upon Judah and Jerusalem." And God was fain to bring him to a review, and humble him for being thus lifted up, as the next words shew, (ver. 26.) " Notwithstanding Hezekiah humbled himself for the pride of his heart." O sirs, what Christian that ever was in a deep affliction, and hath been recovered by the tender hand of mercy, hath not found how false a thing the heart is, and how little to be trusted in its best resolutions, and most confident promises! Hezekiah still remained a holy faithful man; but yet thus failed in particulars and degrees. Which of us can say, who have had the most affecting and engaging deliverances, that ever our hearts did fully answer the purposes and promises of our afflicted state! and that we had as constant sensible thanksgivings after, as our complaints and prayers were before! Not I; with grief I must say, Not I, though God hath tried me many a time. Alas, we are too like the deceitful Israelites, (Psal. lxxviii. 34.) " When he slew them, then they sought him; and they returned and inquired after God: and they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues: for their heart was not right with him, neither were they stedfast in his covenant. Prosperity oft shews more of the hypocrisy of the unsound, and the infirmity of the upright, than appeared in adversity. When we feel the strong resolutions of our hearts to cast off our sin, to walk more thankfully and fruitfully, and accurately with God than we have done, we can hardly believe that ever those hearts should lose so much of those affections and resolutions, as in a little time we find they do. Alas, how quickly and insensibly do we slide into our former insensibility, and into our dull and heavy fruitless course, when once the pain and fear is gone! And then when the



next affliction comes, we are confounded and covered with shame, and have not the confidence with God in our prayers and cries as we had before, because we are conscious of our covenant-breaking and backsliding; and at last we grow so distrustful of our hearts, that we know not how to believe any promises which they make, or how to be confident of any evidence of grace that is in them; and so we lose the comfort of our sincerity, and are cast into a state of too much heaviness and unthankful denial of our dearest mercies: And all this comes from the foul, unexpected relapses, and coolings, and declinings of the heart that comes not up to the promises we made to God in our distress.

But if exaltation be added to deliverance, how often doth it make the reason drunk, so that the man seems not the same! If you see them drowned in ambition, or worldly cares or pleasures; if you see how boldly they can play with the sin, that once they would have trembled at; how powerful fleshly arguments are with them; how strangely they now look at plain-hearted, zealous, heavenly Christians, whose case they once desired to be in; and how much they are ashamed or afraid, to appear openly for an opposed cause of Christ, or openly to justify the persons that he justifieth, as if they had forgot that a day is coming, when they will be loath that Christ should be ashamed of them, and refuse to justify them, when the grand accuser is pleading for their condemnation! I say, if you see these men in their prosperity, would you not ask with wonder, 'Are these the men that lately in distress, did seem so humble, penitent, and sincere: that seemed so much above these vanities: that could speak with so much contempt of all the glory and pleasures of the world: and with so much pity of those vertiginous men, that they now admire?'

O what pillars have been shaken by prosperity! What promises broken! What sad eruptions of pride and worldliness! What openings and sad discoveries of heart, doth this alluring, charming trial make! And why is it that men know not themselves when they are exalted, but because they did not sufficiently know themselves when they were brought low, nor suspected enough the purposes and promises of their hearts, in the day of their distress!

4. We would little think, when the heart is warmed and raised even to heaven, in holy ordinances, how cold it will

grow again, and how low it will fall down! And when we have attained the clearest sight of our sincerity, we little think how quickly all such apprehensions may be lost; and the misjudging soul, that reckons upon nothing but what it sees, or feels at present, may be at as great a loss, as if it had never perceived any fruits of the Spirit, or lineaments of the image of God upon itself. How confident upon good grounds, is many an honest heart of its sincerity! How certain that it desireth to be perfectly holy! 1. That it would be rid of the nearest, dearest sin. 2. That it loves the saints. 3. That it loves the light of the most searching ministry. 4. And loveth the most practical, sanctifying truths. 5. And loves the ministry and means that have the greatest and most powerful tendency to make themselves more holy (all of which are certain evidences of sincerity). How clearly may the heart perceive all these, and write them down; and yet ere long have lost the sight and sense of them all, and find itself in darkness and confusion, and perhaps be persuaded that all is contrary with them! And when they read in their diary, or book of heart-accounts, that at such a day in examination they found such or such an evidence; and such a one at another; and many at a third; yet now they may be questioning, whether all this were not deceit, because it seems contrary to their present sight and feeling; for it is present light that the mind discerneth by, and not by that which is past and gone, and of which we cannot so easily judge by looking back. They find in their accounts, At such a time I had my soul enlarged in prayer; and at such a time I was full of joy; and at another time I had strong assurance, and boldness with God, and confidence of his love in Christ, and doubted not of the pardon of all my sins, or the justification or acceptance of my person: But now, no joy, no assurance, no boldness, or confidence, or sense of love and pardon doth appear; but the soul seemeth dead, and carnal, and unrenewed: As the same trees that in summer are beautified with pleasant fruits and flowers, in winter are deprived of their natural ornaments, and seem as dead, when the life is retired to the root. The soul that once would have defied the accuser, if he had told him that he did not love the brethren, nor love the sanctifying word and means, nor desire to be holy, and to be free from sin, is now as ready to believe the accusation, and will sooner believe the tempter than the

minister that watcheth for them, as one that must give account. Yea, now it will turn the accuser of itself, and say as Satan, and falsely charge itself with that which Christ will acquit it of. (And must Christ be put to justify us against ourselves, as well as against Satan!) The same work that a well composed believer hath in confuting the calumnies of Satan, the same hath a minister to do in confuting the false accusations of disturbed souls against themselves. And how subtle! how obstinate and tenacious are they! As if they had learned some of the accuser's art; such as the uncharitable and malicious are against their neighbours, in picking quarrels with all that they say or do, in putting the worst construction upon all, in taking every thing in the most uncharitable sense, in aggravating the evil, and extenuating the good, in feigning things against them that they are not guilty of, and denying or hiding all that is commendable; just such are poor disquieted souls against themselves: so unjust, and so censorious, as that if they dealt as ill by others, they would have the more cause for some of these accusations of themselves.

And there is not a soul so high in joy and sweet assurance, but is liable to fall as low as this. And it makes our case to be much more grievous than otherwise it would be, because we know not ourselves in the hour of our consolations, and think not how apt we are to lose all our joy, and what seeds of doubts, and fears, and grief, are still within us, and what cause we have to expect a change. And therefore when so sad a change befalleth us, so contrary to our expectations, it surpriseth us with terror, and casteth the poor soul almost into despair. Then crieth the distressed sinner, ' Did I ever think to see this day! are my hopes and comforts come to this! Did I think so long that I was a child of God, and must I now perceive that he disowneth me! Did I draw near him as my father, and place my hope in his relief; and now must my mouth be stopped with unbelief, and must I look at him afar off, and pass by the doors of mercy with despair! Is all my sweet familiarity with the godly, and all my comfortable hours under the precious means of grace, now come to this! O how the poor soul here calls itself ' O vile apostate, miserable sinner! O that I had never lived to see this gloomy day! It had been bet-

ter for me never to have known the way of righteousness, than thus to have relapsed; and have all the prayers that I have put up, and all the sermons I have heard, and the books that I have read, to aggravate my sin and misery.' O how many a poor Christian in this dark misjudging case, is ready with Job, to curse the day that he was born, and to say of it, "Let it be darkness, let not God regard it from above, neither let the light shine upon it: let it not be joined to the days of the year: let it not come into the number of the months:—Because it shut not up the doors of the womb, and hid not sorrow from mine eyes. Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me, or why the breasts that I should suck? For now should I have lain still and been quiet—Wherefore is light given to him that is in misery, and life unto the bitter in soul: which long for death, and it cometh not—which rejoice exceedingly, and are glad when they can find the grave. Why is light given to a man whose way is hid, and whom God hath hedged in!" (Job iii.) Such are the lamentations of distressed souls, that lately were as in the arms of Christ. Their lives are a burden to them; their food is bitter to them; their health is a sickness to them; their liberty is as a prison to them; their dearest relations are become as strangers; and all their comforts are turned into sorrows, and the world seems to them as a howling wilderness, and themselves as desolate, forsaken souls. They are still as upon the cross, and will own no titles, but vile, unworthy, lost, undone, forlorn and desolate; as if they had learned no words from Christ, but "My God, my God, why hast thou forsaken me!"

And much of this comes from the ignorance of ourselves in the time of peace and consolation. We are as David, (Psal. xxx. 6, 7,) that saith "In my prosperity I said, I shall never be moved: Lord, by thy favour thou hast made my mountain to stand strong: but thou hidest thy face and I was troubled." One frown of God, or withdrawing the light of his countenance from us, would quickly turn our day into night, and cover us with sackcloth, and lay us in the dust.

Take warning, therefore, dear Christians, you that are yet in the sunshine of mercy, and were never at so sad a loss, nor put to grope in the darkness of mistake and terror. No

man is so well in health, but must reckon on it that he may be sick. When you feel nothing but peace and quietness of mind, expect a stormy night of fears, that may disquiet you: When you are feasting upon the sweet entertainments of your Father's love, consider that feasting is not likely to be your ordinary diet, but harder fare must be expected. Look on poor Christians, in spiritual distress, with compassion; hear their sad complaints, and the bills for prayer which they here put up, and join in hearty prayer for them, and remember that this may prove your case. If you say, To what purpose should you know beforehand, how subject you are to this falling sickness: I answer, not to anticipate, or bring on your sorrows; but if it may be, to prevent them; or if that may not be, at least to prevent the extremity and terror, and to be provided for such a storm. When you are now in health of body, and not disabled by melancholy, or other corruptions of your fantasy, or passion, nor overwhelmed with the troubles of your mind, you have leisure calmly to understand the case of such misjudging and distressed souls; and accordingly you may avoid the things that cause it: and you may be furnished with right principles, and with promises, and experiences, and recorded evidences of grace; and when comfort is withdrawn, you may by such provision understand, that God changeth not, nor breaks his covenant, nor abates his love, when your apprehensions change: and that this is no sign of a forsaken soul: and that the ceasing of our feast, and withdrawing of the table, is not a turning us out of the family. Expect some sicknesses, and you will the better know the use of the physician, and will lay up promises, and prepare your cordials: and this will prove an exceeding ease, when the hour of your trial comes.

And what I have said of the loss of comfort may be said also of the diminished and interrupted operations of all grace. We little think, in the vigour of our holy progress, what falls, and swoonings, and languishings we may find. When you have access with boldness in prayer unto God, and lively affections and words at will, and comfortable returns, remember that you may come to a sadder case; and that many a true Christian hath such withdrawals of the spirit of prayer, as makes them think they are possessed with a dumb devil, and question whether ever they prayed

acceptably at all, and cannot so much as observe the groanings of the Spirit in them. (Rom. viii. 26.)

When you are warm and vigorous in the work of God, and find delight in all the ordinances, remember that you are subject to such sicknesses as may take away your appetite, and make you say, I have no mind to hear, or read, or pray: methinks I feel no sweetness in them! I was wont to go up with comfort to the house of God; I was glad when the Lord's-day was come, or nigh: it did me good to see the faces of the saints: O the meltings, the strivings, the lively workings of soul that I have had in their sweet communion! when they have preached and prayed as full of the Holy Ghost, and of faith: but now I do but force myself to duty: I go to prayer as against my will: I feel small relish in the word of life. O how many Christians that little thought of such a day, cry out that spiritual death is upon them; that they are dead to prayer, and dead to meditation, and dead to holy conference; and that once they thought they were dead to the world, and now they find they are dead to God. Understand before that you are liable to this, and you may do much to prevent it: and if you should fall into a sickness and loss of appetite, you may be able to difference it from death.

When you are sweetly refreshed at the table of the Lord, and have there received a sealed pardon, as from heaven into your bosoms, and have found delightful entertainment with the Lord, remember that the day may come, when dullness, and unbelief, and fears, may so prevail, as to make that an ordinance of greatest terror to you, and you may sit there in trembling, lest you should eat and drink your own damnation: and you may go home in fears, lest Satan have there taken possession of you, or lest it have sealed you up to wrath: or you may fly from that feast which is your due, and Christ invites you to, through fears, lest it belong not to you, and should but harden you more in sin: for, alas, this sad and sinful case is too often the case of true believers, that little feared it in their spiritual prosperity. So that the very high expectations of such workings of soul, which they cannot often or ordinarily reach, and the frustrating of those expectations, doth so often turn the table of the Lord into the bitterness of wormwood, into distracting fears and troubles, that I cannot tell whether any other

part of worship occasion so much distress to many that are upright at the heart as this doth, which is appointed for their special consolation.

So when you are clear and vigorous in the life of faith, and can abhor all temptations to unbelief, and the beams of sacred verity in the Scriptures, have shewed you that it is the undoubted word of God, and you have quietly bottomed your soul on Christ, and built your hopes upon his promises, and can with a cheerful contempt let go the world for the accomplishment of your hopes; remember yet that there is a secret root of unbelief remaining in you, and that this odious sin is but imperfectly mortified in the best: and that it is more than possible that you may see the day when the tempter will assault you with questionings of the word of God, and trouble you with the injections of blasphemous thoughts and doubts, whether it be true or not! And that you that have thought of God, of Christ, of heaven, of the immortal state of souls, with joy and satisfied confidence, may be in the dark about them, affrighted with ugly suggestions of the enemy, and may think of them all with troublesome, distracting doubts, and be forced to cry with the disciples, "Lord increase our faith." (Luke xvii. 5.) And as he, Mark ix. 24, "Lord, I believe, help thou my unbelief." Yea, worse than so; some upright souls have been so amazed and distracted by the tempter, and their distempered hearts, as to think they do not believe at all, nor yet are able sincerely to say, "Lord help thou my unbelief." When yet at that time their fears and their abstaining from iniquity shew, that they believe the threatenings, and therefore indeed believe the word. Now if we did but thoroughly know ourselves, when faith is in its exercise and strength, and consider whither the secret seeds of remaining unbelief may bring us, being forewarned, we should be fore-armed, and should mortify our faith the better, and be provided against these sad assaults. And if the malignant spirit be suffered to storm this fortress of the soul, we should more manfully resist: and we should not be overwhelmed with horror, as soon as any hideous and blasphemous temptations do assault us. (When Christ himself was not exempted from the most blasphemous temptation, even the worshipping of the devil instead of God; though in him there was no sinful disposition to entertain it, Matt. iv. 9, 10; John xiv. 30.)

O watch and pray, Christians, in your most prosperous and comfortable state! Watch and pray, lest ye enter into temptation: for you little think what is yet within you; and what advantage the deceiver hath; and how much of your own to take his part; and how low he may bring you, both in point of grace and peace, though he cannot damn you.

I am troubled that I must tell you of so sad a case, that even the children of God may fall into, lest by troubling you with the opening of your danger, I should do any thing to bring you into it. But because self-ignorance, and not being beforehand acquainted with it, may do much more, I have timely shewed you the danger with the remedy.

5. Another instance of the darkness even of a heart that in part is sanctified, is in the successes of the temptations of adversity. When we want nothing, we think we value not the world, and we could bear the loss of all, but when poverty or danger comes, what trouble and unseemly whining is there, as if it were by a worldling that is deprived of his idol, and all the portion that ever he must have! And by the shameful moan and stir that we make for what we want, we shew more sinful overvaluing of it, and love to it, than before we observed or would believe. O how confidently and piously have I heard some inveigh against the love of the world, as if there had been no such thing in them; who yet have been so basely dejected, when they have been unexpectedly stripped of their estates, as if they had been quite undone!

How patiently do we think we could bear affliction, till we feel it! and how easily and piously can we exhort others unto patience, when we have no sense of what they suffer! But when our turn is come, alas, we seem to be other men. Suffering is now another thing; and patience harder than we imagined. And how inclinable are we to hearken to temptations, to use sinful means to come out of our sufferings! Who would have thought that faithful Abraham should have been so unbelieving, as to equivocate in such a danger, and expose the chastity of his wife to hazard, as we read in Gen. xii. 12, 13, 19? and that he should fall into the same sin again, on the same occasion, (Gen. xx,) to Abimelech, as before he had done with Pharaoh! and that Isaac should, after him, fall into the same sin, in the same place! (Gen.



xxvi. 7.) The life of faith doth set us so much above the fear of man, and shew us the weakness and nothingness of mortal worms, and the faithfulness and all-sufficiency of God, that one would think the frowns and threatenings of a man should signify nothing to us, when God stands by, and giveth us such ample promises and security for our confirmation and encouragement: and yet what base dejectedness, and sinful compliances are many brought to, through the fear of man, that before the hour of this temptation, could talk as courageously as any! This was the case of Peter, before-mentioned, and of many a one that hath a wounded conscience, and wronged their profession by too cowardly a disposition; which if it were foreknown, we might do more for our confirmation, and should betake ourselves in time to Christ, in the use of means for strength. Few turn their backs on Christ, or a good cause in time of trial, that are jealous of themselves beforehand, and afraid lest they should forsake him: Few fall that are afraid of falling: but the self-ignorant and self-confident are careless of their way, and it is they that fall.

6. Another instance that I may give you, is, in the unexpected appearances of pride in those that yet are truly humble. Humility speaks in their confessions, aggravating their sin, and searching heart and life for matter of self-accusation: they call themselves "Less than the least of all God's mercies." They are ready, with the woman of Canaan, (Matt. xv. 27,) even to own the name of dogs, and to confess themselves unworthy of the children's crumbs, and unworthy to tread upon the common earth, or to breathe in the air, or to live upon the patience and provisions of God: they will spend whole hours, and days of humiliation, in confessing their sin, and bewailing their weaknesses and want of grace, and lamenting their desert of misery. They are often cast down so much too low, that they dare not own the title of God's children, nor any of his special grace, but take themselves for mere unsanctified, hardened sinners; and all that can be said, will not convince them that they have any saving interest in Christ, nor hinder them from pouring out unjust accusations against themselves. And all this is done by them in the uprightness of their hearts, and not dissemblingly. And yet would you think, that with all this humility, there should be any pride? and that the same persons

should lift up themselves and resist their helps to further humiliation? Do they think in their dejections, that it is in their hearts so much to exalt themselves? I confess many of them are sensible of their pride, even to the increase of their humility; and as it is said of Hezekiah, "do humble themselves for the pride of their hearts, so that God's wrath doth not come upon them." (2 Chron. xxxii. 26.) But yet too few are so well acquainted with the power and rootedness of this sin at the heart, and the workings of it in the hour of temptation, as they should be. Observe it but at such times as these, and you will see *that* break forth, that before appeared not. 1. When we are undervalued and slighted, and meaner persons preferred before us; and when our words and judgments are made light of, and our parts thought to be poor and low; when any blot or dishonour is cast upon us, deserved or undeserved; when we are slandered or reproached, and used with despite: What a matter do we make of it, and how much then doth our pride appear in our distaste, and offence, and impatience! So that the same person that can pour out words of blame and shame against himself, cannot bear half as much from others, without displeasure and disquietness of mind. It would help us much to know this by ourselves, in the time of our humility, that we may be engaged to more watchfulness and resistance of our pride.

2. When we are reprov'd of any disgraceful sin, how hardly goes it down, and how many excuses have we! How seldom are we brought to downright penitent confessions! What secret distaste is apt to be rising in our hearts, against the reprov'er! And how seldom hath he that hearty thanks, which so great a benefit deserves! And would any think in our humiliations and large confessions unto God, that we were so proud! To know this by ourselves, would make us more suspicious and ashamed to be guilty of it.

3. When any preferment or honour is to be given, or any work to be done that is a mark of dignity, how apt are we to think ourselves as fit for it as any, and to be displeas'd, if the honour or employment do pass by us!

4. When we are admir'd, applauded, or excessively esteem'd and lov'd, how apt are we to be too much pleas'd with it! which sheweth a proud desire to be somebody in the world; and that there is much of this venom at the bot-

tom in our hearts, even when we lay ourselves in the dust, and walk in sackcloth, and pass the heaviest judgment on ourselves.

7. Another instance of our unacquaintedness with our hearts, and the latent, undiscerned corruption of them, is our little discerning or bewailing those secret master-sins, which lie at the root of all the rest, and are the life of the old man, and the cause of all the miscarriages of our lives. As, 1. Unbelief of the truth of the Holy Scriptures, of the immortality of the soul, and the life of joy or misery hereafter, and the other articles of the Christian faith. What abundance of Christians are sensible of their unbelief, as to the applying acts of faith that tend to their assurance of their own salvation, that are little sensible of any defect in the assenting act, or of any secret root of unbelief about the truth of the Gospel revelations! And yet, alas, it is this that weakeneth all our graces: it is this that feedeth all our woe! O happy men, were we free from this! What prayers should we put up! What lives should we lead! How watchfully should we walk! With what contempt should we look on the allurements of the world! With what disdain should we think on fleshly lusts! With what indignation should we meet the tempter, and scorn his base, unreasonable motions, if we did but perfectly believe the very truth of the Gospel, and world to come! How careful and earnest should we be, to make our calling and election sure! How great a matter should we make of sin, and of helps and hindrances in the way to heaven! How much should we prefer that state of life that furthereth our salvation, before that which strengtheneth our snares by furthering our prosperity and pleasure in the world, if we were not weak or wanting in our belief of the certain verity of these things! Did we better know the badness of our hearts herein, it would engage us more in fortifying the vitals, and looking better to our foundation, and winding up this spring of faith, which must give life to all right motions of the soul.

2. How insensible are too many of the great imperfection of their love to God! What passionate complaints have we of their want of sorrow for their sin, and want of memory, and of ability to pray, &c. when their complaints for want of love to God, and more affecting knowledge of him, are so cold and customary, as shews us they little observe the

greatness of this sinful want! This is the very heart, and sum, and poison of all the sins of our soul and life. So much as a man loves God, so much he is holy: and so much he hath of the Spirit and image of Jesus Christ: and so much he hath of all saving graces: and so much he will abhor iniquity; and so much he will love the commands of God. As love is the sum of the law and prophets, so should it be the sum of our care and study through all our lives to exercise and strengthen it.

3. How little are most Christians troubled for want of love to men; to brethren, neighbours and enemies! How cold are their complaints for their defects in this, in comparison of other of their complaints! But is there not cause of as deep humiliation for this sin, as almost any other? It seems to me that want of love is one of the most prevalent diseases among us, when I hear it so little seriously lamented. I often hear people say, O that we could hear more attentively and affectionately, and pray more fervently, and weep for sin more plenteously: But how seldom do I hear them say, O that we did love our brethren more ardently, and our neighbours and enemies more heartily than we do, and set ourselves to do them good! There is so little pains taken to bring the heart to the love of others, and so few and cold requests put up for it, when yet the heart is backward to it, that makes me conclude that charity is weaker in most of us than we observe. And indeed it appeareth so when it comes to trial: to that trial which Christ will judge it by at last. (Matt. xxv.) When love must be shewed by any self-denial, or costly demonstration, by parting with our food and raiment to supply the wants of others, and by hazarding ourselves for them in their distress, then see how much we love indeed! Good words cost little: So cheap an exercise of charity as is mentioned. James ii. 15, 16, "Depart in peace, be warmed, and filled," is an insufficient evidence of the life of grace, and will do as little for the soul of the giver, as for the body of the receiver. And how little hazardous or costly love is found among us, either to enemies, neighbours, or to saints! Did we better know our hearts, there would be more care and diligence used to bring them to effectual, fervent love, than to those duties that are of less importance; and we should learn what this meaneth, "I will have mercy and not sacrifice," (Matt. ix. 13; xii. 7.)

which Christ sets the Pharisees twice to learn. More instances of greatest duties extenuated I might add, but I proceed.

8. Another instance of unobserved corruption of the heart, is, the frequent and secret insinuations of selfishness in all that we do towards God or man: When we think we are serving God alone, and have cleansed our hearts from mixtures and deceit, before we are aware, self-interest, or self-esteem, or self-conceit, or self-love, or self-will, or self-seeking, do secretly creep in and mar the work. We think we are studying, and preaching, and writing purely for God, and the common good, or the benefit of souls; and perhaps little observe how subtly selfishness insinuates, and makes a party, and biaseth us from the holy ends, and the simplicity and sincerity which we thought we had carefully maintained: So that we are studying, and preaching, and writing for ourselves, when we take no notice of it.

When we enter upon any office, or desire preferment, or riches, or honour in the world, we think we do it purely for God, to furnish us for his service, and little think how much of selfishness is in our desires.

When we are doing justice, or shewing mercy, in giving alms, or exhorting the ungodly to repent, or doing any other work of piety or charity, we little think how much of selfishness is secretly latent in the bent and intention of the heart.

When we think we are defending the truth and cause of God, by disputing, writing, or by the sword; or when we think we are faithfully maintaining on one side order and obedience against confusion and turbulent, disquiet spirits, or the unity of the church against division; or on the other hand, that we are sincerely opposing Pharisaical corruptions and hypocrisy, and tyranny, and persecution, and are defending the purity of divine worship, and the power and spirituality of religion; in all these cases we little know how much of carnal self may be secretly unobserved in the work.

But above all others, Christ himself, and the Holy Ghost that searcheth the hidden things of the heart, hath warned one sort to be suspicious of their hearts; and that is, those that cannot bear the dissent and infirmities of their brethren in tolerable things, and those that are calling for fire from

heaven, and are all for force and cruelty in religion; for vexing, imprisoning, banishing, burning, hanging, or otherwise doing as they would not be done by, proportionably in their own case. He tells his two disciples, in such a case, "Ye know not what manner of spirit ye are of." (Luke ix. 55.) As if he should say, ' You think you purely seek my honour in the revenge of this contempt and opposition of unbelievers, and you think it would much redound to the propagation of the faith: and therefore you think that all this zeal is purely from my Spirit: but you little know how much of a proud, carnal, selfish spirit is in these desires! You would fain have me and yourselves with me to be openly vindicated by fire from heaven, and be so owned by God that all men may admire you, and you may exercise a dominion in the world; and you stick not at the sufferings and ruin of these sinners, so you may attain your end: But I tell you this selfish, cruel spirit, is unlike my Spirit, which inclineth to patience, forbearance and compassion.'

"Him that is weak in the faith, receive ye—— who art thou that judgest another man's servant? Why dost thou judge thy brother, and why dost thou set at nought thy brother? We shall all stand before the judgment seat of Christ.——Every one of us shall give account of himself to God——We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification." (Rom. xiv. 1, 2, &c.; xv. 1, 2.) "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. vi. 1, 2.)

So also men are foully and frequently mistaken, when they are zealously contending against their faithful pastors and their brethren, and vilifying others, and quenching love, and troubling the church, upon pretence of greater knowledge or integrity in themselves, which is notably discovered, and vehemently pressed by the apostle, James iii. 1, &c., where you may see how greatly the judgment of the Spirit of God, concerning our hearts, doth differ from men's judgment of themselves. They that had a masterly, contentious, envious zeal, did think they were of the wiser sort of Chris-

tians, and of the highest form in the school of Christ; when yet the Holy Ghost telleth them that their wisdom descended not from above, but was earthly, sensual and devilish, and that their envy and strife doth bring confusion, and every evil work; and that the wisdom from above is neither unholy nor contentious, but "first pure, and then peaceable, gentle and easy to be entreated." (James iii. 17.)

You see then how often and dangerously we are deceived by unacquaintedness with ourselves; and how selfish, carnal principles, ends and motives, are often mixed in the actions which we think are the most excellent for wisdom, zeal and piety, that ever we did perform. O therefore, what cause have we to study, and search, and watch such hearts, and not too boldly or carelessly to trust them!

And it is not only hypocrites that are subject to these deceitful sins, who have them in dominion, but true believers, that have a remnant of this carnal, selfish principle continually offering to insinuate and corrupt their most excellent works, and even all that they do.

9. The strong eruption of those passions that seemed to be quite mortified, doth shew that there is more evil lurking in the heart than ordinarily doth appear. How calmly do we converse together! How mildly do we speak, till some provoking word or wrong do blow the coals, and then the dove appeareth to partake of a fierce nature; and we can perceive that in the flame, which we perceive not in the spark. When a provocation can bring forth censorious, reviling, scornful words, it shews what before was latent in the heart.

10. We are very apt to think those affections to be purely spiritual, which in the issue appear to be mixed with carnality. Our very love to the assemblies and ordinances of worship, and to ministers, and other servants of the Lord; to books, and knowledge, are ordinarily mixed; and good and bad are strangely complicate, and twisted together in the same affections and works. And the love that beginneth in the Spirit, is apt to degenerate into carnal love, and to have too much respect to riches, or honour, or personage, or birth, or particular concernments of our own, and so it is corrupted, as wine that turneth into vinegar, before we are aware. And though still there be uprightness of heart, yet

too much hypocrisy is joined with it, when it is little perceived or suspected.

And thus in ten instances I have shewed you how much the servants of Christ themselves may be mistaken or unacquainted with their hearts; and how the work of mortification is hindered by this covering of so many secret, unobserved sins.

But I must here desire you to take heed of running into their extreme, who hereupon conclude that their hearts being so dark and so deceitful, are not at all to be understood; and therefore they are still so suspicious of the worst, as that they will not be persuaded of the grace that plainly worketh in them, and will condemn themselves for that which they are not guilty of, upon suspicion that they may be guilty and not know it, and think that all the sin that they forbear, is but for want of a temptation; and that if they had the same temptations, they should be as bad as any others.

I would entreat these persons to consider of these truths, for their better information:

1. Temptations do not only shew the evil that is in the heart, but breed much more, and turn a spark into a flame, as the striking of the steel upon the flint, doth by the collision and tinder make fire where was none. Adam was made a sinner by temptation.

2. There is no Christian so mortified, but hath such remnants of corruption and concupiscence, as would quickly bring forth heinous sins, if temptations beyond strength were let loose upon him. What need you more proof than the sad instances of Noah, Lot, David, Solomon and Peter? It did not prove that any of these were graceless hypocrites before, because they fell so foully by temptations. And yet these objectors think they are graceless, because some strong temptations might make them fall.

3. Is it not God's way of saving men, to give them so much inward grace as no temptation can overcome, but to preserve and bring them safe to heaven, by moral, sapiential conduct, together with internal changes of their hearts. And therefore he keepeth men from sin, by keeping them from temptations that are too strong for them. All human strength is limited: and there are none on earth have such



a measure of grace, but a temptation may be imagined so strong as to overcome them. And if God should let Satan do his worst, there must be extraordinary assistances to preserve us, or we should fall. Bless God if he "lead you not into temptation, but deliver you from the evil," by keeping you far enough from the snare. This is the way of preservation that we are taught to pray and hope for.

4. And therefore it is our own duty to keep as far from temptations as we can; and if we have grace to avoid the sin by avoiding the temptation, we have such grace as God useth for the saving of his own: not that he hath saving grace that would live wickedly, if he were but tempted to it by those ordinary trials that human nature may expect: but the soul that preferreth God and glory before the pleasures of sin for a season, if it so continue, shall be saved, though possibly there might have been a temptation so strong as would have conquered the measure of grace that he had, if it had not been fortified with new supplies. It is therefore mere dotage in those that could find in their hearts to put themselves upon some temptation, to try whether they are sincere by the success. Avoid temptation, that you may avoid the sin and punishment. Make not yourselves worse on pretence of discovering how bad you are. Put not gunpowder or fuel to the sparks of corruption that still remain in you, on pretence of trying whether they will burn. All men are defectible, and capable of every sin, and must be saved from it by that grace which worketh on nature according to that nature, and prevaieth with reason by means agreeable to reason, If we think we are wicked, because we find that we have hearts that could be wicked, were they let alone, and because we are not removed so far from sin as to be incapable of it, we may as well say Adam was wicked in his innocency, much more David, Solomon, and Peter, before their falls. It is not he that can sin that shall be punished: but he that doth sin, or would sin if he could, and had rather have the sin for its pleasure or commodity to the flesh, than be free from it, and be holy, in order to salvation, and the favour and pleasing, and enjoying of God in endless glory.

5. Lastly, Let such persons try themselves by their conquest over the temptations which they have, and not by imaginary conflicts with all that they think may possibly

at any time assault them. You have still the same flesh to deal with, and the same world and devil, that will not let you go to heaven without temptation: If the temptations which you have already, keep you not from preferring the love and fruition of God before the pleasure of the flesh; and a life of faith and holiness, before a life of infidelity and impiety, and sensuality, so that you had rather live the former than the latter, I am sure then your temptations have not kept you from a state of grace. And you may be assured, that for the time to come, if you watch and pray, you may escape the danger of temptation; and that God will increase your strength if he increase your trials: Be not secure, be you never so holy. Think not that you have a nature that cannot sin, or cannot be tempted to a love of sin: but "let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is moderate, or common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that you may be able to bear it." (1 Cor. x. 12, 13.)

And thus I have shewed you how self-ignorance hindereth the conquest and mortifying of sin, even in the godly, and now shall add some further motives.

2. Not knowing ourselves, and the secret corruptions of our hearts, doth make sin surprise us the more dangerously, and break forth the more shamefully, and wound our consciences the more terribly. The unsuspected sin hath least opposition, and when it breaks out doth like an unobserved fire, go far before we are awakened to quench it. And it confoundeth us with shame, to find ourselves so much worse than we imagined. It overwhelmeth the soul with despairing thoughts to find itself so bad, when it thought it had been better. It breedeth endless suspicions and fears, when we find our former opinions of ourselves confuted, and that contrary to our expectations we are surprised where we thought we had been safe: We are still ready to think what ever we discern that is good within us, that we may as well be mistaken now as we were before. And thus our present self-ignorance, when discovered, may hinder all the comforts of our lives.

3. Lastly, Not knowing ourselves, and our particular sins, and wants, and weaknesses, doth keep us from a parti-

cular application of the promises, and from seeking those particular remedies from Christ, which our case requireth : And so our mercies lie by neglected, while we need them, and do not understand our need.

And thus I have shewed you why you should labour to know your sinfulness.

II. I am next to persuade believers to know their graces and their happiness. Good is the object of voluntary knowledge, but evil of forced involuntary knowledge, unless as the knowledge of evil tendeth to some good. Therefore methinks you should be readiest to this part of the study of yourselves : and yet, alas, the presumptuous are not more unwilling to know their sin and misery, than some perplexed Christians are backward to acknowledge their grace and happiness. How hard is it to convince them of the tender love of God towards them, and of the sincerity of their love to him ; and to make them believe that they are dear to God when they loathe themselves ! How hard is it to persuade them that the riches of Christ, the promises of the Gospel, and the inheritance of the saints, belong to them ! And the reasons, among others, are principally these :

1. The remnant of sins are so great, and so active and troublesome, as that the feeling of these contrary dispositions doth hinder them from observing the operations of grace. It is not easy to discern the sincerity of faith among so much unbelief, or the sincerity of love where there is so much averseness : or of humility where there is so much pride : or of repentance and mortification, where there is so much concupiscence and inclination to sin : especially when grace by its enmity to sin doth make the soul so suspicious and sensible of it, as that the observation of it turns their mind from the observation of the contrary good that is in them. Health is not observed in other parts, when the feeling of the stone, or but the tooth-ach, takes us up. The thoughts are called all to the part affected ; and sickness and wounds are felt more sensibly than health. The fears of misery and sin, are more easily excited, and more passionate than love and hope, and all the affections that are employed in the prosecution of good. And in the midst of fears it is hard to feel the matter of our joys : fear is a tyrant if it exceed, and will not permit us to believe or ob-

serve the cause of hope. ‘*Quod nimis metuunt miseri, hoc facile credunt, et nunquam amoveri putant,*’ saith Seneca. What we too much fear, we too easily believe, and hardly believe that it is gone, and the danger past. These fears are useful to our preservation, but they too often pervert our judgments, and hinder our due consolation. ‘*Qui insidias timet, in nullas incidet: nec citò perit ruina, qui ruinam timet. Semper metuendo sapiens vitat malum,*’ saith Seneca. He that feareth snares, doth not fall into them: nor doth he quickly perish by ruin, that feareth ruin: A wise man escapeth evil by always fearing it. And the Holy Ghost saith, “Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief.” (Prov. xxviii. 14.)

Moderate fears then are given to believers for their necessary preservation, that walking among enemies and snares, they may take heed and escape them. But when this passion doth exceed, it abuseth us, and drowns the voice of reason: it maketh us believe that every temptation is a sin, and every sin is such as cannot stand with grace, and will hardly ever be pardoned by Christ. Every sin against knowledge and conscience doth seem almost unpardonable: and if it were deliberate after profession of religion, it seems to be the sin against the Holy Ghost. As children and other fearful persons that fear the devil by way of apparitions, do think in the dark he is ready to lay hold on them, and they look when they see him: so the fearful Christian is still thinking that thing he feareth is upon him, or coming upon him. The fear of an unregenerate, unpardoned state, doth make him think he is in it; and the fear of the wrath of God doth make him think that he is under it; and the fear of damnation makes him imagine he shall be damned. It is wonderful hard in a fearful state, or indeed in any passion that is strong, to have the free use of judgment for the knowing of ourselves, and to discern any grace, or evidence or mercy, which is contrary to our fears, especially when the feeling of much corruption doth turn our eyes from the observation of good, and we are still taken up with the matter of our disease.

2. Another cause that we hardly know our graces, is because they are weak and small; and therefore in the midst of so much corruption are oftentimes hardly discerned from none. A little faith, even as a grain of mustard-seed, may

save us: a little love to God that is sincere will be accepted; and weak desires may be fulfilled: but they are frequently undiscerned, or their sincerity questioned by those that have them, and therefore bring but little comfort. Peter's little faith did keep him from drowning, but not from doubting and fearing he should be drowned, nor from beginning to sink. "He walked on the water to go to Jesus; but when he saw the wind boisterous he was afraid, and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt. xiv. 29, 30, 31.) So the little faith of the disciples kept them from perishing, but not from their fear of perishing. "When a great tempest arose, so that the ship was covered with waves, they cry, Lord, save us, we perish: and he saith to them, Why are ye afraid, O ye of little faith?" The little faith of the same disciples entitled them to the fatherly protection and provision of God: but it kept them not from sinful cares and fears, about what they should eat or drink, or wherewith they should be clothed, as is intimated in Matt. vi. 25, 28, 30. "Take no thought for your life, what you shall eat, or drink, or for your body what you shall put on—Why take you thought for raiment?—If God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" So in Matt. xvi. 7, 8. The seed that Christ likeneth his kingdom to, (Matt. xiii. 31,) hath life while it is buried in the earth, and is visible while a little seed; but is not so observed as when it cometh to be as a tree. Though God, "despise not the day of little things," (Zech. iv. 10,) and though he "will not break the bruised reed, or quench the smoking flax," (Isaiah xlii. 3,) yet ourselves or others cannot discern and value these obscure beginnings, as God doth. But because we cannot easily find a little faith, and a little love, when we are looking for it, we take the non-appearance for a non-existence, and call it none.

3. Sanctification is oft unknown to those that have it, because they do not try and judge themselves by sure infallible marks, the essentials of the new man; but by uncertain qualifications, that are mutable and belong but to the beauty and activity of the soul.

The essence of holiness, as denominated from the object, is the consent to the three articles of the Covenant of Grace.

1. That we give up ourselves to God, as our God and reconciled Father in Jesus Christ. 2. That we give up ourselves to Jesus Christ, as our Redeemer and Saviour, to recover us, reconcile us, and bring us unto God. 3. That we give up ourselves to the Holy Ghost as our Sanctifier, to guide and illuminate us, and perfect the image of God upon us, and prepare us for glory.

The essence of sanctification, as denominated from its opposite objects, is nothing but our renunciation and rejection of the flesh, the world, and the devil; of pleasures profits, and honours, as they would be preferred before God, and draw us to forsake him.

The essence of sanctification, as denominated from our faculties, which are the subject of it, is nothing but this preferring of God, and grace, and glory, above the said pleasures, profits, and honours. 1. By the estimation of our understandings. 2. By the resolved habituate choice of our wills. 3. And in the bent and drift of our endeavours in our conversations. In these three acts, as upon the first three objects, and against the other three objects, lieth all that is essential to sanctification, and that we should judge of our sincerity, and title to salvation by, as I before shewed.

But besides these, there are many desirable qualities and gifts, which we may seek for, and be thankful for; but are not essential to our sanctification. Such are,

1. The knowledge of other truths, besides the essentials of faith and duty, and the soundness of judgment, and freedom from error in these lesser points.

2. A strong memory to carry away the things that we read and hear.

3. A right order of our thoughts, when we can keep them from confusion, roving, and distraction.

4. Freedom from too strong affections about the creatures, and from disturbing passions.

5. Lively affections and feeling operations of the soul towards God, in holy duty, and tender meltings of the heart for sin; which are very desirable, but depend so much on the temperature of the body, and outward accidents, and are but the vigour, and not the life and being of the new creature, that we must not judge of our sincerity by them. Some

Christians scarce know what any such lively feelings are; and some have them very seldom, and, I think, no one constantly: and therefore if our peace, or judgment of ourselves, be laid on these, we shall be still wavering and unsettled, and tossed up and down as the waves of the sea: sometimes seeming to be almost in heaven, and presently near the gates of hell: when our state doth not change at all, as these feelings and affectionate motions of the soul do; but we are still in our safe relation to God, while our first essential graces do continue, though our failings, dulness, weaknesses and wants, must be matter of moderate filial humiliation to us.

6. The same must be said of all common gifts, of utterance, in conference or prayer, and of quickness of understanding, and such like.

7. Lastly. The same must be said also of all that rectitude of life, and those degrees of obedience that are above mere sincerity; in which one true Christian doth exceed another; and in which we should all desire to abound; but must not judge ourselves to be unsanctified, merely because we are imperfect; or to be unjustified sinners, merely because we are sinners.

In our judging of ourselves by our lives and practices, two extremes must be carefully avoided: on the left hand that of the profane, and of the Antinomians. The former cannot distinguish between sinners and sinners, sanctified and unsanctified, justified and unjustified sinners; and when they have once conceited that they are in the favour of God, whatever they do, they say, 'We are but sinners, and so are the best.' The latter teach men, that when once they are justified, they are not for any sins to doubt again of their justified state, lest they should seem to make God changeable.

On the other hand must be avoided this extreme of perplexed doubting Christians, that make all their sins, or too many of them, to be matter of doubting, which should be but matter of humiliation.

I know it is a very great difficulty that hath long perplexed the doctors of the church, to define what sins are consistent, and what inconsistent with a state of holiness and salvation (which if any distinguish by the names of *mortal* and *venial*, taking the words in no other sense, I

shall not quarrel with them). At present I shall say but this, for the resolving of this great and weighty question.

1. It is not the bare act of sin in itself considered, that must determine the case; but the act compared with the life of grace, and with true repentance. Whoever hath the love of God and life of grace, is in a state of salvation; and therefore whatever sin consisteth with the fore-described essentials of sanctification, (viz. the habitual devotion of the soul to God, the Father, Son, and Holy Ghost, and the habitual renunciation of the flesh, the world, and devil,) consisteth with a state of life. And true repentance proveth the pardon of all sin: And therefore whatever sin consisteth with habitual repentance, (which is the hatred of sin, as sin) and hath actual repentance when it is observed, and there is time for deliberation, consisteth with a state of grace. Now in habitual conversion or repentance, the habitual willingness to leave our sin, must be more than our sinful habitual willingness to keep it. Now you may by this, much discern, as to particular acts, whether they are consistent with habitual hatred of sin. For some sins are so much in the power of the will, that he that hath an habitual hatred of them, cannot frequently commit them. And some sins are also of so heinous a nature or degree, that he that habitually hateth sin, cannot frequently commit them; not at all, while his hatred to them is in act. And he that truly repenteth of them, cannot frequently return to them; because that sheweth that repentance was indeed either but superficial, or not habitual. But some sins are not so great and heinous, and therefore do not so much deter the soul, and some are not so fully in the power of a sanctified will (as passions, thoughts, &c.), and therefore may oftener be committed in consistency with habitual repentance or hatred of sin. To examine particulars, would be tedious and digressive.

2. And I must further answer, that our safety, and consequently our peace and comfort, lieth in flying as far from sin as we can: And therefore he that will sin as much as will consist with any sparks of grace, shall bury those sparks by his sin, and shall not know that he hath any grace, nor have the comfort of it; as being in a condition unfit for actual assurance and comfort, till he be brought to actual repentance and amendment.

Thus have I shewed you, by what you must try your



sanctification, if you will know it; which I before proved to you from Scripture; and further may do, when the occasion will excuse me from the imputation of disproportion and unseasonableness, in repeating the proofs of all that we speak in explication or application of the principal point.

4. Another cause that many Christians are ignorant of their state of grace, is their looking so much at what they should be, and what others are that have a right degree of grace, and what is commanded as our duty, that they observe not what they have already, because it is short of what they ought to have. We are thus too much about outward mercies too. We mourn more for our friend that is dead, than we rejoice in many that are alive. We are more troubled for one mercy taken from us, than comforted in many that are left us. We observe our diseases and our sores, more sensibly than our health. David for one Absalom is so afflicted, that he wished he had died for him though a rebel! when his comfort in Solomon, and his other children is laid aside. As all the humours flow to the pained place, so do our thoughts, as was aforesaid, and so we overlook the matter of our comfort.

5. And it very much hindereth the knowledge of our graces, that we search upon so great disadvantages as hinder a true discovery. Among many others, I will instance but in two or three.

1. We surprise our souls with sudden questions, and look for a full and satisfactory answer, before we can well recollect ourselves, and call up our evidences; and we expect to know the sum or product, before our consciences have had leisure deliberately to cast up their accounts. Yea, when we have set to it, and by diligent search with the best assistances, have discovered our sincerity, and recorded the judgment, if conscience cannot presently recal its proofs, and make it out upon every surprise, we unjustly question all that is past, and will never rest in any judgment, but are still calling over all again, as if the cause had never been tried. And then the judgment passeth according to our present temper and disposition, when many of the circumstances are forgotten, and many of the witnesses are out of the way, that last assisted us.

2. Perhaps we judge (as I said before) in the fit of a passion of fear or grief, which imperiously overruleth or dis-

turbeth reason: and then no wonder, if in our haste we say, that all men that would comfort us are liars. And if with David, (Psal. lxxvii. 2, 3. 7, 8, 9.) In the “day of our trouble, our souls do even refuse to be comforted;” and if we remember God, and we are troubled more, and if “our spirit be overwhelmed in us: when he holdeth our eyes waking, and we are so troubled that we cannot speak.” And if we question whether “the Lord will cast off for ever, and will be favourable no more:” Whether “his mercy be clean gone for ever, and his promise fail for evermore:” whether “he hath forgotten to be gracious, and hath shut up his tender mercies in displeasure:” till a calm deliver us from the mistake, and make us say, ‘This is our infirmity.’ we think that God doth cast off our souls, and “hideth his face from us,” when “our soul is full of troubles, and our life draweth nigh unto the grave: when we are afflicted and ready to die from our youth up, and are distracted, while we suffer the terrors of the Lord;” as he complaineth, Psal. lxxxviii. 3. 14, 15, 16. Passion judgeth according to its nature, and not according to truth.

3. Or perhaps we judge, when our friends, our memory, and other helps are out of the way, and we are destitute of due assistance.

4. Or when our bodies are weak or distempered with melancholy, which representeth all this in black and terrible colours to the soul, and will hear no language but *forsaken*, *miserable*, and *undone*. You may as well take the judgment of a man half drunk, or half asleep, about the greatest matters of your lives, as to take the judgment of conscience in such a state of disadvantage, about the condition of your souls.

5. Another hindrance to us, is, that we cannot take comfort from the former sight of grace that we have had, unless we have a continued present sight. And so all our labour in trying, and all our experiences, and all God’s former manifestations of himself to the soul are lost, as to our present comfort, when our grace is out of sight: like foolish travellers, that think they are out of the way, and are ready to turn back, when ever any hill doth interpose, and hinder them from seeing the place they go to. As if it were no matter of comfort to us, to say, I did find the evidences of grace; I once recorded a judgment of my sin-

cerity: but the former is still questioned rather than the latter. When with David, we should "consider the days of old, the years of ancient times, and call to remembrance our songs in the night, and commune with our hearts in such a diligent search," and remembrance of the mercies formerly received. (Psal. lxxvii. 5, 6, 7.)

6. Lastly, The operations of man's soul are naturally so various, and from corruption are so confused and so dark, that we are oftentimes in amaze and at a loss, when we are most desirous to judge aright; and scarce know where, in so great disorder, to find any thing that we seek; and know it not when we find it: so that our hearts are almost as strange to themselves as to one another; and sometimes more confident of other men's sincerity than our own, where there is no more matter for our confidence.

Having thus shewed you the causes of our ignorance of our sanctification, I shall briefly tell you some reasons that should move you to seek to be acquainted with it, where it is.

1. The knowledge of God is the most excellent knowledge; and therefore the best sort of creature-knowledge is, that which hath the most of God in it. And undoubtedly there is more of God in holiness, which is his image, than in common things. Sins and wants have nothing of God in them; they must be fathered on the devil and yourselves. and therefore the knowledge of them is good but by accident, because the knowledge even of evil hath a tendency to good: and therefore it is commanded and made our duty, for the good which it tendeth to. It is the Divine nature and image within you, which hath the most of God; and therefore to know this is the high and noble knowledge. To know Christ within us, is our happiness on earth, in order to the knowledge of him in glory "face to face," which is the happiness of heaven. To "know God, though darkly through a glass," and but in part, (1 Cor. xiii. 12,) is far above all creature-knowledge. The knowledge of him raiseth, quickeneth, sanctifieth, enlargeth, and advanceth all our faculties. It is "life eternal to know God in Christ." (John xvii. 3.) Therefore where God appeareth most, there should our understandings be most diligently exercised in study and observation.

2. It is a most delightful felicitating knowledge, to know that Christ is in you. If it be delightful to the rich to see their wealth, their houses, and lands, and goods, and money: and if it be delightful to the honourable to see their attendance, and hear their own commendations and applause; how delightful must it be to a true believer to find Christ within him, and to know his title to eternal life? If the knowledge of "full barns," and "much goods laid up for many years," can make a sensual worldling say, "Soul, take thy ease, eat, drink and be merry," (Luke xii. 19, 20,) methinks the knowledge of our interest in Christ and heaven, should make us say, "Thou hast put gladness in my heart, more than in the time that their corn and wine increased," (that is, more than corn and wine could put into theirs.) (Psal. iv. 7.) "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." (Psal. cxvi. 7.) If we say with David, "Blessed are they that dwell in thy house; they will be still praising thee," (Psal. lxxxiv. 4,) much more may we say, Blessed are they in whom Christ dwelleth, and the Holy Ghost hath made his temple, they should be still praising thee. "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." (Psal. lxxv. 4.) But this is upon supposition, that he be first blessed by Christ's approach to him, and dwelling in him.

If you ask, 'How is it that Christ dwelleth in us?' I answer, 1. Objectively, as he is apprehended by our faith and love: as the things or persons that we think of, and love and delight in, are said to dwell in our minds or hearts. 2. By the Holy Ghost, who as a principle of new and heavenly life, is given by Christ the head, unto his members; and as the agent of Christ doth illuminate, sanctify, and guide the soul. "He that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us." (1 John iii. 24.) That of Ephes. iii. 17, may be taken in either, or both senses comprehensively, "That Christ may dwell in your hearts by faith."

3. Did you know that Christ is in you by his Spirit, it might make every place and condition comfortable to you! If you are alone, it may rejoice you to think what company

dwelleth continually with you in your hearts. If you are wearied with evil company without, it may comfort you to think that you have better within: when you have communion with the saints, it is your joy to think that you have nearer communion with the Lord of saints. You may well say with David, (Psal. cxxxix. 18,) "When I awake I am still with thee." "I have set the Lord always before me; because he is at my right hand, I shall not be moved." (Psal. xvi. 8.)

4. Did you know Christ within you, it would much help you in believing what is written of him in the Gospel. Though to the ungodly the mysteries of the kingdom of God do seem incredible, yet when you have experience of the power of it on your souls, and find the image of it on your hearts, and the same Christ within you, conforming you to what he commandeth in his word, this will work such a suitableness to the Gospel in your hearts, as will make the work of faith more easy. Saith the apostle, (1 John iv. 14, 16,) "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world;" (there is their outward experience;) "and we have known and believed the love that God hath to us: God is love, and he that dwelleth in love dwelleth in God, and God in him:" (there is their faith confirmed by their inward evidence: no wonder if they that have God dwelling in them by holy love, do believe the love that God hath to them.) This is the great advantage that the sanctified have in the work of faith, above those that much excel them in disputing, and are furnished with more arguments for the Christian verity; Christ hath his witness abiding in them. "The fruits of the Spirit bear witness to the incorruptible seed, the word of God that liveth and abideth for ever," (1 Peter i. 23.) The impress on the heart bears witness to the seal that caused it. And it is not a weak and ineffectual argument for the truth of the Gospel, that believers use to fetch from within, when they plead the effects of it on their souls. Labour to know the truth of your sanctification, that you may be confirmed by it in the truth of the word that sanctifieth you," (John xvii. 17,) and may "rejoice in him that hath chosen you to salvation, through sanctification of the Spirit, and belief of the truth." (2 Thess. ii. 13.)

5. If you can come to the knowledge of Christ within you, it will be much the easier to you to trust upon him, and fly to him in all your particular necessities, and to make use of his mediatorship with holy confidence. When others fly from Christ with trembling, and know not whether he will speak for them, or help them, or have any regard to them, but look at him with strange and doubtful thoughts, it will be otherwise with you that have assurance of his continual love and presence. Nearness breedeth familiarity, and overcomeeth strangeness: familiarity breedeth confidence and boldness: when you find Christ so near you, as to dwell within you, and so particular and abundant is his love to you, as to have given you his Spirit, and all his graces, it will breed a sweet delightful boldness, and make you run to him as your help and refuge, in all your necessities. When you find the great promise fulfilled to yourselves, "I will put my laws in their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more;" you will "have boldness to enter into the holiest by the blood of Jesus; by the new and living way which he hath consecrated for us, through the veil, that is to say, his flesh. And having an high priest over the house of God, you may draw near with a true heart, in full assurance of faith, having your hearts sprinkled from an evil conscience," (or the conscience of evil) "as your bodies are washed" (in baptism) "with pure water." (Heb. x. 16—22.) "In Christ we may have boldness and access with confidence, by the faith of him." (Ephes. iii. 12.) This intimate acquaintance with our great High Priest that is "passed into the heavens," and yet abideth and reigneth in our hearts, will encourage us to "hold fast our profession, and to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv. 14. 16.) When by unfeigned love, we "know that we are of the truth, and may assure our hearts before him, and our heart condemneth us not, then we have confidence towards God; and whatever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John iii. 18—22.)

6. When once you know that you have Christ within you, you may cheerfully proceed in the way of life; when doubting Christians, that know not whether they are in the

way or not, are still looking behind them, and spend their time in perplexed fears, lest they are out of the way, and go on with heaviness and trouble, as uncertain whether they may not lose their labour; and are still questioning their groundwork, when the building should go on. It is an unspeakable mercy, when a believing soul is freed from these distracting, hindering doubts, and may boldly and cheerfully hold on his way, and be walking or working, when other men are fearing and inquiring of the way; and may with patience and comfort wait for the reward, the crown of life, when others are still questioning, whether they were ever regenerate, and whether their hopes have any ground. We may be "steadfast, unmoveable, always abounding in the work of the Lord, when we know that our labour is not in vain in the Lord." (1 Cor. xv. 58.) We may then "gird up the loins of the mind, and in sobriety hope unto the end, for the grace that is to be brought us, at the revelation of Jesus Christ." (1 Peter i. 13.)

7. When you are assured that you have Christ within you, it may preserve you from those terrors of soul that affright them that have no such assurance. O! he that knoweth what it is to think of the intolerable wrath of God, and says, 'I fear I am the object of this wrath, and must bear this intolerable load everlastingly,' may know what a mercy it is to be assured of our escape. He that knows what it is to think of hell, and say, 'I know not but those endless flames may be my portion,' will know what a mercy it is to be assured of a deliverance, and to be able to say, "I know I am saved from the wrath to come;" (1 Thess. i. 10;) And that we "are not of them that draw back to perdition, but of them that believe to the saving of the soul;" (Heb. x. 39;) And that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him:" we may "comfort ourselves together, and edify one another," when we have this assurance. (1 Thess. v. 9—11.)

They that have felt the burden of a wounded spirit, and know what it is to feel the terrors of the Lord, and to see hell fire as it were before their eyes, and to be kept waking by the dreadful apprehensions of their danger, and to be pursued daily by an accusing conscience, setting their sins in order before them, and bringing the threatenings of God to

their remembrance; these persons will understand, that to be assured of a Christ within us, and consequently of a Christ that is preparing a place of glory for us, is a mercy that the mind of man is now unable to value, according to the ten thousandth part of its worth.

8. Were you assured that Christ himself is in you, it would sweeten all the mercies of your lives. It would assure you, that they are all the pledges of his love; and love in all, would be the kernel and the life of all: Your friends, your health, your wealth, your deliverances, would be steeped in the dearest love of Christ, and have a spiritual sweetness in them, when to the worldling they have but a carnal, unwholesome, luscious sweetness; and to the doubting Christians they will be turned into troubles, while they are questioning the love, and meaning of the Giver; and whether they are sent for good to them, or to aggravate their condemnation; and the company of the Giver will advance your estimation of the gift. Mean things with the company of our dearest friends are sweeter than abundance in their absence. To have money in your purses, and goods in your houses, and books in your studies, and friends in your near and sweet society, are all advanced to the higher value, when you know that you have also Christ in your hearts; and that all these are but the attendants of your Lord, and the fruits that drop from the tree of life, and the tokens of his love, importing greater things to follow. Whereas in the crowd of all those mercies, the soul would be uncomfortable, or worse, if it missed the presence of its dearest friend: and in the midst of all, would live but as in a wilderness, and go seeking after Christ with tears, as Mary at his sepulchre, because they had "taken away her Lord," (as she thought) "and she knew not where they had laid him." (John xx. 13.) All mercies would be bitter to us, if the presence of Christ do not put into them that special sweetness which is above the estimate of sense.

9. This assurance would do much to preserve you from the temptation of sensual delight. While you had within you the matter of more excellent contentment, and when you find that these inferior pleasures are enemies to those which are your happiness and life, you would not be easily taken with the bait. The poorest brutish pleasures are made much of by them that never were acquainted with any better.



But after the sweetness of assurance of the love of God, how little relish is there to be found in the pleasures that are so valued by sensual unbelievers! Let them take them for me, saith the believing soul; may I but still have the comforts of the presence of my Lord, how little shall I miss them! How easily can I spare them! Silver will be cast by, if it be set in competition with gold. The company of common acquaintance may be acceptable, till better and greater come; and then they must give place. Men that are taken up with the pleasing entertainment of Christ within them, can scarce afford any more than a transient salutation or observance to those earthly things that are the felicity of the carnal mind, and take up its desires, endeavours and delight; when the soul is tempted to turn from Christ, to those deceiving vanities that promise him more content and pleasure, the comfortable thoughts of the love of Christ, and his abode within us, and our abode with him, do sensibly scatter and confound such temptations. The presence of Christ, the great reconciler, doth reconcile us to ourselves, and make us willing to be more at home. He that is out of love with the company that he hath at home, is easily drawn to go abroad. But who can endure to be much abroad, that knoweth of such a guest as Christ at home? We shall say as Peter, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and are sure, thou art that Christ the Son of the living God." (John vi. 68, 69.) And as Matt. vii. 4, when he saw him in a little of his glory, "Master, it is good for us to be here." And if the riches of the world were offered to draw a soul from Christ, that hath the knowledge of his special love and presence, the tempter would have no better entertainment than Simon Magus had with Peter, Their money perish with them that think Christ and his graces to be no better than money. (Acts viii. 20.)

10. How easy and sweet would all God's service be to you, if you were assured that Christ abideth in you! What delightful access might you have in prayer, when you know that Christ himself speaks for you! Not as if the Father himself were unwilling to do us good, but that he will do it in the name, and for the sake and merits of his Son: which is the meaning of Christ in those words, which seem to deny his intercession, "At that day ye shall ask in my name;

and I say not unto you, that I will pray the Father for you : for the Father himself loveth you, because ye have loved me, &c." (John xvi. 26.) I appeal to your own hearts, Christians, whether you would not be much more willing and ready to pray ; and whether prayer would not be a sweeter employment to you, if you were sure Christ's abode within you, and intercession for you, and consequently that all your prayers are graciously accepted of the Lord? You would not then desire the vain society of empty persons ; nor seek for recreation in their insipid, frothy, insignificant discourse. The opening of your heart to your heavenly Father, and pleading the merits of his Son, in your believing petitions for his saving benefits, would be a more contenting kind of pleasure to you.

How sweet would meditation be to you, if you could still think on Christ, and all the riches of his kingdom, as your own! Could you look up to heaven, and say with grounded confidence, ' It is mine, and there I must abide and reign for ever ! ' Could you think of the heavenly host, as those that must be your own companions, and of their holy employment as that which must be your own for ever, it would make the assent of your minds to be more frequent, and meditation to be a more pleasant work. Were you but assured of your special interest in God, and that all his attributes are by his love and covenant engaged for your happiness, experience would make you say, " In the multitude of my thoughts within me, thy comforts do delight my soul." (Psal. xliv. 19.) " I will sing unto the Lord as long as I live : I will sing praise to my God while I have my being : my meditation of him shall be sweet ; I will be glad in the Lord." (Psal. civ. 33, 34.) Could you say with full assurance, that you are the children of the promises, and that they are all your own ; how sweet would the reading and meditation on the Holy Scriptures be to you ! How dearly would you love the Word ! What a treasure would you judge it ! " Your delight would be then in the law of the Lord, and you would meditate in it day and night." (Psal. i. 2.) To find such grounds of faith, and hope, and riches of consolation in every page, and assuredly to say, ' All this is mine,' would make you better understand why David did indite all the cxix. Psalm, in high commendations of the word of God, and would make you join in his affectionate

expressions, "O how I love thy law! it is my meditation all the day! Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me." (Psal. cxix. 97—99.)

Sermons also would be much sweeter to you, when you could confidently take home the consolatory part, and use our ministry as a help to your faith, and hope, and joy; whereas your doubts and fears, lest you are still unregenerate, will turn all that you hear, or read, or meditate on, into food and fuel for themselves to work upon; and you will gather up all that tends to your disquietment, and say, It is your part; and cast away all that tendeth to your consolation, and say, it belongeth not to you. And the most comforting passages of the word will be turned into your discomfort: and the promises will seem to you as none, while you imagine that they are none of yours: and the loss of your peace and comfort will not be the worst: But this will increase your backwardness to duty; and when your delight in the worship of God is gone, your inclination to it will abate, and it will seem a burden to you, and be as meat to the stomachs of the sick, that with the most careful preparation, and much entreaty, can hardly be brought to get it down, and can bear but little, and that which is suited to their diseased appetites.

The same I may say of the sacrament of the Lord's-supper. How sweet will it be to you, if you are assured, that the same Christ that is there represented as broken and bleeding for your sins, doth dwell within you by his Spirit! What welcome entertainment would you expect to find, if you knew that you brought the feast, and the master of the feast with you in your hearts; and had there entirely entertained him, with whom you expect communion in the sacrament! How boldly and comfortably would your hungry souls then feed upon him! With what refreshing acts of faith would you there take the sealed promise and pardon of your sins! Whereas when you come in fears and doubting, and must take the body and blood of Christ in their representations, with your hand and mouth, while you know not whether you receive him with the heart, and whether you have any special interest in him, O what a damp it casteth on the soul! How it stiflenth its hopes and joys, and turneth the sacrament, which is appointed for their comfort, into

their greater trouble! It hath many a time grieved me to observe that no ordinance doth cast many upright souls into greater perplexities, and discouragements, and distresses, than the Lord's-supper, because they come to it with double reverence, and by the doubtings of their title, and questioning their preparedness, and by their fears of eating and drinking unworthily, their souls are utterly discomposed with perplexing passions, and turned from the pleasant exercise of faith, and the delightful intercourse that they should have with God; and they are distempered and put out of relish to all the sweetness of the Gospel: and then they are frightened from the sacrament by such sad experiences, and dare come thither no more, for fear of eating judgment to themselves. And should not Christians labour to remove the cause of such miserable, distracting fears, that so much wrong both Christ and them, and to recover their well-grounded peace and comfort?

11. Your love to God, which is the heart and life of the new creature, doth so much depend upon your knowledge of his love to you, as should make you much more desirous of such a knowledge. Love is the end of faith; and faith the way to love. So much of love as is in every duty, so much holiness is in it, and no more. Love is the sum of the commandments. It is the fulfilling of the law. (Rom. xiii. 10; Matt. xxii. 37; Mark xii. 33.) Though God loved us first, as purposing our good, before we loved him; (1 John iv. 9, 10;) and we therefore love him, because he first loved us, (ver. 19;) yet doth he love us by complacency and acceptance, because we love the Father and the Son: "For the Father himself loved you, because ye loved me, and have believed that I came out from God." (John xvi. 27.) And what will more effectually kindle in you the fervent love of Christ, than to know that he loveth you, and dwelleth in you? All this is expressed by Christ himself; "At that day ye shall know that I am in my Father, and you in me, and I in you: He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him.—If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 20—23.) "If any man love God, the same is known of him," 1 Cor. viii. 3,) with a knowledge of special love and

approbation. This is no disparagement to faith, whose nature and use is to work by love. (Gal. v. 6.) What a man loveth, such he is. The love is the man. Our love is judged by our life, as the cause by the effect: but the life is judged by the love, as the fruits by the tree, the effects of the cause. ‘*Mores autem nostri non ex eo; quod quisque novit, sed ex eo quod diligit, dijudicari solent nec faciunt bonos vel malos mores, nisi boni vel mali amores,*’ saith Augustine; that is, our manners are not used to be judged of according to that which every man knoweth, but according to that which he loveth: it is only good or evil love, that maketh good or evil manners. If Plato could say, (as Augustine citeth him, lib. viii. de Civit. Dei,) ‘*Hoc est philosophari, scilicet Deum amare:*’ To be a philosopher, is to love God. Much more should we say, ‘*Hoc est Christianum agere,*’ this is the doctrine and work of a Christian, even the love of God. Indeed it is the work of the Redeemer, to recover the heart of man to God, and to bring us to love him by representing him to us as the most amiable, suitable object of our love: and the perfection of love, is heaven itself. ‘*O jugum sancti amoris, (inq. Bernard.) quam dulciter capis, gloriose laqueas, suaviter premis, delectanter oneras, fortiter stringis, prudenter erudis!*’ that is, The yoke of holy love, O how sweetly dost thou surprise! How gloriously dost thou enthral! How pleasantly dost thou press! How delightfully dost thou load! How strongly dost thou bind! How prudently dost thou instruct! ‘*O fœlix amor ex quo oritur strenuitas morum, puritas affectionum, subtilitas intellectuum, desideriorum sanctitas, operum claritas, virtutum fœcunditas meritorum dignitas, præmiorum sublimitas.*’ O happy love, from which ariseth the strength of manners, the purity of affections, the subtlety of intellects, the sanctity of desires, the excellency of works, the fruitfulness of virtues, the dignity of deserts, the sublimity of the reward! I appeal to your own consciences, Christians, would you not think it a foretaste of heaven upon earth, if you could but love God as much as you desire? Would any kind of life that you can imagine, be so desirable and delightful to you! Would any thing be more acceptable unto God? And on the contrary, a soul without the love of God, is worse than a corpse without a soul. “If any man love not the

Lord Jesus Christ, let him be Anathema, Maran-atha." (1 Cor. xvi. 22.)

And do I need to tell you what a powerful incentive it is to love, to know that you are beloved? It will make Christ much more dear to you, to know how dear you are to him. What is said of affective love in us, may partly be said of attractive love in Christ. "Many waters cannot quench love, neither can the floods drown it:" (Sol. viii. 7:) no riches can purchase what it can attract. When you find that he hath set you "as a seal upon his arm and heart," (ver. 6,) and that you are dear to him as the "apple of his eye," what holy flames will this kindle in your breast! If it be almost impossible with your equals upon earth not to love them that love you, (which Christ telleth you that even publicans will do, Matt. v. 46,) how much more should the love of Christ constrain us abundantly to love him, when being infinitely above us, his love descendeth, that ours may ascend! His love puts forth the hand from heaven to fetch us up.

O Christians, you little know how Satan wrongeth you, by drawing you to deny, or doubt of the special love of God! How can you love him that you apprehend to be your enemy, and to intend your ruin? Doubtless not so easily as if you know him to be your friend. In reason is there any more likely way to draw you to hate God, than to draw you to believe that he hateth you? Can your thoughts be pleasant of him; or your speeches of him sweet? or can you attend him, or draw near him with delight, while you think he hateth you, and hath decreed your damnation? You may fear him, as he is a terrible avenger; and you may confess his judgments to be just: but can you amicably embrace the consuming fire, and love to dwell with the everlasting burnings?

O, therefore, as ever you would have the love of God to animate, and sanctify, and delight your souls, study the greatness of his love to you, and labour with all possible speed and diligence, to find that Christ by his Spirit is within you. It is the whole work of sanctification that Satan would destroy or weaken by your doubts: and it is the whole work of sanctification that by love would be promoted, if you knew your interest in the love of Christ.

12. It is the knowledge of Christ dwelling in you, and so of the special love of God, that must acquaint you with a life of holy thankfulness and praise. These highest and most acceptable duties, will be out of your reach if Satan can hide from you that mercy which must be the chiefest matter of your thanksgiving. Will that soul be in tune for the high praises of the Lord, that thinks he meaneth to use him as an enemy? Can you look for any cheerful thanksgiving from him that looks to lie in hell? Will he not rather cry with David, "In death there is no remembrance of thee: In the grave who shall give thee thanks?" (Psal. vi. 5.) "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" (Psal. xxx. 9.) Shall the damned praise thee, or shall they give thee thanks that must be scorched with the flames of thine indignation? Can you expect that joy should be in their hearts, or cheerfulness in their countenances, or praises in their mouths, that think they are reprobated to the fire of hell? Undoubtedly Satan is not ignorant, that this is the way to deprive God of the service which is most acceptable, to him and you of the pleasures of so sweet a life. And therefore he that envieth both, will do his worst to damp your spirits, and breed uncomfortable doubts and fears, and wrongful suspicions in your minds. Whereas the knowledge of your interest in Christ, would be a continual storehouse of thanksgiving and praise, and teach your hearts as well as your tongues, to say with David, "Blessed is the man whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.— Be glad in the Lord, and rejoice ye righteous, and shout for joy all ye that are upright in heart." (Psal. xxxii. 1, 2. 11.) "Bless the Lord, O my soul, and all that is within me bless his holy name: Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities: who healeth all thy diseases: who redeemeth thy life from destruction, and crowneth thee with lovingkindness and tender mercies." (Psal. ciii. 1—4.) "O Lord, my God, I cried unto thee, and thou hast healed me: O Lord, thou hast brought up my soul from the grave; thou hast kept me alive that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness: for his

anger endureth but for a moment: in his favour is life." (Psal. xxx. 2—5.) Thanksgiving would be the very pulse and breath of your assurance of Christ dwelling in you. You would say with Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in celestials in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and blameless before him in love: Having predestinated us to the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the remission of sins according to the riches of his grace, wherein he hath abounded toward us," &c. (Eph. i. 3—8.) Thus faith and assurance, as they have an unspeakable store to work upon, so it is natural to them to expatiate in the praise of our Redeemer, and to delight in amplifications and commemorations of the ways of grace. Just so doth Peter begin his first epistle, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, wherein ye greatly rejoice," &c.

No wonder if the heirs of heaven be inclined to the language and the work of heaven. I think there are few of you that would not rejoice, and by your speech and countenance express your joy, if you had assurance but of the dignities and dominions of this world. And can he choose but express his joy and thankfulness, that hath assurance of the crown of life? What fragrant thoughts should possess that mind that knoweth itself to be possessed by the Spirit of the living God! How thankful will he be that knows he hath Christ and heaven to be thankful for! What sweet delights should fill up the hours of that man's life, that knows the Son of God living in him, and that he shall live in joy with Christ for ever! How gladly will he be exercised in the praises of his Creator, Redeemer and Sanctifier, that knows it must be his work for ever! No wonder if this joy



be a stranger to their hearts, that are strangers to Christ, or strangers to their interest in his love: No wonder if they have no hearts for these celestial works, that have no part in the celestial inheritance, or that know not that they have any part therein. How can they joyfully give thanks for that which they know not that they have or ever shall have, or have any probability to attain!

But to that man that is assured of Christ within him, heaven and earth, and all their store, do offer themselves as the matter of his thanks, and do furnish him with provisions to feed his praises. What a shame is it that an assured heir of heaven should be scant and barren in comfort to himself, or in thanks and praise to Jesus Christ, when he hath so full a heap of love and mercy to fetch his motives from, and hath two worlds to furnish him with the most precious materials; and hath no less than Infinite goodness, even God himself, to be the subject of his praise! "O give thanks unto the Lord, for he is good, because his mercy endureth for ever (whatever others do): Let Israel say, let the house of Aaron say, let them that fear the Lord say, that his mercy endureth for ever." (Psal. cxviii. 1—4.) The knowledge of our interest fitteth us for his praise. "Thou art my God, and I will praise thee: thou art my God, I will exalt thee." (Psal. cxviii. 28.) "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds; I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord!" (Psal. cxvi. 16, 17.) "His praise is for the congregation of his saints. Let Israel rejoice in him that made him; let the children of Zion be joyful in their King." (Psal. cxlix. 1, 2.) "Let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven. He also exalteth the horn of his people; the praise of all his saints, even of the children of Israel, a people near unto him." (Psal. cxlviii. 13, 14.) "I will also clothe his priests with salvation, and his saints shall shout aloud for joy." (Psal. cxxxii. 16.) Praise is a work so proper for the saints, and thanksgiving must be fed with the knowledge of your mercies, that Satan well knoweth what he shall get by it, and what you will lose, if he can but hide your mercies from you. The height of his malice is against the Lord, and the next is against you: and how can he shew it more than by

drawing you to rob God of his thanks and praise, when he hath blessed and enriched you with the chiefest of his mercies! Labour therefore, Christians, to know that you have that grace that may be the matter and cause of so sweet and acceptable an employment as the praises of your Lord.

13. Moreover, you should consider that without the knowledge of your interest in Christ, you cannot live to the honour of your Redeemer, in such a measure as the Gospel doth require. The excellency of Gospel-mercies will be veiled and obscured by you, and will not be revealed and honoured by your lives. Your low and poor dejected spirits will be a dishonour to the faith and hope of the saints, and to the glorious inheritance, of which you have so full a prospect in the promises. If you take the son of a prince in his infancy, and educate him as the son of a ploughman, he will not live to the honour of his birth, which he is not acquainted with. The heirs of heaven, that know not themselves to be such, may live like the heirs of heaven as to uprightness and humility, but not in the triumphant joy, nor in the courageous boldness, which becometh a believer. What an injury and dishonour is it to our Redeemer, that when he hath done and suffered so much to make us happy, we should walk as heavily as if he had done nothing for us at all! And when he hath so fully secured us of everlasting happiness, and told us of it so expressly that our joy may be full, we should live as if the Gospel were not the Gospel, and such things had never been promised or revealed! When heaven is the object, and the promise of God is the groundwork of our faith, we should live above all earthly things, as having the honours and pleasures of the world under our feet, accounting all as "loss and dung for the excellency of the knowledge of Jesus Christ," (Phil. iii. 8,) whom we should love, though "we have not seen him; in whom though now we see him not, yet believing we should rejoice with joy unspeakable and full of glory, as those that must receive the end of their faith, the salvation of our souls." (1 Pet. i. 8, 9.) And how can we do this, if we are still questioning the love of Christ, or our interest in it!

Believers should with undaunted resolution charge through the armies of temptation, and conquer difficulties, and suffer for the name of Christ with joy; accounting it a

blessed thing to be persecuted for righteousness sake, because that "theirs is the kingdom of heaven:" Because of the greatness of the reward, they should "rejoice and be exceeding glad." (Matt. v. 10. 12.) And how can they do this, that believe not that the reward and kingdom will be theirs!

The joys of faith and confidence on the promise and strength of Christ, should overcome all inordinate fears of man; "For he hath said, I will never fail thee nor forsake thee." So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." (Heb. xiii. 5, 6.) And how can we do this, while we are questioning our part in the Christ and promise that we should thus boldly trust upon!

14. Lastly consider, that the knowledge of your part in Christ, may make all sufferings easy to you. You will be so much satisfied in God your portion, as will abate the desires, and drown the joys and sorrows of the world. You will judge the "sufferings of this present time unworthy to be compared to the glory that shall be revealed in us." (Rom. viii. 18.) You will choose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of the world, as having respect to the recompence of the reward." (Heb. xi. 25, 26.) All this must be done, and will be done by true believers, that have an assurance of their own sincerity; they must and will forsake all, and take up the cross and follow Christ, in hope of a reward in heaven, as it is offered them in the Gospel, when they know their special interest in it. For these are Christ's terms which he imposeth on all that will be his disciples. (Luke xiv. 33; xviii. 22, 24, 25.) But you may certainly perceive that it will be much more easy to part with all, and undergo and do all this, when we have the great encouragement of our assured interest, than when we have no more but the common offer. To instance in some particulars.

1. Do you live where serious godliness is derided, and you cannot obey the word of God, and seek first the kingdom of God, and its righteousness, without being made the common scorn, and the daily jest and by-word of the company? Let it be so: If you know that you have Christ within you, and are secured of the everlasting joys, will you

feel, will you regard such things as these? Shall the jest of a distracted, miserable fool, abate the joy of your assured happiness? Princes and noblemen will not forsake their dominions or lordships, nor cast away the esteem and comfort of all they have, because the poor do ordinarily reproach them as proud, unmerciful oppressors. They think they may bear the words of the miserable, while they have the pleasure of prosperity. And shall not we give losers leave to talk? We will not be mocked out of the comfort of our health or wealth, our habitations or our friends: and shall we be mocked out of the comfort of Christ, and of the presence of the Comforter himself! If they that go naked deride you for having clothes, and they that are out of doors in the cold and rain, deride you that are warm and dry within; or they that are sick deride you for being well, this will but make you more sensible of your felicity, and pity them that have added such folly to their wants: so will it increase the sense of your felicity, to find that you are possessed of so unspeakable a mercy, which others have not so far tasted of as to know its worth. If you have the feast, you may bear the words of famished, unhappy souls that speak against it because they taste it not: if you are in your Father's arms, you may bear the scorns of such as stand without the doors.

2. If you have the contradictions and opposition of the ignorant or malicious, speaking evil of things they know not, and persuading you from the ways of righteousness, how easily may all this be borne while you have Christ within you to strengthen and encourage you! Had you but his example before you, who is "the Author and Finisher of your faith, who for the joy that was set before him endured the cross, despising the shame, and endured such contradiction of sinners against himself, it should keep you from being weary and fainting in your minds." (Heb. xii. 2, 3.) But when you have his presence, his Spirit, and his help, how much should it corroborate and confirm you!

3. How easy may you bear the slanders of your own or the Gospel's enemies, as long as you are sure of your interest in Christ! How easily may you suffer them to call you by their own names, "pestilent fellows, and movers of sedition among the people, ringleaders of a sect, profaners of the temple," as Paul was called, (Acts xxiv. 5, 6,) as long as

you have Christ within you, that was called Beelzebub for your sakes. (Matt. x. 25.) Your Judge that must finally decide the case, is your dearest friend, and dwelleth in you : It is "he that will justify you ; who is he that condemneth you?" (Rom. viii. 33, 34.) His approbation is your life and comfort. How inconsiderable is it as to your own felicity, what mortal worms shall say or think of you ? What if they call you all that is naught, and stain your names, and obscure your innocency, and make others believe the falsest accusations that Satan can use their tongues to utter of you ? You have enough against all this within you : What if you go for hypocrites, or factious, or what malignity can call you, until the day of judgment ? As long as you have so good security of being then fully cleared of all, and your righteousness vindicated by your Judge, how easily may you now bear the slanders of men, that prove themselves wicked, by falsely affirming it of you ! You can endure to be called poor, so you be not poor ; and to be called sick, as long as you are well. And you may well endure to be called proud, while you are humble ; and factious, while you are lovers of unity and peace ; or hypocrites, while you are sincere. How boldly may you say with the prophet, "The Lord God will help me, therefore shall I not be confounded ; therefore have I set my face like a flint, and I know that I shall not be ashamed : He is near that justifieth me : Who will contend with me ? Let us stand together : Who is mine adversary ? Let him come near to me : Behold the Lord God will help me ; who is he that shall condemn me ? Lo, they shall all wax old as a garment : the moth shall eat them up." (Isaiah l. 7—9.)

Had you but Paul's assurance and experience of Christ dwelling in you, you might imitate him in a holy contempt of all the slanders and revilings of the world : "For I think that God hath set forth us the apostles last, as it were men appointed to death : for we are made a spectacle to the world, and to angels, and to men : We are fools for Christ's sake, but ye are wise in Christ ; we are weak, but ye are strong : ye are honourable, but we are despised : Even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place ; and labour working with our own hands : being reviled, we

bles: being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the earth, and are the offscouring of all things unto this day." (1 Cor. iv. 9—13.) Thus may we "do and suffer all things through Christ that strengtheneth us." (Phil. iv. 13.) What matter is it what men call us, if God call us his children and friends, and Christ be not ashamed to call us brethren? With us it will be a very small thing to be judged of man, while we know "the Lord that must judge us, is on our side." (1 Cor. iv. 3, 4.) It lieth not on our hands to justify ourselves: it is Christ that hath undertaken to answer for us; and made it the work of his office to justify us; and to him we may boldly and comfortably leave it: and let all the accusers prepare their charge, and deal with him, and do their worst.

4. How easily may you bear imprisonment, banishment, or other persecution, as long as you are assured of the love of Christ! Can you fear to dwell where Christ dwells with you? If he will go with you through fire and water, what need you fear? Those owning, appropriating words, will make us venture upon the greatest perils, "Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine: when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt—For I am the Lord thy God, the Holy One of Israel, thy Saviour." Who would not with Peter cast himself into the sea, or walk with confidence upon the waters, if Christ be there, and call us to him? (Matt. xiv. 28, 29; John xxi. 7.)

The eleventh chapter to the Hebrews doth recapitulate the victories of faith, and shew us what the hope of unseen things can cause believers patiently to undergo. How cheerfully will he endure the foulest way, that is assured to come safe to such a home? What will a man stick at, that knows he is following Christ to heaven; and knoweth that he "shall reign with him, when he hath suffered with him?" (2 Tim. ii. 12.) Who will refuse bloodletting, that is assured beforehand that it shall procure his health? He is unworthy of Christ, and of salvation, that thinks any thing in the world too good to lose for them. (Matt. x. 37.) What matter is it, whether death finds us in honour or dishonour, in

our own country or in another, at liberty or in prison, so we are sure it finds us not in a state of death? Who would not rather pass to glory by as straight a way as John Baptist, Stephen, or other martyrs did, than with their persecutors, to prosper in the way to misery? Who can for shame repine at the loss of temporal commodities, that is secured of the eternal joys? If assurance of the love of God, would not embolden you to patient suffering, and to lay down life and all for Christ, what do you think should ever do it?

But when you are afraid lest death will turn you into hell, what wonder if you timorously draw back? When you know not whether ever you shall have any better, no wonder if you are loath to part with the seeming happiness which you have. Those doubts and fears enfeeble the soul, and spoil you of that valour that becomes a soldier of Christ.

5. All personal crosses in your estates, your families, your friends, your health, will be easily borne, if you are once assured of your salvation. To a man that is passing into heaven, all these are almost inconsiderable things. What is Lazarus the worse now for his sores or rags? Or what is the rich man the better for his sumptuous attire and fare? (Luke xvi.) Whether you be poor or rich, sick or sound; whether you are used kindly or unkindly in the world, are questions of so small importance, that you are not much concerned in the answer of them: but whether you have Christ within you, or be reprobates; whether you are the heirs of the promise, or are under the curse, are questions of everlasting consequence.

6. Lastly, You may comfortably receive the sentence of death, when once you are assured of the life of grace, and that you have escaped everlasting death. Though nature will be still averse to a dissolution, yet faith will make you cheerfully submit, "desiring to depart and be with Christ," as the best condition for you. (Phil. i. 23.) When you "know that if the earthly house of this tabernacle were dissolved, you have a building of God, an house not made with hands, eternal in the heavens;" you will then "groan earnestly, desiring to be clothed upon with your house, which is from heaven: not to be unclothed, (for the union of soul and body, is the constitution of the man, which nature cannot but desire,) but to be clothed upon, that mortality might be swallowed up of life. This God doth work you for, who giveth you

the earnest of the Spirit: therefore as men that know while you are at home in the body, you are absent from the Lord; and that walk by faith, and not by sight, you would be always confident, and willing rather to be absent from the body, and present with the Lord." (2 Cor. v. 1—8.)

Though it be troublesome to remove your dwelling, yet you would not stick upon the trouble, if you were sure to change a cottage for a court: nor would you refuse to cross the seas, to change a prison for a kingdom. The holy desires of believers, do prepare them for a safe death; but it is the assurance of their future happiness, or the believing expectation of it, that must prepare them for a death that is safe and comfortable. The death of the presumptuous may be quiet, but not safe: the death of doubting, troubled believers may be safe, but not quiet: the death of the ungodly, that have awakened, undeceived consciences, is neither safe nor quiet: but the death of strong believers, that have attained assurance, is both. And he that findeth Christ within him, may know, that when he dieth, he shall be with Christ: his dwelling in us by faith, by love, and by his Spirit, is a pledge that we shall dwell with him. Christ within us, will certainly carry us unto Christ above us. Let Socinians question the happiness of such departed souls, or doubt whether they be in heaven before the resurrection; I am sure that they are with Christ, as the forecited places shew, (2 Cor. v. 7, 8; Phil. i. 23,) and many other. We are following him, that when he had conquered death, and went before us, did send that message to his doubting, troubled disciples, (which is to me so full of sweetness, that methinks I can scarce too often recite it,) "Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God," (John xx. 17.) O piercing, melting words, which methinks do write themselves upon my heart, whenever I read them with attention and consideration! Know once that you are his brethren, and that his Father is your Father, and his God is your God, and that he is ascended and glorified in your nature; and then how can you be unwilling to be dismissed from the bondage of this flesh, and be with Christ! For in his "Father's house are many mansions! and he is gone before to prepare a place for us; and will come again and receive us unto himself, that where he is, there we may be also." (John xiv. 2, 3.)



And that this is his will for all his servants, he hath declared in that comfortable promise, (which also I have found so full of sweetness, that I value it above all the riches of the world,) "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." (John xii. 26.) The Spirit of Christ within you, is the earnest of all this: Be assured of your faith, and hope, and love, and you may be assured to possess the good believed, and hoped for, and loved. "The incorruptible seed, which liveth and abideth for ever," of which you are new born, (1 Peter i. 23,) doth tend to the "incorruptible crown, (1 Peter v. 4,) even the "crown of righteousness, which the righteous Judge will give to all that love his appearing." (2 Tim. iv. 8.) "And so shall we ever be with the Lord," as the apostle comfortably speaks, 1 Thess. iv. 17, and seasonably annexeth the use of such a cordial, "Wherefore comfort one another with these words." (ver. 18.)

Whether we are to die by the decay of nature, or by the storm of any violent disease, or by the hand of persecutors, or any other instruments of Satan, the difference is small: they are but several ways of landing at the shore of happiness, which we were making towards, through all the duties and difficulties of our lives. May we by any death be sent to Christ, let them domineer awhile that stay behind, and are conquerors and happy in their dream; we shall neither miss nor desire their felicity. May I die assured of the love of God, how little regardable is it, whether I be poor or rich till then; or in what manner death shall do its execution? And how little cause have blessed souls to envy them that are left on earth, in a quiet and prosperous passage to damnation!

And what an ease and pleasure is this to a man's mind through all his life, to be able, with well-grounded comfort, to think of death! What cares can vex him that hath secured his everlasting state? What losses should afflict him that is sure he shall not lose his soul, and is sure to gain eternal life? What fears should disquiet him that is sure to escape the wrath of God? What wants should trouble him that knoweth he is an heir of heaven? Why should the indignation or threatenings of man, be any temptation to turn him out of the way of duty, or dismay his mind,

who knoweth that they can but "kill the body," and dismiss the soul into his blessed presence, whom it loveth, and laboureth and longs to see? What should inordinately grieve that man that is certain of eternal joy? What else should he thirst for, that hath "in him the well of living waters, springing up to everlasting life?" (John iv. 14.) And what should deprive that man of comfort, that knoweth he hath the Comforter within him, and shall be for ever comforted with his master's joy? And what should break the peace and patience of him that is assured of everlasting rest? If the assurance of a happy death cannot make it welcome, and cannot make affliction easy, and fill our lives with the joys of hope, I know not what can do it.

But, alas for those poor souls that know not whither death will send them, or at least have not good grounds of hope; what wonder if "through the fear of death they be all their lifetime subject to bondage!" (Heb. ii. 15.) Methinks in the midst of their wealth and pleasure, they should not be so stupid as to forget the millions that are gone before them, that lately were as jovial and secure as they; and how short their dreaming feast will be. Methinks all the beauty of their fleshly idols should be blasted with those nipping frosts and storms, that in their serious forethoughts come in upon them, from the black and dreadful regions of death! Methinks at any time it should damp their mirth, and allay the ebullition of their frenetic blood, to remember, 'For all this I must die,' and it may be "this night, that the fool must deliver up his soul; and then, whose shall those things be which he hath provided!" (Luke xii. 19, 20.) Then who shall be the lord, and who the knight or gentleman? And who shall wear the gay attire? and who shall domineer, and say, 'Our will shall be done, and thus we will have it?' Then where is the pleasure of lust, and merry company, and meat, drink, and sports? Methinks, Solomon's memento, (Eccles. xi. 9,) should bring them to themselves. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." And as the sound of these words 'I must shortly die,' methinks should be always in your ears; so in reason, the question 'Whither I must then go,' should be always as it were before your eyes, till your

souls have received a satisfactory answer to it. O what an amazing dreadful thing it is, when an unsanctified, unprepared soul must say, 'I must depart from earth, but I know not whither! I know not whether unto heaven or hell; here I am now, but where must I be for ever!' When men believe that their next habitation must be everlasting, methinks the question, 'Whither must I go?' should be day and night upon their minds, till they can say upon good grounds, 'I shall go to the blessed presence of the Lord:' O had you but the hearts of men within you, methinks the sense of this one question, 'Whither must I go when I leave the flesh?' should so possess you, that it should give your souls no rest till you are able to say, 'We shall be with Christ, because he dwelleth in us here, and hath sealed us and given us the earnest of his Spirit; or at least, till you have good hopes of this, and have done your best to make it sure.

And thus I have told you of how great importance it is to believers, to attain assurance of the love of God, and to know that Christ abideth in them. And now I think you will confess, I have proved the necessity of Self-knowledge, both to the unregenerate and the regenerate, though in several degrees: and having opened the disease, and shewed you the need of a remedy, I am next to direct you in the application for the cure.

I doubt not but there are many of the hearers, that by this time, are desirous to be instructed, how this self-knowledge may be attained: for whose satisfaction, and for the reducing of all that hath been spoken into practice, I shall next acquaint you with the hindrances of self-knowledge (the removing of them being not the least point in the cure), and with the positive directions to be practised for the attainment of it. And because the hindrances and helps are contrary, I shall open both together as we go on.

The hindrances of self-knowledge are some of them without us, and some within us; and so must be the helps.

I. The external hindrances are these.

1. The failing of ministers in their part of the work, through unskilfulness or unfaithfulness, is a great cause that so many are ignorant of themselves. They are the lights of the world; and if they are eclipsed, or put under a bushel; if they are darkened by the snuff of their own cor-

rptions; or if they feed not their light by the oil of diligent studies, and other endeavours; or if they will not go along with men into the dark and unknown corners of the heart, what wonder if men's hearts remain in darkness, when those that by office are appointed to afford them light, do fail them? It is not a general dull discourse, or critical observations upon words, or the subtle decision of some nice and curious questions of the schools, (though these may be useful to their proper ends,) nor is it a neat and well-composed speech, about some other distant matters, that is likely to acquaint a sinner with himself. How many sermons may we hear (that to other ends are not unprofitable) that are levelled at some mark or other, that is very far from the hearers' hearts, and therefore are never likely to convince them, or prick them, or open and convert them? And if our congregations were in such a case, as that they needed no closer quickening work, such preaching might be borne with and commended; but when so many usually sit before us, that must shortly die, and are unprepared, and that are condemned by the law of God, and must be pardoned or finally condemned; that must be saved from their sins, that they may be saved from everlasting misery, I think it is time for us to talk to them of such things as most concern them; and that in such a manner as may most effectually convince, awake, and change them. When we come to them on their sick-beds, we talk not then to them of distant or impertinent things: of words, or forms, or parties, or by-opinions; but of the state of their souls, and their appearing before the Lord, and how they may be ready, that death may be both safe and comfortable to them: (though a superstitious miserable fellow, that knoweth no better things himself, may talk to the sick of beads, and relics, and of being on this side or that, for this ceremony or the other, and may think to conjure the unholy spirit out of him, by some affected words of devotions, uttered from a graceless, senseless heart; or to command him out by Papal authority, as if they would charm his soul to heaven, by saying over some lifeless forms, and using the Gospel as a spell: yet ministers indeed, that know themselves what faith and what repentance is, and what it is to be regenerate, and to be prepared to die, do know that they have other work to do.) The Gospel offereth men their choice, whether they

will have holiness or sin ; and to be ruled by Christ, or by their fleshly lusts ; and so whether they will have spiritual, or carnal, eternal, or transitory joys. And our work is to persuade them to make that choice which will be their happiness if we can prevail, and which eternal joy depends upon ; whether we come to them in sickness or in health, this is our business with them. A man that is ready to be drowned, is not at leisure for a song or dance : and a man that is ready to be damned, methinks should not find himself at leisure to hear a man shew his wit and reading only, if not his folly and malice against a life of holiness : nor should you think that suitable to such men's case, that doth not evidently tend to save them. But, alas, how often have we heard such sermons, as tend more to diversion than direction, to fill their minds with other matters, and find men something else to think on, lest they should study themselves, and know their misery ! And whereas there may be so much ingenuity in the sinner, as to perceive that the discourse of idle tongues, or the reading of a romance is unsuitable to one in his condition ; and therefore will not, by such toys as these, be called off from the consideration of his ways. A preacher that seems to speak religiously, by a sapless, dry, impertinent discourse, that is called a sermon, may more plausibly and easily divert him : and his conscience will more quietly suffer him to be taken off the necessary care of his salvation, by something that is like it, and pretends to do the work as well, than by the grosser avocations, or the scorns of fools : and he will more tamely be turned from religion, by something that is called religion, and which he hopes may serve the turn, than by open wickedness, or impious defiance of God and reason. But how oft do we hear applauded sermons, which force us, in compassion to men's souls, to think, O what is all this to the opening a sinner's heart unto himself, and shewing him his unregenerate state ! What is this to the conviction of a self-deluding soul, that is passing unto hell with the confident expectations of heaven ! To the opening of men's eyes, and turning them from darkness unto light, and from the power of Satan unto God ! What is this to shew men their undone condition, and the absolute necessity of Christ, and of renewing grace ! What is in this to lead men up from earth to heaven, and to acquaint them with the unseen world, and

to help them to the life of faith and love, and to the mortifying and the pardon of their sins! How little skill have many miserable preachers, in the searching of the heart, and helping men to know themselves, whether Christ be in them, or whether they be reprobates! And how little care and diligence are used by them to call men to the trial, and help them in the examining and judging of themselves, as if it were a work of no necessity! "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace, saith the Lord," (Jer. vi. 14.) And Ezek. xiii. 10—12. "Because, even because they have seduced my people, saying, peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar: Say unto them that daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall, and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?"

It is a plain and terrible passage, Prov. xxiv. 24, "He that saith to the wicked, Thou art righteous; him shall the people curse; nations shall abhor him." Such injustice in a judge, or witnesses, is odious, that determine but in order to temporal rewards or punishments: (Lev. xix. 15; Prov. xviii. 5; xxviii. 21.) But in a messenger that professeth to speak to men in the name of God, and in the stead of Jesus Christ, when the determination hath respect to the consciences of men, and to their endless joy or torment, how odious and horrid a crime must it be esteemed, to persuade the wicked that he is righteous; or to speak that which tendeth to persuade him of it, though not in open, plain expressions! What perfidious dealing is this against the Holy God! What an abuse of our Redeemer, that his pretended messengers shall make him seem to judge clean contrary to his holiness, and to his law, and to the judgment which indeed he passeth, and will pass on all that live and die unsanctified! What vile deceit and cruelty against the souls of men are such preachers guilty of, that would make them believe that all is well with them, or that their state is safe or tolerable, till they must find it otherwise to their woe! When diseased souls have but a short and limited time allowed them for their cure, that a man shall come to them,

as in the name of their physician, and tell them that they are pretty well, and need not make so much ado about the business, and thus keep them from their only help till it be too late! What shame, what punishment can be too great for such a wretch, when the neglect and making light of Christ and his salvation, is the common road to hell? (Heb. ii. 3; Matt. xxii. 5.) And most men perish, because they value not, and use not the necessary means of their recovery; for a man in the name of a minister of the Gospel, to cheat them into such undervaluings and neglects, as are likely to prove their condemnation: what is this but to play the minister of Satan, and to do his work, in the name and garb of a minister of Christ? It is a damnable treachery against Christ, and against the people's souls, to hide their misery, when it is your office to reveal it; and to let people deceive themselves in the matters of salvation, and not to labour diligently to undeceive them; and to see them live upon presumption and ungrounded hopes, and not to labour with faithful plainness to acquaint them with their need of better hopes. But some go further, and more openly act the part of Satan, by reproaching the most faithful servants of the Lord, and labouring to bring the people into a conceit, that seriousness and carefulness in the matters of God and our salvation, are but hypocrisy and unnecessary strictness: and in their company and converse they put so much countenance on the ungodly, and cast so much secret or open scorn upon those that would live according to the Scriptures, as hardeneth multitudes in their impenitency. O dreadful reckoning to these unfaithful shepherds, when they must answer for the ruin of their miserable flocks! How great will their damnation be, which must be aggravated by the damnation of so many others! When the question is, 'How come so many souls to perish?' The answer must be, 'Because they set light by Christ and holiness, which should have saved them.' But what made them set light by Christ and holiness? It was their deceitful confidence, that they had so much part in Christ and holiness, as would suffice to save them, though indeed they were unsanctified strangers to both. They were not practically acquainted with their necessities. But how came they to continue thus ignorant of themselves till it was too late? Because they had teachers that kept them strange to the nature of true holiness, and

did not labour publicly and privately to convince them of their undone condition, and drive them to Christ, that by him they might have life. Woe to such teachers that ever they were born, that must then be found under the guilt of such perfidiousness and cruelty! Had they ever felt themselves, what it is to be pursued by the law of conscience, and with broken hearts to cast themselves on Christ as their only hope and refuge, and what it is to be pardoned, and saved by him from the wrath of God; and what it is to be sanctified, and to be sensible of all his love, they would take another course with sinners, and talk of sin, and Christ, and holiness at other rates, and not deceive their people with themselves.

*Direct.* 1. My first direction therefore to you, is in order to the knowledge of yourselves, that if it be possible, you will live under a faithful, soul-searching, skilful pastor; and that you will make use of his public and personal help, to bring you, and keep you in continual acquaintance with yourselves.

As there is a double use of physicians; one general, to teach men the common principles of physic, and read them lectures of the nature of diseases, and their causes and remedies; and the other particular, to apply these common precepts to each individual person as they need: so is there a double use of ministers of the Gospel; one to deliver publicly the common doctrines of Christianity, concerning man's sin and misery, and the remedy, &c.; and the other to help people in the personal application of all this to themselves. And they that take up only with the former, deprive themselves of half the benefit of the ministry.

1. In public, how skilful and diligent should we be, in opening the hearts of sinners to themselves! The pulpit is but our candlestick, from which we should diffuse the holy light into all the assembly: not speaking the same things of all that are before us, as if it were our work to trouble men, or only to comfort them: but as the same light will shew every man the things which he beholdeth in their varieties and differences; (we see by the same sun a man to be a man, and a beast to be a beast, and a bird to be a bird;) so the same word of truth which we deliver, must be so discovering and discriminating, as to manifest the ungodly to be ungodly; and the carnal to be carnal; the worldling to be



a worldling; the hypocrite to be a hypocrite, and the enemies of holiness to be as they are; and the sincere to be sincere; and the renewed soul to be indeed renewed. The same light must shew the excellency of sanctification, and the filthiness of sin: the glory of the image of Christ, and the deformity of that spiritual death which is its privation. It must shew the righteous to be "more excellent than his neighbour," (Prov. xii. 26,) and help men to "discern between the righteous and the wicked; between him that serveth God and him that serveth him not." (Mal. iii. 18.) We must not be like the miserable ungodly preachers, that cannot describe the state of grace with clearness and feelingly, because they never knew it: or that dare not discover the unsanctified, lest they detect themselves, nor judge them according to their office, lest they condemn themselves; and that preach to the ungodly as if all were well with them; and they dare not awaken the consciences of others, lest they should awaken and affright their own: and therefore are ready to scorn at all distinguishing preachers, and to take the discovery of regeneration to be but the boasting of hypocrisy, as if he that would differ from the most, or did pretend to the special privileges of the saints, did but as the Pharisee, "Thank God that he is not like other men;" or say, "Stand by, I am more holy than thou:" And if these preachers could prove that all men should be saved that will but say that they are Christians, they might then have hope of being saved themselves, without that serious piety which they so distaste. No wonder therefore if they preach in the language of Corah, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift you up yourselves above the congregation of the Lord!" (Numb. xvi. 3.) But the Lord saith, "If you take forth the precious from the vile, thou shalt be as my mouth: Let them return unto thee, but return not thou unto them." (Jer. xv. 19.) If you love not differencing preaching, make no difference from the true members of Christ by your hypocrisy or ungodly living; be such as they, and we shall not difference you from them. Read but the first psalm, and the fifteenth psalm, and the third of John, and the eighth to the Romans, and the first Epistle of John, and then tell me whether the Scripture be not a differencing word, condemning some,

and justifying others, and shewing the true state of the difference between them. What is there no difference between the heirs of heaven and hell? Or is the difference no more than that one hath the name of a Christian, and not the other? Or that one had the hap to be born where the Gospel was received, and Christianity was the religion of the country, and the other the unhappiness to be born where it was not known? O no, when the dreadful differencing day is come, men shall find that there was another kind of difference between the way of life and death: when many shall say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" To whom Christ will profess, "I never knew you: depart from me ye that work iniquity." (Matt. vii. 22, 23.) When "many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outter darkness: there shall be weeping and gnashing of teeth." (Matt. viii. 11, 12.) What a difference will appear between those that now converse together, and sit here in the same seats, between whom the world that judgeth by the outside, discerns but little or no difference! When those things shall be executed that are written in Matt. xxv. and 2 Thess. i, O what a difference will then appear! When of those that were in the same church, the same house, the same shop, the same bed, one shall be taken, and the other left: and the felicity that was hid in the seed of grace, shall shine forth to the astonishment of the world, in the fulness of eternal glory!

I know preachers are ordinarily hated that thus difference between the godly and the ungodly; the very names of difference are matter of scorn to guilty souls, because they imply the matter of their terror. I have often noted this with admiration, in the success of Christ's own doctrine upon the Jews, (Luke iv. 18, 19, 22,) when he had so preached the Gospel, as that he had the testimony of the multitude that wondered at the gracious words that proceeded out of his mouth, yet some were cavilling and believed not; and verse 25, 26, 27, he saith, "I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years, &c.; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, to a woman

that was a widow : And many lepers were in Israel in the time of Eliseus the prophet : and none of them were cleansed, saving Naaman the Syrian :” But how was this differing doctrine of Christ entertained by the Jews? It is said, ver. 28, 29, “ All they in the synagogue when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him to the brow of the hill, whereon their city was built, that they might cast him down headlong.” Read it, and consider what moved these men to so much rage against Christ himself for preaching this doctrine, which restrained the fruit of the Gospel to a few ; and then you will not wonder, if those preachers that imitate Christ in this, be used no better than their master.

But let ministers know that this is their duty, to shew every man himself, his deeds, and state, as indeed they are : and let Christians choose and love such ministers. Choose not the glass that makes you fairest, but which is truest, and representeth you to yourselves as God accounteth you, whether he do it with more eloquence or less, with smoother or with rougher language ; hear him if you may, that will best acquaint you with the truth of your condition, and choose not those that speak not to the heart.

2. And when you have heard the best, the clearest, the most searching preacher, do not think that now you can do all the rest of the work yourselves, and that you have no further need of help, but make use of their more particular personal advice, not needlessly, but in these following cases.

1. In case that after your most diligent self-examination, you are yet at uncertainty and doubt, whether you are truly sanctified or not, the settling of your states for all eternity, and the well-grounding of your hopes and comforts, is a matter of such unspeakable moment, as that you should not remain in careless, negligent uncertainty, while God hath provided you any further means that may be used for assurance. Yea, if you were not troubled with doubting, yet if you have opportunity of opening your evidences to a judicious, faithful minister or friend, I think it may be worth your labour, for the confirmation of the peace and comforts which you have. You cannot make too sure of everlasting happiness.

2. And not only in the first settling of your peace, but also when any notable assault or dangerous temptation shall afterward shake it, which you cannot overcome without

assistance, it is seasonable to betake yourselves to a physician.

And also in case of any dangerous lapse or declining, that hath brought you into a state of darkness. The sick and wounded must have help: they are not sufficient for themselves.

4. Also in case of any particular corruption or temptation, your particular sinful inclinations may, cautiously, be opened to a faithful guide, that by his prudent and lively counsel you may be strengthened.

If you say, 'To what end do ministers preach to me, and why do I hear them opening the natures of grace and of hypocrisy, if I cannot judge of myself by the doctrine which they preach?' I answer, 1. You may and must judge yourselves by the public common helps, as far as you are able: but a personal applying help, added unto this, is a further advantage. And humility should teach you, not to think better of your understandings than there is cause; nor to think you are so wise as to need but one help, when God hath provided you two: or that you need but the lesser, when he hath provided you a greater. And doth not your own experience convince you? Do you not find, that after the best public preaching, you are yet in doubt, and at a loss about your spiritual state, and therefore that you have need of further help?

2. I further answer you: There is so great a diversity of particular circumstances in the cases of particular persons, that a great deal of help is necessary to most, to pass a right judgment, when they do understand both the law and the fact. Will you think it enough that you have the statutes of the land, and the law-books, to judge of all your own cases by? Or will you not think that you have also need of the counsel of the wisest lawyer (in your weightiest cases) to help you to judge of your cause by the particular application of the law to it? So in physic, who is so foolish, as to think that by the help of the most learned book, or approved recipes, he is able to be his own physician, without any more particular advice? You must be long in studying law or physic, before you can understand them so well as those that have made them the study and business of their lives. It is not having or reading a book only, or hearing a lecture of them, that can make you as un-

derstanding as the masters of the profession; and also to have all passages at hand that must be observed in the judging of your cause. So is it in matters of the soul. When you have heard much, and understand much, you cannot in modesty think that all the sense of Scripture, about those points, is known as exactly to you, as to your most judicious teachers; and that you are as able at once to see all the passages of the word, and of the fact, as may enable you to pass so clear a judgment on it. Perhaps you will say, that you know your own hearts and actions better than they do. I answer, you do so, or should do so, as to the matter of fact; and it is you that they must know it from: and yet when you have done, you may not be able to judge of your state by those acts which you say you know. You must shew the lawyer all your evidences: he cannot see them, till you shew them him; and yet when he seeth them, he can judge of them whether they are good or bad, and of your title by them; better than you can that have the keeping of them, because he better understands the law. The physician feeleth not your pain, nor knoweth it till you tell it him; and yet when you have told it him, he knows better than you what it signifieth, and whither it tendeth, and whether it be curable or not; and what must cure it.

But perhaps you will say, that when you have gone to ministers, and opened your case to them, they cannot resolve you, but you are still in doubt.

I answer, 1. Perhaps when they have resolved them, yet you would not be resolved. Have they not told you the truth and you would not believe it? Or directed you to remedies which you would not use? They cannot, when they have told you the truth, compel you to believe it; nor when they have told you what will do the cure, they cannot make you use it if you refuse.

2. And what if the nature of the disease be obstinate, and will not be cured easily and at once, but with time, and diligence, and patience? Will you therefore think the means are vain? Must you at once, or in a short time, be resolved, and delivered from all your doubts, about your title to eternal life, or else will you cast off all advice? Should you do so by your bodies, you may know what were likely to be the issue: should your children learn thus of

their teachers, they were likely to make unhappy scholars. As you will not have done with Christ, if he cure you not at once, nor give over praying, if you have not all your desires at once, (if you love yourselves,) so you must not have done with the counsel of your guides, if they satisfy not your doubts at once: As you cease not hearing them in public, though you have still your doubtings; so why should you cease advising with them personally upon that account? Use God's means, and be thankful, if by degrees they do cure, and prevail at last.

*Object.* 'But I find it is God only that can speak peace; and therefore it is vain to hang on men.'

I answer, God speaketh by his Word and Spirit: his word is to be delivered, expounded, and applied to you by his ministers: if therefore you will have it from God, you must not refuse his own appointed ordinary means. The Spirit comforteth by the promise: As in conversion God useth not to do it by the Spirit, without, but in, and by the ministry of the word, so also in all our directions, and satisfaction and comfort afterwards. As he that will run from the ministry of the word, because it is God that must convert, doth indeed run from God, and is not likely to be converted; so is it in point of assurance and consolation. The teachers of the church "are to be accounted of as the ministers of Christ, and stewards of the mysteries of God," (1 Cor. iv. 1,) "by whom the people have believed;" (1 Cor. iii. 5;) "not having dominion over their faith, but being helpers of their joy;" (2 Cor. i. 24;) "who are comforted in all their tribulations, that they might be able to comfort them that are in any trouble, by the comfort wherewith they themselves are comforted of God." (ver. 4.) They are to be "faithful and wise stewards, whom the Lord maketh rulers over his household to give them their portion of meat in due season." (Luke xii. 42.) Thus Christ has given "authority to his servants, and appointed to every man his work, (Mark xiii. 34,) and given pastors and teachers to his church, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God to a perfect man." (Eph. iv. 11—13.) These therefore being Christ's officers, and this their ap-

pointed work, we must receive so much of God's mercies by their hands, as belongeth to their office to administer. "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness, then God is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. (Job xxxiii. 23, 24.)

So that you see it is God's way to shew to man his uprightness, and to speak peace to souls by his messengers and interpreters that are fitted and authorised thereto.

*Object.* 'But it is but few that are able thus to discuss the case of unsettled, doubting souls, and to give them clear and safe directions, that may save both from presumption and despair: in many places the ministers are senseless of these things, and unacquainted with the concernments and works of conscience, and have nothing to say to us, unless to deride us as scrupulous and precise; and bid us not trouble our heads about such matters, seeing God is merciful, and Christ died for sinners. They will discourse with us long enough about news, or worldly businesses, or opinions, or controversies; but when we open to them the state of our souls, and desire their advice for the "making our calling and election sure," they have no sense or savour of such discourse: and many ministers that are truly conscientious, are yet so unskilful and so weak, that we have no encouragement to acquaint them with our state.'

To this I answer: It cannot be denied but all this is too true; and it is matter of lamentation, and must send us to God with the old petition which Christ himself hath put into our mouths, (Matt. ix. 37, 38,) "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

But consider that this is no wonder, or unusual thing: For all this, there is no nation under heaven that hath more able, faithful ministers of Christ, than are in these nations. Alas, how much of the church is guided by mere ignorant readers! And how much by superstitious deceivers! Did you know the case of the poor Christians in the Ethiopian, the Greek, and the Roman churches, you would bless God that it is so well with us: even when the church was in a narrower room, yet God complained, (Jer. xii. 10,) "Many

pastors have destroyed my vineyard: they have trodden my portion under foot: they have made my pleasant portion a desolate wilderness: they have made it desolate: and being desolate it mourneth unto me:" And Jer. xxiii. 1, 2. "Woe be to the pastors that destroy and scatter the sheep of my pasture, saith the Lord: therefore thus saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock and driven them away, and have not visited them: behold I will visit on you the evil of your doings, saith the Lord. And I will set up shepherds over them, that shall feed them, and they shall fear no more, nor be dismayed." Then was the church fain to take up this lamentation, Jer. x. 19—21. "Woe is me, my hurt! for my wound is grievous: but I said, truly this is a grief, and I must bear it: my tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains: for the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered."

But the voice of healing mercy saith, "Only acknowledge thine iniquity, &c.—Turn, O backsliding children, &c.—and I will give you pastors according to my heart, which shall feed you with knowledge and understanding." (Jer. iii. 13—15.)

You see in all other professions (that require not supernatural illumination), there are but few that attain to excellency: it is but in few that nature layeth the foundation, or giveth that capacity, to be excellent, which grace doth elevate and improve.

Take therefore the advice of the ablest you can get: If most physicians are weak and ignorant, do not therefore cast off all, nor yet cast yourselves upon one that is likely to kill you, because he is your neighbour. I will not persuade you to go always to the minister of your parish, to open the case of your souls, be he fit or unfit; but to the fittest that you can have access to: the Papists themselves will give men leave to choose others for their confessors. Where there is most of the heavenly illumination, and holy skill in the matters of the soul; where there is the soundest and most exact judgment, joined with experience and tender compassion, and faithful plainness, and cautelous secrecy,



there open your hearts if you have opportunity, and take the help of such faithful counsellors to acquaint you with yourselves.

*Object.* ' But such ministers being few, and having more of greater work than they can turn them to, are not to be spoken with as oft as my necessity requireth help.'

*Ans.* Use then the best that are at leisure ; and it is not only ministers that you must use, but any other Christian friend that hath such abilities and qualifications, as fit them to assist you : whosoever hath the light, refuse not to come to it ; God's gifts and graces may be helpful to you in a parent, a husband, a neighbour, and not only in a minister.

*Quest.* ' But how far may a dark and doubting person take up and rest in the judgment of a minister, or of others, about the state of his soul, when he is not satisfied himself?'

*Ans.* This question is of very great use, and therefore the more carefully to be resolved ; I shall answer it therefore, 1. Negatively, and, 2. Affirmatively.

1. No man's judgment of your state is to be taken as absolutely infallible or Divine : nor is man to be believed as God is, with a Divine belief. When they tell you, that ' If you are regenerate, you are justified,' then they do but tell you what God hath told you, and therefore this is to be taken as of infallible certainty, not as it is their word, but as it is God's : So also when they tell you, that ' If you are unconverted you are not forgiven.' But when they tell you, that ' you are converted or unconverted, pardoned or unpardoned,' this judgment is not to be taken as infallible or Divine.

2. For the bare matter of fact (whether you repent or not ; whether you had rather be holy or unholy, &c.) there is no minister that can know your heart so well as yourselves may know it, except in case when melancholy or passion, or a weakness of understanding on one side, or a wilfulness of presumption on the other side, doth make men judge of their own condition quite contrary to the evidence that appeareth in their lives to others.

3. It is not safe to rest on the judgment of one that is either an enemy or stranger to the workings of a careful, troubled soul ; or one that is drunk with any heresy, or fond of any private opinion of his own, and layeth out his zeal to

form people into his opinion, as if the life of religion lay in that: nor yet of a weak unskilful man.

4. It is not safe for you to rest much in the judgment of one that knows you not, and is not acquainted (by himself, or by the report of others, or some good evidence) of the bent and manner of your lives, but must judge only by the present expressions of your own mouths.

5. It is not safe for you to rest on the judgment of any one single person, when the judgment of most of your judicious acquaintance is contrary to it. So much for the negative.

2. Affirmatively, I answer,

1. By a Divine faith you are bound to believe all the promises of Scripture that your pastor (or any other) shall acquaint you with.

2. As a disciple of Christ, you are bound to learn the meaning of those promises (and other passages of the Scripture) from your teachers, duly authorised to instruct you: and with such a human belief, as a scholar oweth to his teacher in arts or sciences, you are bound to believe your teachers concerning the meaning of the promises, in cases wherein you are unable yourselves to understand the word by its proper light and evidence, as well as they; and in case you see no evidence of falsehood in their exposition, nor have any special reason to distrust them. He that will believe nothing that his teacher telleth him, in order to his own understanding, shall never understand by teaching. If you know as much as he already, you need no teacher: if you do not, you must believe him, or else you can never learn of him. But this is not to take him for omniscient, or infallible in himself, but to credit him as a man.

3. You are bound, when he judgeth of your particular case, upon your opening to him the matter of fact, to allow him so much credit as is due to the proportion of his understanding. You tell him how you feel your hearts affected, and what the actions of your lives have been; when you have told it him, he judgeth by God's word, whether this be a state of saving grace which you describe, or not; if upon much stronger parts, or longer study, and more experience, he know more of the meaning of the word, and of the nature of grace, and so be abler to judge than you, modesty requireth that you do in that measure submit your understanding unto his, and believe him according to the measure of

his skill, upon supposition that you deceive him not in your information. Even as you will believe a lawyer about your title to your lands, when you have shewed him your evidence; or a physician about your disease, when you have told him what you feel, as I said before.

4. You are bound to add also, all that credit that his honesty and fidelity requireth, if he be a godly man unwilling to deceive you.

5. And you are bound to add so much belief, as in the case is due to a stander-by that is out of the dust, and is not blinded by self-love, or partiality, or passions, or any selfish bias, as most men are to themselves.

6. If you are darkened by melancholy, or any other weakening distemper, that maketh you incapable of judging for yourselves, you are bound to allow another so much credit, as the advantage of his sounder understanding, and more composed judgment doth require. If every child, or sick person, will believe nobody that doth not say as they, their self-conceitedness and their distrust of others will be their wrong.

7. In the manner of reception, you are bound to do all this with such a submission as belongeth to an officer of Christ: not that you are to believe any falsehood that he bringeth you, and fathereth upon Christ; nor to put out your own eyes, and see with his, but to learn of him to understand yourselves, and receive what he bringeth you, according to his office: as a child is bound to submit to any tutor or teacher that the parents shall set over him. The same truth must be received as from a double obligation, when besides its proper evidence it is delivered by a messenger of Christ.

8. You may yet more boldly and confidently give credit to the judgment of such a minister of Christ, when he is not singular, but speaks according to the concurrent judgment of the generality of able, experienced men, modesty will forbid you to think yourselves wiser than all the able ministers about you.

9. You have the less reason to suspect his judgment, when you may be sure that he is not perverted by any self-interest or self-respect, and frustrateth not the truth for fear of displeasing you, or bringing any discredit or suffering on himself.

10. Lastly, When all these things concur, you may with the greater confidence rest upon his judgment. And though still he is but an imperfect man, and no absolute certainty of your estate can be had from his bare judgment (though from his doctrine, and the effects and signs there may), yet such a judgment should weigh very much with you, to the raising of fear, and care in the ungodly, and for the quieting of a troubled soul.

Let us a little now apply this direction to both parties. Beloved hearers, if any of you can look before you to eternity, and do not with awakened thoughts conclude, that all probable means should be used in time, to make sure of your final justification at the dreadful day of God, that man wants either the faith of a Christian, or the feeling of a considerate man. Are you all desirous to be sure beforehand, what sentence shall pass upon you then, or are you not? If you are, come on, and let me make a motion that you cannot reasonably refuse: the business is of unspeakable consequence: to be deceived, may be to be undone for ever. Will you advise with those that God hath appointed to give you advice in so great a case? Well then! will you go and faithfully open your state (supposing you have the need before expressed,) to some able, faithful minister of Christ? Not to an ignorant, or a carnal, unexperienced man, but unto one that is skilled in spiritual affairs, and that will be faithful to you, and deal with that serious gravity and reverence as beseems him that is helping to prepare a soul for the bar of Christ. Will you (if you never did it) tell him, whether ever you were convinced of your sin and misery? And whether ever you saw the need of Christ? And whether you have loathed yourselves for your iniquities, and fled to Christ as your only refuge from the wrath of God, and have turned away with resolution from your former ungodly, careless life, and have changed your company, your business, and your delights? Whether you make it your chief business to please God, and to save your souls? and resolve to take up with the hopes of heaven as your only portion, and not to hazard it for any worldly interest, or fleshly pleasure whatsoever? "Whether in your eyes a vile person be contemned, but you love and honour them that fear the Lord?" Tell these and other such particulars of your state to your faithful pastors: answer them to these, and such

like questions, and then take their judgment (with the cautions before expressed) of your spiritual state. Hear what they will tell you of it. Might not this course convince thee of thy miserable state, that never hadst any such evidences as these to shew! and might it not awaken thee in time, to bethink thee of a safer course? Go to any faithful minister in the world, and tell him the plain truth, that yet thou art a secret fornicator, or drunkard, or pot-companion, or flesh-pleaser in some sensual way; or if thou sinnest not so grossly, that yet thou art a formal hypocrite, and hast a secret enmity to those that are most seriously religious, and live the most heavenly lives, and that thou art thyself a stranger to all the aforesaid passages of sanctification: and I dare assure thee that he will tell thee, if thou art thus indeed, thou art in the "gall of bitterness, and the bond of iniquity," and must be speedily renewed, and sanctified, and justified, or thou art undone for ever. I tell thee, there is not a man that is worthy the name of a minister in all the world, but will pass this judgment on the condition of thy soul. And yet wilt thou bear it out with a senseless heart, a seared conscience, and a brazen face; and still live as carelessly as if all were well with thee! What is thy soul of no more worth? Is it so small a matter with thee, what becometh of thee? Or is the judgment of able, faithful ministers, in the way of their own office, of no more regard with thee? What not when all the aforesaid requisites concur! They shew thee the plain word of God against thee; and that his threatening contains the virtual sentence of thy condemnation: they are by office the interpreters of the law of God to you; it hath been the study of their lives: the matters in question are such as they have had experience of in themselves, and others: they have judged as hardly of themselves, and of their own case, as now they do of yours, when theirs was the same as yours is now. Do they pronounce you miserable, as being strangers to the Spirit of Christ? So they did by themselves, when they saw their sin; and therefore they are impartial: they have had before them multitudes, (alas too many) in your case: and you will regard the judgment of a physician, that hath had many hundreds in hand that had the same disease as you. They are men that are not willing to deceive you. They deny themselves, in telling you of your danger: they know that smother words would

please you better; and they have natures that desire men's love and favour, rather than displeasure and ill-will. They are more impartial than you are, and have not your self-interest and passion to blind them: they are not abused in their judgment by the temptations of evil company, or of worldly, fleshly things, as you are; for these temptations more hinder us from judging ourselves than other men: They are the messengers of Christ, appointed to give to each their portion; and should not their judgment be regarded, in the business committed to their trust? And it is not one man or two, or a hundred only, that are of this mind. Open thy case to all the judicious, faithful ministers in the land, or in the world, and open it truly, and they will all tell thee, that 'If thou die without converting, sanctifying grace, thou art lost for ever;' and that all the world cannot save thee from the everlasting wrath of God. Try as many of them as you will, and see if all of them tell you not the same thing. And is all this nothing to thee, presumptuous sinner, that in the judgment of all the most able, faithful ministers of Christ, thy soul should be in a state of death? Art thou wiser than all the best and wisest, in the matters of their own profession? If all the physicians in the country should tell thee, that 'Thou hast a disease that will certainly be thy death, unless thou take some one effectual medicine in time,' I think thou wouldst not slight their judgment, and say, they are too censorious, that thou knowest thy condition better than they? I think it would affright thee to seek after the remedy. And why should not the judgment of the faithful ministers, about the state of thy soul, be so far regarded, as to awaken thee to a more careful inquiry, and stir up a preventing and remedying fear? If the judgment of Christ's officers be not regardable, then there is no matter of terror in excommunication; nor no matter of comfort in ministerial absolution.

O the madness of a hardened sinner! that when he sheweth by the fruits of an ungodly life, that he is a stranger to sanctification, and liveth in the sins which the Scripture threateneth damnation to, and hath no evidence of true conversion to shew, will yet be confident of pardon and salvation, let God and all his ministers say what they will against it! and will rather be offended with his spiritual physicians, for telling him of the danger of his state, and rail at them

as if they did him wrong, than he will see his danger and prevent his misery! Let such a one hear the word of God, if he have ears to hear, "Lest there should be among you a root that beareth gall and wormwood, and it come to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The Lord will not spare him, but then the anger of the Lord, and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil," &c. (Deut. xxix. 18—21.)

And on the other side, is there any soul among you, that in doubts and troubles, hath opened his case to the faithful ministers of Christ, and their judgment is, that your state is safe? Is this the judgment, not only of the weakest, but the wisest; not only of strangers, but of those that know you best; not only of one or two, but of all, or most of the judicious ministers that ever you opened your case to; even of the most honest and impartial, that would not flatter you nor deceive you? Yea, and perhaps, when desertions, or melancholy, or passion, or ignorance, do make you unmeet to judge of yourselves. And doth all this seem nothing to you; or a small matter? It is not nothing; it is not small. I confess it is no ground of certainty: they are but men: it is a human testimony; but yet it is a testimony that may weigh down many of your own surmises, and take off much of your distressing fears, and may give much ease to troubled souls, while they are seeking after surer knowledge. It is a ground of comfort, not to be despised, or made light of. Till you can come to see your evidences yourselves, and to be acquainted with the indwelling Spirit as your witness, you may much quiet your minds, and take much comfort, in this judgment and witness of the servants of the Lord, that have a spirit of discerning, and have that grace which acquainteth them with the nature of grace in others, and that have been long exercised in the discerning of men's states. It is possible an hypocrite (especially one that wilfully giveth them a false relation of himself) may deceive them; but it is probable that it is not one of many they are deceived in, when they know or have a good description of

the person. If in a lawsuit, all the ablest lawyers tell you that your cause is good, it is possible they may be deceived, but it is not likely. If in a fever, all the ablest physicians tell you the danger is past, it is possible yet that they may be all deceived: but yet I think you would take some comfort in such a testimony; so should you here. Though the judgment of ministers be not infallible, it may be much better than your own, though about yourselves; and it may be set against the jealousies and fears of a disquiet soul, and against abundance of the molesting suggestions of the accuser.

I do not by all this draw you to lay too much on man; I advance them not too high, and make them not lords of your faith, but helpers of your joy. I draw you not to any deceitful course, nor into any way of danger to your souls. I bid you not fully and finally rest in the judgment of man; I bid you not neglect any means to come to fuller knowledge, and certainty of your own sincerity. I bid you not forbear any means that tend to the getting of true grace. If you have it, and know it not, the same means (for the most part) may increase it, which you use to get it: and if you have it not, when it is thought you have it, the means may work it, that are intended to increase it. Do all that you can to repent, believe, and love God, and live to him, whether you ever did these before or not. But yet let the judgment of your faithful pastors, the officers and experienced servants of the Lord, keep off despondency and despair, that would disable you from the use of the means, and would weaken your hands, and make you sit down in unprofitable complaints, and give up all as hopeless. Let their judgment quiet you in the way of duty; lean on them in the dark, till you come into the light. Yea, be glad that you have so much encouragement and hope, from those that are by Christ appointed to subserve the Spirit, in the comforting as well as the sanctifying work, and to shew to man his uprightness, and to say to the righteous, "It shall be well with him." (Isa. iii. 10.) I tell you, all the wealth of the world is not worth even this much ground of comfort: Live upon this much, till by diligent attendance, and waiting on the Spirit of grace and comfort, you can get higher.

2. The second extrinsic hindrance of Self-knowledge is



prosperity, and the flattery that usually attendeth it. The one disposeth men to be deceived, and the other putteth the hood over their eyes, and tells them the falsehoods which deceive them.

When men prosper in the world, their minds are lifted up with their estates ; and they can hardly believe that they are indeed so ill, while they feel themselves so well ; and that so much misery is joined with so much content and pleasure. They cannot taste the bitterness of their sin, and God's displeasure, while the sweetness of worldly delights and honours is in their mouths. The rich man in Luke xvi, it is likely would have given a man but an unwelcome entertainment, that had come to tell him that within a few days or years he should lie in hell, and not be able to get a drop of water to cool his tongue ! What need we doubt of that, when his five brethren, that he left on earth behind him, would not be persuaded (to know their danger of those flames, and to use the necessary means to escape them), though one had come to them from the dead ! (Luke xvi. 31.) You plead against their feeling, when you tell them of their misery, when they feel prosperity. Their fleshly appetite and sense, which is in them the reigning faculty, doth tell them they are well and happy : and that which must confute this, and tell them that they are miserable, must be an inward sense of the sin and diseases of their souls, and a foreseeing faith that must look before them unto eternity, and fetch its proofs from the word of God, and fetch its motives from another world : And, alas, they have no such inward sense, nor no such faith as can prevail against their sensual feeling. And therefore it is a matter of lamentable difficulty, to make a prospering sinner well acquainted with his misery. He is drunken with fleshly pleasures and contentments : and when the drink is in a man's head, you can hardly make him sensible of his misery, though he be a beggar, or a prisoner, or were to die within a week. The devil is therefore willing to reach his servants as full a cup of prosperity as he can, that their drunkenness may keep them from the true use of their reason : for if they once come to themselves, they will come home to God. When misery brought the prodigal to himself, he resolveth presently of going to his father. (Luke xv.) The bustle of his worldly business, and the chattering, vain discourse that

is in his ears, and the mirth and sport that takes him up, will not allow him so much of reason, as seriously to consider of his soul's condition. Alas, when poor men, that must labour all day for food and raiment, can find some time for serious converse with God, and with their consciences, the great ones of the world have no such leisure. How many are going apace towards hell, and say they cannot have while to bethink themselves what way they are in, or whither it is that they are going! That which they have all their time for, they have no time for, because they have no hearts for it. Prosperity doth so please their flesh, that they can give no heed to conscience or to reason: it doth so charm their minds, and enslave their wills to sense and appetite, that they cannot abide to be so melancholy, as to prepare for death and judgment, or to consider seriously how this will relish with them at the end; nor scarcely to remember that they are men, that should rule their senses, and be ruled by God, and that have another life to live.

And as prosperity in itself is so great a hindrance to the knowledge of yourselves, so flatterers, that are the flies of summer, are always ready to blow upon the prosperous, and increase the danger. What miserable men are extolled as wise, and virtuous, and religious, if they be but rich and great! their vices are masked, or extenuated, and made but little human frailties; though they were swinish gluttons or drunkards, or filthy fornicators, or mere flesh-pleasing, sensual brutes, that waste most of their lives in ease and sports, and eating and drinking, and such delights; yet with their flatterers all these shall go for prudent, pious, worthy persons, if they can but seek when they have done, to mock God and their consciences with some lip-service and lifeless carcase of religion. O happy men, if God would judge of them as their flatterers do; and would make as small a matter of their wickedness, and as great a matter of their outside hypocritical, heartless worship! But they must be greater than men or angels, and higher than either earth or heaven, before God will flatter them. When they can make him afraid of their high looks or threatenings, or when they can put him in hope of rising by their preferment, then they may look that he should comply with their parasites, and compliment with his enemies, and justify the ungodly; but not till then. O did they consider how little flattery doth

secure them, and how little the Judge of all the world regards their worldly pomp and splendour; yea, how greatly their greatness doth aggravate their sin and misery, they would frown their flatterers out of doors, and call for plain and faithful dealers. Of all the miseries of worldly greatness, this is not the least, that usually such want the necessary blessing of a glass that will truly shew them their faces; of a friend at hand that will deal plainly and justly with their souls. Who tells them plainly of the odiousness, and bitter fruits of sin; and of the wrath of God, and endless misery? How few such true and faithful friends have they! and what wonder! when it is a carnal inducement that draweth men to follow them: It is their wealth and honour, and their power, to do men good or hurt in outward things, that makes their friends. They are attended by these flies and wasps, because they carry the honey-pot which they love. And God saith to his followers, "Love not the world, nor the things that are in the world: if any man love the world, the love of the Father is not in him." (1 John ii. 15.) And it is for love of worldly things, even the lust of the flesh, the lust of the eye, and pride of life, &c., which are not of the Father, but of the world: (1 John ii. 16:) it is for these that great men have their friends and followers for the most part: and therefore it is plain, that the worst sort of men are ordinarily their friends; for those are the worst men, that have not the love of the Father in them, but are the friends of the world, and therefore the enemies of God. (James iv. 4.) And the best, though fit to be their truest friends, are seldom their followers, as knowing that the attractive of the sensual world is a shadow unfit to deceive those that are acquainted with its vanity, and a snare unfit to take those that have observed how Satan lays and baits the trap, and how they have fared that have been taken in it. A despised Christ that hath the words of eternal life, is much more followed by men that have the heavenly relish. Such gracious souls, whose appetites are not corrupted by the creature and their sickness, have more mind to flock after a spiritual and powerful messenger of Christ, that talks to them of his kingdom, and the righteousness thereof, which they first seek, than to gape after the preferment and vainglory of prosperity. Christ, that despised the offer of

all the kingdoms and glory of the world, (Matt. iv. 8, 9,) doth teach his followers to despise them.

Seeing then the ordinary attendants of the prosperous are the worst of men, that seek themselves, and are purveying for the flesh, what wonder if they be flatterers, that have neither skill, nor will to speak that unpleasing language of reproof, that should make the prosperous know themselves! O how seldom (or never) do they hear, what the poor can hear from every mouth! If a man of low degree be wicked, or offend, his enemy dare tell him of it, and his friend dare tell him of it, and his angry neighbour or companion will be sure to tell him of it; and they dare tell him frequently till he amend, and tell him plainly, and set it home. But if great ones be as bad, and need more help, as having more temptation, yet, alas, they may sin, and sin again, and perish, for any body that will deal faithfully with their souls, except some faithful minister of Christ, whose plainness is taken but for a thing of course. And usually, even ministers themselves are some of them so unfaithful, and some so fearful, and some so prudently cautious, that such persons have no such help from them to know themselves, as the poorer sort of people have. If we deal freely with them, and set it home, it will be well taken; or if it offend, yet offence may be easily borne, as bringing no ill consequents to our ministry: But if we deal so with the great ones of the world, what outcries would it raise, and by what names should we and our preaching be called! If it were not for fear, lest some malicious hearers would misunderstand me, and misapply my words, as spoken of those we are bound to honour, and as tending to diminish the reputation of any of our superiors (which I detest), I should have shewed you all this in Scripture instances. When Haman could not bear the omission of one man's obeisance, what wonder if such cannot bear to be spoken to, as indeed they are! Not only an Ahab hateth one faithful plain Michaiah, because he prophesieth not good of him, but evil; (1 Kings xxii. 8;) but Asa, that destroyed idolatry, can imprison the prophet that reproveth him for his sin. (2 Chron. xvi. 10.) I will not tell you of the words that were spoken to Amos by the priest of Bethel, (Amos vii. 10—13,) or to the prophet, (2 Chron. xxv. 15, 16,) lest

malice misinterpret and misreport me: for it is none of my intent to fix on any particular persons, but to tell you in general, the lamentable disadvantage that the great and prosperous have, as to the knowledge of themselves; how little plaindealing they have, and how hardly most of them can bear it; though yet I doubt not but it is borne and loved by those that have true grace: and that if David sin, he can endure to hear from Nathan "Thou art the man," and this shall befall thee! And an Eli can bear the prophesy of Samuel, and say, "It is the Lord, let him do what seemeth him good." (1 Sam. ii. 27; iii. 17, 18.) And an Hezekiah can say, "Good is the word of the Lord which thou hast spoken;" (2 Kings xx. 19;) and Josiah can bear the threatenings of Huldah. (2 Chron. xxxiv; 2 Kings xxii.) And it is a double honour in persons that have so great temptations, to love the plain discoveries of their sin: but a Joash will slay even Zechariah, the son of Jehoiada, that set him up: and a Herod, that hath so much religion as to fear John, as knowing that he was a just man, and an holy, and to observe (or save him); and when he heard him, to do many things, and hear him gladly, had yet so much love to his fleshly lust, and so little power to resist a flatterer, as that he could sell both the head of John and his own soul, for so pitiful a price as this. (Mark vi. 20. 25. 27, 28.) So true is that of Christ himself, "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov'd (or discovered): but he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John iii. 20, 21.)

And indeed there is none that more opposeth Micaiah than Zedekiah, as being concerned for the honour of his flattering prophecy, to bring plaindealing into disgrace. It is he that smiteth him, and saith, "Which way went the Spirit of the Lord from me, to speak unto thee?" (1 Kings xxii. 24.) As Plutarch compareth the flatterer to a painter, that having made a picture of cocks which was very bad, he bid his boys be sure to keep the living cocks out of his sight, lest their appearance should shew the faultiness of his picture: so, saith Plutarch, doth the flatterer do what he can to keep away plaindealing faithful friends, lest his fraud and falsehood should be detected by them. But, saith

Solomon, "He that rebuketh a man, afterward shall find more favour than he that flattereth with the tongue." (Prov. xxviii. 23.) And "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." (Prov. xxvii. 6.) When prosperity is vanished, the flatterer and the faithful dealer will be better known. Deceitful prosperity, and deceitful men, will at once forsake you. None of them will admire or applaud you when you are low, and the tide is gone, and hath left you in contempt: these kind of men will be as ready as any to reproach you; as Shemei that honoured David in his prosperity, but curseth him, and revileth him as a rebel against Saul, and casteth stones at him, when he saw him flying in distress. Plutarch likeneth flatterers to lice, that forsake the bodies of the dead, because the blood is gone that did maintain them. Commonly men in misery, or at death, have better thoughts of faithful plainness, and worse of smoothing man-pleasers, than before.

But whom can the prosperous blame so much as themselves, if they are undone by the deceit of flatterers? It is their own choice; they love to have it so; they will not endure faithful dealing. When they contract those diseases which will not be cured without bitter medicines, they hate the physician that offereth them: their appetites and sensual lust, and not their believing-reason, doth choose their work, their pleasures and their company, and prescribe what language must be spoken to them. And he that resolves to cast away the remedy, and will please his appetite and fancy, come on it what will, must take what he gets by it, and bear the endless wrath of God, that could not bear the necessary warnings and self-knowledge that should have prevented it. Did these men hate sin, and the messengers of Satan, they would not hate the justice and messengers of God: but while they damnably love fleshly pleasures, they cannot savingly love the word that chargeth them to let go those pleasures, nor the persons that cross them in the things they love. And thus poor worldlings are ruined by their own desires: it seemeth so sweet to them to live in sin, that they cannot endure to know the bitter fruits of misery, which it will at last bring forth. They are conquered by their fleshly lusts, and therefore they hate the messengers of that Spirit which would fight against them. Satan doth

perfect his former victories in them, by dispelling or dispersing the auxiliaries of Christ, that were sent for their rescue and relief. They live as if they were purposely made great, that they may be able to drive away the messengers of salvation, and to keep the voice of mercy far enough from their ears; and to command that which the Gadarenes did entreat, that Christ would go out of their coasts, (Mark v. 17,) because they would not be troubled with him. They so much love the way to hell, that they cannot abide to be told whither it leadeth them, and therefore they come thither before they are aware, and must know themselves by the unquenchable fire, because they would not know themselves by the discovering recovering light. And thus by prosperity and flattery, Satan pursues and wins his game.

*Direct. 2.* In opposition to this hindrance, two things are to be done. 1. Desire not so perilous a station as worldly prosperity and greatness is. Love not, and seek not a condition so hazardous to your souls. Leave that to them that take it for their portion, as not believing what they must lose and suffer by it; or what God hath revealed of the life to come.

Or if you be in such prosperity, not by your desire, but by the will and providence of God, let your fear and watchfulness be doubled, as your dangers are: Be not like those sensualists, that "feed themselves without fear." (Jude 12.) Use not prosperity to the pleasing of the flesh, and the prospering of your lusts, but deny yourselves in the midst of your abundance; and turn it into an adversity to your sensual inclinations, by taming the body and bringing it into subjection, and suspecting yourselves, and walking humbly with God and man.

And when adversity is upon you, improve the opportunity for the knowledge of yourselves. Then take a just survey of your former course of life. Then try your ways, when the drunkenness and deceits of prosperity are past, and the hand of God hath brought you into a sober and considerate state. O how many souls do know that in one day, when adversity hath made them wise and sensible, which before they knew and would not know; they saw it, but did not understand and feel it! Then on a sudden they are able to pass a right judgment, upon their yielding to temptations, and the value of the things that tempted them,

and upon their worldly designs, and fleshly wisdom, and their neglects of God, and heaven, and duty, than before they could do, though they had never so much instruction, and though they could speak the same words of sin as now. Affliction taketh away the deceiving advantages of fleshly objects, and unmasketh the glory and profit of the world, and awakeneth the rational faculties to perform their office, and therefore is an excellent opportunity for self-acquaintance. The prodigal came to himself, when he was denied to fill his belly with the food of swine. (Luke xv. 16, 17.) Nature teacheth men to understand, that it is the principal lesson that affliction readeth to us, to know ourselves, and our ways, as they are related to God and to his judgment.

2. If you are in prosperity, be the more suspicious of flatterers, and drive them away with the greater detestation: be more careful to keep them from you, than to keep your bodies clean from vermin. And be the more solicitous to procure such faithful overseers and physicians for your souls, as will do their best to save you, though they displease you. O that you knew what an advantage it is to have a faithful pastor, and a faithful friend, that seek not yours but you, and make no advantage to themselves by flattering you, but choose the means that tend most to your salvation! And O that you knew the great disadvantage of those that want such a pastor, and such a friend! You would then be sure to give it as your strictest charge to both, to deal plainly with you, and never to hide or extenuate your sin or danger. You would charge your teachers, 'Whatever you do, deal faithfully with my soul! If you see me in any dangerous course, I beseech you tell me of it: if I should be hardened against your warnings and reproofs, I beseech you deal not lightly with me, but labour to awaken me, and set it home, and pull me out of the fire, and save me as with fear. (Jude 23.) O suffer me not to be quiet in my sins.' The like charge also you would give to your friends that are about you, and converse with you; choose such pastors, and choose such friends as are fittest, thus to prove your friends indeed: and charge them, and entreat them as they love your souls, and as they will answer it before God, that they suffer you not to sin for fear of displeasing you by plain reproofs; and resolve to submit and take it well. A stander-by hath the great advantage of impartiality,



and therefore may see that in you which you observe not in yourselves; an object too near the eye, or too far off, is not well discerned: self-love doth not hinder us so much in judging of other men's cases as our own. Friendly and faithful dealing in the matters of eternal consequence, is the principal use and benefit of friendship. This differenceth the communion of saints from Beelzebub's swarm of flies and caterpillars. Thus "two are better than one: for if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth, for he hath not another to help him up." (Eccles. iv. 9, 10.) Much more woe to him that hath a multitude to cast him and to keep him down.

*Hind.* 3. The third extrinsical impediment to self-knowledge, is conversing only with such as are as bad as ourselves; and not with such whose lives display the spiritual endowment, and excellencies which we want. Among the Ethiopians, it seemeth no deformity to be black: Seneca saith, that "no man is to be upbraided with that which is 'vitium humani generis,' the common fault of all the world, or of the country where he lives:" for this were but to upbraid him that he is a man, or that he was born in such a time or place. Though Christians that know better the common disease, do know that there must be a common humiliation and remedy; yet these indeed are the thoughts of most; they know not that it is a matter of dishonour and lamentation, to be no better than the most, and to lie in the common corruptions of the world, and to have no better hearts than they had by nature. To hear preachers talk of holiness, and a Divine nature, and a new birth, and of being made new creatures, and of living in the love of God, and in the joyful hopes of endless glory, doth seem to them but as the talk of a world in the sun, or the description of an angel, which humbleth not them at all, for not being such, nor exciteth in them any great desires to be such: as long as they see not the persons that are such, they think these are but devout imaginations, or the pious dreams of melancholy men; and that indeed there are no such persons in the world: or if there be, that they are but as the Papists' saints, here and there one to be admired and canonized, and not upon pain of damnation to be imitated. They judge of all the world, or almost all, by those about them; and they think that God should be unmerciful if he should condemn

so great a number as they see are like themselves; and should save none but those few transcendent souls that they are described, but are unacquainted with.

It sometimes melteth my heart, in pity of many great ones of the world, to think how hard a matter it is for them to know indeed what holiness is; when they seldom hear so much as one heavenly prayer or discourse, or any serious talk of the matters of sanctification, and communion with Christ. When profaneness and inhuman wickedness dwell about them, and make such as are but civil and temperate, and good-natured persons, to seem saints: when they see but few that fear the Lord, and love him unfeignedly, and live by faith: and those few are perhaps of the more cold, and timorous, and temporizing strain, that shew forth but little of the heavenly nature, and the virtues of their holy faith; that dare scarce open their mouths to speak against the wickedness which they see or hear; that dare not discourse like the saints of the Most High, and the heirs of heaven, for fear of being made the scorn and by-word of the rest, or of falling under the frowns and dislike of their superiors; so that they live among others almost like common men, save only that they run not with them to their excess of riot; and think it enough that by such forbearance of gross sin, they are in some measure evil spoken of: When they that should "let their light so shine before men, that they might see their good works, and glorify their Heavenly Father, do hide their religion, and put their light as under a bushel, and not in a candlestick, that it might give light to all that are in the house;" (Matt. v. 15, 16;) and so when religion never appeareth in its proper splendour and power, and heavenly tendency, to those great ones that have no better company, what wonder if they never know themselves, nor truly understand the nature, necessity, or excellency of religion? When they know it, for the most part, but by hearsay, yea, and when they hear it more reproached than applauded, it must be a miracle of mercy that must make such men to be sincerely and heartily religious. When they see so many about them worse than themselves, and so few better, and those few that are better do hide it, and live almost as if they were no better; and when the godly, whom they see not, are described to them by the serpent's seed, as if they were but a company of whining, melancholy,

brain-sick hypocrites, who can expect that ever such men should savingly know themselves or Christ, unless a wonder of mercy rescue them, and bring them from this darkness and delusion into the light? O how oft have I wished in compassion to many of the great ones of the world, that they had but the company which we that are their inferiors have! That they did but hear the humble, holy, heavenly language, that we have heard! And hear the faithful fervent prayers that many poor Christians pour out before the Lord! and saw but the humble, harmless, exemplary, and heavenly lives of many poor Christians, that are represented to them as the filth and the offscouring of the world, and perhaps no more regarded than Lazarus was at the rich man's gate. (Luke xvi.) Did they but see and hear, and know such holy and heavenly believers, and were as well acquainted with them as we are, how many of them would better know themselves, and see what they want, and what they must be, and better discern between the righteous and the wicked, between those that fear God, and those that fear him not? (Mal. iii. 18.)

*Direct.* 3. It will therefore be a great help to the knowledge of yourselves, if you will converse with those that bear the holy image of their Creator, (Col. iii. 10,) and whose lives will tell you what it is to live by faith, and what it is to walk in the Spirit, to mortify the flesh, and to live above all the alluring vanities of the world. We can more sensibly perceive the nature of holiness, when we see it in action before our eyes, than when we only read a description of it. Who could have known what life is, or what reason is, by bare reading or hearing their descriptions, if he knew them not in himself and others, by another kind of demonstration! Many thousands can honour the name of a saint, and the Scripture descriptions of a saint, that hate the life of holiness, when it appeareth to them in practice, and cannot endure a saint indeed. It will most convincingly tell you what you want, when you see what others have. To see how naturally they breathe after heaven, will most convincingly shew you the dulness and earthliness of your minds: to see how easily they can love an enemy, and forgive a wrong, will acquaint you most sensibly with the ulcers of your passionate, revengeful minds. Do but lay by your prejudice and partiality, and see whether there be not

in serious Christians another spirit than in the world: and whether they live not upon the things above, which your belief and love did never reach? Look upon believers, and consider why they pray, and watch, and study to please God, and then bethink yourselves, whether you have not as much cause to do so as they: and so you may perceive your negligence by their diligence; your senselessness by their tenderness of heart and conscience; your fleshliness by their spirituality; and the rest of your sins by the lustre of their graces. Saith Gregory ‘*Qui plenissime intelligere appetit qualis sit, talis debet aspicere qualis non est; ut in bonorum forma metiatur quantur ipse deformis est:*’ that is, He that would fully understand what he is, must look on such as are better than himself, that in the comeliness of the good, he may take the measure of his own deformity. As Isidore saith, ‘*Minus homo seipsum ex seipso considerat:*’ Men know not themselves by themselves alone.

Hence, therefore, the servants of God may see how exactly they should live, and of what consequence it is that they be eminently holy! when it is they that by their heavenly excellency must convince the world of their sinfulness and misery. O Christians, do you live such exemplary and convincing lives? Is there indeed that excellency of holiness appearing in you, which may shew men, to the glory of your Redeemer, how the heirs of heaven do differ from the world? Alas, our common careless living, doth wrong to multitudes as well as to ourselves; and is a cruelty to the souls whose salvation we are bound by our examples to promote. What then do those men, that by their vicious, scandalous conversation, do harden the ungodly, and cause them to think contemptuously, and to speak scornfully of the holy way! O, woe to them, if they repent not, by whom such offence cometh!

Especially ministers should see that their lives be a continual lecture; as Jerom saith, ‘*Episcopi domus et conversatio quasi in speculo posita, magistra est publicæ disciplinæ: quicquid fecerit, id sibi omnes faciendum putant.*’ That is, The house and conversation of a bishop, is set as in a glass (or to be beheld) as the teacher of public discipline: all think they should do whatever he doth. And therefore Chrysostom concludeth ‘That a priest that is bad, doth acquire by his priesthood, not dignity but disgrace: For (saith

he) thou sittest in judgment on thyself: If thou live well and preach well, thou instructest the people: if thou preach well and live ill, thou condemnest thyself. For by living well and preaching well, thou instructest the people how to live: but by preaching well and living ill, thou instructest God as it were how to condemn thee.'

And hence it is also that the servants of God should have the care of their fame, as well as of their conversation; because the reputation of religion dependeth much on the reputation of the religious: and reputation doth much to the encouraging or discouraging of the ungodly that are strangers to the things themselves. Saith Augustine, '*Conscientia necessaria est tibi, fama proximo tuo: qui famam ancupans negligit conscientiam, hypocrita est: qui confidens conscientia negligit famam, crudelis est.*' That is, Conscience is necessary for thyself: and thy good name is necessary for thy neighbour. He that hunteth after fame, and neglecteth conscience, is an hypocrite: and he that so trusteth to a good conscience as to neglect his good name, is cruel (to others). When we mind our fame for the good of others, and the service of God, and not to please a proud vainglorious mind; and when we do it without immoderate care, seeking it only by righteous means, and referring the issue to the will of God, as being prepared for evil report as well as good, this is but to improve our talent to our master's use.

II. I come next to the internal impediments to self-acquaintance, especially in the worser sort of men.

1. The first that I shall acquaint you with is, That natural deep-rooted sin of pride, which strongly inclineth men to think well of themselves, and to desire that all others do so too: so that where pride is not discovered and subdued by grace, men will scarce endure to be closely questioned by ministers or other friends about their sin, and the condition of their souls. What! question them whether they are ungodly, unsanctified, the servants of sin and Satan; in a state of death and condemnation! Their hearts will rise with indignation against him that will put such questions to them. What! question them whether they have any saving grace! Whether they are regenerate, pardoned, and have any well-grounded hopes of heaven! They love not the searching

word of God; they love not the distinguishing passages of Scripture; they love not a faithful searching minister, because they would dishonour and trouble them with such doubts as these. A proud man judgeth not of himself as he is, but as his tumified, distempered fancy representeth him to himself to be: To “think himself something when he is nothing,” and so to be wilfully his own deceiver, is his disease. (Gal. vi. 3.) And as pride is one of the deepest-rooted sins in man, and of greatest strength, and most hardly extirpated and overcome, so true self-acquaintance must be accordingly difficult, it being carried on but by such degrees as we get ground and victory against our pride. As melancholy men that are wise in all other things, may be far from the right use of reason in some one point, where the fantasy is crazed, and the distemper lieth; so a proud man, how wise soever in any other matters, as to the right knowledge of himself, is like one that is crackbrained, and hath not indeed the right use of reason: pride was his first tutor, and taught him what to believe of himself: so that Christ who comes after with a humbling doctrine, cannot be believed, nor scarce with any patience heard. O what a disease is to be cured, before a proud person will well know himself! What labour do we lose in all our sermons! Yea, how oft doth the medicine irritate the disease! So that a poor wretch that is under the wrath of God, and knoweth not when he is gone out of the assembly, whether the justice of Heaven will not take vengeance on him before he can come hither again, yet cannot abide to hear of this, but with Ahab, hateth the preacher that prophesieth evil of him, be it never so true. It is pride that leadeth up that army of corruptions, that here strive against the light of truth, that is sent to convince and convert the guilty. And is a man like to be saved by the word, while he hateth it, and bends his thoughts and passions all against it?

*Direct.* 1. He therefore that will ever know himself, must first let in so much of the light as may take down his arrogancy, and bring him as a little child to the school of Christ. First know what thou art as a man; and then know what thou art as a sinner, and sentenced by God, that so thou mayest come to know what thou art as one that is under the hopes and duties of the redeemed. When thy proud heart rebelleth against conviction, remember with whom thou hast

to do. Will God speak submissively to thee for fear of offending thee? Will he cry thee mercy for handling thee so roughly as to tell thee thou art yet the child of wrath? Is he afraid to talk to thee of death or of damnation? Will he recal his threatenings, and repent him of the severity of his laws, because such worms are angry with them, or will not believe them? Perhaps thou mayest make a false-hearted, frightful, man-pleasing minister, to change his strain or plainer dealing, and become thy flatterer, or be silent: but will God be silenced? Will he stoop to thee, and bend or stretch his word to humour thee? O no; he will one day tell thee what thou art with another voice than this of a mortal and despised man, and in another manner than preachers tell it thee. If thou canst frown the preacher out of the pulpit, or out of his fidelity to God and thee, yet canst thou not frown God out of heaven. He will speak to thee more terribly than the most terrible preacher that ever thou heard: and if thy pride shall rise up, and tell him that he doth thee wrong, how quickly will thy "mouth be stopped," and thou be forced to confess thy guilt! (Rom. iii. 5, 6. 19.) O stoop, man, to the humbling word of grace, or God will make thee stoop to the words and strokes of wrath! Fear him that will make the proudest fear, before he hath done with them. Judged thou must be; by thyself, to self-abasing and conversion, or by God to desolation and confusion: and canst thou easier bear God's judgment than thy own! Stoop, foolish self-deluding dust! Stoop, sinful wretch, and know thy misery! If thou stand it out a little longer, an undiscerned blow may bring thee down; and thou shalt not see the hand that strikes thee, till thou art humbled in the grave and hell. O how absurd, yet pitiful a sight is it, to see poor sinners brave it out against the humbling message of the Lord, as if they could make good their cause against him! And scorn to know that they are going to hell, till they are there! And then will pride preserve them from the knowledge of it? It is shameful folly to be proud and obstinate, where a man knoweth beforehand that he must submit at last, and is not able to stand it out.

2. The second intrinsical impediment to self-acquaintance is an unreasonable tenderness of ourselves; when an inordinate love of ease and quietness of mind doth prevail with us to hold fast all that thus quieteth us at the present,

without regard of due provision for the time to come; in this there is a mixture of unreasonableness and self-love: it is indeed the very brutish disposition. A beast will not willingly be dieted for his future health: let him have at present what he loveth and you please him, though you feed him for the slaughter! for he hath not reason to foresee what followeth. An ox must be bound, and cast and held down by force, if you will shoe him, though it be to the keeping of his feet from hurt; or if you will pull out a thorn, or do any thing for his good that hurteth him at the present. You please not your horse by letting him blood, though you save his life by it. Fleshly-minded men have thus brutified themselves, so that they judge of things by present feeling, and have not reason and faith to look before them, and judge of things by what they tend to, even by the good or hurt that will follow in the end. It is a very terrible troublesome thing for a man that is unregenerate, unjustified, and unreconciled to God, to know it; for a man that hath any feeling left, to find himself in a state of condemnation: this is to stir up all the terrors of his soul, and cast him into perplexing fears and disquietments of mind; so that he cannot eat or drink, or sleep in quietness, but the troublesome thoughts of sin and everlasting wrath torment him: and the inconsiderate man that judgeth of things by present feeling, will not endure this; and therefore must needs have the windows shut, and the light removed, that sheweth him these perplexing sights. As most men hate those that speak against them, be the matter never so true, so they cannot endure those thoughts that do accuse them, nor to have a reprover so near them, even in their own breasts: a conscience within them, to preach to them night and day; not one hour in a week, but wherever they go, and whatever they are doing; to be so near, so constant, so precise, and so severe and terrible a preacher, as usually a newly enlightened and awakened conscience is; this seemeth intolerable to them; and whatever come of it, this preacher must be silenced, as turbulent and vexatious, and one that would make them melancholy or mad. "And this is the condemnation (of these miserable souls,) that light is come into the world, and they loved darkness rather than light, because their deeds were evil: for every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should



be reproved," (John iii. 19, 20.) And thus while men are so tender of themselves, that they will do nothing that troubleth or hurteth them at the present, they venture upon all the miseries that they are forewarned of.

*Direct. 2.* Be not unreasonably tender of a little disturbance at the present, nor unbelievably careless of the misery to come. Cannot you endure to know your sin and misery, and yet can you endure to bear it? Will you go to hell for fear of knowing that you are in the way? Must you not know it with everlasting woe and vengeance when you come thither, if by knowing your danger you prevent not your coming thither? Is it easier to bear God's wrath for ever, than to find at present that you have offended him? Sirs, the question is, Whether you are under the condemnation of the law, or not? Whether you are regenerate and justified, or yet in your sin? If you are justified, far be it from me to persuade you to think that you are under condemnation: I leave that to Satan and the malicious world, who are the condemners of those that Christ doth justify. But if you are unregenerate and unjustified, what will you do at death and judgment? Can you stand before God, or be saved upon any other terms? You cannot; if God be to be believed, you cannot: and if you know the Scriptures, you know you cannot! And if you cannot be saved in an unrenewed, unjustified state, is it not needful that you know it? Will you cry for help before you find yourselves in danger? or strive to get out of sin and misery, before you believe that you are in it? If you think that you have no other sin than the pardoned infirmities of the godly, you will never so value Jesus Christ, and pray and strive for such grace as is necessary to them that have the unpardoned, reigning sins of the ungodly. If it be necessary that you be saved, it is necessary that you value and seek salvation; and if so, it is necessary that you know your need of it, and what you must be and do if you will obtain it! It is a childish or brutish thing, below a man of reason, to stick at a little present trouble, when death cannot otherwise be prevented: If you can prove that ever any was converted and saved by any other way than by coming to the knowledge of their sin and misery, then you have some excuse for your presumption: but if Scripture tell us of no other way, yea, that there is no other way, and you know of none that ever was saved by any

other, I think it is time to fall to work, and search and try your hearts and lives, and not to stop at a straw when you are running for your lives, and when damnation is as it were at your backs. You should rather think with yourselves, If we can so hardly bear the forethoughts of hell, how shall we be able everlastingly to bear the torments?

And consider, that Christ hath made the discovery of your sin and misery to be now comparatively an easy burden, in that he hath made them pardonable and curable: If you had not had a Saviour to fly to, but must have looked on your misery as a remediless case, it had then been terrible indeed; and it had been no great mistake to have thought it the best way to take a little ease at present, rather than to disquiet yourselves in vain. But through the great mercy of God, this is not your case; you need not despair of pardon and salvation, if you will but hear while it is called to-day. The task that you are called to, is not to torment yourselves as the damned do with the thought of unpardonable sin, and of a misery that hath no help or hope; but it is only to find out your disease, and come and open it to the physician, and submit to his advice, and use his means, and he will freely and infallibly work the cure. It is but to find out the folly that you have been guilty of, and the danger that you have brought yourselves into, and come to Christ, and with hearty sorrow and resolution to give up yourselves unto his grace, to cast away your iniquities, and enter into his safe and comfortable service. And will you lie in hell and say, 'We are suffering here, that we might escape the trouble of foreseeing our danger of it, or of endeavouring in time to have prevented it! We died for fear of knowing that we were sick! We suffered our house to burn to ashes for fear of knowing that it was on fire! O, sirs, be warned in time, and own not, and practise not such egregious folly, in a business of everlasting consequence. Believe it, if you sin, you must know that you have sinned: and if you are in the power of Satan it cannot long be hid. Did you but know the difference between discovering it now while there is hope, and hereafter when there is none, I should have no need to persuade you to be willing to know the truth, whatever it should cost you.

*Hind.* 3. Another great impediment of the knowledge of ourselves, is, that self-love so blindeth men that they can see no great evil in themselves or any thing that is their own:

It makes them believe that all things are as they would have them be ; yea, and better than they would have them : for he that would not indeed be holy, is willing by himself and others to be thought so : did not the lamentable experience of all the world confirm it, it were incredible that self-love could so exceedingly blind men. If charity think no evil of another, and we are very hardly brought to believe any great harm by those we love ; much more will self-love cause men to see no evil by themselves, which possibly they can shut their eyes against, it being more radicated and powerful than the love of others. No arguments so cogent, no light so clear, no oratory so persuading, as can make a self-lover think himself as bad as indeed he is, till God by grace or terror shall convince him. When you are preaching the most searching sermons to convince him, self-love confuteth or misapplieth them ; when the marks of trial are most plainly opened, and most closely urged, self-love doth frustrate the preacher's greatest skill and diligence : When nothing of sense can be said to prove the piety of the impious, and the sincerity of the formal hypocrite, yet self-love is that wonderful alchymist, that can make gold not only of the basest metal, but of dross and dirt. Let the most undeniable witness be brought to detect the fraud and misery of an unrenewed soul, self-love is his most powerful defender. No cause so bad which it cannot justify ; and no person so miserable but it will pronounce him happy, till God by grace or wrath confute it. Self-love is the grand deceiver of the world.

*Direct. 3.* Subdue this inordinate self-love, and bring your minds to a just impartiality in judging. Remember that self-love is only powerful at your private bar ; and it is not there that your cause must be finally decided : it can do nothing at the bar of God ; it cannot there justify, where it is condemned itself : God will not so much as hear it, though you will hear none that speak against it. Self-love is but the vicegerent of the grand usurper, that shall be deposed, and have no show of power, at Christ's appearing, when he will judge his enemies.

And here it will be a helpless cause, to see your own sin and misery in others : and put the case as if it were theirs, and then see how you can discern the evil of it. O how easy is it with the most, to see and aggravate the faults of others ! How safe were we, if we were as impartial to ourselves !

And also it will be very useful to desire often the help of more impartial judgments than your own: 'Fit enim nescio quomodo (inquit Cicero) ut magis in aliis cernamus, quam in nobis met ipsis, siquid delinquitur.' Others can quickly spy our faults, as we can quickly find out theirs: Therefore as poets and painters do expose their works before they finish them, to the common view, that so what is blamed by many may be considered and amended; so should we, in order to the judging of ourselves, observe both what our friends and enemies say of us, and the more suspiciously try what others blame. But especially have some near, judicious friends, that will prudently and faithfully assist you. A true friend is an excellent looking-glass. Saith Seneca, 'Deliberate well first in the choosing of a friend, and then with him deliberate of all things.'

And if you would have the benefits of friendship, discourage not plaindealing. 'Magis amat objurgator sanans (inquit August.) quam adulator dissimulans.' I know a reprover should be wise, and love must be predominant if he will expect success: for if he speak 'lacerato animo,' as Augustine saith, it will seem but 'punientis impetus,' and not 'corrigentis charitas.' But we must take heed of judging that we are hated, because we are reprov'd; that is, that a friend is not a friend, because he doth the office of a friend. Of the two, it is fitter to say of a reprov'ing enemy, 'He dealeth with me like a friend,' than of a reprov'ing friend, 'He dealeth with me like an enemy:' for, as Augustine saith, 'Accusare vitia officium est bonum, quod cum mali faciunt, alienas partes agunt.' It is a good office to speak ill of vice, which when bad men do, they play another's part. It is a happy enmity that helpeth you to deliver you from sin and hell; and a cruel friendship that will let you undo your soul for ever, for fear of displeasing you by hindering it.

There are two sorts that deprive themselves of the saving benefit of necessary reproof, and the most desirable fruits of friendship: the one is the Hypocrite, that so cunningly hideth his greatest faults, that his friend and enemy never tell him of them: he hath the happiness of keeping his physician unacquainted with his disease, and consequently of keeping the disease. The other is the Proud, that can better endure to be ungodly than to be told of it, and to live in many sins, than to be freely admonished of one.

Consider therefore, that it will prove self-hatred in the effect, which is now called self-love : and that it would seem but a strange kind of love from another, to suffer you to fall into a coal-pit, for fear of telling you that you are near it ; or to suffer you to fall into the enemy's hands, lest he should affright you, by telling you that they are near. If you love another no better than thus, you have no reason to call yourself his friend : and shall this be your wisest loving of yourselves ? If it be love to damn your souls for fear of knowing your danger of damnation, the devil loveth you. If it be friendship to keep you out of heaven, for fear of disquieting you with the light that should have saved you, then you have no enemies in hell. The devil himself can be content to grant you a temporal quietness and ease, in order to your everlasting disquietness and woe. Let go your hopes of heaven, and he can let you be merry awhile on earth ; while the strong armed man keepeth his house, the things that he possesseth are in peace. If it be not friendship, but enmity, to trouble you with the sight of sin and danger, in order to your deliverance, then you have none but enemies in heaven : for God himself doth take this course with the dearest of his chosen. No star doth give such light as the sun doth : no minister doth so much to make a sinner know himself, as God doth. Love yourselves therefore in the way that God loveth you : be impartially willing that God and man should help you to be thoroughly acquainted with your state : love not to be flattered by others, or yourselves. Vice is never the more lovely, because it is yours : and you know that pain is never the more easy or desirable to you, because it is yours. Your own diseases, losses, injuries, and miseries, seem the worst and most grievous to you : and why should not your own sins also be most grievous ? You love not poverty or pain, because it is your own ; O love not sin, because it is your own !

*Hind.* 4. Another impediment to self-acquaintance, is, that men observe not their hearts in a time of trial, but take them always at the best, when no great temptation puts them to it. A man that never had an opportunity to rise in the world, perhaps doth think he is not ambitious, and desireth not much to be higher than he is, because the coal was never blown. When a little affront doth ferment their

pride into disquietness and desires of revenge; or applause doth ferment it into tumour or self-exaltation, they observe not then the distemper when it is up and most observable, because the nature of sin is to please and blind, and cheat the mind into a consent. And when the sin seems past, and they find themselves in a seeming humility and meekness, they judge of themselves as then they find themselves, as thinking that distemper is past and cured, and they are not to judge of themselves by what they were, but what they are. And by that rule every drunkard or whoremonger should judge themselves temperate, and chaste, as soon as they forbear the act of sin. And what if poverty, age, or sickness, hinder them from ever committing either of them again? For all this, the person is a drunkard or fornicator still; because the act is not pardoned, nor the heart sanctified, and the habit or corrupt inclination mortified. And thus passionate persons do judge of themselves by their milder temper, when no temptation kindleth the flame. But little doth many a one know himself, what corruption is latent in his heart, till trial shall disclose it, and draw it into sight. ‘*Jam diu diabolus (inq. Aug.) sopitum ignem sine ullis flammis occultat, donec duas faculas jungens ambas simul accendat,*’ &c. If these persons be not always sinning, they will not take themselves for sinners: but he that hath once sinned knowingly, in God’s account continueth in the sin, till his heart be changed by true repentance.

Yet, on the otherside, I would not wrong any upright soul, by persuading them to judge of themselves, as they are at the worst, in the hour of temptation; for so they will be mistaken as certainly, though not as dangerously as the other.

You may ask them, ‘What is to be done in such a difficult case? If we must neither judge of ourselves as we are at the best out of temptation, nor yet as we are at the worst in the hour of temptation, when, and how then shall we judge of ourselves?’

I answer, it is one thing to know our particular sins, and their degrees, and another thing to know our state in general, whether we are justified and sanctified or not. To discern what particular sin is in us, and how apt it is to break forth into act, we must watch all the stirrings and appearings of it, in the time of the temptation: but to discern whether it be unmortified and have dominion, we must observe these rules:

1. There is no man on earth that is perfectly free from sin : and therefore it is no good consequence that sin reigneth unto death, because it is not perfectly extinguished, or because it is sometimes committed, unless in the cases after expressed.

2. No sin that is truly mortified and repented of, shall condemn the sinner : for pardon is promised to the truly penitent.

3. Whatever sin the will, according to its habitual inclination, had rather leave than keep, is truly repented of and mortified. For the will is the principal seat of sin ; and there is no more sinfulness, than there is wilfulness.

4. There are some sins which cannot be frequently committed in consistency with true grace, or sincere repentance ; and some which may be frequently committed in consistency with these. As where sins are known and great, or such as are easily subject to the power of a sanctified will, so that he that *will* reject them, *may* : as one such sin must have actual repentance, if actually known ; so the frequent committing of such will not consist with habitual repentance. Whereas those sins, that are so small as upright persons, perhaps may not be sufficiently excited to resistance ; or such as upon the sincere use of means are still unknown, or such as a truly sanctified will may not subdue, are all of them consistent with repentance and a justified state : and in this sense we reject not that distinction between moral and venial sin ; that is, between sin inconsistent with a state of spiritual life, and sin consistent with it, and consequently pardoned. He that had rather leave the former sort, (the mortal sins,) will leave them ; and he that truly repents of them, will forsake them. But for the other (consistent with life) we must say, that a man may possibly retain them, that yet had rather leave them, and doth truly repent of them.

5. A sin of carnal interest (esteemed good, in order to something which the flesh desireth ; and so loved and deliberately kept) hath more of the will, and is more inconsistent with repentance, than a sin of mere passion or surprise, which is not so valued upon the account of such an interest.

6. They that have grace enough to avoid temptations to mortal or reigning sin, and consequently that way to avoid the sin, shall not be condemned for it, whatever a stronger temptation might have done.

7. Where bodily diseases necessitate to an act, or the

omission of an act, the will is not to be charged with that which it cannot overcome, notwithstanding an unfeigned willingness. As if a man in a frenzy or distraction should swear or curse, or blaspheme; or one in a lethargy, or potent melancholy, cannot read, or pray, or meditate, &c.

8. As frequent commissions of venial sins (or such as are consistent with true grace) will not prove the soul un-sanctified; so the once committing of a gross sin by surprise, which is afterward truly repented of, will not prove the absence of habitual repentance, or spiritual life, so as the frequent committing of such sins will.

So that I conclude, in order to the detection of the sin itself, we must all take notice of ourselves as at the worst, and see what it is that temptation can do: but in order to the discovery of our state, and whether our sins are pardoned or no, we must especially observe whether their eruptions are such as will consist with true habitual repentance, and to note what temptations do with us. To this end,

*Direct.* 4. Observe then the workings and discoveries of the heart, and judge of its abundance, or habits, by your words and deeds. Note what you were when you had opportunity to sin, when the full cup of pleasure was held out to you, when preferment was before you, when injury or provoking words did blow the coal: if then sin appeared, judge not that you are free, and that none of the roots are latent in your hearts: or if you are sure that such dispositions are hated, repented of and mortified, yet you may hence observe what diseases of soul you should chiefly strive against, to keep them under, and prevent a new surprise or increase. It is usual for such licentiousness, such self-seeking, such ugly pride and passion, to break forth upon some special temptations, which for many years together did never appear to the person that is guilty, or to any other, that it should keep the best in fear and self-suspicion, and cause them to live in constant watchfulness, and to observe the bent and motions of their souls; and to make use afterward of such discoveries as they have made to their cost in time of trial.

And it much concerneth all true Christians, to keep in remembrance the exercise and discoveries of grace, which formerly upon trial did undoubtedly appear, and did convince them of the sincerity which afterward they are apt



again to question. Will you not believe that there is a sun in the firmament, unless it always shine upon you ; or that it is hot, unless it be always summer ? Will you not believe that a man can speak, unless he be always speaking ? It is weakness and injurious rashness in those Christians, that upon every damp that seizeth on their spirits, will venture to deny God's former mercies, and say, that they had never special grace, because they feel it not at present : that they never prayed in sincerity, because some distemper at present discomposeth or overwhelmeth them : that their former zeal and life was counterfeit, because they are grown more cold and dull ; that former comforts were all but hypocritical delusions, because they are turned now to sorrows ; As much as to say, ' Because I am now sick, I was never well, nor so much as alive.' O were it not for the tender compassions of our Father, and the sure performance of our Lord and Comforter, and that our peace is more in his hand than our own, (though more in our own than any others,) it could never be that a poor distempered, imperfect soul should here have any constancy of peace, considering the power of self-love and partiality on one side, and of grief and fear, and other passions on the other ; and how little a thing doth shake so moveable and weak a thing, and muddy and trouble a mind so easily disturbed ; and how hard it is again to quiet and compose a mind so troubled, and bring a grieved soul to reason, and make passion understand the truth, and to cause a weak, afflicted soul to judge clean contrary to what they feel ! All this considered, no wonder if the peace and comfort of many Christians be yet but little, and interrupted, and uneven : and if there be much crying in a family that hath so many little ones, and much complaining where there are so many weak and poor ; and many a groan where there is so much pain. To shew us the sun at midnight, and convince us of love while we feel the rod ; and to give us the comfortable sense of grace, while we have the uncomfortable sense of the greatness of our sin ; to give us the joyful hopes of glory, in a troubled, melancholy, dejected state : all this is a work that requireth the special help of the Almighty, and exceeds the strength of feeble worms. Let God give us never so full discoveries of his tenderest love and our own sincerity, as if a voice from heaven had witnessed it unto us, we are questioning

all if once we seem to *feel* the contrary, and are perplexed in the tumult of our thoughts and passions, and bewildered and lost in the errors of our own disturbed minds. Though we have walked with God, we are questioning whether indeed we ever knew him, as soon as he seemeth to hide his face. Though we have felt another life and spirit possess and actuate us than heretofore, and found that we love the things and persons which once we loved not, and that we were quite fallen out with that which was our former pleasure, and that our souls broke off from their old delights, and hopes, and ways, and resolvedly did engage themselves to God, and unfeignedly delivered up themselves unto him; yet all is forgotten, or the convincing evidence of all forgotten, if the lively influences of heaven be but once so far withdrawn, as that our present state is clouded and afflicted, and our former vigour and assurance is abated. And thus unthankfully we deny God the praise and acknowledgment of his mercies, longer than we are tasting them, or they are still before us: all that he hath done for us is as nothing, and all the love which he hath manifested to us, is called hatred; and all the witnesses that have put their hands to his acts of grace, are questioned, and his very seals denied, and his earnest misinterpreted, as long as our darkened, distempered souls are in a condition unfit for the apprehension of mercy, and usually when a diseased or afflicted body doth draw the mind into too great a participation of the affliction. And thus as we are disposed ourselves, so we judge of ourselves and of all our receivings, and all God's dealings with us. When we feel ourselves well, all goes well with us, and we put a good interpretation upon all things: and when we are out of order, we complain of every thing, and take pleasure in nothing, and no one can content us, and all is taken in the worse part; as the poet said,

*Læta fere lætus cecini, cano tristia tristis.*

You shall have a merry song from a merry heart, and a sad ditty from a troubled, grieved mind.

And thus while the discoveries both of sin and grace, are at present overlooked, or afterwards forgotten, and almost all men judge of themselves by present feeling, no wonder if few are well acquainted with themselves.

But as the word and the works of God must be taken together, if they be understood, and not a sentence, part

or parcel taken separated from the rest, which must make up the sense; so also the workings of God upon your souls must be taken altogether, and you must read them over from the first till now, and set altogether, and not forget the letters, the part that went before, or else you will make no sense of that which followeth. And I beseech all weak and troubled Christians to remember also, that they are but children and scholars in the school of Christ; and therefore when they cannot set the several parts together, let them not overvalue their unexperienced understandings, but by the help of their skilful, faithful teachers, do that which of themselves they cannot do. Inquire what your former mercies signify: open them to your guides, and tell them how God hath dealt with you from the beginning, and tell them how it is with you now; and desire them to help you to perceive how one conduceth to the right understanding of the other. And be not of froward, but of tractable, submissive minds; and thus your self-acquaintance may be maintained, at least to safety, and to some degree of peace, if not to the joys, which you desire, which God reserveth for their proper season.

I should have added more on this necessary subject, but that I have said so much of it in other writings, especially in the "Saints' Rest," part iii. chap. 7; and in my "Treatise of Self-denial," and in "The Right Method for Peace of Conscience."

I must confess I have written on this subject as I did of Self-denial, viz. with expectation that all men should confess the truth of what I say; and yet so few be cured by it of their self-ignorance, as that still we must stand by, and see the world distracted by it, the church divided, the love of brethren interrupted, and the work of Satan carried on by error, violence, and pride; and the hearts of men so strangely stupified, as to go on incorrigibly in all this mischief, while the cause and cure are opened before them, and all in vain, while they confess the truth; so that they will leave us nothing to do, but exercise our compassion, by lamenting the deliration of frenetic men, while we are unable to serve the church, their brethren, or their own souls, from the dilacerations and calamitous effects of their furious self-ignorance. But Christ that hath sent us with the light, which may be resisted, and abused, and in part blown out,

will speedily come with light irresistible, and will teach the proud, the scornful, the unmerciful, the self-conceited, the malicious, and the violent, so effectually to know themselves, as that no more exhortations shall be necessary for the reception of his convictions; nor will he or his servants any more beseech men to consider and know their sin and misery, nor be beholden to them to believe and confess it. (See Jude 14, 15.) And is there no remedy for a stupified, inconsiderate soul? Is there no prevention of so terrible a self-knowledge, as the light of judgment, and the fire of hell will else procure? Yes, the remedy is certain, easy, and at hand: "Even to know themselves till they are driven to study, and seek and know the Father, and his Son Jesus Christ," (John xvii. 3,) and yet is the salvation of most as hopeless almost as if there were no remedy, because no persuasion can prevail with them to use it. Lord, what hath thus locked up the minds and hearts of sinners against thy truth and thee! What hath made reasonable man so unreasonable, and a self-loving nature so mortally to hate itself! O thou that openest, and no man shutteth, use the key that openeth hearts; come in with thy wisdom, and thy love, and all this blindness and obstinacy will be gone. At least commit not the safety of thy flock to such as will not know themselves: but "gather thy remnant, and bring them to their folds, and let them be fruitful and increase; and set up shepherds over them, which shall feed them, and let them fear no more, nor be dismayed, nor be lacking." (Jer. xxiii. 3, 4.) "Ordain a place for them, plant them, and let them dwell therein unmoved; and let not the children of wickedness waste them any more." (1 Chron. xvii. 9.) "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so seek out thy sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day." (Ezek. xxxiv. 12.) "Save thy people, and bless thine inheritance: feed them also, and lift them up for ever." (Psal. xxviii. 9.)

**THE TRUE CATHOLIC,**  
AND  
**CATHOLIC CHURCH DESCRIBED;**

AND THE VANITY OF THE PAPISTS, AND ALL OTHER SCHISMATICS,  
THAT CONFINE THE CATHOLIC CHURCH TO THEIR SECT,  
DISCOVERED AND SHAMED.

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**THE PREFACE.**

READER,

THE tumultuary contentions and distractions about the *catholic church*, which have been raised by many heretical and schismatical firebrands, have moved me to publish these popular sermons, in order to the satisfaction and settlement of such minds as have been ensnared to a misunderstanding of this article of the Creed. It grieved me to hear so many Christians, that were all baptized into the catholic church, and there received the badge of Christianity and catholicism, to be doubtfully inquiring which is the true catholic church, and many dividers confining it to their sects: and lastly, the Seekers, (instructed by the Papists) with seeming seriousness questioning whether there be any church and ministry at all? But never any sect did cause my admiration so much as the Papist! That ever so many princes and learned men should so odiously vilify the catholic church, and that under pretence of magnifying it, and appealing to it. They are not contented in their doctrine of transubstantiation, to deny sense and reason, ('*Et contra rationem nemo sobrius*') and in many writings to speak diminutively and dishonourably of the Holy Scriptures, (too like to infidels: '*Et contra Scripturas nemo Christianus*;)') but they also cut off themselves (as sectaries) from the universal church, as far as an uncharitable, odious condemning of the far greatest part of the church can do it, and call the church (even that greatest part) by the name of heretics and schismatics; ('*Et contra ecclesiam nemo pacificus.*') And as confidently and contentiously do they labour to cut off the

main body of believers, and to appropriate the catholic church to themselves, and to make their corrupted sect to be the whole, as if the catholic church had been limited to the *Roman* in the Scripture, or the Creed; or as if they had the consent of Christ himself for the divorcing of his spouse. And the men that call charity the form, and soul, and life of the new creature, do seem to be insensible of the brand of their unhappiness; and that there is no greater uncharitableness to be found on this side hell, than the malicious reproaching, condemning, and unchurching of the far greatest part of the church of Christ; except that of infidels, who condemn the whole. When you hear them glorifying of their charity, come hither and rub your eyes, and see what Popish charity is.

For the right understanding of this following discourse, I shall only desire the reader to observe, 1. That it is not a particular church, but the universal, that I am here inquiring after. 2. That I do not intend hereby to equalize the several parts of the catholic church, as to purity of doctrine, discipline, or worship. 3. That yet I would have all Christians join themselves in actual particular communion with the purest churches, if they can obtain it, without greater hurt to themselves or others. than the benefits will countervail. And that I do not intend that we must hold local communion with every congregation, which must be owned as a part of the catholic church. It is possible they may require a participation in some sin of all those that they will admit to their communion: and in such cases, (when they exclude us) we can hold but such a general distant communion, which they cannot prohibit. 4. That when I condemn the schism and uncharitableness of the Papists, or any others, I yet condemn not, but commend our exercise of charity to them, as far as I can discern it.

Lastly, be advertised, that whereas in another book, that comes out with this, (called "Catholic Unity,") I have again taken up many of the particulars wherein the godly are united; I think it need not offend the reader, as an unnecessary repetition, that being but the application of the truth which is here asserted. There I labour to convince the ungodly, that concord can be obtained by no other means, and no other terms, than those which I have here shewed the godly are all agreed in.

Reader, If indeed thou love the church of Christ, join

with me in thy heartiest daily prayers, and in thy faithful diligent endeavours, for the destroying of divisions, and the repairing of decayed charity, and restoring of catholic principles and affections to all the members of the church.

RICHARD BAXTER.

December 12, 1659.

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## THE TRUE CATHOLIC, AND CATHOLIC CHURCH DESCRIBED.

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1 CORINTHIANS xii. 12.

*For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

It is a pitiful case with the poor afflicted church of Christ, that almost all the members cry out against division, and yet cause and increase it, while they speak against it. And that all cry up unity, and yet very few do any thing that is very considerable to promote it; but multitudes are destroying unity, while they commend it: and those few that would heal and close the wounds, are not able by the clearest reasons, and most importunate requests, to hold the hands of others from opposing it; and to get leave of the rest to do that work, which they will not do themselves while they extol it. You would think this were rather the description of a bedlam, than of a Christian! to set all on fire, and furiously to rail at all that would quench it, and at the same time to rail as much at incendiaries, and cry out for concord, and against division, and call other men all that is naught, for doing that which they do themselves, and will not be persuaded from! But to the injurious dishonour of Christianity itself it is thus with millions of professed Christians! thus is the church used: the sin and shame is made so public, that no charity can much excuse it, and no shift can cover it from the reproachful observation of those that are without. Alas, our flames do rise so high, that Turks, and Jews, and Heathens stand looking on them, and ask, 'What is the matter that these Christians thus irreconcilably worry one another?' Do we need any proof, when we feel the smart?

When we see the blood? When we hear the noise of revilers at home, and see the scornful laughers of those abroad? When almost all Christendom is up in arms? When the churches are so many by-names, and broken into so many odious fractions; and so many volumes fly abroad, containing the reproaches and condemnations of each other? And (which is enough to break an honest heart to think or speak of) that all this hath continued so long a time! And they be not so wise as the passionate, or the drunken, that in time will come to themselves again; and that it hath continued notwithstanding the greatest means that are used for the cure: Mediation prevaieth not: pacificatory endeavours have done almost nothing: nay, sin gets advantage in point of reputation, and dividing is counted a work of zeal, and ministers themselves are the principal leaders of it; yea, and ministers of eminent parts and piety; and piety itself is pretended for this, which is the poison of piety; and pacification is become a suspected or derided work; and the peace-makers are presently suspected of some heresy; and perhaps called dividers for seeking reconciliation. It made my heart ache with grief, the other day, to read over the narrative of the endeavours of one man (Mr. John Dury), to heal the Protestant churches themselves, and to think that so much ado should be necessary to make even the leaders of the Christian flocks to be willing to cease so odious a sin, and come out of so long and doleful a misery; yea, and that all should do so little good, and get from men but a few good words, while they sit still and suffer the flames to consume the deplorable remnant: yea, such havock hath division made, and cut the church into so many pieces, that it is become one of the commonest questions among us, which of these pieces it is that is the Church; one saith, 'We are the catholic church;' and another saith, 'No, but it is we!' and a third contendeth that it is 'only they:' and thus men seem to be at a loss; and when they believe the holy catholic church, they know not what it is, which they say, they believe. Though I dare not presume to hope of much success in any attempts against this distraction, after the frustration of the far greater endeavours of multitudes that have attempted it with far greater advantage, yet I have resolved by the help of Christ to bear witness against the sin of the dividers, and leave my testi-



moyn on record to posterity, that if it may not excite some others to the work, yet at least it may let them know, that all were not void of desires for peace in this contentious age.

To which purpose I intend, 1. To speak of the unity and concord of the catholic church. 2. Of the unity and concord of Christians in their particular churches, and in their individual state. And the first discourse I shall ground upon this text, which from the similitude of a natural body doth assert, 1. The multiplicity of the members: and 2. The unity of the body or church of Christ, notwithstanding the multiplicity of the members. The members are here said to be many for number, and it is intimated (which after is more fully expressed) that they are divers for office, and use, and gifts. The church here spoken of is the universal church, as it is both in its visible and mystical state: It is not only a particular church that is here meant; nor is it the catholic church only as mystical, or only as visible, but as it containeth professors and believers, the body and soul, which make up the man, having both ordinances and spirit in their possession. That it is the catholic church is apparent: 1. In that it is denominated in the text from Christ himself, "So also is Christ." And the universal church is more fitly denominated from Christ as the Head, than a particular church. It is not easy to find any text of Scripture that calleth Christ the Head of a particular congregation (as we use not to call the king the head of this, or that corporation, but of the commonwealth), though he may be so called, as a head hath respect to the several members: but he is oft called the Head of the catholic church. (Ephes. i. 22; iv. 15; Col. i. 18; ii. 19; Ephes. v. 23.) The head of such a body is a commoner phrase than the head of the hand or foot. 2. Because it is expressly called "the body of Christ," which title is not given to any particular church, it being but part of the body, verse 27. 3. It is such a church that is here spoken of, to which was given apostles, prophets, teachers, miracles, healings, helps, governments, tongues, &c. verse 28, 8, 9, 10. But all particular churches had not all these; and it is doubtful whether Corinth had all that is here mentioned. 4. It is that church which all are baptized into, Jews and Gentiles, bond and free: but that is only into the universal church. The Spirit doth not baptize, or enter men first or directly into a

particular church; no, nor the baptism of water neither always, nor primarily. The scope of the chapter, and of the like discourse of the same apostle, (Ephes. iv,) do shew that it is the catholic church that is here spoken of.

The sense of the text then lyeth in this doctrine.

*Doct.* The universal church being the body of Christ is but one, and all true Christians are the members of which it doth consist.

Here are two propositions; first, that the catholic church is but one. Secondly, that all Christians are members of it, even all that by the one spirit are baptized into it. These are both so plain in the text, that were not men perverse or very blind, it were superfluous to say any more to prove them. And for the former propositions, that the catholic church is but one, we are all agreed in it. And therefore I will not needlessly trouble you with answering such objections as trouble not the church, which are fetched from the difference of the Jewish church, and the Gentile church, (or strictly catholic) or between the called (the true members) and the elect uncalled; or between the church militant and triumphant.

And as for the second proposition, that the catholic church consisteth of all Christians, as its members, it is plain in this text, and many more. It is all that (heartily say "Jesus is the Lord," (verse 3,) and all that "are baptized by one Spirit into the body," (verse 13,) and all that Paul wrote to, and such as they: and yet some of them were guilty of division, or schism itself, and many errors and crimes, which Paul at large reprehendeth them for. The Galatians weremembers of this church; (Gal. iii. 26—29;) for all their legal conceits and errors, and for all that they dealt with Paul as an enemy for telling them the truth. This church consisteth of all that have the "one Spirit, one faith, one baptism, one God and Father of all, &c." and of all that "have so learned Christ, as to put off the old man, and to be renewed in the spirit of their minds, and put on the new man, which after God is created in righteousness and true holiness." (Ephes. iv. 4—6. 20—24.) This church consisteth of all that "Christ is a Saviour of," and that are "subject" unto Christ, and for "whom he gave himself, that he might sanctify and cleanse them by the washing of water by the word." (Ephes. v. 23—26.) It containeth all such

as the Romans then were to whom Paul wrote, (Rom. xii. 4, 5,) however differing among themselves to the censuring of each other. It containeth in it all "such as shall be saved." (Acts ii. 47.) These things are beyond all just dispute.

When I say, that all Christians are members of the catholic church, I must further tell you that men are called Christians, either because they are truly and heartily the disciples of Christ; or else because they seem so to be by their profession. The first are such Christians as are justified and sanctified, and these constitute the mystical body of Christ, or the church as invisible: professors of this inward true Christianity doth constitute the church as visible to men. Professors of some pieces only of Christianity, leaving out or denying any essential part of it, are not professors of Christianity truly, and therefore are no members of the visible church: and therefore we justly exclude the Mahometans.

And whereas it is a great question, Whether heretics are members of the catholic church? The answer is easy: contend not about a word. If by a heretic you mean a man that denieth or leaves out any essential part of Christianity, he is no member of the church: but if you extend the word so far as to apply it to those that deny not, or leave not out any essential part of Christianity, then such heretics are members of the church. It is but the perverseness of men's spirits, exasperated by disputation, that makes the Papists so much oppose our distinction of the fundamentals of religion from the rest: when at other times they confess the thing in other words themselves. By the fundamentals we mean the essentials of the Christian faith, or religion: And do they think indeed that Christianity hath not its essential parts? Sure they dare not deny it, till they say, 'it hath no essence, and so is nothing, which an infidel will not say?' Or do they think that every revealed truth, which we are bound to believe, is essential to our Christianity? Sure they dare not say so, till they either think that no Christian is bound to believe any more than he doth believe, or that he is a Christian that wants an essential part of Christianity, or that Christianity is as many several things, as there be persons that have several degrees of faith or knowledge in all the world. For shame therefore, lay by this senseless cavil, and quarrel not with the light by partial zeal, lest you prove

your cause thereby to be darkness. But if you perceive a difficulty (as who doth not, though it be not so great as some would make it) in discerning the essential parts from the integrals, do not therefore deny the unquestionable distinction, but join with us for a more full discovery of the difference.

In a few words, every man that doth heartily believe in God the Father, Son, and Holy Ghost, by a faith that worketh by love, is a true Christian. Or every one that taketh God for his only God, that is his Creator, Lord, Ruler, and felicity, or end, and Jesus Christ for his only Redeemer, that is, God and man; that hath fulfilled all righteousness, and given up himself to death on the cross in sacrifice for our sins, and hath purchased and promised us pardon, and grace, and everlasting life; and hath risen from the dead, ascended into heaven, where he is Lord of the church, and intercessor with the Father, whose laws we must obey, and who will come again at last to raise and judge the world, the righteous to everlasting life, and the rest to everlasting punishment: and that taketh the Holy Ghost for his Sanctifier, and believeth the Scriptures given by his inspiration, and sealed by his work, to be the certain word of God. This man is a true Christian, and a member of the catholic church; which will be manifested when he adjoineth a holy, sober and righteous life, using all known means and duties, especially baptism at first, the Lord's-supper afterward, prayer, confession, praise, meditation, and hearing the word of God, with a desire to know more, that his obedience may be full: living under Christ's ministers, and in communion of saints, denying himself, mortifying the flesh and world, living in charity and justice to man; he that doth this is a true Christian, and shall be saved, and therefore a member of the catholic church as invisible; and he that professeth all this, doth profess himself a true Christian, and if he null not that profession, is a member of the catholic church as visible. These things are plain, and in better days were thought sufficient.

He that hath all that is contained but in the ancient Creed, the Lord's-prayer and Ten Commandments, with baptism and the Lord's-supper, in his head, and heart, and life, is certainly a member of the catholic church. In a word, it is no harder to know who is a member of this church, than it is to know who is a Christian. Tell me but what Christianity is, and I will soon tell you how a Church member may be known.

But because it will tend both to the further clearing of this, and the text itself, I shall next shew you in what respects the members of the church are divers, and then in what respects they are all one, or in what they are united.

And as the text tells you, that the members are many numerically, so they are divers in their respects.

1. They are not of the same age or standing in Christ. Some are babes, and some are young men, and some are fathers, (1 John ii. 12—14.) Some are novices, or late converts, and raw Christians, (1 Tim. iii. 6,) and some are of longer standing, that have “borne the burden and heat of the day.” (Matt. xx. 12.)

2. The members are not all of the same degree of strength. Some are of small understanding, that reach little further than the principles of holy doctrine, and have need to be fed with milk, being unskilful in the word of righteousness: Yea, they have need to be taught the very principles again, not as being without a saving knowledge of them (for they are all taught of God, and these laws and principles are written in their hearts); but that they may have a clearer, more distinct and practical knowledge of them, who have but a darker, general, less effectual apprehension. (Heb. v. 11—13; vi. 1.) And some being at full age, are fit for “stronger meat,” that is harder of digestion. (Heb. v. 14.) Who by reason of use have their senses exercised to discern both good and evil. Some have faith and other graces but as a “grain of mustard-seed,” and some are thriven to a greater strength. (Matt. xviii. 20; xii. 31.) Some grow in grace, and are able to resist a temptation, and do or suffer what they are called to, (2 Pet. iii. 18,) being “strengthened with might by the Spirit in the inner man, according to the glorious power of grace,” (Ephes. iii. 17; Col. i. 11,) being “strong in faith, giving glory to God.” (Rom. iv. 20.) Having accordingly “strong consolation,” (Heb. vi. 18.) And some are “weak in the faith,” apt to be offended, and their consciences to be wounded, and themselves in greater danger by temptations, whom the stronger must receive, and take heed of offending, and must support them, and bear their infirmities.” (Rom. xiv. 1, 2. 21; xv. 1; 1 Cor. viii. 7. 10—12; ix. 22; 1 Thess. v. 14; Acts xx. 35.)

3. Moreover the members have not all the same stature

or degree of gifts; nor in all things the same sort of gifts; some excel in knowledge, and some in utterance; some in one sort of knowledge, and some in another; and some are weak in all. But of this the chapter speaks so fully, that I need say no more but refer you thither.

4. The members are not altogether of the same complexion. Though all God's children be like the Father, being holy as he is holy, yet they may be known from one another. Some are naturally more mild, and some more passionate: some of colder and calmer temper, and some so hot, that they seem more zealous in all that they say or do: some of more orderly, exact apprehensions, and some of more confused: some of quick understanding, and some dull. (Heb. v. 11.)

5. The members are not all of the same degree of spiritual health. Some have much quicker and sharper appetites to the bread of life than others have: some are fain to strive with their backward hearts before they can go to secret duties, or hold on in them, and before they can get down the food of their souls: and some go with cheerfulness, and find much sweetness in all that they receive: some are of sounder understandings, and others tainted with many errors and corrupt opinions: as appears in Paul's writings to the Romans, Corinthians, Galatians, and others. Some relish only the food that is wholesome, and some have a mind of novelties, and vain janglings, and contentions, needless disputes, like stomachs that desire coals and ashes, or hurtful things. Some in their conversations maintain their integrity, and walk blamelessly, and without offence. (Luke i. 6; Phil. 2. 15.) And some are overcome by temptations, and give offence to others and grievously wound themselves; as David, Lot, Noah, Peter, &c. And being overcome with creature-respects many good men walk not uprightly in some things, nor according to the truth of the Gospel, and others that are good also are led away in a party by the example of their miscarriages, and the high estimation of their parts and persons, (Gal. ii. 11—14.) Some are firm and stedfast in the truth, and some hold it with shaking, and are of looking behind them, and sometimes are declining and going backward, and have need to be called upon to return to their first love, and to strengthen the things that remain: yea, some

grow to forsake many excellent truths; and neglect many weighty duties, yea, to oppose these truths and duties, and speak against them, as thinking them to be none. Hence it follows that some live in a holy peace and joy, as health is mostly accompanied with ease; when others live in continual lamentations and complaints; and some in too much stupidity and carelessness; and some with dangerous mixtures of an ungrounded, misguided, deluding peace.

6. Hence also it follows, that the members are not all of the same usefulness and serviceableness to the church and cause of Christ. Some are as pillars to support the rest, (Gal. ii. 9; 1 Thess. v. 14,) and some are a trouble to others, and can scarce go any further than they are guided and supported by others. Some lay out themselves in the helping of others: and some are as the sick, that cannot help themselves, but trouble the house with their complaints and necessities, which call for great and continual attendance. Some are fit to be teachers of others, and to be pastors of the flock, and guide the Lord's people in the way of life, and give the children their meat in season, rightly dividing the word of truth. And some are still learning, and never come to much knowledge of the truth, and do no great service to God in their generations: yea, too many weary their teachers and brethren by their frowardness and unfruitfulness: and too many do abundance of wrong to the church, and Gospel, and the world by their offensive miscarriages: yea, too many prove as thorns in our sides, and by some error in their understandings, cherished and used by the too great remnant of pride, self-conceitedness, passion and carnality, are grievous afflictors of the church of Christ, and causes of dissention; one saying I am of Paul, and another I am of Apollos, and another I am of Christ, as if Christ were divided, or else appropriated to them, and Paul or Apollos had been their saviours. (1 Cor. iii. 1—5.) Some live so as that the church hath much benefit by their lives, and much loss by their death: and some are such troublers of it, by their weakness and corrupt distempers, that their death is some ease to the places where they lived. And yet all these may be truly godly, and living members of the catholic church.

7. Moreover, the members are not all the same in regard of office. Some are appointed to be pastors, teachers, elders,

overseers, to be stewards of God's mysteries, and to feed the flock, taking heed to them all, as being over them in the Lord, as their rulers in spiritual things. (Ephes. iv. 11; Acts xiv. 23; Tit. i. 5; 1 Cor. iv. 1; Acts xx. 17. 28; 1 Thess. v. 12; Heb. xiii. 7. 17.) And some are the flock, commanded to learn of them, to have them in "honour, and highly esteem them for their work sake, and to obey them." (1 Thess. v. 12; Heb. xiii. 17; 1 Tim. v. 17.) In this chapter saith Paul, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? Are all apostles? Are all prophets? Are all teachers?" (1 Cor. xii. 17. 29.) As there are diversity of gifts, so also of offices: for God hath designed men to use the gifts they have in such order and manner as may edify the church. All the body is not the bonds, or nerves, and ligaments, by which the parts are joined together. (Eph. iv. 16.) All are not "pastors and teachers, given for perfecting of the saints, the work of the ministry, and edifying of the body of Christ." (Ephes. iv. 11—13.)

8. Consequently the members have not all the same employment: magistrates must rule by force, and ministers must guide or rule by the light and force of the word of God: all must not administer sacraments: all must not be the overseers of the flock. Masters and parents have their own work, and servants and children have theirs. Nay, difference of understanding may cause a great deal of difference among ministers and people in the manner of God's worship, when yet all worship him acceptably and in sincerity. Some may be too much ceremonious in meats, and drinks, and observation of days. (Rom. xiv. and xv.) In gestures, vestures, and other circumstances, sinfully laying much more in these than God would have them: and others may be as rigorous against them: and others more temperate between both. Some may pray and praise God in forms composed by themselves or others, or read them in a book: and some may abhor all this as unlawful; and some may be so wise as to know that it is a matter that God hath left in itself indifferent, and is to be determined according to the suitability of times and persons. And thus many modal circumstantial differences there may be in the true worshipping of God, by the members of this one universal church.

9. And from what is said already, it follows, that all the



members of the church are not all equally to be honoured and loved. Even among the elders, there are some that are worthy of double honour, and some of more than they. (1 Tim. v. 17.) Some are of high and excellent gifts and graces; and as more of God doth shine forth in them, so a greater love and honour is due to them. Some are so eminently self-denying, and of public spirits, and wholly carried to the service of God, and the good of the church, that few others are "like-minded, naturally caring for the people's state, but all do too much seek their own, and too little the things that are Jesus Christ's." (Phil. ii. 20, 21.) The body hath some parts that are less honourable, and less comely: (1 Cor. xii. 22—24 :) though these also have their honour and comeliness: those that most honour God shall be most honoured; (1 Sam. ii. 30; Job xii. 26;) and they that will be the "servants of all, shall be the greatest." Luke xxii. 26; Matt. xxiii. 11.)

10. To conclude, from all this imparity it will follow, that the members will not have an equal degree of glory, as not having an equal preparation and capacity. All are not in Abraham's bosom, as Lazarus was. "To sit on Christ's right hand and left in his kingdom will not be the lot of all, but of those to whom the Father will give it." (Matt. xx. 23.) All are not to sit on thrones, in full equality with the apostles. (Luke xx. 30.) There are of the first for time of coming in, that shall be last of dignity, and of the last that shall be first. (Matt. xix. 30; xx. 16.) All shall not be rulers of five cities, but only they that have double five talents. (Matt. xxv.) And thus I have shewed you the disparity of the members, wherein they differ.

Secondly. I am now to shew you the unity of them, and of the body which they constitute. The members of the catholic church are united in all these following respects:

1. They have all but one God, the fountain of their being and felicity, and are all related to him as children to one Father, reconciled to them, and adopting them in Jesus Christ. (John i. 12.) "Ye are all the children of God by faith in Christ Jesus." (Gal. iii. 26.) "There is one God and Father of all," &c. (Gal. iv. 5, 6; Eph. iv. 6.)

2. The members of the church have all one Head, the Redeemer, Saviour, Mediator, Jesus Christ. (Ephes. iv. 5.) As the commonwealth is denominated from the unity of the

sovereign power that heads it; so the church is hence principally denominated one from Christ, who is the Head, the Sovereign, and the Centre of it. And therefore it is called frequently his body, and he the Head of it. (Ephes. iv. 15; i. 22; Col. i. 18; ii. 19; Ephes. v. 23; Col. iii. 15; Rom. xii. 4, 5; 1 Cor. x. 17; Ephes. ii. 16.) He is the foundation, and the church is the building that is erected upon him, "and other foundation can no man lay." (1 Cor. iii. 11, 12.) "From this head the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working of the measure of every part, maketh increase of the body to the edifying of itself in love." (Ephes. iv. 16.) All therefore are members of the catholic church that are members of Christ. He is "the chief corner-stone that is laid in Zion, elect and precious, and he that believeth on him shall not be confounded; to whom coming as to a living stone, we also as lively stones are built up a spiritual house." (1 Pet. ii. 4—6.) As this "One died for all," (2 Cor. v. 14,) because all were dead, so by the righteousness of this One, the free gift cometh on all to justification of life, and by the obedience of this One shall many be made righteous." (Rom. v. 18, 19.) "And by one Jesus Christ we shall reign in life." (Rom. v. 17.) "In him the church of Jews and Gentiles are made one." (Ephes. ii. 14, 15.) "To this one Husband we are all espoused." (2 Cor. xi. 2.) So that we "are all one in Christ Jesus." (Gal. iii. 28.) And "to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we in him." (1 Cor. viii. 6.)

3. The whole catholic church (strictly taken, as comprehending only the living members) have only one Holy Ghost dwelling in them, illuminating, sanctifying and guiding them, and are animated as it were by this one Spirit. "By this one Spirit we are all baptized into one body, and have been all made to drink into one Spirit." (1 Cor. xii. 13.) And "whoever hath not this Spirit of Christ, the same is none of his." (Rom. viii. 9.) "By this one Spirit we have all access to the Father." (Ephes. ii. 18.) And through this Spirit we are "one habitation of God." (Ephes. ii. 22.) And therefore "he that is joined to the Lord is called one Spirit." (1 Cor. vi. 17.) And it is said of Christ, so may it be of the Spirit in a sort, "He that sanctifieth, and they that are

sanctified are all one." (Heb. ii. 11.) This is the scope of the chapter that my text is in.

4. The church is *one* as to their principal, ultimate end. The same God is their end who is their beginning. The same eternal glory with him, is purchased and prepared for them, and intended by them through their Christian course. The wicked have a lower end, even flesh and self: but all the members of Christ are united in the true intention of this end. They are all the "heirs of life, and partakers of the inheritance of the saints in light, and have all lain up their treasure in heaven." (Matt. vi. 20, 21; Col. i. 12; Gal. iv. 7; Rom. viii. 17; 1 Pet. iii. 7; Tit. iii. 7; Gal. iii. 29; Heb. i. 14; Ephes. iii. 6.) "All that are risen with Christ, do seek the things that are above," (Col. iii. 1,) "and have their conversation with him in heaven." (Phil. iii. 20, 21.)

5. All the members of the catholic Gospel-church have one Gospel to teach them the knowledge of Christ. (Gal. i. 10, 11.) And one word of promise to be the charter of their inheritance, (1 Tim. iv. 8; Heb. ix. 15; Gal. iii. 22, 29,) and one holy doctrine to be the instrument of their regeneration, and the "seed of God abiding in them." (1 Pet. i. 23, 25; Luke viii. 11.) It is but one that God hath appointed for them; and it is one in the substance that is the instrument of their change.

6. It is one kind of faith, that by this one holy doctrine is wrought upon their souls. Though the degrees be various, yet all believe the same essential points of faith, with a belief of the same nature. There is "one faith;" (Ephes. iv. 5;) and in all these essentials the church is of "one mind," (John xvii. 21; Acts iv. 32; 1 Pet. iii. 8; 1 Cor. xv. 2—4,) though in lesser things there be exceeding great diversity.

7. There is one new disposition, or holy nature wrought by the Spirit of God in every member of the catholic church. This is called their holiness, and the new creature, and the divine nature, and the image of God. (1 Pet. i. 16; 2 Pet. i. 4; John iii. 6.) "That which is born of the Spirit, is spirit." (Col. iii. 10; 2 Cor. v. 17.)

8. The affections which are predominant in all the members of the church, have one and the same object. Sin is the chiefest thing that all of them hate, and the displeasure of God the chief thing they fear, and God in Christ is the prime object of their love; and they have all the same ob-

ject of their desires and hopes, even the favour of God, and everlasting life: and they all chiefly rejoice in the same hopes and felicity; as were easy to manifest and prove in the particulars, as to all the essentials of Christianity that are the objects of the will. (Phil. i. 27; ii. 3; Ephes. iv. 4; Matt. xxii. 37, 38; Rom. viii. 28; 1 Cor. ii. 9.) And thus they are all of one heart and soul, as uniting in the same objects.

9. They have also one rule or law to live by, which is the law of faith, of grace, of liberty, of Christ. (Rom. iii. 27; viii. 2; James i. 25; Gal. vi. 2.) And as one law is appointed for them all, so one law in the points of absolute necessity is received by them all; for "it is written in their hearts," and put into "their inward parts." (Jer. xxxi. 32; Heb. viii. 10. 16.) Though in the other points of the law of Christ there be much diversity in their reception and obedience. All of them are sincerely obedient to what they know, and all of them know that which God hath made of necessity to life.

10. Every member of the church is devoted to God in one and the same covenant. As the covenant on Christ's part is one to them all; so is it one on their part. They all renounce the world, the flesh and the devil, and give up themselves to God the Father, Son, and Holy Ghost. And this being used by God's appointment, to be solemnly done in baptism, therefore baptism is called the principle or foundation. (Heb. vi. 1.) And there is said to be one baptism, (Ephes. iv. 5,) and baptism is said to save us; "Not the putting away the filth of the flesh, (that is, not the outward washing,) but the answer of a good conscience to God," (1 Pet. iii. 21,) that is, the sincere, internal covenant of the heart, and delivering up ourselves to Christ. So also the fathers, when they (usually) speak of the necessity of baptism, they mean principally our becoming Christians, and entering into the holy covenant, which was done by baptism. Though if any be so weak as to think that this outward baptism is to be delayed, (as Constantine and many of the fathers did,) if in the meantime he make and profess his covenant with Christ, he is to be taken as a Christian and church-member: but as a soldier without colours, or a king not crowned; he is a Christian not orderly admitted, which is his sin.

11. Every member of the catholic church hath the same

instrumental founders of his faith under Christ, that is, the prophets and apostles, infallibly inspired by the Holy Ghost. "We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." (Ephes. ii. 20, 21.) These were the eye-witnesses of the resurrection of Christ, and the ear-witnesses of his holy doctrine, who have delivered it to us as confirmed by the miracles of the Holy Ghost by Christ, and by themselves. And though possibly some ignorant Christian may not well understand his relation to these founders of his faith, yet from them he had it, and is thus related to them: and commonly this is understood and acknowledged by them.

12. Every member of the church is related to all the body, as a member of it: and are "no more strangers and sojourners, but fellow-citizens of the saints, and of the household of God." (Ephes. ii. 19.) But this the very term itself doth sufficiently import to you.

13. Every member of the church hath an habitual love to each particular member of the same church. Though mistakes and infirmities may occasion fallings out, even as with Paul and Barnabas, to a parting; and there may be dislikes and bitterness against one another upon misunderstandings, and not discerning God's graces in each other; yet still, as Christians, they are heartily loved by each other; and did they know more of the truth of each other's Christianity, they would love each other more. Every member is united by love to the rest; for this is a lesson that is taught us inwardly of God: "And by this we know that we are translated from death to life." (1 Pet. i. 22; 1 John iii. 11. 14. 23; iv. 12. 20, 21. 8; 1 Thess. iv. 9; John xiii. 34, 35.)

14. Every member of the church hath a special love to the whole, and desire after the church's welfare and prosperity. Yea, their love to the body exceedeth their love to the particular members, (Psal. cxxii. 2,) and therefore they desire and pray for its safety and increase.

15. Every member of the church hath a special love to the more noble sort of members. As every man is more careful of the heart, the stomach, the lungs, the liver, than of his finger; so are Christians, as Christians, in greatest love to those that have most of Christ in them, and on whom

the church's welfare doth most depend, of them are they most solicitous, so far as they understand it. This is true both of men's graces, gifts and offices. He that loveth grace, loveth those most that have most grace. And he that loveth the church, honoureth those in a special manner whom he discerneth best gifted for the benefit of the church, and to employ his gifts most faithfully thereto. And though I will not say but it is possible for some Christians to be converted by a private man, and die before they know a church-officer, and for some weak ones in a temptation to deny and disclaim, or quarrel with their officers; yet so far as any true Christian is acquainted with the necessity or usefulness of the ministry to the church's good, and God's honour, (as ordinarily all know it in some measure; and they that know it not are in some fit of a frensy,) so far they cannot choose but love and honour them. And thus far all Christians join for the ministry: as God's intention was for all their good in giving pastors, teachers and gifts of special service for the church. (Ephes. iv. 11—14.)

16. All members have an inward inclination to hold communion with fellow members, so far as they discern them to be members indeed. As fire would to fire, and water would to water, and earth to earth, and every thing to its like; so Christians would have actual communion with Christians, as delighting in each other, and loving Christ in each other, and finding benefit by each other's communion. Though I know that this inclination may be much kept from execution, and communion much hindered, by mistakes about the nature, and manner, and requisites of it, and by infirmities and passions of our own. Brethren may fall out, but there is naturally in them a brotherly love, and when the mistake or passion is over, they will get together again. (Acts ix. 32, 33; ii. 42, 44; Heb. x. 25; Psal. xvi. 3.)

17. There is in every true member of the church an inward inclination and propensity to all the instituted means of grace, and a suitableness of spirit to them, which fitteth them to relish them, and highly to value them: and ordinarily this disposition is brought forth into act. The word of God is engrafted or innaturalized to them. (James i. 21.) It is to them as milk to the new-born babe. (1 Pet. ii. 1, 2.) The Lord's-supper is sweet to him, as representing Christ sacrificed, and offering him Christ the food of the soul, and

affording him special communion with the saints. "For the cup of blessing which we bless is the communion of the blood of Christ; and the bread which we break is the communion of the body of Christ; for we being many are one bread, and one body; for we are all partakers of that one bread. (1 Cor. x. 16, 17.) The same holy disposition have they to prayer, confession, the praises of God, and all other parts of his service. Though it is too true, that as diseases may put our mouths out of relish to our meat; so temptations may bring some Christians to mistakes about some ordinances, especially as to the manner, and so may make them guilty of too long forbearance of them.

18. So also every member of the church hath in the main the same holy employment and conversation, that is, the service of God, so far as they know his will, is the business of their lives. (Rom. xii. 1.) "We are his workmanship, created to good works in Christ Jesus." (Ephes. ii. 10, 11.)

19. And every member hath an inward enmity to that which is destructive to itself, or to the body, so far as he knoweth it, that is, 1. To sin in general. 2. To all known sin in particular. And, 3. Specially to divisions, distractions, and diminution of the church. These things their inward disposition is against; and when they are led to them; it is by temptation producing mistakes and passions against the bent of their hearts and lives. They abhor that which is destructive to the body, as such.

20. Lastly. They shall all at the end of their course obtain the same crown of glory, and see and enjoy the same blessed God and glorified Redeemer, and be members of the same celestial Jerusalem, and be employed everlastingly in the same holy love, and joy, and praise, and glorify and please the Lord in all, and centre, and be united perfectly in him. (John xvii. 21, 23, 24.) "For of him, and through him, and to him are all things, to whom be glory for ever, Amen." (Rom. xi. 36.)

And thus I have shewed you in twenty particulars the unity of the saints; though it is not from every one of these that they are called one church, yet all these are inseparable as to possession from the true members, and as to profession from the seeming members that are adult.

*Use 1.* The truth being thus plain and certain as it is, that the catholic church is one, and consisteth of true

Christians, as its real living members, and of all professors of true Christianity, as its visible members, we have here too great occasion of sad lamentation, for the common ignorance of the contenders of the world about this matter, and the great inconsiderateness and abuse of this unquestionable verity. To four sorts of people I shall direct my expostulations. 1. To the Seekers, or whoever else deny the very being of the catholic church. 2. To the blind contending parties of these times, and the offended ignorant people, that are much perplexed among so many pretenders, to know which is the church. 3. To the several sects that would appropriate the church to themselves only. 4. To the Papists, that ask us for a proof of the continued visibility of our church, and where it was before Luther. To these in order: and,

First, For the Seekers; because it is not their persons that I have to speak against, but the errors which they are said to hold, and because they purposely hide their opinions; and because I meet with them of so many minds, I shall therefore deal only with the opinions commonly supposed to be theirs, not determining whether indeed they are theirs, or no: for I care not who maintains them, so I do but effectually confute them. And here are four degrees of this error supposed to be held by the Seekers. 1. Some of them are said to deny the universal mystical church itself. 2. Some are said to deny only the universal visible church, as such: 3. Some yielding both these, deny the universal church as political only. 4. Some only deny the truth of particular churches, as political, that is, the truth of the ministry. Of these in order:

1. Let that man that questioneth the being of the catholic mystical church, and yet pretends to believe in Christ, read but these three or four arguments, and blush.

*Argum.* 1. If there be no such universal church, then there are no Christians: for what is the church but all the Christians of the world? And I pray inquire better, whether there be any Christians in the world or not? Read the church history, and the books of the infidels, and see whether there have been Christians in the world since the apostles. He that believeth not that there are Christians in the world, when he dwells among them, and daily converseth with them, deserveth to be otherwise disputed with



than by argument. He hath only cause to doubt whether there be any Christian magistrate in this part of the world, that such as he are suffered to rave against Christianity.

And certainly he that thinks there are no Christians in the world, is none himself, nor would be thought one.

*Argum. 2.* If there be no church, there is no Christ: no body, no head: no kingdom, no king: no wife, no husband: no redeemed ones, no Redeemer or Mediator. Though the person of Christ should be the same, yet the office and relation must cease, if the church cease. This is beyond all dispute. And if this be your meaning, that there is no Christ, no Mediator, no Head, or Teacher, or King of the church, speak out, and call yourselves infidels as you are.

*Argum. 3.* If there be no church or Christians, then there is no salvation: for salvation is promised to none but Christians, or members of Christ. He is the "Saviour of his body." (Ephes. v. 23.) And he that thinks there is none on earth that shall be saved, it seems expecteth no salvation himself: and how much the world is beholden to him for his doctrine, and how ready they will be to receive it, if they be in their wits, is easy to be conjectured.

*Argum. 4.* If there be no church, there is no pardon of sin, or adoption, nor any fruit of the promise. For the church only are the heirs of promise, pardoned, adopted. (I would heap up plain Scriptures for these things, if I thought it to any purpose.) And he that thinks the promises are ceased, and the pardon of sin and adoption ceased, doth sure think the Gospel and Christianity are ceased, or never were.

2. As to the second opinion, let them that deny the church as visible, consider of the same arguments again, with the necessary addition, and be ashamed.

*Argum. 1.* If there be no visible church, there are no visible Christians; for Christians are the church: And if there are no visible Christians, then no man can say, that there are any Christians at all: For how do you know it if they are not visible?

*Argum. 2.* And consequently no man can tell that there is a Christ, the head and king of the church: for who can judge of that which is invident? And if you know not that there is a church, you cannot know that there is a Christ.

*Argum. 3.* And thus you must be uncertain of any to be saved, because they are not visible.

*Argum. 4.* And you must be uncertain of the continuance of the force of the promise, and of pardon, and sanctification.

*Argum. 5.* Experience and sense itself confutes you. Open your eyes and ears: do you not see Christians in holy exercises? Do you not hear them make profession of their faith? It is a fine world, when we must be fain to dispute whether there be such a people whom we every day converse and talk with! You may better question, whether there be any Turks or Jews in the world! And as well question, whether there be any men in the world! And how should such be disputed with!

3. For the third opinion, which yields an universal visible church, but not a political, it is a gross contradiction.

*Argum.* Where there is a sovereign, and subjects, and ruler, and such as are under his rule, there is a political body or society. For the 'pars imperans,' and 'pars subdita,' do constitute every commonwealth: and the relations of these two parties, the ruling part, and the ruled part, is the form of the republic. This is undeniable. But here are these two parts: for Christ is the ruling part, and the church or Christians are the ruled part: and therefore you must either deny that there is a Christ to be King, or that there are Christians his subjects; or else you must confess a political church.

But some of this opinion say, 'We confess there is a visible body headed by Christ, who is to us invisible, though visible in the heavens; but this makes not the church to be visibly political, unless 'secundum quod;' but here is no visible universal head.'

*Ans. 1.* We perceive now whereabouts you are, and from whom, and for whom you fetch your arguments. You must have a Pope, it seems, or else no visible political church: We deny that either Pope or General Council are the visible heads of the church. We maintain that the church is no otherwise visible in its policy, than in these respects. 1. As the body is visible, and their obedience, As 2. The laws are visible by which they are governed. 3. As the inferior officers or ministers are visible. And 4.

As Christ the Head is visible in heaven, there is no other visibility of polity to be here expected.

4. The next opinion denieth only, that there are any true particular political churches. Against this I argue thus :

*Argum.* 1. If there be no particular churches, there is no universal church : for there can be no whole, if there be no parts : and political particular churches are those principal constitutive parts of the universal, which the Scripture mentioneth. But I have proved that there is an universal church, which is the whole : therefore there are particular political churches, which are parts.

*Argum.* 2. If there be particular Christian societies with overseers, then there are particular political churches : for a church hath but two essential parts ; the guiding or ruling part, which is the elders or overseers, and the guided and ruled part, which are the people. Now here are both these : therefore there are particular political churches. That here are Christian assemblies methinks I should not need to prove, to men that see them day to day, and plead against them. The only question, therefore, remaining is, Whether the elders or teachers be true officers or elders, or not ? And in the upshot this is all the question, and you can stick on no other (nor well on this) without declaring yourselves to be infidels : and this is a question that belongs not to this place, but I purposely refer you to what I have already published hereupon.

II. My next address is, to them that are so solicitous to know which is the true church among all the parties in the world that pretend to it. Silly souls ! they are hearkening to that party, and to that party, and turn it may be to one, and to another, to find the true universal church ; I speak not in contempt, but in compassion : but I must say, you deal much more like bedlams than Christians, or reasonable men. You run up and down from room to room to find the house, and ask, is the parlour it ? or is the hall it ? or is the kitchen, or the coal-house it ? Why, every one is a part of it ; and all the rooms make up the house. You are in the wood, and cannot find it for trees : But you ask, which of these sort of trees is the wood ? Is it the oak, or the ash, or the elm, or poplar ? or is it the hawthorn, or the bramble ? Why, it is all together. You are studying which of the members is the man : Is the hand the man ?

or is it the foot? or is it the eye? or the heart? or which is it? Why, it is the whole body and soul, in which all parts and faculties are comprised. You wisely ask, Which part is the whole? Why, no part is the whole. Which is the catholic church? Is it the Protestants, the Calvinists, or the Lutherans, the Papists, the Greeks, the Æthiopians, or which is it? Why, it is never any one of them, but all together that are truly Christians. Good Lord! what a pitiful state is the poor church in, when we must look abroad and see such abundance running up and down the world, and asking which is the world? Whether this country be the world, or that country be the world? They are as it were running up and down England to look for England, and ask, whether this town be England, or whether it be the other? They are as men running up and down London to inquire for London, and ask, whether this house be London, or that street be London? or some other? Thus are they in the midst of the church of Christ inquiring after the church, and asking, Whether it be this party of Christians, or whether it be the other? Why, you doating wretches, it is all Christians in the world of what sort soever, that are truly so, that constitute the catholic church.

Indeed if your question were only, Which is the purest, or soundest, or safest part of the church, then there were some sense in it, and I could quickly give you advice for your resolution; but that is reserved for a following part of the discourse. If you only ask, whether the parlour or the coal-house be the better part or room of the house? or whether the oak or the bramble be the better part of the wood? I should soon give you an answer. So if you ask, Whether the Protestants, or Papists, or Greeks, be the sounder part of the church? I should soon answer you. The same family may have in it both infants and men at age, sound men and sick men; some that have but small distempers, and some that have the plague or leprosy: and yet all are men, and members of the family: and so hath the church of God such members.

*Object.* But will you make all sects and heretics in the world to be members of the catholic church?

*Ans.* No: there are none members of the church but Christians. If you call any Christians heretics, those are members of the church: but those heretics that are no

Christians, are no church-members. If they deny any essential point of Christianity, they are not Christians, but analogically, equivocally, or 'secundum quid.' I tell you, all that are true believers, justified and sanctified, are true living members of the church: and all that profess true faith and holiness, are true members, and no others, at age and use of reason. Your inquiry, therefore, should be, Which are true Christians? And what is true Christianity? And what heresies deny the essentials of Christianity? And then you may soon know who are of the church.

*Object.* 'Abundance of the errors now common in the world, do subvert the foundation, or destroy the essentials of Christianity.'

*Answ.* It is not every consequential destroying of the essentials that will prove a man no Christian. For almost every error in the matters of faith and morality doth consequentially subvert the foundation, because of the concatenation of truths together, and their dependance on each other. And so every man on earth should perish if this were inconsistent with Christianity: for all men err in matters revealed and propounded by God in Scripture to their knowledge and belief. He that holdeth fast the essentials of religion by a practical belief, shall be saved by it, though he hold any opinions which consequently subvert the truth, and doth not understand that they do subvert it: for this is the best men's case. But if he so hold the error, as seeing that it overthrowes an essential point, and so holdeth not that point which it is against, this man is not a Christian. Every drop of water is contrary to fire, and yet a great fire is not put out by a single drop. Every degree of sickness, or natural decay, hath a contrariety to health and life: and yet every man is not dead that is sick; nor any man, I think: nor is it every sickness that procureth death. The promise is, "He that believeth shall be saved:" and, therefore, as long as he believeth all the essential verities, it is no contrary opinion that can unchristen him, or unchurch him.

*Object.* But how shall we know a visible Christian by this, when we know not whether he hold the truth, or not;'

*Answ.* By men's profession the visibility of their faith is easily discerned. If they say they believe that Christ rose from the dead, I am to take them as believers of it, not-

withstanding they should hold some error, that hath a remote opposition to it. But if they directly deny it, I have no reason to think they believe it; and if they will hold two directly contradictory propositions, they are madmen, and to be believed in neither. The Lutherans maintain, That Christ hath a true human nature; and yet some of them say, That it is everywhere. Though this be contrary to the former by consequence; yet I am bound to judge that they take Christ to be true man still, because indeed they do so, not seeing the contradiction.

But if a man by his contradiction in other terms, do manifest that he doth not believe the truth which he professeth to believe, but speaks the words while he denies the sense; this is to deny the matter itself: for it is the sense that is the doctrine: and so he denies himself to be a Christian. For example: If he say, that Christ is risen, and by Christ tell you he meaneth his own spirit; and by rising he meaneth his rising from sin, as the Familists do, and no more: this is to deny the resurrection of Christ.

*Object.* 'But will you dishonour Christ and his church by taking in all sects and erroneous persons, that held the essentials: What a linseywoolsey garment will this be? What a large and mingled church will you make?'

*Ans.* The largeness is no dishonour to it: but by over-narrowing it many sects do dishonour it. The corruptions and infirmities are indeed a dishonour to it: but that reflects not at all on Christ, yea, it maketh for his honour, both that he is so exceeding compassionate as to extend his love and mercy so far, and to bear with such distempers, and pardon such miscarriages of his servants: And should your eye be evil because he is good? O how ill doth it beseem that man that needeth exceeding mercy himself, even to save him from damnation, to be opening his mouth against the mercy of Christ to others! Yea, to repine at, and even reproach the mercy that he liveth by, and must save him, if ever he be saved. Why man, hast not thou as much need of tender indulgence and mercy thyself, to keep thee in the church, and in the favour of God, and bring thee to heaven, as Anabaptists, Separatists, Arminians, Lutherans, and many such sects have, to continue them in the number of catholic Christians? If thou have not their errors, thou hast others,

and perhaps as bad, which thou little thinkest of: and if thou have not their errors, hast thou not sins that are as provoking to God as they? Really, speak thy heart man, be thou Papist or Protestant, or what thou wilt, wouldst thou have God less merciful than he is? Or wouldst thou wish him to be so little merciful as to damn all that be not of thy opinion, or to unchristen and unchurch all these that thou speakest against? Or wouldst thou have him to condemn and cast away all men that have as great faults as the errors of these Christians are? And consequently to condemn thyself? Moreover it is Christ's honour to be the healer of such great distempers, and the cure at last shall magnify his skill. In the meantime the church, though black, is yet comely in the eyes of Christ, and of all that see by the light of his Spirit. And our tenderhearted Saviour disdaineth not to be the physician of such an hospital as hath many sorts of diseases in it, and many of them very great. And when pharisees make it his reproach that he thus converseth with publicans and sinners, he takes it as his glory to be the compassionate physician of those that are sick.

I beseech you therefore, poor, peevish, quarrelsome souls, give others leave to live in the same house with you: Do not disown your brethren, and say, they are bastards, because they somewhat differ from you in complexion, in age, in strength, in health, in stature, or any of the points wherein I told you a little before that the members of the church do usually differ in. Shew not yourselves so ignorant or froward as to make a wonder of it, that God should be the Father both of infants, and men at age, of weak and strong, and that the sick and sound should both be in his family. Doth such cruelty beseem the breast of a Christian, as to wish God to cast out all his children from his family that are weak and sick? Do not make it such a matter of wonder, that God's house should have so many rooms in it; and think it not a reproach to it, that the kitchen or the coal-house is a part of the house. Wonder not at it as a strange thing, that all the body is not a hand or eye; and that some parts have less honour and comeliness than the rest. Hath God told you so plainly and fully of these matters, and yet will you not understand, but remain so perverse? I pray hereafter remember better that the catholic church is one, consisting of all true Christians as the members.

III. My next address is to those several sects (I call them not so in reproach, but because they make themselves so), that sinfully appropriate the catholic church to themselves. Thus did the Donatists in Augustine's time, to whom he gives a confutation of very great use to all that are guilty of that sin in our days. But I shall only speak particularly now to these three sects that are most notoriously guilty: 1. The Quakers\*. 2. Some Anabaptists. And, 3. The Papists.

1. The Quakers are but a few distempered people, risen up within a few years in this corner of the world: and yet they are not ashamed to condemn the most godly Christians, ministers and churches of the world, that are not of their way; as if the church were confined to these few poor, distracted, erroneous persons do not think that they are all of a mind among themselves; some of them plainly deny the very essentials of Christianity. And for these to reproach the church is no wonder: but to appropriate it to themselves that are no members of it, as if Turks or heathens should have persuaded the world that they are the only Christians. In the meantime I thank God that Christianity is in so much esteem, that even the enemies of it do pretend to it: But for those that go under that name, and deny not the fundamentals, let them consider what I said before to the Seekers: If there be no church, there is no Christ: no body, no head: And no church, no Christians; and no justification or salvation. And therefore I would know of them, where was the true church before the other day that the Quakers rose? If there were any, where was it? If there were none, then there was no Christ, no head! I remember what a boy told them lately near us, 'Your church and religion (saith he) cannot be the right, for I can remember since it first begun.' Surely Christ had a church before the Quakers.

2. The rigid Anabaptists do run the same strain, and appropriate the church to their sect alone; and this upon the Popish conceit, that baptism is either necessary to salvation, or else to the being of a member of the church. None but the re-baptized, or those that are baptized at age, are taken by them to be members of the church; (though I know that many of the Anabaptists are more moderate, and make re-baptizing necessary only in point of duty, and 'ad

\* It is necessary to remark, that the people called *Quakers* and *Anabaptists*, in the present day, differ very materially from the sects so called in Mr. Baxter's time.



bene esse.' Of these men I would also know, 1. Where was a church that was against infant-baptism, since the days of the apostles, (much less among them) till within these five hundred or six hundred years at most, (perhaps these two hundred or three hundred?) Had Christ a visible church of such in all ages? If so, tell us where it was, and prove it. If not, tell us how Christ could be a king without a kingdom, a head without a body. 2. And can your hearts endure so cruel a doctrine, as to unchurch all the churches of the world, except so few and such as believe you? 3. And would you have men in their wits believe that Christ hath been so many hundred years without a visible church? Or that his church hath had a false constitution, and that now he is constituting his church aright in the end of the world? 4. Your error is so much the greater and more cruel, as your party is the smaller, and more lately sprung up; that ever it can enter into your hearts to imagine that God hath no church in all the world but you. But I shall say no more to you particularly, partly, because you are an impatient generation, that take a confutation for a persecution; and partly, because I shall offend the more sober, by such needless words, to so gross an error; and chiefly because that which I shall speak to the next party, will also be useful to your information.

3. The principal sect that appropriate the church to themselves, is the Papists. And to them I shall more largely open my mind. They make a great noise against all other parties with the name of the Roman Catholic church, and the confident ostentation that it is only they. They make the Pope the visible head of it, and exclude all from the church, besides his subjects; and all that are not of that church they exclude also from salvation, with an 'extra ecclesiam nulla salus.' What shall we say to these things?

1. Surely it must needs be some admirable qualification that must thus advance the church of Rome to be the whole and only catholic church! And what should this be? Is it their extraordinary holiness? I know they talk much of the holiness of their church: but they dare not put it upon that issue, and let us take that for the church which we find to be most holy. On those terms I think we should soon be resolved, by a little observation and experience. However it would not serve their turn, unless they could prove that

none are holy at all but they. What then is the ground of this pretended privilege? Why, because they take the bishop of Rome for the universal bishop, and are under his government. And is this it that salvation is confined to?

2. And surely it must be some very heinous matter, that all the rest of the Christian world must be unchurched and damned for; and what is that? Is it for denying any article of the faith? Which is it that we deny? When they would set them against Protestants, they boast that the Greeks are in all things of their mind, except the Pope's supremacy; and therefore this is the only heresy that might unchurch and damn them. And it is not for ungodliness; for we are ready to join with them in severer censures of ungodliness than we know how to bring them to. The damning crime is, that we believe not the church of Rome to be the mistress of all the churches, and the Pope to be their head. And indeed is this a damning sin, and inconsistent with Christianity, or church-membership? I prove the contrary, that the catholic church is not confined to the Roman, but containeth in it all that I have mentioned before.

*Argum.* 1. If many are true Christians that believe not in the Pope, or Roman church, as the ruler of the rest, then many may be church-members and saved that believe not in them: but the antecedent is certain. For,

1. He that truly believes in God the Father, Son and Holy Ghost, renouncing the flesh, the world, and the devil, is a Christian: but so do many millions that believe not in the Pope or Roman sovereignty.

2. He that hath the sanctifying Spirit of Christ is a Christian: for Christ giveth it to no other: but so have millions that believe not the Roman sovereignty, as I shall further shew anon.

3. Those that have all that is essential to a Christian, are true Christians: but so have millions that believe not the Roman sovereignty. For they have faith, hope, charity, repentance, and sincere obedience, and therefore are true Christians. If you say, that the belief of the Roman sovereignty is essential to Christianity, you must well prove it, which yet was never done.

I prove the contrary by many arguments.

1. No Scripture tells us that your sovereignty is a truth, much less of the essence of Christianity. Therefore it is not so to be believed. What Bellarmin brings but to prove

the truth of it, I have manifested to be utterly impertinent in my book against Popery.

2. If it had been essential to Christianity, and necessary to salvation, to believe the sovereignty of the church of Rome, the apostles would have preached it to all the people, whose conversion they endeavoured, and have established the churches in it: but there is not a word in Scripture, or any church history, that ever the apostles, or any preachers of those times, did teach the people any such doctrine: much less that they taught it all the people. And sure they would not have omitted a point of necessity to salvation.

3. If the sovereignty of the Pope, or of Rome, is of necessity to Christianity and salvation, then the apostles and pastors of the primitive church would either have baptized men into the Pope or Roman church, or at least have instructed their catechumens in it, and required them to profess their belief in the Pope and Roman church. But there is not a word in Scripture, or any church records, intimating that ever such a thing was once done either by orthodox or heretics; that ever any did baptize men into the name of the Pope or Roman church, or did require of them a confession of the Roman sovereignty; no, nor ever taught any church or Christian to obey the church of Rome, as the ruler of other churches. Paul was more certainly an apostle at Rome (a bishop they call him) than Peter, and you may know his practice by 1 Cor. i. 14, 15, "I thank God that I baptized none of you, but Crispus and Gaius, lest any should say that I baptized in my own name." The ancient forms of baptism are recorded in Scripture and church history; but this is never in. He that believed in God the Father, Son, and Holy Ghost, for remission, justification, sanctification, and everlasting life, was baptized as a Christian.

4. If the sovereignty of the Roman church were necessary to Christianity and salvation, we should have had it in some of the creeds of the primitive church, or at least in the exposition of those creeds. But there we have no such thing. For their affirmation, that the word catholic church in the creed, signifieth as much as the Roman catholic church doth signify no more to us, but the dreaming ungrounded confidence of the affirmers.

5. Thousands and millions were saved in the primitive

church, without ever believing or confessing the Roman sovereignty: therefore it is not essential to Christianity. No man can prove that one Christian believed Rome to be the mistress of other churches for many hundred years after Christ, much less that all believed it.

6. If it be an article of faith, and so essential to Christianity, that Rome is the mistress of other churches, then either it was so before there was a church at Rome, or else it begun after. Not before: for when there was no church, it could not be the mistress of all churches. Not after: for then Christianity should have altered its specific nature, and become another thing, by the adding of a new essential part. But Christianity is the same thing since there was a church at Rome, as it was for many years before. And the catholic church is the same thing. It was many years a catholic church before there was any church at Rome at all.

7. If it be necessary to Christianity or salvation to believe that Rome is the mistress and head of the catholic church, then it is as necessary to know who it is that is this head and mistress; whether it be the Pope, or the particular Church of Rome, or the General Council. For else the bare name of Rome should be the thing of necessity. But if we know not what that name doth signify, it is no more to us than a nonsensical word, which a parrot may utter. But what it is that is this head or sovereignty the Papists themselves are utterly disagreed in. The Council of Constance and Basil defined, That the General Council is the head, above the Pope, and may judge and depose him, as they did divers. The Laterane Council thought otherwise: and Bellarmin saith the aforesaid council, 'judged the judge of the whole world,' and maintained the Pope to be the head and seat of sovereignty. The Italians go one way, and the French another. But if these be true General Councils, then the matter is determined against the Pope: and therefore is an article of faith to be believed on pain of damnation, that the council is above the Pope: and yet it is also an article of faith to be believed on the same penalty, that the Pope is above the General Council; for the Council at the Lateran under Leo X, hath determined it, sess. 11. So that councils are contrary, and articles of faith are contrary, and he that will be a Papist must believe contradictions. If to evade this any say, that either the Council of Constance, or that

at the Lateran, were not true General Councils, or not approved by the Pope: For that of Constance Bellarmin answers after Turrecremata, Campegius, Sanders, &c., that it was a true and approved Council. (Lib. 2. de Concil. cap. 19.) But they say, 'That it determined only that the Council is above the Pope in case of a schism, when the true Pope is not known.' But Bellarmin dare not stand to this answer: for the express words of the Council are, that 'A General Council hath immediate authority from Christ, which all are bound to obey, though of Papal dignity.' Can plainer words be spoke? But Bellarmin's other shift is worse, 'that P. Martin 5. confirmed all that was done in this council, conciliariter; but this (saith he) was not conciliariter.' See what juggling the articles of the Romish faith are liable to, and how clear an interpreter of the Scriptures, and decider of controversies we have, that speaks so enigmatically when he seems to speak most plainly, even in confirming a General Council, that his own cardinals, nor the Council itself, are able to understand him. But perhaps the Council at the Lateran was false, that determineth of the contrary, that the Pope is above councils: no, not in the judgment of Bellarmin and his party. For (Lib. 2. de concil. cap. 17.) he saith, that 'vix dici potest,' it can scarcely be said that the council was not general. And the Pope was in it, and confirmed it, and the non-reception of it by others he saith is nothing, because decrees of faith are immutable, and the not receiving cannot change them. What a case then are they in that must needs be damned? Whether they believe the Pope to be the supreme, or the Council to be the supreme? One council is against one way, and the other against the other way, and both councils confirmed by undoubted Popes. But yet they have a remedy, and that is, that yet the matter is doubtful: and where is the doubt? Why it is, whether the council defined this as an article of faith, or no? And therefore saith Bellarmin, 'they are not properly heretics that hold the contrary, but cannot be excused from great temerity.' So that you see what certainty the Papists are at in their faith. It cannot be known, nor will any succeeding Popes determine it, when a council hath decided a point, whether or no they intended it as an article of faith. (And yet in the Trent oath they are to swear obedience to all things defined and declared by the sacred canons and

œcumenical councils.) One council decrees, that the Pope is highest, another or two decree, that the council is highest, and the Pope must obey them: yea, both these are confirmed by the Pope. The subjects are sworn to obey both contradictories: and yet after this contrary decision, the case is still undecided with them, and for fear of losing half their party, they dare not say that either are properly heretics. (Mark, *properly*.) ‘Yea, (saith Bellarmin, de concil. lib. 2. c. 13,) though afterwards in the Florentine and Lateran Council the question seems to be defined, (having before been contrarily defined at Constance and Basil) yet to this day it remaineth a question among Catholics, because the Council of Florence seems not to define it so expressly: and of the Council of Lateran, which most expressly defined it, some doubt). So that as there is no understanding their councils in their highest degrees, so we have the confession of the Papists themselves, that it is yet undetermined, and no point of faith, which is the sovereign power in the church: and if it be not so much as determined, then much less is it essential to Christianity. And if it be not necessary to know who hath the sovereignty, then it cannot be necessary to know that it is in the church of Rome: For the name of the Church of Rome is nothing but a sound, without the thing that is signified by it: Moreover, the Pope is not the church of Rome; for it was never heard that one man was called a church: and a General Council is not the churches of Rome: for if there be such a thing, it representeth all churches as much as Rome. And therefore which ever be the sovereign, it cannot be the church of Rome. And as for the particular Roman clergy or people, no man that ever I heard of did yet affirm that it was the sovereign ruler of the churches. It is only the Pope and Council that are competitors.

If any say, That it is the Pope and Council only conjunct. I answer, 1. That two that are both fallible, set together, will not make one infallible power. 2. Then the far greatest part of the Papists are erroneous in holding the contrary: for almost all make either the Pope or the Council to be the seat of supremacy and infallibility. 3. Then what is become of the church when these two disagree, as frequently they have done? 4. The Pope and Council agreeing do often contradict a former Pope and Council agreeing.

5. Then the church is without a head, all this while that there is no council in being. See Bellarmin's arguments against this opinion.

8. Another argument to prove that it is not essential to Christianity, to believe the sovereignty of the Pope or church of Rome is this, it is not necessary to salvation to know that there is such a place as Rome in the world, or whether there be one, or two, or ten places of that name, or which of them it is that hath the sovereignty: and therefore it cannot be necessary to believe that it is the catholic or mistress church: Would God lay men's salvation upon the title of a city, many thousand miles from some parts of his church, which they have no knowledge of? Many Papists say, that heathens have sufficient means of salvation that never heard of Christ; and yet will they damn Christians that never heard of the city or Pope of Rome? For about three hundred years after Christ it was the seat of the greatest idolatry, impiety, and persecuting cruelty in the world. And would God all that while so advance that wicked place as to make it essential to Christianity to believe Rome to be the seat of the sovereignty of the church!

9. We have no certainty of faith that Rome shall not be burned, or be possessed by Mahometans, or turn to infidelity: therefore we have no certainty that it shall be any church at all, much less the true ruling or catholic church.

10. If it were necessary to salvation to believe Rome's sovereignty, God would afford the world sufficient evidence of it, and commission preachers to preach it to the world: "For how should they believe without a preacher; and how shall he preach except he be sent?" But no such commissions are proved to be given to any from the Lord.

Having thus backed my first argument, and proved others besides Papists to be Christians, and consequently members of the catholic church, I may proceed to the rest.

*Argum. 2.* If millions besides Papists have the Spirit of God, and true faith, and charity, and holiness, then are they members of the catholic church. For out of the church is no salvation; but all that have the Holy Ghost and charity shall be saved, as the Papists confess, if they continue in it. But that many besides Papists have charity and sanctification, we have large experience to persuade us to conclude:

For though no man can know the certain truth of another man's profession, or heart; yet as far as men can know by one another, we have ground to be exceeding confident of the sanctity and charity of multitudes among us. I profess if it were but this one thing that hindered me, I could not be a Papist upon any terms; I live among humble, holy, and heavenly people, that live in continual breathings after God, hating a sinful thought, in great mortification, and willingness to know God's will, that they may obey it; and accordingly abundance have ended their lives in peace and joy in the Holy Ghost: None of these were Papists: and now it is impossible for a man to be a Papist, that will not conclude all these to be out of the catholic church, and consequently to be unsanctified and condemned. And if so, I am resolved never to be a Papist. If I cannot be a Papist without condemning a multitude of the holiest persons that ever I could meet with, and shutting my eyes against the admirable lustre of their graces, let them be Papists that will for me.

*Argum. 3.* The Lord Jesus shed his blood for all Christians as well as Papists, with a special intent to sanctify and save all that are such indeed. Therefore they are members of the catholic church. (Ephes. v. 25—27.)

*Argum. 4.* All Christians are subject to Christ, though they be not subject to the Pope: therefore they are the church of Christ. (Ephes. v. 24.)

*Argum. 5.* Those that are loved of the Father, and reconciled to him, are to be taken for members of the church. But all that believe in the Son, and love him, are loved by the Father, and reconciled to him. (John xvi. 27; Rom. v. 1, 2.)

*Argum. 6.* All that are justly baptized are visible members of the church: but many are justly baptized that believe not the sovereignty of Rome. Therefore, &c., the minor is evident by the Scripture-direction for baptizing, and examples of it; and millions at this day in the church of God confirm it to us.

*Argum. 7.* They that have a promise of pardon, and are the adopted sons of God, and heirs of glory, are members of the church (beyond all question): but so are all that believe in Christ, and love God, whether they believe in the Pope or not; as you may see expressly, John i. 12; iii. 15, 16, 18; xvii. 20—22, 24; Mark xvi. 16; John iii. 36; v. 24; vi. 35.



40. 47; vii. 38; xi. 25, 26; xii. 46; Rom. iii. 22. 26; iv. 11, 24; ix. 33; x. 9; Gal. iii. 22; 2 Thess. i. 10; Heb. iv. 3; Acts v. 14; 1 Pet. ii. 6; 1 John v. 1. 5. 10; Acts xiii. 39.

*Argum.* 8. If they must live in heaven with us, we have reason to take them for members of the church on earth. But all that truly love God, and believe in Christ, shall live in heaven with us, though they never believed in the Pope. Therefore, &c.

*Argum.* 9. They that are united in all the twenty particulars in the beginning expressed, are certainly members of the catholic church: but so are many that believe not in the Pope. Therefore,

*Argum.* 10. The Papists' doctrine goes against the certain experience of the sanctified. Some measure of assurance I have myself of the love of God in me; and much more many others have, as I see great reason to believe. Now popery binds me to conclude that I am void of charity, and all saving, special grace, because I believe not in the Pope; that is, to renounce the experience of God's grace in my soul, and unthankfully to deny all these mercies of God. So that as sure as any Protestant can be of charity or saving grace in himself, so sure may he be that popery is false doctrine, and that is enough.

Having spoken thus much to these several sects that would appropriate the catholic church to themselves, I shall once more speak to them altogether. Whether you are Papists, or what sect soever that are guilty of this grievous crime, I beseech you think of these following aggravations of your sin:

1. How evidently is your doctrine against the merciful nature of God, and contrary to that abundant grace which he hath manifested to mankind. Is his love itself; and his mercy over all his works reaching unto the heavens, and unconceivable by sinners? Hath he not thought the blood of his Son too dear for us? And yet can you believe those men that would persuade you that the far greatest part of the Christians of the world are out of the church, and shall be damned, because they believe not in the Pope of Rome, or because they are not rebaptized, or the like, how holy soever they are in other respects? Is this like God; or hath he thus described himself in his word? We are as willing as you to know the truth; and study, and pray, and seek as

much after it, and would most gladly find it at any rates: and the more we search; and study, and pray, the more confident we are that your way is wrong: And must we yet be all unchristened that are not of your opinion?

2. How much do you wrong and dishonour the Lord Jesus in many respects! 1. Hath he purchased his church with his own blood; and now dare you presume to rob him of the far greater part of his purchase, because they be not of your opinion? I would not stand before him with the guilt of such a sin for all the world. 2. Dare you charge so great unmercifulness on Christ, that hath so wonderfully shewed his mercy, and at so dear a rate? After all his blood and sufferings, dare you feign him to say to the world, ‘Believe in me, and love me never so much; if you obey not the church of Rome, you cannot be my disciples, or be saved?’ Yea, and would he lay our salvation on this, and yet not reveal it to us, but say so much against it? Let him be of these men’s minds that can, for I cannot. 3. Moreover, the weaknesses and diseases of the saints do honour the skill of Christ their Physician, that hath undertaken the cure, and in due time will accomplish it. And will you go and turn them all out of his hospital, and say they are none of his patients?

3. Your design is against the very nature of the catholic church, and the communion of saints. The design of Christ in the work of redemption was to gather all into one body, and bring them to God. To break down the partition-wall between Jew and Gentile, and take away the ordinances and ceremonies that occasioned the division, and to unite them all in himself the universal head. (Ephes. ii. 13—15.) “That he might reconcile both to God in one body by the cross, having slain the enmity thereby.” (verse 16.) To this end, “When he ascended, he gave pastors and teachers, as well as apostles, prophets and evangelists, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ,—that we may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the

measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephes. iv. 11, 12. 15, 16.) In these several particulars you directly strike at the very nature of the catholic church. 1. The church is but one, and you tear off a member, and call it the whole, and so would make it many, or divide it. It was the design of Christ to unite all the differing parts; and you cross his design, and go about to separate that which he hath conjoined and cemented, even by his precious blood. 2. The church is united and centered in Christ, and knows no other head: and Papists would set up a mortal and incapable man, and have all unity in him as a vicar head: and having not a word for this from Christ, they pervert one text, "The eye cannot say to the hand, &c., or the head to the feet, I have no need of you." (1 Cor. xii. 21.) See here, say they, is a visible head: But, 1. It is visible to any man that will understand, that the term *head* is used of the natural body's head, by way of similitude: but when the thing assimilate (the mystical body) is mentioned, there is not a word of a head; but the application is of the more honourable or comely parts in general: many such heads there be, that is, more honourable parts, but no Universal Governor, that is it they should prove; they may else as well pretend, that beside the Pope who is the head, there must be one or two universal eyes, and two universal hands, or feet, for the whole church. Thus men abuse themselves, when they will dare to wrest the Scripture to their interests. 2. But if it had spoke of one universal head, must it needs be the Pope, or an earthly man? I must profess that very chapter is so full and plain against popery, that were there no more I could hardly be a Papist. For mark, I pray you, 1. The Lord Jesus himself is expressly named in verse 12. And yet must we seek for another exposition of the word head? "All the members of that body being many, are one body; even so is Christ." It is Christ that the church is united in.

*Object.* 'But Christ may say to the feet, I have no need of you.'

*Answ.* For himself he hath no need of any creature: But, 1. For the completing of the body he hath need of the members, which is the thing here mentioned. 2. And to his own glory he hath use for them. He that said of a colt, when he was to ride into Jerusalem, "The Lord hath need of him,"

may as well be said to have need of his members. 3. If neither prophet, apostle, or teacher, were head of the church, then the Pope is not : for he pretends not to be greater than Peter the apostle. But none of these were the head, as is most plain, “ Now ye are the body of Christ, and members in particular ; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers,” (verse 27, 28.) So that Christ only is made the head, and apostles are all together numbered with the prime or most honourable members, and no more.

So (Colos. i. 18—20,) “ And he is the head of the body, the church :—For it pleased the Father, that in him should all fullness dwell, and having made peace by the blood of his cross, by him to reconcile all things to himself.” What a daring vile attempt is it of that man, that would tear the greater half of the members from his body, when it hath cost him so dear to unite them in himself.

4. Moreover, your course is dishonourable to the church and cause of Christ. I know his flock is small ; but to narrow it, as you would do, is exceedingly to dishonour it. To make men believe that God hath no more in all the world but your party, is to raise temptations and hard thoughts of God in the minds of men without any cause.

5. And if such a dividing censure must needs be past, there is none less fit to do it than you, that are commonly forwardest to divide. If most of the Christian world must needs be unchurched, to whose share were it more likely to fall than to you ? Quakers I will say nothing to, their folly being so gross. Anabaptists are setting up a new church-entrance in the end of the world : and if they know any thing of church history, they must needs know that, comparatively, there are few in heaven that were of their mind on earth. And for the Papists, we have much ado to maintain our charity, in proving them to be a church at all. And the truth is, the question hath some difficulty, whether the church of Rome be a true church or no : to which I give this true and plain answer in brief.

The word *church* signifieth four things (pertinent to our present purpose.) 1. The universal or catholic church as visible : so the church of Rome is not the church at all. 2. The universal church as invisible : so the church of Rome is not the church. 3. A particular political church of Christ's

institution. And 4. A community or mere country or company of Christians, as part of the catholic church. Now as to these two last, the church of Rome signifieth, 1. Either all the Papists formally as such, that is, as united to a pretended universal bishop. And in this formal respect the church of Rome is a false church, and no true church at all of Christ's appointing. 2. By the church of Rome may be meant, the persons that live under the Papal captivity and subjection; not as his subjects formally, but as Christians, and the subjects of Christ: and thus all Christians in the church of Rome are a part of the universal church of Christ: A part, and but a part, as Christians: no part, but the plague of the church, as Papists. This is the plain truth. Your errors are great and numerous; yet we are willing to extend our charity as far as is possible, to take you for brethren: and will you be so froward as to unchurch others, even all the rest of the Christian world, that have need of so much charity to yourselves? You cry out of the heresy of the Jacobites, Georgians, Syrians, Armenians, &c. Some are Nestorians, some are Eutychians, and I know not what: but woe to Rome if worse men, and more erroneous than they, may not be of the church, and saved. Shall I set down the words of one of your own monks that dwelt among them in Judea? It is Bochardus Descript. Terra sanct. 323, 324, 325, 326. "Sunt in Terra promissionis," &c. "There are in the Holy Land (saith he), men of every nation under heaven: and every nation liveth after their own rites: and to speak the truth, to our great confusion, there are none found in it that are worse, and of more corrupt manners than the Christians:" (he means the Papists.) Page 235, he saith, "Moreover those that we judge to be damned Heretics, Nestorians, Jacobites, Maronites, Georgians, and the like, I found to be for the most part good and simple men, and living sincerely towards God and men, of great abstinence," &c.—And page 324, he tells you, "That the Syrians, Nestorians, Nubians, Jabeans, Chaldeans, Maronites, Ethiopians, and many other nations of Christians there inhabit, and some are Schismatics, not subject to the Pope; and others called Heretics, as the Nestorians, Jacobites," &c. "But (saith he) there are many in these sects exceeding simple (or plain), knowing nothing of heresies, devoted

to Christ, macerating the flesh with fastings, and wearing the most simple garments, so that they even far exceed the very religious of the Roman church."

Thus by the testimony of your own eye-witnesses, even these that you cast out for heretics and schismatics, are far beyond even the religious of your church: What then are the reformed churches? Truly sirs, it is intolerable for the parlour to say, 'I am all the house;' but for the chimney, kitchen, or coal-house, it is more intolerable. If your chief servant shall say, 'the rest are no servants,' it is not well: but for the scullion or groom to say so, is worse. If the oak say, 'I am the whole wood,' it is ill; but if the bramble say so, it is worse. If the best of your children should say, that all the rest are bastards, it is not well; but if the most vicious and deformed say so, it is worse.

And as you are unfit for quality to exclude all others, so also for number you are very unfit. As for the Anabaptists, and such inconsiderable parties, that are not past the thousandth part of the church, or perhaps the many thousandth part of it (when yet the whole visible church is supposed to be but the sixth part of the world); I do admire how any Christian can make himself believe that the love and grace of Christ is confined to so narrow a room, and his church so small. I think he that believeth once that Christ hath not one of so many thousands, is next to believing that he hath no church at all, and consequently that there is no Christ at all.

And for the Papists, how deeply also are they guilty in this! As I said, in their greatest height now they are not near one half the Christians in the world: a great part of their church are the poor Americans, whom they drive to baptism, as cattle to the water, (yet not leaving it to their choice so much as to drink when they come thither:) so that their own writers tell us, that multitudes of them know nothing of Christianity but the name, and many forget that too. Awhile ago the Papists were but a small part of the church, before Tenduc, Nubia, and other kingdoms fell away. One of their own bishops, and a legate there resident, speaks upon his own knowledge of the state of the church in the eastern parts, "That in the easterly parts of Asia alone, the Christians exceeded in multitudes both the

Greek and Latin churches." (Jacob a Vitriaco Histor. Oriental. cap. 77.) And a most learned writer of their own, (Melch. Canus Loc. Theol. lib. 6. cap. 7, fol. 201,) saith, "Pugnatum est," &c.—"Both the Greeks, and almost all the rest of the bishops of the whole world, did vehemently fight to destroy the privilege of the Roman church: and they had on their side both the arms of emperors, and the greater number of churches, and yet they could never bring it to pass, that the power of this one Roman Pope should be abrogated." You see here by their own most express confession which way the most of the churches went, and that almost all or most of all the bishops of the world were against them, (and so where our church was before Luther:) and yet are these men a competent number to condemn all the rest of the churches of Christ, and appropriate all the catholic church to themselves? O what a world of faction do we live in! I am bitterly censured on one side for believing that any Papists are parts of the catholic church: and, on the other side, we cannot persuade the Papists, that any other are parts of it: and so they will needs be either the whole church, or none of it.

6. This factious course of unchurching all the Christians, saving yourselves, is contrary to the very internal nature of Christianity. Every Christian as a Christian is taught of God to love the brethren, and by this all must know that we are Christ's disciples; and "he that loveth not his brother abideth in death." There is a holy disposition to unity and closure in all Christians. And if you have not this disposition yourselves, you are but hypocrites: if you have it, how dare you sin against it? Though you must not unite with any in their sin, you must unite with all that are Christians in their Christianity.

7. Moreover, your course is contrary to Christian humility, and proclaimeth the most abominable pride of the dividers. That you should call all the rest of the Christian world Schismatics and Heretics, and say, that none are Christians but you: Why, what are you above other men, that you should say, 'Come not near me, I am holier than thou?' Have none in the world, think you, faith, hope, and charity, but you? Can you indeed believe that none shall be saved but you? Alas, that you should not only so much overlook God's graces in your brethren, but also be so in-

sensible of your own infirmities! Have you so many errors and sins among you, and yet are none of the church but you? Methinks an humble soul should say, 'Alas, I am so bad, that I am more likely to be cast out than they; I am unworthy of the communion of saints!

8. Yea, you trespass against common reason itself. Do you think it reasonable for us to believe, that all those that we see walk uprightly with God and men, earnest in prayer, and study to know the truth; holy, and humble, and heavenly Christians, are yet out of the church, and state of life, because they be not re-baptized with the Anabaptists, or because they believe not in the Pope of Rome, with the Papists? It is hard to imagine that he that pretends to believe such unreasonable things as these, doth well believe Christianity itself.

9. And how could you honour and gratify the devil more, and magnify his kingdom, than by teaching men that most of the churches are his? Will you not be content to let him go away with all the unbelieving world, and all the hypocrites also in the church, but you will proclaim him the king of Christ's inheritance, even of the best and greatest part of his disciples, because they are not of your opinion, or your sect? What dealing is this for a Christian to be guilty of?

10. Lastly, consider what uncomfortable doctrine it is that you deliver, especially to yourselves? You will not believe that all these sects and differing parties that hold the essentials are members of the catholic church: You scorn at such a church, and say, What a medley church is this! Will Christ entertain men of so many opinions, and of so much corruption? Yea; or else woe to you, and such as you are! Methinks you should rather say, 'Alas, what will become of me, if sinners and erring persons may not be Christians, but must all perish? O what sins have I that are greater than many of their errors! And who is more likely to err than such an ignorant wretch as I!' Take heed lest you cut a shoe too little for your own foot; and lest you shut out so many that you must yourselves go out with the first. I must profess, after long, impartial studies, if I were of the opinion that most of the Christian world are, out of the catholic church, I could not believe that the Papists are in it.

Consider now of these aggravations of your sin: To



think and say, 1. That one piece of the church is the whole church: 2. Yea, and a piece that is no greater: 3. That none of the best, nor far from the worst: 4. Nor any of the ancientest, whatever is pretended. 5. And to exclude the greatest part of Christians for such a matter, as not believing in the Pope of Rome: And 6. Lastly, to do all this in pretence of unity, even to cast away the most of the church to unite it. What an unreasonable, unchristian course is this! Dividing spirits may plead what they will, but God will one day shew them their sin in a fouler shape than here I have opened it, though it seem to them but pious zeal.

V. My next address is to the Papists, for answer to their great question, ‘Where was your church before Luther? Give us a catalogue of the persons of all ages that were of your church?’

*Ans.* Of OUR CHURCH! Why, sirs? Do you think we have a catholic church by ourselves? Is there any more universal churches than one? Do you not know where the catholic church was before Luther, and in all ages? Why, *there was our church*; for we have no other, we know but one. Do you not know where there were any Christians before Luther, or in all ages? Or would you have us give you a catalogue of Christians? Wherever there were true Christians, there was our church. Would you have the world believe that there were no Christians but the subjects of the Pope? Can you believe it yourselves? Doth not your Canus confess, as before cited, that most of the churches and bishops of the whole world were against the privileges of the church of Rome, and had the arms of emperors on their sides? Doth not your Reinerius long ago say, or whoever was the author of that conclusion, “The churches of the Armenians, Ethiopians, and Indians, and the rest which the apostles converted, are not under the church of Rome.” (Contr. Waldens. Catal. in Biblioth. Patr. T. 4. Page 773.) What fuller confessions can we desire? Nay, do we not know how small a part of the world did believe your universal sovereignty till almost a thousand years after Christ; and none at all for many hundred years after him, that any credible history tells us of? and yet do you ask us, where was our church?

But you must have us tell you where was a church that had all our opinions? To which I answer, 1. When you

have shewed us a catholic church that held all your opinions, we shall quickly tell you of one that held ours. 2. It is not all our opinions that are essential to a Christian, and the catholic church. It is Christianity that makes us Christians and members of the church: It is not inferior truth. That which makes us Christians and catholics, all true Christians in the world have as well as we: And, therefore, we are of the same catholic church. Æthiopians, Syrians, Armenians, Egyptians, Georgians, Jacobites, the many nations of Greeks, Muscovites, and Russians, and all other that are against the Roman sovereignty, are of the same religion and catholic church as we: and so are all among yourselves too that are Christians indeed. The points which we agree in make us all Christians, and church-members: but the points in which we differ from the Papists do make us so much sounder and safer Christians than these, that I would not be one of them for all the world. A sound man is but a man; and so is a man that hath the plague: but yet there is some difference, though not in their manhood.

If, therefore, you will at any time try whether your doctrines or ours be the sounder, we are heartily willing to appeal to antiquity! Spit in his face, and spare not, that will not stand to this motion: That the oldest way of religion shall carry it: and they that are of latest beginning shall be judged to be in the wrong. I abhor that religion that is less than sixteen hundred years of age, and therefore I cannot be a Papist. I confess in the streams of after-ages there have been divisions in the integrals of Christianity, or the points that tend to the soundness of the churches. And in this, I say, let the oldest be the best. But for the essentials of Christianity, and the Church, there never was division among true Christians: for they could not be Christians that wanted any essential part. And, therefore, that one church which contained all the Christians in the world was our church before Luther; and the catalogues of the professors are our church rolls: but we count by thousands, and by countries, and not by names.

But perhaps you will say, 'You cannot be of the same church with the Greeks, or us, or the other parties that you name; for we and they do all renounce you.' I answer, as if it were in your power who shall be no member of Christ and his church by your renouncing him! Your renouncing

may prove you no Christians yourselves perhaps, by proving you, in some cases, uncharitable : but it can do nothing to unchurch or unchristen others. If I should say myself, I am no member of the church, that doth not make me none, as long as I am a Christian : much less can your saying so. Saith Paul, " If the foot shall say, because I am not the hand, I am not of the body : is it therefore not of the body ? and if the ear shall say, because I am not the eye, I am not of the body : is it therefore not of the body ? " (1 Cor. xii. 15, 16.) The words of a man's mouth make not another to be what he is not, or cease to be what he is. Every one is not a bastard, or a whore, that another in railing passion calleth so. If Christ do but consent we will be members of his body, whether the Pope will or not.

And now, beloved hearers, you have been acquainted from the Word of God of the nature and unity of the catholic church, I beseech you resolve to retain this doctrine, and make use of it for yourselves and others. If any man ask you what church you are of, tell him, that you are of that particular church where you dwell : but for the catholic church you know but one, and that you are of. Thrust not yourselves into a corner of the church, and there stand quarrelling against the rest : make not sectaries of yourselves, by appropriating Christ, and the church, and salvation to your party : abhor the very thoughts and name of any universal church of Christ, which is of narrower extent than Christianity, and containeth fewer than all true Christians, and is pretended to be confined to a sect. It is not the Papists that are the catholic church, nor is it the Greeks, no, nor the Protestants, much less the new prelates alone ; but it is all Christians through the world, of whom the Protestants are the soundest part, but not the whole. Again, consider what a lamentable case it is, that so great a part of the church do seem to be at a loss about the church, as if they knew not where it is ? That they run up and down the house of God, complaining that they cannot find the house, and know not which room it is that is the house. But in the house of God are many rooms and mansions : one for Greeks, and one for Æthiopians, one for Armenians, and Georgians, and Syrians ; one for many that are called Papists ; one for Lutherans and Arminians ; one for Anabaptists, and one for many that are truly guilty of

schism and separation from particular churches: there is room for Episcopal, Presbyterians, Independents and Erasmians: there is room for Augustinians, called Jansenists, and room for Calvinists: but yet no room for any but Christians and catholics. Alas, that after so many warnings in plainest words of Scripture, and the history of so many ages, so many Christians should yet be so carnal, as to be saying, I am of Paul, and I am of Apollos, and I of Cephas, that is, Peter: Yea, that after Cephas is here named as a party, the Papists should be so wilfully blind as still to make him the head of a party! That one is for Rome, and another for Constantinople, and another for Alexandria! When that Augustine hath so long ago decided this point against the Donatists, and told them which is the catholic church, even that which begun at Jerusalem, and is extended over the world wherever there be Christians: alas, that still men are so stupid in their divisions, as to be crying out, 'Here is Christ, and there is Christ: here is the church, and there is the church: we are the church, and you are none of it.' When the body of Christ and its unity is so frequently and plainly described in the Scripture. I know that none are members of the church that deny any essential point of Christianity: but I know that many other mistaken parties are. Consider what an uncharitable, dangerous thing it is to give Christ's spouse a bill of divorce, or cast his children out of his family. And in the name of God take heed whilst you live, 1. That you never confine the church to a sect or party. 2. Nor ever cast out the least true Christians, seeing Christ will never cast them out.

But because this disease hath miserably tormented us for so many ages, and because we see so many sick of it at this day, distractedly looking for the catholic church in this or that party, and thinking that all others are shut out, I shall here tell you what are the causes of this distraction, and in the discovery of the causes you may see the remedies. And withal I shall shew you the hindrances of the concord and peace of the church, while so many seem to be all for peace! For it may seem a wonderful thing to hear almost all men cry up the church's peace and concord, and yet that it flieth further from us, when it is in our power to be possessors of it, if we were but truly and generally willing, as we pretend to be, and think that we are.

1. Some men understand not the nature of the union and concord of the church, nor how much is to be expected in this life, and therefore looking for more than is to be looked for, they think we have no unity, because we have not that which they ignorantly expect: and thereupon finding greater unity in this or that sect among themselves than they find in the whole body, they presently conclude that that sect is the church: they see a great many differing parties, and hear them condemning one another, and therefore they foolishly think that all these cannot possibly be of the true church: and then they hear the Papists boast of their unity, as having one head, and one judge of controversies, and one expounder of Scripture, and being all of one belief, and therefore they think that the Papists are the true church.

But consider before you run past your understandings of these two things: First, There is no perfect concord to be expected upon earth: this is the glory that is proper to the life to come. You may easily see this if you were but considerate. For, 1. There can be no perfect concord, but where there is perfect light and knowledge: for while we are ignorant, we shall unavoidably err and differ. What do we quarrel about but matter of opinion? One thinks this is the right, and another thinks that is the right: And if we had all so much knowledge as to resolve all these doubts, do you think we should not be sooner agreed? Doubtless our disagreements are much for want of knowledge; we quarrel in the dark: if such a light would come among us, as would shew us all the truth, it would soon make us friends. But this is not to be expected in this life: even Paul saith, that here we know but in part; we understand as children; and think and speak as children; and is it any wonder to have children fall out? "But when that which is perfect is come, then that which is in part shall be done away: Now we see through a glass darkly; but then face to face: Now we know in part; but then we shall know even as we are known." (1 Cor. xiii. 9—12.) And therefore we find even Paul and Barnabas so far disagreed as to part asunder, because they had not both so much knowledge as to know whether Mark should be taken with them or not. In heaven only we shall know perfectly: and therefore in heaven only we shall be united, and agree perfectly.

2. And we can never be perfect in union and agreement

among ourselves till we are perfect in union and agreement with Christ. For we cannot regularly be nearer to each other than we are to our Centre: for it is the Centre only in which we must unite. It is not possible to be more nearly united among ourselves by a Christian union than we are to Christ: and therefore seeing it is only in heaven that we are perfectly united to Christ, and at agreement with him, it is only in heaven that we must be perfectly united among ourselves. You marvel that we so much differ from one another, but you forget how much we all differ yet from Jesus Christ; and that this is the difference that must be first made up before we do any good of the rest.

3. Moreover, we can never be perfectly united and agreed till we are perfectly holy, and every grace be perfect in us: for holiness is that new nature in which we must be one; and every grace hath a hand in our accord. When we are perfect in love, and perfect in humility, and meekness, and patience, and perfect in self-denial, and all other graces, then, and never till then, shall we be perfect in our union and agreement among ourselves: while there is the least sin in the soul it will hinder our full agreement with God and men. It is sin that woundeth both the soul and the church, and makes all the debate and divisions among us; and when all sin is gone, then all differences will be done, and never till then. What an ignorant thing then is it of you to wonder so much at our many differences, and yet not to wonder at our sinfulness, and unholiness, and difference with Christ, in whom we must agree. Well, remember hereafter, that unity and concord is here to be expected but according to the proportion of our holiness, and therefore so much sin and ignorance as remains, no wonder if so much division remain.

The second thing which I desire you to remember is this: That in all the essential matters of Christianity there is as true a union among all the differing sorts of Christians, as there is among the Papists; or any one sect: even in all the Twenty points of union, which I named at the beginning. And this is the union that is most to be esteemed; or at least, this is enough to make us of one Christ. As the great essential points of faith are of far greater moment and excellency than our several controverted by-opinions, so is a union in these great essential points more excellent than an

union in smaller matters : though both together is best of all, if joined with the truth.

To these let me add also a third consideration ; that it is no wonder to find the Papists as a sect agreed among themselves ; for so are other sects as well as they : yea, let me add more, that I know, not of any one sect in the world that differ so much among themselves as the Papists do. The Greeks are kept from so much difference by their want of learning, which keeps them from meddling so much with niceties, and running into so many controversies as the Papists do. The like may be said of the Ethiopians, Armenians, and many more. The Protestants differ not in half, nor a quarter so many points as the Papists do. Nay, the very Anabaptists themselves do not differ among themselves in the tenth part so many points as the Papists. If the many hundred differences among their commentators, schoolmen, casuists, and other writers, were collected and presented to your view, I much doubt whether there be any one sect on the face of the earth that hath the twentieth part so many differences among themselves as the Papists have. Though they think they salve all by saying that they differ not in articles of faith, yet their differences are never the fewer for that. And others may say more in that than they can do.

Well! remember this advice : expect not a heavenly perfection of unity and concord till you come to heaven.

2. Another cause of our distractions and hindrance of concord is, that very few men have peaceable spirits, even when they are extolling peace. A peaceable spirit must have these qualifications, which most men want. 1. He must be united to Christ, the head and centre of union, and have a sanctified nature, and value God's honour above all things else, that so his desires of peace may flow from a right principle, and may proceed upon right grounds, and to right ends ; and he may seek a holy peace : And, alas, how few such spirits have we !

2. A peaceable spirit must be a public spirit, highly esteeming the welfare of the whole body, above any interest of his own, or of any sect or party. The great grace of self-denial is of necessity herein. No man hath a Christian, peaceable spirit, that doth not most highly value the peace and prosperity of the universal church, so far as to submit to losses or sufferings himself for the obtaining of it ; and that

had not rather his party suffered than the whole. But, alas, how rare is a public spirit in any eminency ! how private and selfish are the most ! The good of the church can no further be endeavoured, with too many, than self will give leave, and than their party will give leave : these must be made the masters of the consultation.

3. A peaceable spirit must be a charitable spirit ; loving all the saints as saints ; and that with a pure heart, and fervently : this would put by the matter of contentions : this would provoke men to healing endeavours ; and it would put the best construction on men's opinions, words and actions, that they can bear : " Charity suffereth long, and is kind : Charity envieth not : Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeking not her own ; is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things ; believeth all things ; hopeth all things ; endureth all things." (1 Cor. xiii. 4—7.) O what an effectual healer is charity ! what a tender hand will it bear to any distressed member ! much more to the whole church. What causeth our distractions more than want of charity ; what else makes men look so scornfully, and speak so disgracefully of every sort of Christians, but themselves ? And to endeavour to make others as odious as they can ; and to make mere verbal differences seem real, and small ones seem exceeding great ; and to find out a heresy or a blasphemy in the smallest error, and perhaps in a harmless word : All is blasphemy with some men, or error at least, which they do not understand. Alas, we have real heresies and blasphemies enough among Arians, Socinians, Ranters, Quakers, Seekers, Libertines, Familists, and many others ; let us reject these that are to be rejected, and spare not ; but we need not feign heresies and blasphemies where they are not, as if we wanted matter for our indignation.

4. A peaceable spirit must be in some measure meek and patient, with a humble consciousness of its own frailties and offences : but, alas, what passionate, rash and turbulent spirits do abound in the poor divided church ! Such as are made of gunpowder, and speak fire and sword ; that will do no right, nor bear any wrong ; that will speak well of few but their own party, and yet cannot endure to be ill spoken of themselves ; that are possessed with the " wisdom which is



from beneath, which is earthly, sensual and devilish," and are strangers to the heavenly "wisdom, which is first pure, and then peaceable; gentle, and easy to be entreated." (James iii. 15. 17.) Even preachers of peace are some of them become the fervent agents of the divider, and go up and down with destroying rage, and make their tongues the bellows of hell, resisting the peaceable endeavours of their brethren.

5. A peaceable spirit must have a high esteem of peace, and be zealous for it, and industrious to obtain it. Only against ungodliness and unpeaceableness must he be unpeaceable. Many have a good wish and a good word for peace, as hypocrites have for godliness, but this will not serve the turn. He that is not for us is against us, and he that gathereth not with us scattereth abroad. The wicked and unpeaceable are zealous and industrious against peace; and those that are for peace are cold and indifferent for the greater part; and the zealous and industrious are so few, that their voices cannot be heard in the contentious crowd. The unpeaceable are commonly the loudest, and are actuated by a fervent zeal, which nature agreeth with, and Satan cherisheth and excites: such will, even as the Quakers, go up and down from one assembly to another, and in the market-places, and other places of concourse, revile, and rail, and reproach the ministry, and speak as earnestly as if they were the agents of Christ. And others are busy in secret, that will not incur the disgrace of such visible impiety. And when the enemies of unity and peace are many, and hot, and loud, and the friends of unity and peace are either few, or cold, and dull, and silent, what is likely to be the issue but even the mischiefs which we feel? Forsooth, some dare not be fervent for peace, lest they be censured for their fervour to be unpeaceable: these shew how much they love the praise of men, and stick yet in the power of self. There is need of zeal for peace, as well as for other parts of holiness. All the resistance that the enemies of hell and earth can make will be made against it: and will be carried on against all by sleepy wishes, and sitting still! I am sure this agrees not with the precepts of the Spirit. "Follow peace with all men." (Heb. xii. 14.) "If it be possible, as much as in you lieth live peaceably with all men." (Rom. xii. 18.) It is a sorry surgeon, or physician, that will think it enough to wish well to their patient; the house of God will be neither

built nor repaired without zeal, and industry, and patience in the work. If men's hearts were set upon the church's peace, and they did but feel the disjoining of her members, the breaking of her bones, and the smart of her wounds, as sensibly as they feel the like in their own bodies; and if ministers and other Christians, were as sensible of the evil of divisions as they are of drunkenness, and whoredom, and such other sins; and if we were all awakened to quench the flames of the church, as earnestly as we would do the fire in our houses, and would preach for peace, and pray for peace, and plead, and labour, and suffer for peace, then some good might be done on it against the rage and multitude of dividers.

3. One of the greatest hindrances of concord and peace, is the setting up of a false centre, and building peace on grounds that will never bear it. Christian unity is no where centered but in Christ the head, and no way maintained but by the means which he hath ordained to that end. But the miserable world will not discern or take up with this. The Papists are of two churches; for they have two heads, or sovereigns, which specify the society. One of the Popish churches make the Pope the head and centre, and all the church must unite in him, or it can be no church! The other Popish church do make a general council the head, and the Pope only the subordinate sovereign in the vacancy. And these think to have the whole church to unite upon these terms. But it will never be. As Divine faith will have no formal object but Divine veracity, so neither can Christian unity have any universal proper centre but Christ. As at the building of Babel, when men would unite for their future security in their own devices, it brought them to utter confusion, which the world groaneth under to this day; so when men will build a Babel of their own invention, for the preventing of the inundation of heresies, they are upon the most dreadful work of confusion. The church is taught by the Scripture, and the Holy Ghost within them, to take up nowhere short of God; to call no man on earth the father or master of our faith, nor to trust in man, and make flesh our arm. Man is too dark and too weak a creature to be the head or centre of the church-deluded Papists! You think you befriend the church's unity, when you hang it by a hair, and build it on the sand, and found it on mere weakness:

could you prove that ever God had promised abilities and gifts to the Pope of Rome, proportionable to such a work, we should most gladly look out to him for the exercise of those abilities. God setteth none on work but he furnisheth them with a suitableness for it. Have all Popes or councils propheticall and apostolicall inspirations and directions? What! those that have been censured, and some of them deposed, for blasphemy, heresy, sodomy, adultery, murder, simony, and such works of darkness! The Spirit useth not to dwell in such persons, nor light to have communion with such darkness. Nay, if all Popes were holy, yea, as holy as Peter, they were too weak to bear up with the unity of the church. It is Christ, and not Peter, that is called the rock, on which the church is built, against which the gates of hell shall not prevail. This rock is Christ. (1 Cor. x. 4.) The church is the spouse of Christ, and must not be made a harlot, by being wedded to the Pope, or any other. Nothing hath more hindered the fuller union of the church than this idol, self-exalting head, and false centre of union.

And if any would unite the church in kings, in councils, in any human devices, they will but divide it.

4. And the same course take they that must needs build our union on insufficient, subordinate means. Some must have confessions in words of their own, to which all that will be accounted Christians must subscribe; or at least, that would have communion with them. Though we would subscribe to the whole Scripture, or any confession drawn up in its phrase and matter, yet this will not serve for union and communion. They tell us, heretics will subscribe to the Scripture: and I tell them, that heretics may subscribe also to their confessions, and force a sense of their own upon them: and that God never left them to make better confessions, and fitter to discover heresies, than Scripture doth afford. But if heretics will subscribe to the Scriptures, or confessions taken wholly out of them, they should be no heretics in our account till they discover that they maintain some heresy against the sense of the Scripture, or confession which they subscribed to; and then they are to be censured by the churches accordingly; not for want of subscribing to a sufficient confession, but for abusing and contradicting the confession which they did subscribe; and so to be corrected for it as a crime against a sufficient law and rule; and

we must not think to prevent it by making a better law or rule, which shall tie them more strict, and which they cannot break. It is a strange rule, which can necessitate the subject to observe it, and which cannot be violated. And it is a wild head that must have new laws and rules made, because he sees that malefactors can break these! The law is sufficient to its own part, which is to be the rule of duty, and of judgment. It tells men sufficiently what they must believe and do; but if they will not do it, it judgeth them as offenders. You will never form a confession, or make a law that cannot be misinterpreted and broken. The Papists have set up whole volumes of councils and decrees for the *rule* forsooth, because the Scripture is dark, and all heretics plead Scripture. And what have they done by it, but cause more darkness, and set the world and their own doctors too in greater contentions, so that now councils cross councils, and they can neither agree which be true approved councils, and which not; nor when they intend a decree to be an article of faith, and when not; no, nor what sense to take their words in, and how to reconcile them. And thus men lose themselves, and abuse the church, because God's word will not serve their turn as a rule for us to unite upon. This is the one rule that God hath left, and men will needs blame this as insufficient, and mend God's works by the devices of their addle brains, and then complain of divisions, when they have made them! One company of bishops must needs make a company of canon laws for the church, and all must be schismatics that will not be ruled by them: another company that are of another mind make contrary canons, and those must be obeyed, or else we are schismatics. They must make us our sermons, and call them Homilies, and make us our prayers, and call them a Liturgy: and the fruit of their brains must be the rule of all others, or else they are schismatics. So wise and holy are they above all their brethren, that none must publicly speak to God in any words but what they put into their mouths. (Read Dr. Heylin's Discourse of Cant. 5. 5. against ministers praying in the church in any other words but what is in the common-prayer-book.) So they do also by their vestures, and gestures, and other ceremonies: Nothing hath more divided the church than the proud impositions of men, that think so highly of their own words and forms, and ceremonious devices, that

no man shall have communion with Christ and the church in any other way. Never will the church unite on such terms. The rule that all must agree in must be made by one that is above all, and whose authority is acknowledged by all. Experience might tell these men, that they are building but a Babel, and dividing the church. In the Lord's-supper, where they have limited us to a gesture, we are all in pieces. In singing psalms, where they left us free, we have no dissention. In the places where garments and other ceremonies are not imposed, God's worship is performed without contention, and with as little uncomeliness as with them. Proud quarrelsome men, that must needs be lording it over the church, and turning legislators, may set all on fire for the promoting of their ways, and rail at all that will not be under their yoke: but when they have all done, they will find they are but busily dividing the church, and their canons are but fiery engines to batter its unity and peace. A thousand years experience and more, might have taught us this to our cost. Never will the church have full unity, till the Scripture-sufficiency be more generally acknowledged. You complain of many opinions and ways, and many you will still have, till the one rule, the Scripture, be the standard of our religion. As men that divide and separate from us, do use to accuse the ministers, and then be every man a teacher to himself; so they use to accuse the Scriptures, and, as the Papists, call them dark, and dangerous, and insufficient: and then every sect must make us a new rule, when they have disparaged that which Christ hath given us. Then one makes the Pope a rule by his decretals, and another a council, and another the bishops, canons or articles, and another his own suggestions and impulses. Stick close to this one Bible, and let nothing come into your faith or religion but what comes thence; and when controversies arise, try them by this; and if you cannot do it yourselves, then take the help of ministers or synods, and use them not as masters, but as helpers of your faith; not to make you another rule, but to help you to understand this only rule, and thus may you come to be of one religion, but never otherwise.

5. To these I may add the damnable sin of pride and selfishness, touched at before. All men would have peace: but most would have it on their own terms; yea, and most

parties would be the very centre of the churches. If all the world will come over to them, they will be at peace with them, otherwise not. If we will all swear allegiance to the Pope, and turn to them, we shall have concord with the Papists. If we will all renounce Presbyterian ordination, and submit to Episcopacy, with all their canons, forms and ceremonies, we shall have concord with the rigid of that party. If we will all be for an office of unordained elders, that have no power to meddle with preaching or sacraments, we shall have peace with the more rigid sort of that way. If we will causelessly separate, and make the major vote of the people to be church-governors, we may have peace with men of that way. And if we will be re-baptized, we may have peace with the Anabaptists. But can all the catholic church unite upon these private, narrow terms? Every man would be the Pope or the general council himself: or rather every one would be the God of the world; that all men may receive the law at his mouth, and his name may be honoured, and his kingdom may be set up, and his will may be done throughout the world: this is the nature of self-idolizing pride. And hence it is that the church hath as many dividers, as unsanctified men; because every unsanctified man is thus made an idol by his pride, and knows no further end but self. Is there never a man of you that hears me this day, that would not have all the town, and country, and world to be of one mind? I think there is not one but wisheth it. But what mind must it be? It must be of your mind! Or else it will not satisfy you! And alas you are so many, and of so many minds among yourselves, that this way will never unite the world! One must have all of his mind, and another must have all of his mind, when no man well agrees with another, and yet none will be brought to another's mind. But God is one, and his mind is certainly right and good: and the Spirit is one, and the Scripture indited by it is one; and if you would come to that as the only rule, you might be of one religion, and mind, and way: but till then you do but labour in vain. But you will say still, that every sect pretendeth to the Scripture, and there is so many expositions of it, that we see no hopes that this way should unite us: To this I next answer.

6. It is the bane of unity when men must make every in-

ferior opinion the seat of unity, and will not unite in the essentials of Christianity, endeavouring in love to accord as well as they can in the rest. Though the truth of the whole Scripture, that is known to be holy Scripture must be acknowledged; yet the understanding of the meaning of the whole Scripture is not of necessity to salvation, or church unity: otherwise woe to every one of us! For there is no man on earth that hath the perfect understanding of all the holy Scriptures. And yet all that is in it propounded to be believed is 'de fide' matter of faith, and it is our duty to believe it, and understand it, and our sin that we do not; but not a sin that proves us graceless, or unjustified. I wonder the Papists have not venial errors in matter of faith, as well as venial sins against moral precepts! But all that is 'de fide,' must with some of them be fundamental or essential to Christianity. The Scripture is a full and beautiful body, which hath its flesh, and skin, and a multitude of nerves, and veins, and arteries, as well as the head, the heart, and stomach, and other natural parts; without which parts, that are the seat or chief instruments of the animal, vital and natural spirits, the body were no body. All in the Scripture is true and useful, but all is not essential to Christianity. And in the essentials all Christians do agree; and if you would know how such should behave themselves to one another, hear the Holy Ghost himself, (Phil. iii. 12—16,) "Not as though I had already attained, or were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus: Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth to those things that are before, I press towards the mark for the prize of the high calling of God in Christ Jesus. Let us therefore as many as be perfect be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you: Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." So 1 Cor. iii. 11—15. "Other foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build on this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If

any man's work abide which he hath built thereupon, he shall receive a reward: If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire." Errors may bring heavy judgments in this life, and out of this fire the erroneous may escape, and not fall into the eternal fire; for thus will God "sit as a refiner, and purifier of silver, and will purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness." (Mal. iii. 2, 3.) Dislike every error, and escape as many as you can; but think not that every error must dissolve our unity, or that every truth is necessary to our unity.

And where you say that all sorts do plead the Scriptures, I answer, 1. That all sorts of Christians in the essentials do rightly understand the Scripture. 2. And for the rest, their very pleading that, shews that all sorts are convinced that it is the rule of truth, even where they do not understand it. 3. And this is no proof of the insufficiency of Scripture, but of the imperfection of men's understandings; and instead of seeking for another rule, you should labour for a better understanding of this, and use the help of ministers thereto. The law of the land is the rule of the subjects' actions, and tenures; and yet what controversies are about it, even among the wisest lawyers! and one pleadeth it for one cause, and another saith that the law is for the contrary cause! Yea, one judge differs from another. What then! must we cast away the law? Let us know where to have a better first! But rather, men should labour to know it better, and meddle not contentiously with the niceties of it without need. And thus we must do about the law of God. Agree in the essentials, and learn the rest as well as we can.

7. Another great impediment to our concord is, abundance of dividing, unpeaceable principles, that be grown into credit, or entertained in the world: and if such principles meet with the most peaceable disposition, they will make the man become unpeaceable. For the best men that are will think they must obey God; and therefore when they mistake his will, they will think they will do well when they are sinning against him. There are too few in the world of a peaceable principle: Some lay all peace, as is said, on the opinions of their own parties; and some lay it on a multitude of such low opinions, and such doubtful things, that they might know can never be the matter of universal con-



sent: Some think they must not silence any thing which they conceive to be a truth, for the peace of the church, or the promoting of greater undoubted truths. Some think they ought to reproach and disgrace all that are not of their mind; and some think they ought to destroy them, or cast them out, and think this a part of their faithfulness to the truth of Christ, and that this is but to help him against his enemies. And there is no more desperate principle of division and persecution than this uncharitableness, which makes the children of God, and the members of Christ, to *seem* his enemies, and then use them as his enemies: To dress them in a false attire, as they did Christ, and then smite him: To put them in the shape of schismatics, or heretics, or devils, as the Papists do when they burn them, and then use them accordingly. Many more unpeaceable principles I might recite; and if it were not too tedious, I think it would be useful.

8. Another hindrance of unity and peace is, a carnal zeal in matters of religion, which is frequently mistaken for the true zeal of the saints. When men are confident that their opinions are the truth, and overvalue them as to the necessity, because they are their own, though they observe not the reason, they presently think they must be hot against all the gainsayers of their opinions; and herein they place the most, or at least too much of their religion.

There is not one of many that hath this zeal, but thinks it is of God, and is part of their holiness. When as it is often from the devil and the flesh, even when the doctrine is true which they contend for. You may know it from true zeal by these following marks. 1. It is more for controversies and speculations than for practical holiness. 2. It is selfish, and kindled by an overvaluing their own conceits or ways. 3. It is private, and would promote a lower truth to the loss of a greater, or a doubtful point to the loss of undoubted truth; or a single truth to the loss or hindrance of the body of common truth; and it is hotter for a party than for the catholic church, and will promote the interest of an opinion or party, to the wrong of the common interest of the church. 4. It is blind, and carries men to sinful means; as resisting authority, order, or ordinances, or the like. 5. It is unmerciful and unpeaceable, and little sensible of the case of others, or smart of the divided church. Many are calling for fire from heaven for the cause of Christ, that little "know what

spirit they are of." (Luke ix. 55.) O how true is this of many, that think they excel in knowledge or zeal, and are but defending the truth against erroneous adversaries! But "who is the wise man, and endowed with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom: But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth: This wisdom descendeth not from above, but is earthly, sensual, devilish: for where envying and strife is, there is confusion, and every evil work: But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James iii. 13 to the end.) But of this I have formerly spoken at large in many sermons on these words of James. Dividing zeal is a grievous distracter of the church's peace.

6. Another hindrance is, that of the many that are for peace and unity, there are few that have any great skill to promote it, and those few that have skill, want opportunity or interest, and are cried down by the opposers. There is a great deal of skill necessary to discern and manifest the true state of controversies, and to prove verbal quarrels to be but verbal, and to take off the false visors which ignorance and passion puts on them, to aggravate the differences that are debated. There is much wisdom necessary for the securing of truth, while we treat for peace, and the maintaining peace, while we defend the truth. Alas, how few escape one of the extremes in most differences themselves, and, therefore, are unfit reconcilers of others. Few are possessors of that blessed light that doth shew the error of both extremes, and must be the means of our concord, if ever we agree! Few know that truth between contrary errors in which both must meet. How much skill also is necessary to deal with touchy, froward spirits, and to handle both nettles and thorns that must be dealt with. And how few men of wisdom and peace are much regarded by the firebrands of the churches! And how few of them have language, and health, and maintenance, and authority, and a skilful activity to set others on work, which are almost needful for this healing design? And what abundance of private wishes have been buried by the most skilful men for want of

opportunities ! And how many private writings cast by, that have that in them that deserved public entertainment, and might have been very fit instruments for this healing work.

10. And the various carnal interests of the world, are an exceeding hindrance to the church's peace. The interest of one prince lieth for one party ; and another is for another party : one prince thinks it for his interest to unite, and another thinks it for his interest to divide, or secretly to cherish and continue divisions. The ministry also have too oft a carnal interest, which lieth usually in siding with the prince ; and the great carnal interest of the Roman clergy lieth sticking close to the Pope. The people hereupon are commonly in such distractions and disturbances, by wars, or secular cares and wants, that motions of peace can scarcely be heard, or attended to ; but the noise of guns, drums, and lamentations, and reproaching of enemies, drowneth all. And when the crossing of secular interests hath made them one another's enemies, they will hardly treat as friends for unity in religion, or the healing of the church.

11. And it is no small hindrance that the princes of the earth are commonly so bad, as either to be strangers to the true interest of Christ and his church, or else to prefer their own before it. It is they that have the greatest interests and opportunities, and might do most for unity if they would. And withal they think that nobody should meddle without their leave ; and commonly when they do nothing themselves, they will not suffer the ministers to do it that are their subjects. How easy were it with the Christian princes and states, if they had so much wit and grace to agree together, to bring the churches in their dominions to much agreement. But alas, highest places have greatest temptations, and therefore too oft the worst men : so that they that should do it, and might do it, have no heart to it. And the princes are very rare that prefer Christ's interest before their own ; and have truly learned the lesson of denying themselves, and forsaking all they have for him. The great work of converting the heathen world should be promoted by them ; but how little is there done in it by any princes !

12. Moreover, the multitude are everywhere almost averse to holy unity and peace : Their dispositions are against it : their principles are against it : their parts unfit for it : and yet how to do it without them will be hard. For 1. They

have all of them almost conceits of their own fitness; and think all matters in religion should be regulated by them. They detest that a few should overtop them, and do the work while they stand by; and they grow to a hatred of those few, because they are counted wiser and better than they; yea, they naturally hate the godly, and the practical truths of God: and yet the greater vote must carry it, or else the swarm will be about your ears: When it is a hundred to one, but a hundred for one in most places of the world, are in the wrong, if not bitter enemies to the right. And in the best parts of the world, it is a wonder if the greater part be not the worse. Or if in a corner or two it should be better, what is that to all the Christian world? 2. At least if they will not be passively peaceable, how little can we do, when it is they that must, in part, consent, and it is they that have the strength to resist.

13. And even among the godly the peacemakers are far the smaller number, I mean as to the healing of our common divisions. For the younger sort of Christians, in age, or grace, or gifts, are the greatest number: and these also are of the most active, hot dispositions, and will be forwardest in all agitations, and will not stand by. And alas, how few of them have meekness, prudence, and charity, answerable to their heat and activity! They will lead their leaders; and their way must carry it, or else all are censured and trod down by them: and how ordinarily is their way unpeaceable and confusive! And how seldom doth it end according to their expectations, for the churches' good. But for the wise and judicious, experienced, sober, peaceable men, alas, how few are they; till they grow aged few attain to this. And yet nothing will be done for the peace and welfare of the church but by the conduct and direction of these few experienced, judicious, moderate men. None else can do it: and yet few other will suffer them to do it. And thus we see here in these nations, that even religious men have been the hinderers of our peace.

14. And withal, the devil, who is the great enemy of peace and unity, is still watching to cast in some bone of contention, and to make use of the opinions and passions of all, both good and bad, for the accomplishing of his ends. And alas, his subtlety overreacheth not only the ignorant people, but the most learned divines, and prudent princes-

They shall not manage their affairs of state so carefully, but he will engage them against Christ and the peace of the church, before they are aware: He will do his utmost to make the interest of Christ and the prince, of the church and the commonwealth, to seem to stand at an enmity to each other, and make princes walk in a jealousy of Christ, and his Gospel, and ministers, lest they should encroach upon their honour and greatness: and too oft he engageth them in flat opposition, till this stone fall upon them, and grind them to powder.

And the ministers of the Gospel shall scarcely manage their work so wisely, but he will cast in some wildfire, and find some occasion to make a dissention by. Either the subtlety of men too wise and learned, in their own eyes, shall start some dividing, fruitless controversies; or the zeal of men that are orthodox over much, shall rise up unpeaceably against all dissenters: or he will entangle the godly in some dangerous errors; or he will seek to make men lay snares for their brethren, by needless impositions, under pretence of order, and decency, and unity, and authority: or some passionate words shall kindle the fire. There are many unsound hypocrites among the godly ministers; and there is too much pride and passion in the best, and Satan knows how to make use of all: What saith he to the proud, Shall such a one be preferred before thee? Shall he bear away the applause? Shall he eclipse and stand in the way of thy reputation? Did he not speak dishonourably of thee; or carry himself disregardfully towards thee? Did he not disgrace thee by such an opposition or dispute? A hundred temptations hath Satan at hand to kindle dissention, even among the ministers of Christ: and where he meets with proud hearts he seldom misseth of his purpose. If the disciples were striving which should be the greatest, and if Paul and Barnabas fall out to a parting, no wonder if pride and dissention be yet found among the most renowned men. Though it is a sad case that it should be so, when we daily preach humility to our people, and know, that except conversion make us like little children, we can in no wise enter into the kingdom of God. (Matt. xviii. 3.)

How hard a task hath a peaceable minister to keep one congregation of Christians in peace. But differences will be rising, and one will be provoking another by injuries, or

hard words, and few can bear, and forbear, and forgive: Yea, a master of a family finds it hard to keep one small family in peace. Yea, two persons will find somewhat to do to keep peace, especially if they have much trading, or dealing with each other, or any crossing in matters of commodity. Yea, husband and wife, that are as one flesh, have much ado to avoid dissentions. No wonder then if the enemy of peace can disturb the church of Christ.

15. Another cause of divisions is, living among, and hearkening to schismatical persons that are still blowing the coals. It is a dangerous case, especially to young, unexperienced Christians, to fall among those that make it their religion to vilify others as enemies of Christ: When they hear one sect only extolled, and all others spoken of as ignorant, or carnal, or enemies to the church, it is two to one but this imprinteth a schismatical disposition in the hearers' minds. Conversing only with one party doth usually occasion great uncharitableness towards all others, and sear the conscience, so that it grows insensible of revilings, and opprobrious speeches, against those that differ from them.

16. And the unity of the church is exceedingly hindered by an unworthy privacy and retiredness of most Christians that live like the snail in a shell, and look but little abroad into the world. Some know not the state of the world, or of the church, nor much care to know it; but think it is with all the world as it is with us in England: when as if they knew the fewness of Christians, the huge numbers of infidels, the corruptions of other churches, in comparison of ours, it would surely set them lamenting, and praying that the kingdom of Christ might come. Yea, many ministers are of so base a privacy of spirit, that they look little further than their own parishes, and think if all be well there, all is well everywhere; and seldom inquire how it goes with the church in the rest of the world: nor will scarcely be brought to associate and keep correspondence with their brethren, for the union and communion of the several churches and the common good: far unlike the temper of Paul and the other apostles and servants of Christ in those days. They have not a care of all the churches. They long not to hear of their welfare. They would think it much to travail and labour for it the thousandth part so much as they. They cannot say, "who is weak, and I am not weak," &c.

17. Yea, some are drawn from the church's unity and peace by misunderstanding those texts of Scripture that call for separation from the world, and that speak of the fewness of those that shall be saved. I have heard of one that turned Separatist upon this conceit, because he thought that, seeing the flock of Christ is little, the Protestants were too many to be it : at last the separated church grew so big, that he thought, surely this is not the little flock, and so turned to the Anabaptists : at last the Anabaptists' church so increased, that he thought, surely this is too big to be the little flock ; and so went seeking about for the least, as thinking that must needs be in the right. Alas, what low thoughts have such of the church of God ! Yea, and of the love and gracious nature of God, and of the great design of Christ in the work of redemption ! But the main cause of the delusion of these poor souls is, because they know not the state of the world abroad. If they did but know that it is the sixth part of the world that are baptized common Christians, and not past a sixth or seventh part of that sixth part that are common Protestants, but all the rest are Papists, and Greeks, and many sorts of more ignorant, unreformed Christians ; and among the Protestants, no country for godliness is like to England ; they would not go about to pen up the church into a narrower room. To believe that Christ died, and made so much ado for so small a part of the world, as comes not to one of forty, or fifty, or an hundred thousand, is next to flat infidelity itself ; which thinks he died for none at all.

And for the command, "Come out from among them, and be ye separate," it is pity that any Christian should need be told, that it speaks only to the church to come out of the heathen, infidel world, (such as are Jews, and Mahometans, and heathens ;) but there is never a word in all the Bible that bids you 'Come out of the church, and be ye separate !' Wonderful ! that God should be so abused by misunderstanding Christians ! Because he commands men to come out of the infidel world into the church, they plead it as if he commanded them to come out of the church into a separated sect. The church is the house of Christ ; forsake it not, while *he* stays in it : forsake it not, for he hath promised never to forsake it. Particular churches indeed he may cast off, but never the universal. Dwell therefore where he dwells.

18. Another hindrance of peace is, that so many Christians as they have carnal dispositions, so they are still looking at carnal means. The endeavours of the ministry they account as nothing; but they are still looking what the Magistrate will do: and till he force them they will not stir, and till he do it they think there is nothing done: such base thoughts have some, even ministers, of their own callings. And hence it is that such men are always on the stronger side, and of the king's religion; or else are seeking carnal advantages to carry on their cause. So the Jesuits are more busy to get the princes of the world engaged for them, and the arms of the nations employed for their ends, than we are to treat of unity and peace: And every party, instead of seeking peace, is seeking to get highest, that they may be able to force all others to their will: and we can never get any peaceable debates upon equal terms, because the several parties do seldom stand on equal terms: but still one is up, and another is down: and he that is in the saddle will not light to treat of peace, nor hearken to any equal motions, but must have his will, and nothing less will serve the turn: and when he is down, and the other party is up, the case is the same. Still he that is lowest is most reasonable and peaceable, (except some impious, implacable spirits:) but the party that is highest will not be brought to reason. And thus the peace of the church is hindered, to our grief and shame.

19. Another great hindrance of unity and concord is the great weaknesses and miscarriages of the professors of godliness, partly because of hypocrites among them, and partly because they are sanctified but in part. Among others, by these several ways, they do disturb our peace.

1. By an ignorant quarrelling with their teachers, thinking themselves fit to correct their guides before they are considerably grounded in the catechism.

2. By entertaining false opinions, and making a disturbance for them.

3. By the great diversity of opinions among themselves, by which they become a scorn or stumbling-block to many about them.

4. By the uncharitable bitterness of their spirits, in rash censures and contendings.

5. By their scandalous lives, and falls, disgracing their profession, and hardening and alienating the minds of others.



And, 6. By their imprudent and intemperate dealing with others; using proud or provoking language, or carriage that more savoureth of contempt than of compassion. And thus the children of the church do divide it. Especially by their childish fallings out with one another, and hearkening to malicious, contentious hypocrites, that would lead them to despise their guides, and break them into shreads among themselves. (Rom. xvi. 17.)

20. Lastly, The greatest hindrance of our unity is, the ungodliness of the most that profess themselves Christians, whereby they become incapable matter for our truest, nearest union, and yet think that we must be united to them all: when they will not join with us in the vitals of Christianity, but stick in the bark, and take up with the name, yet do they think that we must join with them, and be of their communion and opinions in all external things, and if we differ from them they think we are schismatics. Men lay the church's unity too much in mere speculations, which they call the Articles of faith, and too little in practicals, and holiness of life, whereas there is no article of faith, but is for practice; and as truly as the understanding and will are both essential to the soul; so truly the sanctity of understanding and will are both essential to a Christian: And as the holiness of the heart is as essential as faith to a real Christian, or member of the church regenerate; so the profession of holiness is as essential as the profession of faith to make a man a member of the church visible or congregate. And therefore as we can have no inward union and communion with any but the truly sanctified, so can we have no visible church-union or communion but with those that profess to be truly sanctified. It is a shameful thing to hear every drunkard and scorner at godliness to rail at the many divisions in the church, and to call for unity and concord, when it is he, and such as he, that hinder it, that will not be united to Christ himself, nor join with us in the only centre of union, nor in the greatest and most necessary things, without which all Christian union is impossible. But because I take this to be a necessary point, I shall handle it, God willing, more fully by itself.

To conclude all, let me exhort all Christians to drink in this truth into their judgments and affections. If you are Christians indeed, you are catholics. And if so, you must

have, 1. Catholic principles, And, 2. Affections. I beseech you look to both these well.

And as you keep the great catholic principle, which is the subject of our discourse, viz. to know what a true catholic is, and which is the catholic church, that so you may not do as the Papists, that take up a sect under the abused name of Catholicism, and plead against the catholic church for that sect under the name of the catholic church; so also you must know and keep close to the true catholic rule; and not do as the Papists, that have honoured a private and crooked rule by that name, to the church's trouble, and their own delusion: and also you must keep close to the true catholic governor of the church, and judge of controversies, and turn not aside with Papists and others, to an usurper, or a private judge. In these three your catholicism must much consist. The first, what the catholic church is, and what a true catholic, I have said as much to as I conceive necessary. The other two I shall say a little more to, viz. the catholic rule, and the catholic judge, and then of the fourth and last, which is, the catholic spirit or affections.

1. We are all agreed that the will of God revealed, must be, and is, the catholic rule of faith and life. But we are not all agreed which is this revelation of the will of God. That the book of the creatures and the principles of nature do reveal much natural-moral verity and duty we are agreed: but the doubt is of supernatural revelation. And of this we are agreed, that 'whatsoever is certainly delivered to the church by prophet or apostle, or any person infallibly proving a Divine inspiration or command to deliver what he speaks, must be received as from God. And whatever is so revealed concerning faith or duty, by way of imposition, is our rule: and if revealed to all, it is the rule to all.' We are agreed also, that the holy Scriptures containing those books which the Reformed churches take for the canon, are a Divine, infallible revelation concerning faith and duty. And therefore we are all agreed that the holy Scriptures are the rule. But whether they be the whole rule we are not agreed. The Reformed churches say, that the sign is but to make known the doctrine signified: and that while the inspired apostles were themselves alive, their own voices were the sign, and instead of a written word to all that heard them, and more. But knowing that they must die, and that the word of per-

sons not infallibly inspired, is no rule of faith, and how hardly things not written are preserved from alteration and deprivation, therefore they left their doctrine in writing, for the easier and surer, and more universal communication and preservation. And that universal, infallible tradition hath delivered us down both this Scripture, and also (by itself) the sum of Christianity, in the creed and baptismal covenant, and in the hearts of the faithful from age to age. So that we make very high account of tradition, as bringing us in one hand the essentials of Christianity, and in the other the whole body of sacred doctrine in the Scriptures, containing all these essentials, and more. And this is the rule of our faith and life: Yet we confess, that if any could prove a certain delivery of any more from the apostles to the church, we are ready to receive it, which way ever it be delivered. But the Papists add, that partly tradition, and partly the canons and decrees of the church, are to be received as the rule as well as Scripture, and that much is revealed by verbal tradition to that end, which is not in Scripture, which is with equal pious affection and reverence to be received; and that the church, which is the keeper of this tradition, is only the Roman church, or all that believe in the Pope of Rome, as the universal head or sovereign of the church.

Now the question is, 'Whether theirs or ours be the catholic rule?'

And here the wickedness of factious disputers hath done the church a world of wrong on both sides. Some are so mad in their contentions, that they care not what they say scarcely, so they do but cry down one another. The Papists cannot cry up their tradition, but they must speak so reproachfully, impiously, foolishly, of the Scriptures, as if they were stark infidels. To omit others, the reading of Rushworth's Dialogues, and White's Additions and Defence, is a notable bait to tice men to infidelity, and those dialogues contain the very same arguments which the new apostate infidels use. And on the other side, many to say as much as they can against the Papists, do so cry down traditions, that they ('tantum non') disable themselves to make good the Scripture itself. O perverseness! O doleful fruits of contentions! Whereas a true catholic should be glad of any light from heaven whatsoever: and must know, that God

in great mercy to his church hath by these two hands delivered us his will: not some part in Scripture, and the rest by unwritten traditions, as say the Papists; but some part by such tradition, and all by Scripture, and that Scripture by tradition. So that God hath given us two strings to one bow: and the Papists will have two bows also; and others will have but one string.

Well; 1. I prove that the Scripture is the catholic rule.

That is the catholic rule of faith, which the whole church in all ages and places hath received as the rule: But such is the Scripture. Papists and Protestants, Greeks and Armenians, Abassines and all Christians, confess that the canonical Scriptures are the revelation of the will of God: so that this must be catholic, which the catholic church receiveth.

2. And I prove that the Papists' rule is a sectarian, crooked rule, and not catholic. 1. That is not the catholic rule of faith which the catholic church did never receive: But such is the popish rule of Roman tradition: Therefore if you take it in the general, viz. the traditions of the Roman church to be received by her peculiar authority. (1.) The Reformed churches now disown it. (2.) The Greeks and other Eastern and Southern churches now disown it. (3.) The primitive church did never own it: so that all the church was once a stranger to their rule, and the most of it is an adversary to it at this day. And can that be the catholic rule which most of the catholic church disclaims? The Eastern and Southern churches think that the Roman traditions are of no more authority than their own; nay, of far less, and much of them false. 2. If you look to their additions of the apocryphal books, to the canon of the Scriptures, the ancient catholic church was against them; as Dr. Reignolds, and newly Dr. Cosin at large, and through every age hath shewed. 3. If you come to particulars: the very essence of the Roman catholicism and church, and the universal headship still of their Pope, which are the master points of their tradition, are denied and detested by the far greater part of the catholic church on earth to this day. And is this a catholic rule which the catholic church denieth? A great stir the Papists make about catholic tradition, and the judgment of the catholic church. But what good would this do them if we were as much for tradition as they? When

the most of the catholic church condemneth them and their traditions, or own them not, even in the principal points essential to their religion?

And what have they to say to this? Nothing but what any thief may say of a true man when he hath cut his purse, even to call him thief first! Forsooth, most that are called Christians, by far, are all heretics, and therefore none of the catholic church; and therefore their votes are no impeachment to the papal claim. And how prove you that? 'Why the Pope saith so, and so do his faction.' Why, but he is a party! How know we that he saith true? Why, here you must leave them: 'He saith that he saith true; therefore he saith true: He saith that the most of the church are not of the church, but heretics, and that none but his subjects are of the church, therefore it is true.' And so he must be the judge in his own cause, and be believed by the catholic church on his own authority. Read but the third section of Rushworth's Second Heathenish Dialogues, and see what a silly shift the self-conceited disputant is at in answering this objection, 'All Christians agree in the acceptance of the Scripture, and far fewer in divers points of doctrine: for the churches of the Roman communion are no such extraordinary part of Christendom, compared to all the rest. *Ans.* For the extent of the churches I cannot certainly tell you the truth, because I fear many are called Christians, who have little either in their belief or lives to verify that name: But you know in witnesses the quality is to be respected, as well and more than the quantity: so that those countries in which Christianity is vigorous, are to be preferred before a greater extent of such where little remains more than the name. Suppose, in a suit at law, one party had seven legitimate witnesses, the other as many, and besides them twenty knights of the post, (known perjured knaves,) would you cast the cause for this wicked rabble?' Thus Rushworth.

And is this all? And is this a catholic cause or rule? You see now from their most violent subtle disputers, that they dare not stand to the major vote. They cannot deny but the Papists are the far smaller number: And most must not carry it! How then? Why we must be judged by the best, and not by the most. Content: And I must solemnly pro-

fess, that if my salvation lay upon it, and I were to go to-morrow, either to heaven or hell, according to my choice of the holier party to trust my faith upon, I should make as little doubt whether the Reformed or the Roman professors be more holy, (as far as ever I was able to discern,) as I should do whether the Latin or the Greek church be the more learned. If godliness and honesty of witnesses must carry it, I must live and die where I am. But especially when the Papists are worsted at both, and have neither the greater part, nor the more honest, (of which I am quite past doubt, as I am whether England be better and greater than the Orcades,) where then is their catholic faith and rule?

As for all the heathenish cavils of Rushworth against the certainty of Scripture, because of the language, the translations, and such blind, malignant exceptions, I shall answer them, if God will, in a more fit place.

2. Having spoken of the catholic rule, let me next advise you to keep close to the Catholic Governor and Judge. And who is that? Even Jesus Christ himself, and none but he. Why, but is there not a visible head and catholic judge of controversies on earth? To deny this seems an intolerable absurdity to a Papist: Then every man may believe what he list, or what his own fancy leads him to? *Answ.* 1. And if the Pope can cure heresy or infidelity, why doth he suffer most of the world to be infidels, and most of professed Christians to be, in his judgment, heretics? And if he can decide all controversies, why suffers he so many hundreds to be undecided among his followers. And it seems by the late determination of the Five Jansenian Articles, that neither he nor his subjects know when he hath decided a controversy, and when not. He said he condemned five points of the doctrine of Jansenius: the Jesuits say so too: the Jansenists say, It is not so, they are none of his doctrines, nor to be found in him in word or sense. 2. The catholic judge doth not contradict the catholic rule; but the Pope and his Council doth. 3. The catholic Judge contradicteth not himself, but so do Popes and Councils. 4. That is not the catholic judge whom most of the catholic church disowneth, and never did own: but most of them never owned the Pope. But of all this I entreat the unsatisfied reader to peruse what I have written in the Second and Third Disputation against Popery.

*Object.* 'But what! Will you have no visible judge of controversies?' *Answer.* Yes: but not over all the catholic church. *Quest.* 'But who then shall be judge?' *Answer.* The case is plain, if men were but impartial. Discerning is one thing, teaching is another, and deciding or determining is another. A discerning judgment, as far as they are able, belongs to all: A directing or teaching judgment occasionally and 'ex charitate' belongs to all that are able; and publicly and ordinarily, 'ex officio,' it belongs to all pastors and teachers. Neither of these is the judgment now inquired after, but the third. If a man know not the articles of faith, the teachers of the church are to instruct him. But if a man deny the articles of faith, the same teachers of the church are to endeavour to convince him of his error, and better inform him: and thus far judicial decisive power is unnecessary. But if he will not be convinced, but still deny the articles of the faith, then comes in the judicial decisive power in order to his punishment. The articles of faith are to be discerned, and judged by, but not judged themselves any otherwise than to be taught: but it is the heretic or offender that is to be judged. And the judgment being in order to execution, there is a twofold judgment, as there is a twofold execution.

1. If the question be, Who shall be taken for a heretic, in order to the corporal punishment or forcible coercion of him by the sword, here the magistrate only is the judge: and it is, 1. A vile usurpation in the Pope to take this power out of his hands.
2. And it is an intolerable abuse of magistrates! It makes them but like hangmen, or mere executioners, when the Pope and his clergy must be the judges of heresies, and the magistrate must but execute their judgment: What if the church or Pope judge a catholic to be a heretic, must the magistrate therefore burn an innocent member of Christ? They confess themselves that the Pope may err in matter of fact, and judge a man to be a heretic that is none: and if he could not err, yet surely his clergy may: Yea, they confess a General Council may, and say, they did err in condemning Pope Honorius of heresy. And must kings, and judges, and all magistrates, hang and burn all innocent people that the Popish clergy shall falsely judge heretics? Will it justify them before God to say, The Pope or bishops bid us burn them? No, I had rather be a dog, than be a king upon these conditions.
3. And indeed it is impossible for the Pope him-

self to be judge of all men through the world that are guilty of heresy. For he is many hundred or thousand miles off: and there must be a present judge that shall hear the cause and witnesses; and there must be many thousand of these judges to the whole world: and can the Pope or Council then serve alone? If every heretic in England escape till a Pope or Council have the hearing or judging of him, he will not fear.

*Object.* ' But the Pope and Council are to judge what is heresy, and what not, though not to judge all particular causes; and then the bishops must judge the causes.'

*Answ.* God hath told us already in his word, which are the articles of our faith, and the universal church hath delivered us all the essential articles in creeds, professions, and the baptismal covenant! And therefore here is no work for a judge, but for a teacher. The pastors of the church must teach us ' *ex officio,*' with authority, which are the articles of faith; but they have no power to judge an article to be no article, nor to make any new article: and to judge an article to be an article, any man may do by judgment of discerning, and any teachers by a judgment of direction. If moreover you would have no article of faith to be believed to be such, but on the word or credit of the Pope or Council, and so resolve our faith into them, I have fully confuted this in my Third Dispute against Popery! The word of God must be believed, whether men know the mind of the Pope and Council, or not: but this is the highest arrogancy of the Papal sect, that they must not have God's own laws believed, or received by any, but upon their word and credit: and so we must know that they are authorized hereto, and infallible, before we know the articles of our faith; and so we must believe in Christ's vicar before we can believe in Christ? This is the ground of the Papal cause. Well, I think I may take it for granted by this time, that with reasonable, impartial, considerate men the case is plain, that it is magistrates, and not the Pope, that are judges who is to be corporally punished for heresy! And if every bishop must do it, then, 1. They must prove every bishop infallible; and, 2. Then they have not one catholic judge of faith but many.

And what if we had granted them a power in the Pope or Council to judge of God's law, and what is an article of faith, and what is heresy? Yet this will be far from restraining heresies, as long as there is no judge of the particular



case: And if we have as many judges of the cause and person as there be bishops, then we have not one catholic judge of persons and causes; and if we must have fallible bishops, yea, and Popes, to judge of the person and fact, then we have but fallible restrainers of heresy.

2. The second sort of judgment is in order to church punishments. When the question is not, Who shall be punished by the sword? But Who shall be avoided by the church as a heretic? Here it is the church that is to judge; even that church that must avoid or reject them from communion. And therefore as communion is of narrower or wider extension, so must excommunication, and judging of heretics be. If the question be only, whether this man be to be avoided as a heretic by this particular church where he liveth? That church must judge. If the question be, Whether he be to be avoided as a heretic by all the churches of the country or nation, it is all these churches that must judge. For who should judge but those that must practise, and answer for their practice? And how can the Pope or Council be able to judge persons and causes that they know not; and to judge so many millions throughout the world? If you could prove that the whole catholic church were bound to take notice of this individual heretic, and were capable of actual communion, and avoiding communion with him, and of congregating to judge him, then I should consent that all Christendom should meet to excommunicate a heretic, if they had no better work the while to do. But the case is plain, that the church that must execute, must judge: the church that must avoid the communion of the heretic, must judge him to be avoided: and I think the Pope and General Councils will not undertake all this work.

You have nothing therefore to say, but to recur to the former way in your objection, viz. That it is the work of Pope and General Councils to judge what is faith and heresies, and the work of provincial synods or bishops to judge the offenders by their canons.

*Ans.* That is plainly; the Pope and Council must make the law, and the bishops judge by it. But, 1. God hath made the church's law already: we know but this one Lawgiver to the church, to constitute articles of faith and spiritual duty. And is this all that you make such a noise about, when you say, Who shall be judge of faith, and heresy,

and controversy? That is, Who shall make laws against them, to tell us which is faith, and which is heresy? Why God hath done this already in the Scripture. 2. And this will not answer your own expectations in resolving your doubt: For if the Pope's legislation be all his judging of controversies, there will be never the fewer controversies or heresies in the world: for there is no law that hath a virtue sufficient to compel all the subjects to obey it. If God's law cannot do it, neither can the Pope's.

*Object.* ' But every heretic pleadeth Scripture, and saith, it is for him; and shall there be no judge to put an end to all these controversies about the sense of Scripture?'

*Answ.* 1. If there be any absolute judge of the sense of Scripture, his work is to give the world a decisive commentary upon it: which no Pope or Council hath done. 2. And he should actually decide all the controversies afoot, which the Pope dare not attempt; but leaves hundreds undecided among themselves, and more than ever were among the Protestants. 3. It is the work of a teacher, and not a catholic judge, to acquaint men with the meaning of the law. 4. For all their malignant accusation of the Scriptures, they do as plainly deliver us the articles of Christian faith, and the necessary Christian duties, as any Pope or Council hath done. And if all the work for a Pope or Council be to teach God how to speak or mend his word, and make sense of it, when God hath made it but nonsense, in their presumptuous judgments, then we can well spare such a judge as this. 5. There is as much contention among yourselves about the meaning of the canons of Councils, and the Pope's decretals: and who must be judge of all these controversies? Even the late Council of Trent is pleaded by one party for one side, and another for the contrary: yea, even by the particular divines that were members of the Council: and yet no deciding judge steps up, but let the contenders worry one another, and there is no end of their disputes.

So that the case is as plain as can be desired, 1. That constituting by a law or universal rule, to determine what shall be taken for faith, and what for heresy, this God hath done, who is the only Universal Lawgiver, and we need no Pope for it. 2. To judge who is to be corporally punished as a heretic belongs to the magistrate in his own jurisdiction, and not to the Pope or bishops: (as hath been made

good in all ages against them, since they claimed it, as the many tractates of Goldastus' collection manifests.) 3. To judge who shall be cast out of the communion of the church as a heretic, and avoided, belongs to the church that hath communion with him, and that is to avoid him; and to all other churches, so far as they are naturally capable of communion and non-communion with him, and of the cognizance of the case, and bound to take notice of it. So that all human judgment is but limited, and 'ad hoc,' the judgment being but in order to the execution. 4. And therefore the absolute final judgment is only that of Christ himself, to whom we must make our appeals, and from whom there is no appeal: And this is the true decision of this question, that makes so loud a noise, 'Who shall be judge of controversies in faith, and of heresies?' And thus you see that Scripture is the catholic rule, and Christ the catholic judge, and the magistrate the judge 'ad hoc,' who shall be corporally punished, and the pastors and church where communion or avoiding the party is a duty, are judges 'ad hoc,' whether he be to be avoided. And this is the next catholic principle.

Before I come to speak of the last, (which is, catholic affections) I shall briefly name some principles contrary to the catholic principles, which I would warn you to avoid: and I shall not stand upon them, but touch them.

1. It is a private and not-catholic principle, to hold that we are not baptized into the catholic church, but into a particular church only. As the case of the eunuch, (Acts viii,) and the baptismal institution shew.

It is a private principle, contrary to catholicism, to hold that an authorized minister of Christ, is only a minister in that church which is his special charge, and where we confess he is bound to exercise his ordinary labours, and that he may not preach, baptize, administer the Lord's-supper, yea, and rule 'pro tempore,' as a minister in another church to which he is called. As physicians must first have a general licence, upon exploration and approbation, to practise physic when they are called, and afterward may have a special call and engagement to a particular hospital or city as their charge, and so do practise occasionally upon a particular call abroad, but ordinarily at home, as to their special charge, but to both as physicians; so is it with a pastor in the church of Christ.

3. It is a private and uncatholic principle, that a minister

is so bound to that one congregation which is his special charge, as that he must prefer them and their service before the more public service of the churches, and must neglect opportunities of doing apparently much greater good, for fear of neglecting them. All our obligations are strongest to our ultimate end, and next to that which is next that end, and so more to the public than to any particulars as such.

4. And it is a private uncatholic principle, that a minister should more fear or avoid the offending or hurting of his own particular flock, than the offending and hurt of the catholic church, or of many particular churches, where the interest of Christ and the Gospel is greater, we are more obliged to God, and the catholic church, than we can be to any man or particular church. A physician of an hospital, 'cæteris paribus,' must prefer his own charge before any others, and rather neglect a stranger's life than theirs : but he should rather neglect one of his own charge, than a prince, or many considerable persons abroad, or all his own charge, than persons, or cities, or countries of far more public use and interest.

5. It is a private uncatholic principle, that ministers may satisfy their consciences if they stay at home, and only look after their own congregations, and never go to the assemblies of the ministers, where more public affairs of the churches are transacted, nor by preaching abroad where necessity requireth it, be helpful to other places.

6. And it is an uncatholic principle, to hold that the assemblies and associations of pastors, and concatenation of churches by them, is a needless thing ; or that they are not to be ordinary, and fixed, for a certain settled way of the communion of churches and brethren, but only occasional and seldom ; and that it is indifferent whether we be there.

7. And it is an uncatholic dividing principle to hold, that when the churches agree upon a circumstance of worship as convenient, any particular persons shall walk singularly, and refuse to consent to that agreement, unless it be against the word of God.

8. It is not according to catholic principles, for any man of another church to make light of the reproofs, advice or teaching, of any faithful minister of Christ, because they are not members of his charge.

9. Nor is it a catholic principle for a minister to hold, that a fit person of another church may not have communion

with him and his charge, and partake of the ordinances among them, when they are for a time cast into their neighbourhood, and give sufficient testimony of their fitness.

10. It is a dividing uncatholic principle, to think that for every disorder, or gross sin, that (against our wills) is connived at in the church, we must therefore withdraw from the communion of that church, before sufficient means and patience have been used with them, and before the church do own the sin.

11. It is a dividing uncatholic principle, to hold that we must necessarily require the profession of more than the essentials of Christianity in order to the baptizing of any into the church, or that profession is no satisfactory evidence, (though there be no proof on the contrary to invalidate it,) unless there be some other discovery of the truth of grace. To deny the catholic qualification of visible members is not catholic.

12. It is a dividing, and not a catholic principle, that we must needs preach, profess, or declare every thing that we take to be a truth, though to the apparent hazard of the church, and hindrance of the great essential truths; and that no truth must be silenced for the church's peace, and the advantage of the more necessary truths. And that we may not hold communion with those that agree not with us in some integrals of the Christian faith, though they agree in the essentials, and forfeit not the communion of the church by wicked lives.

Too many more such principles might be named, but I only warn you briefly of these few.

3. The last part of my advice is, that you labour to preserve a catholic spirit and affections. And a catholic spirit consisteth, 1. In a catholic love. 2. A catholic compassion. 3. A catholic care. And 4. A catholic endeavour to be serviceable to all.

I. A catholic love consisteth in these particulars, 1. That you love a Christian as a Christian, for the sake of Christ, and not for by-respects only: Not chiefly because he is rich, or honourable, or of eminent place, or parts, or personage, or because he loveth you, or any such lower respects; though these may have their parts in subserviency to the main; but the chief reason of your love must be, because he is a member of Christ, and beareth his image, and is ser-

viceable to the glory of God, and one that is likely to join with you in his everlasting praises.

2. That your love may be catholic, it must be a love to all that are Christians, as far as you can discern them, and have opportunity to observe them. Though he should differ from you in many points of religion, yet if he hold the essentials, and manifest the grace of God in his life, you must love him with the special love of a Christian. Though he have fallen out with you, or wronged you by word or deed, or have a low esteem of you, and slight you, whether deservedly or in a mistake, yet if he manifest the image of God, by his holy profession and conversation, you must afford him this special Christian love. Though he be a very weak Christian of parts, or graces, and subject to passions and infirmities, (consistent with grace) and his profession reach not to that height as may make him eminent, nor his life to that degree of diligence as may make you confident of his sincerity, yet if he have a profession of true faith, and repentance, and holiness, seemingly serious, and not invalidated or disproved by a contrary profession or practice, you must allow him the special love of a Christian. He that loveth a Christian as a Christian, must needs love all Christians that he discerneth to be such: and he must not by uncharitableness hinder that discerning.

3. And catholic love will be somewhat suitable to the excellency of the object, which is a member of Christ. He that loveth a Christian truly, doth love him above gold, and silver, and worldly things; and therefore can part with his substance to relieve him, and venture his life for him, when God and his honour do require it. And therefore it is that Christ will not at the last day barely ask, Whether we have loved him in his members? but whether our love were such as could carry us to clothe, and feed, and visit, and relieve them to our power.

4. Lastly, catholic love must be diversified in the degree according to the apparent degree of men's graces and serviceableness to God. He that loveth men as Christians and godly, will love those best where he seeth most Christianity and godliness, and those least where he seeth least of it.

There is, 1. A common love of men as men; and this you owe to all, even to an enemy; and this may consist with a dislike or hatred of them as wicked, and God's enemies.

2. There is a love to men for some lovely, natural, or acquired parts; as wit, learning, eloquence, gentleness, a loving nature, and the like: and this is proper to them that are the qualified objects of it; you owe it not to all, and yet you may allow it to those that are no saints. But this is not the catholic love which I speak of. 3. There is the before-described love to a Christian, as a Christian; and this is the catholic love which is due to all that seem Christians. 4. There is a special degree of this love, which you owe to stronger and more excellent Christians, and to those whose profession and conversation doth put you into a more confident persuasion of their sincerity, than you have of many or most common professors. And this special degree is not due to all Christians. As we have but very small and doubtful persuasions of some men's sincerity, and more confident persuasions of others; so our love must be greater to one than to another, even where a special Christian love is due to them all. 5. There is a special suitableness in the spirits of but few, even of those that are stronger Christians, whereby they are fitted to be your bosom friends. And this extraordinary love of a bosom friend, such as was between David and Jonathan, and should be between husbands and wives, is not due to all, no, not all that all are strong Christians.

For natural love to parents, and children, and other natural relations; and for grateful love to benefactors, I shall say nothing to them, as not pertaining to our business; nor yet of the heavenly degree of love which is proper to glory. But I have shewed you what that special Christian love is which is truly catholic; and that it must be to all, and to all with a high degree; but not to all with an equal degree, but must be much diversified by their degrees of grace.

The love which is called, "The fulfilling of the law," containeth all the sorts beforementioned; but the love which is the new commandment of the Gospel, is this special endearment of Christians to one another in their new relation, even, 1. As they believe in the Messiah as come, in whom they are all fellow-members and brethren. And 2. As they are disposed and elevated to this love, by a special measure of sanctification by the Spirit, proper to Gospel times.

This is the love to the brethren, by which we may know that we are translated from death to life, and so that we are true catholic Christians. (1 John iii. 14.) "He that hath

not this love abideth in death. By this it is that all men must know us to be Christ's disciples, that is, catholic Christians. (1 John xiii. 33.) If Christ have more skill in knowing his own sheep and sheepmark than the Papists have, then this is a better mark of a catholic than believing in the Pope, as the universal sovereign of the church: even loving one another as Christians, for Christ's sake, and that "with a pure heart fervently." (1 Pet. i. 22.) "Not in word and tongue, but in deed and in truth," so as to part with worldly goods for our brethren's relief. (1 John iii. 17, 18; Matt. xxv. 34. 40.)

Reader, thou art a blessed man if thou hast this charitable catholic spirit, that thou canst love all Christians, as far as thou canst discern them, with a special Christian love. When others hate and reproach all those that are not of their sect, or at least have no special Christian love for them, let them be dear to thy heart, and amiable, because of the image and interest of thy Lord, even when thou art called to disown and rebuke (yea, or chasten, if a governor) their errors and imperfections. This lesson is written in the very heart of a true catholic; for "they are all taught of God to love one another." (1 Thess. iv. 9.) Those, therefore, that malign all dissenters, and malice those that are not of their party, do carry about with them the brand of sectaries, how much soever they may seem to detest them. Those that deny the essentials of Christianity are not the objects of Christian love, but of common love only; but whatever infirmities are consistent with Christianity are insufficient to excuse us from this special love.

And here let me mind you of one other principle, which is notoriously uncatholic, while it pretendeth to be most catholic, and is here most fitly to be mentioned, as being the bane of catholic, Christian love; and that is the doctrine of many Papists, and some few Protestants, that make the necessary qualification of a church-member to be (the reality, 'coram Deo,' and the profession, 'coram Ecclesia,' of) a kind of dogmatical faith, which is short of justifying faith. From whence it followeth, that visible church-members, as such, are not to be taken by us for true living members of the body of Christ; but that esteem is due only to some few that manifest their holiness by an extraordinary profession, or fuller discovery: and consequently, that we are not



bound to love any as living members of Christ, but such eminent professors: and so the special catholic love, which is the new commandment, and the badge of a disciple, is turned into a common love specifically different from it, and answerable to the common not-justifying faith: and the special catholic love is reserved as another thing for some few of the visible church: whereas indeed we may say of all that are duly visible members, by profession of a saving faith, not nulled, that as it is the same faith with that of the holiest saints which they profess, so it is the same specific love that is due to the holiest saint that they must be loved with: a great difference there must be in degree, but none in kind. We love none of them as infallibly known to be true living Christians, but all of them as probably such by profession; but with very different degrees, because of the different degrees of probability.

And let me add another principle, that tendeth to corrupt this catholic love, and that is theirs that would have the church lie common; and men that profess not saving faith, or that null that profession by a wicked, impenitent course of life, to be permitted in the church, and discipline laid aside, and so the common and unclean to be numbered with the visible saints. And so when the permitted members are such as by right are no members, nor so much as seeming saints, they cannot be the objects of catholic love. Destroy the object and you destroy the art.

II. The second catholic affection in compassion towards a Christian as a Christian in his sufferings. A sensibleness of their sufferings, as if we suffered with them, "And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it." (Heb. xiii. 3; 1 Cor. xii. 26.) "Rejoice with them that do rejoice, and weep with them that weep: Be of the same mind one towards another." (Rom. xii. 15, 16.) "Who is weak, and I am not weak? Who is offended, and I burn not?" (2 Cor. xi. 29.) A true catholic is grieved to see his brother's calamity, and especially to hear of the dangers, and losses, and sufferings of the churches: be they never so distant from him, it is near to his heart, for their interest is his own.

He that feels nothing but his own afflictions, and can make a small matter of the losses and sufferings of the church,

perhaps under pretence of trusting God, so that if all be but well with himself, is certainly no catholic or Christian. And he that little feels the losses of the church, if his own sect or party do but gain or increase by it, doth shew that he hath more of a sectary than of a Christian. Catholic compassion (to which I adjoin also catholic rejoicing) do prove a true catholic.

III. Another catholic affection is a special care of the common Christian state and cause; and of the case of all our brethren that are known to us. I mean not that care which belongs to God only, and which we are forbidden to use, even for ourselves; but, 1. An estimation of the interest of the church and brethren as their own, and 2. An ordinate solicitousness about their welfare, containing an earnest desire of it, and a care to use the means that should obtain it. A catholic spirit is busily careful about the church's and brethren's welfare as well as his own. "That there should be no schism in the body, but that the members should have the same care one for another." (1 Cor. xii. 25.) Timothy naturally cared for the state of the churches: Such a care by grace he had of the churches, as he had by nature of himself; proceeding from so deep a love, as was a kind of new nature to him. (Phil. ii. 20.) "That our care for you in the sight of God might appear to you." (2 Cor. vii. 12.) Titus had an earnest care for the Corinthians. (2 Cor. viii. 16.) Every pastor must have a care of his church, (1 Tim. iii. 5,) but not stop there; but with Paul, "have a care of all the churches," (2 Cor. xi. 28,) though not an apostolical charge of them like his. Carelessness of the church and brethren is not catholic.

IV. Lastly, A true catholic spirit must appear in catholic endeavours, for the good of all the members of the church. 1. It is contrary to a base, covetous, selfish spirit, which causeth men to mind and seek only their own, and not the things of Jesus Christ, and of their brethren: and will not allow men to part with any more than some inconsiderable pittance out of their superfluity, for their brethren's relief, or the church's service. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17.) He that cannot pinch himself, and deny himself even in his daily bread for the

church and brethren, when God requireth it, is not a true catholic Christian.

2. And it is contrary much more to a spirit of malignity, by which men envy the good of others, or of those that are not of their party; and yet more to persecution, when men would tread down and destroy their brethren, and the inheritance of the Lord, in a selfish, devilish zeal.

3. But yet it is not contrary to a charitable, moderate correction of offenders, which tendeth either to their own or the church's good, and is necessary to the restraint of iniquity, and the preserving of others from the infection of error; and therefore the sword of the magistrate and the discipline of the church must both be employed in the cause of God; and this is so far from being contrary to the endeavours of a catholic spirit, that it is a necessary part of it. Correction first, proceedeth from love, and secondly, tendeth to good, and thirdly, is not used but in necessity; and this differeth from persecution, as the whipping of a child, from the malignant hurting of the innocent.

*Quest.* 'But how can the endeavours of a private Christian be extended to the catholic church?'

*Answ.* 1. His daily and earnest prayers to God may be extended to the whole; and must be. He is not of a catholic spirit that is not disposed to fervent prayers for the universal church of Christ. 2. And his actual assistance must reach as far as he can extend it; and then he that doth good to a part of the church, may well be said to do good to the catholic church in that part.

*Quest.* 'But what good is it that we should do?'

*Answ.* Besides that of prayer before-mentioned, 1. Maintain catholic truths and principles; earnestly contend for the catholic faith; and resist dividing, uncatholic principles and errors. 2. Maintain catholic affections in others to your power, and labour to draw them from privateness of spirit, and selfish or dividing affections. 3. Endeavour the actual healing of breaches among all catholics as soon as you perceive them. To that end, 1. Acquaint yourselves with healing truths; and labour to be as skilful in the work of pacifying and agreeing men, as most are in the work of dividing and disagreeing. Know it to be a part of your catholic work to be peace-makers; and therefore study how to do it as a workman that needeth not be ashamed. I

think most divines themselves in the world do study differences a hundred hours, for one hour that ever they study the healing of differences; and that is a shameful disproportion. 2. Do not bend all your wits to find what more may be said against others, and to make the differences as wide as you can, but study as hard to find out men's agreements, and to reduce the differences to as narrow a compass as is possible. 3. And to that end, be sure that you see the true state of the controversy, and distinguish all that is merely verbal, from that which is material; and that which is but about methods, and modes, and circumstances, from that which is about substantial truths; and that which is about the inferior truths, though weighty, from that which is about the essentials of Christianity. 4. Be as industrious for peace among others as if you smarted by it yourself; seek it, and beg it, and follow it, and take no nay. Make it the work of your lives. When once God hath so awakened the hearts of his servants to see the beauty, and feel so much of the necessity of unity and peace in the church, as shall make them generally more zealous, and diligent, and unwearied in seeking them, than dividers are in seeking to destroy them, then may we expect a healing, and strength, and glory to the catholic church: but wishing will not serve the turn, nor will we much thank wishers for it if we be healed.

Lastly. Lay the unity of the church upon nothing but what is essential to the church. Seek after as much truth, and purity, and perfection as you can: but not as necessary to the essence of the church, or any member of it; nor to denominate and specify your faith and religion by. Tolerate no error or sin, so far as not to seek the healing of it: but tolerate all error and sin, consisting with Christian faith and charity, so far as not to unchristian and unchurch men for them. Own no man's errors, or sins, but own every man that owneth Christ, and whom Christ will own, notwithstanding those errors and infirmities that he is guilty of. Bear with those that Christ will bear with; especially learn the master-duty of self-denial: for it is self that is the greatest enemy to catholicism. Self-conceitedness, and self-love, and self-willedness, and selfish interests, are the things that divide, and would make as many religions in the world as selfs. Even among many accounted orthodox, pride and

selfishness causeth them so far to overvalue their own judgments, as to expect that all should be conformable to them, and bow to their arguments which have no strength, if not to their sayings and wills without their arguments; and to disdain, and passionately censure and reproach all that dissent and gainsay them. And thus every man, so far as he is proud and selfish, would be the Pope or centre of the catholic church. And therefore it is observable that Christ hath told us, "That except we be converted, and become as little children, we cannot enter into his kingdom." (Matt. xviii. 3.) "And if we deny not ourselves we cannot be his disciples." (Luke ix. 23.) But of this I have spoken in another treatise.

And thus I have plainly from the word of God declared to you the true nature of catholicism, and which is the catholic church, and who a catholic. I hope it may do somewhat to cure the frenzy of the world, that makes men cry, Here is the church, and there is the church. That makes one sect say, We are the church, and another say, We are the church. I hope it may do somewhat to the confounding of the arrogancy and presumption of all sects, especially the sect of Papists, that being but a piece of the church, and that none of the best, dare pretend to be the whole, and restrain the name of Catholics or Christians to themselves! And I hope it may do somewhat to awake the servants of Christ to more catholic considerations, and principles, and affections, and endeavours, that those that have lived too much to themselves, and too much to their own parties, as if the church had been confined to their narrow provinces, may hereafter look more abroad into the world, and remember the extent of the kingdom of Christ, and not think so dishonourably of it as they have done. I hope also it may help to abate the censoriousness and presumption of those that would rob Christ of the greatest part of his inheritance, and deliver it up to Satan, his enemy. And I hope it may somewhat disgrace the dividing principles and practices of these times, and turn soldiers into surgeons, wounding into healing, and excite in some a stronger desire for unity and peace, and cause them to extend their care and charity further than they have done. However, this here described, is the catholic church which God will own. This is it that is

built on Christ the Rock, which the gates of hell shall not prevail against. Here is the safe standing, from whence you may look with boldness, thankfulness, and compassion, upon the many sects, and furious contentions of the world; and lament their giddiness, without being brought yourselves to a loss about the truth of your church or faith: and may see the folly of them that are puzzled to find out the true catholic church and religion. And here you may see the admirable privilege of a truly regenerate, sanctified person, that is most certainly a member of the true catholic church, whoever deny it. To conclude, you may hence see that it is not as Romanists, Greeks, Armenians, Abassines, Jacobines, Lutherans, Calvinists, Arminians, &c., that men are saved, but as catholic Christians, aspiring to the highest perfection.

END OF TRUE CATHOLIC, AND CATHOLIC CHURCH DESCRIBED.

## CATHOLIC UNITY :

OR

### THE ONLY WAY TO BRING US ALL TO BE OF ONE RELIGION.

TO BE READ BY SUCH AS ARE OFFENDED AT THE DIFFERENCES IN RELIGION,  
AND ARE WILLING TO DO THEIR PART TO HEAL THEM.

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*To all those in the several Parishes of these Nations, that complain of the Disagreements in Matters of Religion.*

MEN AND BRETHREN,

As in the midst of all the impiety and dishonesty of the world, it is some comfort to us, that yet the names of piety and honesty are still in credit, and ungodliness and dishonesty are terms of disgrace; so that those that will be ungodly and dishonest, are fain to use the mask and veil of better names, to hide their wickedness; so also it is some comfort to us, in the midst of the uncharitableness and discords of this age, that yet the names of Love and Concord sound so well, and are honoured by those that are farthest from the things: for thus we seem agreed in the main cause, and have this advantage in our debates, that whatever shall be proved to be against love, and unity, and peace, we are all of us obliged by our professions to disown. I may suppose that all that read these words, will speak against the uncharitableness, and contentions, and divisions of the present times as well as I. Doth it grieve my soul to hear professed Christians so censoriously condemning, and passionately reviling one another, while they are proudly justifying themselves? I suppose you will say, it grieves you also. Do I mourn in secret, to see so many divisions and subdivisions, and church set up against church, and pastors against pastors, in the same parishes; and each party labouring to disgrace the other and their way, that they may promote their own? I suppose you will say, you do so too.

Do I lament it as the nation's shame, that in religion men are of so many minds, and manage their differences so unpeaceably, that it is become the stumbling-block to the ungodly, the grief of our friends, and the derision of our enemies? I know you will say, that this also is your lamentation. And is it not a wonder indeed, that such a misery should be continued, which all men are against; and which cannot be continued but by our wilful choice? Is it not strange that we are so long without so great a blessing as Unity and Peace, while all men say they love it and desire it; and while we may have it if we will? But the cause is evident; while men love unity, they hate the holiness in which we must unite: while they love peace, they hate the necessary means by which it must be obtained and maintained: the way of peace they have not known; or knowing it, they do abhor it. As well as they love unity and peace, they love the causes of discord and division much better. The drunkard, and whoremonger, and worlding say they love the salvation of their souls: but yet while they love and keep their sins, they will miss of the salvation which they say they love. And so while men love their ungodliness and dividing ways, we are little the better for their love of peace. If men love health, and yet love poison, and hate both medicine and wholesome food, they may miss of health, notwithstanding they love it.

Where know you a parish in England, that hath no disagreements in matters of religion? In this parish where I live, we have not several congregations, nor are we divided into such parties as in many other places; but we have here the great division; some are for heaven, and some for earth; some love a holy, diligent life, and others hate it; some pray in their families, and teach them the word and fear of God, and others do not; some spend the Lord's-day in holy exercises, and others spend much of it in idleness and vanity; some take the service of God for their delight, and others are weary of it, and live in ignorance, because they will not be at the pains to learn: some make it the principal care and business of their lives to prepare for death, and make sure of everlasting life; and others will venture their souls on the wrath of God, and cheat themselves by their own presumption, rather than be at this sweet and necessary labour to be saved. Some hate sin, and make it



their daily work to root out the relics of it from their hearts and lives; and others love it and will not leave it, but hate those that reprove them, and endeavour their salvation.

And as long as this great division is unhealed, what other means can bring us to any happy unity? It would make a man's heart bleed to consider of the folly of the ungodly rout, that think it would be a happy union, if we could all agree to read one form of prayer, while some love, and others hate the holiness which they pray for: and if we could all agree to use the sign of the cross in baptism, while one half either understand not the baptismal covenant, or wilfully violate it, and neglect, or hate, and scorn that mortified holy life, which by that solemn vow and covenant they are engaged to. They are solicitous to bring us all to unity in the gesture of receiving the sacrament of the Lord's-supper, while some take Christ and life, and others take their own damnation. When they should first agree in being all the faithful servants of one Master, they make a great matter of it, that the servants of Christ and of the devil may use the same bodily posture in that worship where their hearts are as different as Spirit and flesh. Poor people think that it is the want of uniformity in certain ceremonies of man's invention, that is the cause of our great divisions and distractions; when, alas! it is the want of unity in matters of greater consequence, even of faith, and love, and holiness, as I have here shewed. If once we were all children of one Father, and living members of one Christ, and all renewed by one sanctifying Spirit, and aimed at one end, and walked by one rule, (the word of God,) and had that special love to one another which Christ hath made the mark of his disciples, this were an agreement to be rejoiced in indeed, which would hold us together in the most comfortable relations, and assure us that we shall live together with Christ in everlasting blessedness. But, alas! if our agreement be no better, than to sit together in the same seats, and say the same words, and use the same gestures and ceremonies, our hearts will be still distant from each other, our natures will be contrary, and the malignity of ungodly hearts will be breaking out on all occasions. And as now you hear men scorning at the practice of that religion which themselves profess, so if God prevent it not, you may shortly see another war take off their restraint and let them

loose, and then they will seek the blood of those that now they seem to be agreed with. At furthest we are sure, that very shortly we shall be separated as far as heaven and hell, if there be not now a nearer agreement than in words and outward shows and ceremonies.

It being then past doubt, that there is no happy, lasting unity, but in the Spirit and a holy life, what hindereth us from so safe, so sweet, so pure a peace? Why might not all our parishes agree on such necessary, honourable and reasonable terms? Why is there in most places, but here and there a person, or a family, that will yield to the terms of an everlasting peace, and live as men that believe they have a God to serve and please, and immortal souls to save or lose? Is not God willing that "all should be saved, and come to the knowledge of the truth;" (1 Tim. ii. 4;) and that all should agree in so safe a path? Why then doth he invite all, and tender them his saving mercy, and send his messengers to command and importune them to this holy concord? He would take them all into the bond of his covenant: how often would Christ have gathered all the children of Jerusalem to him, as the hen gathereth her chickens under her wings; but it was they that would not. (Matt. xxiii. 37.) He would have the Gospel preached to every creature, (Matt. xvi. 15, 16,) and would have the kingdoms of the world become the kingdoms of the Lord and of his Christ.

What then is the cause of this sad division in our parishes? Are ministers unwilling that their people should all agree in holiness? No, it would be the greatest favour you could do them, and the greatest joy that you could bring to their hearts: they would be gladder to see such a blessed unity, than if you gave them all that you have in the world. O how a poor minister would boast and glory of such a parish! He would bless the day that ever he came among them; and that ever he was called to the ministry; and that ever he was born into the world for their sakes. How easy would all his studies and labours be, if they were but sweetened with such success! How easily could he bear his scorns and threatenings, and abuses, and persecution from others, if he saw but such a holy unity among his people to encourage him! So far are your teachers from excluding you from this happiness, that it is the end of their studies, and preaching, and prayers, yea, and of their lives, to bring you

to partake of it. And glad would they be to preach to you, and exhort you, in hunger and thirst, in cold and nakedness, in all the contempt and derision of the world, if thereby they could but bring their parishes to agree in a life of faith and holiness.

And surely our difference is not because the godly will not admit you to join with them in the ways of God; for they cannot hinder you if they would; and they would not if they could. It is their joy to see the house of God filled with guests that have on the wedding garment.

We must conclude therefore, that it is the ungodly that are the wilful and obstinate dividers. They might be united to Christ, and reconciled to God, and they will not. They might be admitted into the communion of saints, and into the household of God, and partake of the privileges of his children; and they will not. They have leave to read, and pray, and meditate, and walk with God in a heavenly conversation, as well as any of their neighbours; but they will not. It is themselves that are the refusers, and continue the division, to the displeasing of God, and the grief of their friends, and the gratifying of Satan, and the perdition of their own immortal souls. We might all be united, and our divisions be healed, and God much honoured, and ministers and good Christians be exceedingly comforted, and the church and commonwealth be delivered and highly honoured, and themselves be saved from everlasting misery, if we could but get the hearty consent of these foolish, obstinate, ungodly men.

What say you, wretched souls, can you deny it? How long have your Teachers been labouring in vain, to bring you to the hearty love of God, and heaven, and serious holiness! How long have they been persuading you to set up reading, and catechising, and constant fervent prayer in your families, and yet it is undone! How long have they in vain been persuading the worldling from his worldliness, and the proud person to humility, and the sensual beast from his tippling, and gluttony, and other fleshly pleasures!

And besides this, most of the disorders and divisions in the churches are caused by ungodly men. I will instance in a few particulars.

1. When we ask any godly, diligent ministers, either in London, or the country, why they do not unanimously cate-

chise, instruct and confer with all the inhabitants of their parishes, man by man, to help them to try their spiritual state, and to prepare in health for death and judgment? they usually answer us, that, alas! their people will not consent, but many would revile them if they should attempt it.

2. When we ask them why they do not set up the practice of discipline, which they so unanimously plead for; and why they do not call their people to confirmation, or open profession of faith and holiness in order thereto? they tell us, that their people will not endure it; but many will rather set themselves against the ministry, and strengthen the enemy that now endangereth the church's safety, or turn to any licentious sect, than they will thus submit to the undoubted ordinances of Christ, which the churches are so commonly agreed in as a duty.

3. We have an ancient, too-imperfect version of the Psalms, which we sing in the congregations; and in the judgment of all divines that ever I spoke with about it, (of what side soever,) it is our duty to use a better version, and not to perform so excellent a part of the public worship, so lamely, and with so many blemishes. And if you ask the ministers why they do not unanimously agree on a reformed, corrected version, most of them will tell you, that their people will not bear it, but proudly and turbulently reproach them, as if they were changing the word of God.

4. In many places the sacrament of baptism is more often used in private houses, than in the public assemblies; and if we ask the reason of so great a disorder, the ministers will tell us that it is the unruliness and wilfulness of the people, that proudly set themselves above their guides, and instead of obeying them, must rule them, and have their humours and conceits fulfilled, even in the holy things of God, or else they will revile the pastors, and make divisions in the church: and this is done by them that in other cases do seem sufficiently to reverence the place of public assembly as the house of God, and that speak against private meetings, though but for prayer, repeating sermons, or singing to the praise of God, while yet themselves are wilfully bent for such private meetings as are set up in opposition to the public, and that for the administration of so great an ordinance as the sacrament of baptism, and in cases where there is no necessity of privacy: And who

knows not that our sacramental covenant with God, and engagement to a Christian life, and reception into a Christian state and privileges, is fitter to be done with the most honourable solemnity, than in a conventicle, in a private house?

Too many more such instances I could give you, which shew who they be that are the enemies of our unity; even those that cry out against divisions while they cause them, and cry up unity, concord and obedience, while they destroy them.

And shall we thus continue a division that doth prognosticate our everlasting division? Is there no remedy for so great a misery, when yet our poor ungodly neighbours may heal it if they will? What if the ministers of the several parishes should appoint one day of public conference with all the people of their parishes together, and desire all that are fit to speak, to debate the case, and give their reasons, why they concur not in their hearts and lives with the holy diligent servants of the Lord? And let them hear the reasons why the godly dare not, and cannot come over to their negligent ungodly course? And so try who it is long of among them, that they are not of one mind and way? What if the ministers then urged it on them, to agree all before they parted, to unite on the terms which God will own, and all unanimously to take that course that shall be found most agreeable to his word; and whoever doth bring the fullest proof that his course is best, in reason, the rest should promise to join with him? What if we call the people together, and bespeak them as Elijah did, (1 Kings xviii. 21,) "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." If a careless, ungodly, worldly, fleshly life be best, and most please God, and will comfort you most at death and judgment, then hold on in the way that you are in, and never purpose hereafter to repent of it, but let us all become as sensual as you. But if it be only the life of faith and holiness, and seeking first the kingdom and righteousness of God, that God, and Scripture, and reason will justify, and that will comfort the soul in the hour of extremity, and that you shall wish a thousand times you had followed, in everlasting misery, when wishing is too late, if now you continue to neglect it; doth not common reason then require, that we all now agree to go that way which all will desire to be found in at the last?

One would think, if a minister should treat thus with his

parishioners, and urge such a motion as this upon them, they should not have the hearts or faces to deny, or delay such a necessary agreement and engagement that would make their parish and their souls so happy, and which nothing but the devil and the befooled, corrupted minds of sinners hath any thing to say against! And yet it is likely we should either have such an answer as Elijah had, even silence, ("The people answered him not a word." ver. 21,) or else some plausible promise, while we have them in a good mood, which would quickly be broken and come to nothing. For indeed they are all engaged already by their baptismal covenant and profession of Christianity, to the very same thing; and yet we see how little they regard it.

But yet because it is our duty to use the means for the salvation and concord of our people, and wait on God by prayer for the success, I have here shewed you the only way to both. Read it impartially, and then be yourselves the judges, on whom the blame of our greatest and most dangerous divisions will be laid; and for shame, either give over complaining that men are of so many minds, and profess yourselves the enemies of unity and peace; or else give over your damning, and dividing course, and yield to the Spirit of Christ, that would unite you to his body, and walk in communion with his saints: And let not these warnings be hereafter a witness against you to your confusion, which are intended for your salvation, and the healing of our discords, by

An unworthy Servant of Jesus Christ, for the calling  
and edifying of his members,

RICHARD BAXTER.

December 10, 1659.

## CATHOLIC UNITY.

EPHESIANS iv. 3.

*Endeavouring to keep the unity of the Spirit in the bond of peace.*

IT seems that unity and felicity are near kin, in that the world is so like affected to them both. As our felicity is in God, and we lost it by falling from God, so our unity is in God, and we lost it by departing from this Centre of unity. And as all men have still a natural desire after felicity in general; but God who is their felicity, they neither know nor desire, so have we still a natural desire after unity in itself considered; but God who is our unity, is little known or desired by the most. And as nature can perceive the evil of misery which is contrary to felicity, and cry out against it, and yet doth cherish the certain causes of it, and will not be persuaded to let them go; so nature can perceive the evil of division, which is contrary to unity, and cry out against it, and yet will not forbear the causes of division. And therefore as we say of felicity, Nature by philosophy seeks it; Divinity findeth it, and Religion possesseth it: so we may say of true unity; Philosophy or nature seeks it, Divinity findeth it, and Religion or holiness possesseth it. And as most of the world do miss of felicity, for all their high esteem of it, and fall into misery, for all their hatred of it, because they love not the object and way of felicity, and hate not the matter and way of misery. Even so most of the world do miss of unity, for all their high esteem of unity, and fall into miserable distractions and divisions for all their hatred of divisions, because they love not the centre and way of unity, and hate not the occasion and causes of division. And as the very reason why the most are shut out of happiness, is their own wilful refusing of the true matter and means of happiness, and no one could undo them but themselves, for all that they are loath to be undone: even so the very reason why the world attaineth not to unity, is their own wilful refusing of the true centre and means of unity; and it is themselves that are the wilful causes of their own divisions, even when they cry out against divisions. And as there is no way to happiness, but by turning to God from

whom we fell, that in him we may be happy ; and no way to God but by Jesus Christ as the Saviour, and the Holy Ghost as the Sanctifier ; so there is no way to true unity, but by turning to God that we may be one in him ; and no way to him, but being united to Christ, and being quickened by that one most Holy Spirit that animateth his members. And yet as poor souls do weary themselves in vain, in seeking felicity in their own ways and devices ; so they do deceive themselves in seeking unity in ways that are quite destructive to unity. One thinks that we must be united in the Pope, and another in a General Council ; another saith, we shall never have unity till the magistrate force us all one way ; and yet they would not be forced from their own way. Another turns atheist, or infidel, or impious, by observing the divisions that be among Christians, and saith, ' It is this Scripture, and religion, and Christ, that hath set the world together by the ears ; and we shall never have unity till we all live according to nature, and cast off the needless cares and fears of another life.' And thus the miserable, deluded world are groping in the dark after unity and felicity, while both are at hand, and they wickedly reject them ; and many of them become so mad, as to run away from God, from Christ, from the Spirit, as if He were the cause of misery and division, who is the only Centre of felicity and unity. And thus as it is but few that arrive at happiness for all their desire of it, so it is but few that attain to unity ; to such a unity as is worth the attaining to.

I dare presume to take it for granted, that all you that hear me this day, would fain have divisions taken away, and have unity, and concord, and peace through the world. What say you ? would you not have us all of one mind, and of one religion ? And would you not fain have an agreement, if it might be, through all the world ? I am confident you would. But you little think that it is you, and such as you, that are the hinderers of it. All the question is, What mind that is that all should be one in ? And what religion that is that all men should agree in ? Every man would have all men of one mind, and one religion ; but then it must be of his mind, and of his religion ; and so we are never the nearer an agreement.

Well ! what would you give now to be certainly told the only way to unity and agreement ? There is but one way ; when you have sought about as long as you will, you must



come to that one way, or you will be never the nearer it. What would you give to know undoubtedly, which is that one way! O that the world were but willing to know it, and to follow it when they know it. Well! I dare promise you from the information of the Holy Ghost, here given us in this text, that now I have read to you, to tell you the only way to true unity; and blessed is he that learneth it, and walketh in it.

This text is a precept containing the work required of us, with its double object; the one the means to the other. The next verse is an exposition of this. As the natural man hath one body, and one soul, which constitute it a man, so the church which is the mystical body of Christ, is one body, consisting of many members united by one Spirit. Every commonwealth or political body, hath, 1. Its constituent causes that give it its being and its unity; and, 2. Its administration and preserving causes, as laws, execution, obedience, &c., that exercise and preserve, and perfect its being. The constitutive cause is the sovereign and the subject conjoined in their relation. So is it with the church, which is a political body, but of a transcendent kind of policy. The constitutive causes of the church, are Christ and the members united in one Spirit: and this is the final part of the duty here required, "to keep the unity of the Spirit." The preserving cause is the peaceable behaviour of the members: and this is the mediate duty here required "in the bond of peace." Our own endeavours are hereto required; because as every natural body must be eating and drinking, and fit exercise and usage be a cause of its own preservation, and not forbear these under pretence of trusting the all-sufficiency of God; and as every political body, must by government and arms, in case of need, preserve themselves under God; so must the body of Christ, the church, be diligent in using their best endeavours to preserve the being and wellbeing of the whole. So that you see here are two causes of the church's unity expressed: 1. The principal constitutive cause, in which our unity consisteth; and that is, "the Spirit." 2. The preserving cause, by which our unity is cherished, and that is "peace," which therefore is called "the bond" of it. The fifth and sixth verses do open this unity of Spirit in its parts, effects, and ends. "There is one hope of our calling," that is, one heaven or life eternal, which is the end of our Christianity and church constitution. "There is one Lord," Jesus Christ; one head,

one Saviour, one sovereign Redeemer, to whom by this Spirit the members are all united. "There is one faith," both one sum of holy doctrine, which all that will be saved must believe which was used to be professed by the adult at baptism, and one internal saving faith, which this Spirit causeth in our spirits, and useth it as a means of our union with Christ, in whom we do believe. "There is one baptism," or solemn covenanting with God the Father, Son and Holy Ghost; and the same promise there to be made by all. And "there is one God the Father of all," from whom we fell, and to whom we must be recovered, and who is the end of all, and to whom Christ and all these means are the way. So that all these are implied in, and conjunct with the "unity of the Spirit."

The sense of the text then briefly is this: As all the living true members of Christ and the church, have one Spirit, and so one faith, by which they are all united to Christ the head, and so to the Father in and by him; which union in one Spirit is your very life, and it that constituteth you true members of Christ and his church; so it must be your care and great endeavour to preserve this Spirit in you, and this vital unity, which by this Spirit you have with Christ and one another: and the way to preserve it, is by the bond of peace among yourselves.' It is here evident then, that all the members of Christ and his body, have one Spirit, and in that is their union. All the question is, What Spirit this is? And that is left past all doubt in the chapter; for though the common gifts of the Spirit are sometimes called by that name, yet these are no farther meant in the text than as appurtenances or additions to greater gifts. As godliness hath the promise of the common mercies of this life, as well as of the special mercies of the life to come; but yet with great difference, the latter being absolutely promised, and the former but limited, so far as God sees best for us: even so the Spirit gave to the members of the church both sanctifying grace, and common gifts; but with great difference; giving sanctification to all, and only the members of Christ; but giving common gifts also to some others, and to them but with limitation, for sort, and season, and measure, and continuance, as God shall see good. It is then the same Holy Ghost as our Sanctifier, into whose name we are baptized, as well as into the name of the Father and Son, and in

whom we all profess to believe, that is here meant in my text. And it is only the sanctified that are the people united to Christ, and to one another. This is proved expressly by that which followeth. It is those that have the "one hope, one Lord, one faith, one baptism, one God the Father." (ver. 6, 7.) It is the saints and body of Christ that are to be perfected by the ministry. (ver. 12.) It is those that must come in the unity of faith, and knowledge of the Son of God to a perfect man, to the measure of the stature of the fulness of Christ; and that grow up in all things in Christ the head: It is the body that is united to him, and compacted in love, and edifieth itself in love. (ver. 13, 15, 16.) It is those that have so learned Christ, as to put off the old man that is corrupt, and are renewed in the spirit of their minds, and put on the new man, which after God is created in righteousness and true holiness." (ver. 20—24.) If therefore any words be plain, it is plain that it is true saints only that are here spoken of, that have the "unity of Spirit," which they must preserve in the "bond of peace." And therefore I shall make this observation the ground of my discourse.

*Doct.* 'The true unity of the catholic church of Christ consisteth in this, that they have all one sanctifying Spirit within them.'

By the Holy Ghost within them they are all united to Christ and to one another: by this one Spirit they are all made saints, or a holy people, having one heaven for the matter of their hopes, one Christ their head, one sum of Christian doctrine, which they believe, containing all the essentials of Christian faith; and one living principle of faith to believe it; one solemn covenant with Christ: and one God the Father, their end and all.

It is only the sanctified that have true Christian unity; and it is unholiness or ungodliness that is the cause of the miserable divisions of the world. Now, sirs, you see the only way to unity: even to have one sanctifying Spirit within us, and be all a holy people, and there is no way but this. Now you see the principal cause of division; even unholiness, and refusing the Spirit of grace.

In handling this point, I. I shall give you some propositions that are necessary for the fuller understanding of it. II. I shall demonstrate the point to you by a fuller evidence of reason. III. I shall make application of it.

I. *Prop. 1.* Though it be only the sanctified that have the true union of members with Christ and the body; yet all that make profession of sanctification, and null not that profession: have an extrinsic, analogical union in profession: as the wooden or dead leg is united to the body, and the dead branch to the vine. And so even hypocrites must not only dwell among us, but be of the same visible church with us, as the chaff and tares are of the same corn field. And as long as they seem saints we must value them and use them as saints, and love them, and have communion with them as saints: not as conceiving them certainly to be such, but probably, and by that human faith, by which we are bound to believe their profession; not as we believe God, who is infallible, but as men that are fallible; and this in several degrees, according to the several degrees of their credibility, and the probability of their profession. So that you must not after this mistake me, as if I tied our external church-communion only to true saints; for then we must have communion with none; because being not able to search the hearts, we know not what professors are sincere. But yet even this external church-communion belongs only to them that make profession of love and holiness, as well as of belief; and no lower profession must serve the turn.

*Prop. 2.* There is a common unity of human nature that we have with all men, and a common peace, that as much as in us lieth we must hold with all. (Rom. xii. 18.) But this is nothing to the unity in question, which belongeth to our happiness. The devils have a unity of nature, and some order and accord in evil; for if "Satan be divided, how can his kingdom stand?" (Matt. xii. 26.)

*Prop. 3.* The unity of the saints in the spirit of holiness, consisteth in this life with much imperfection and discord, according to the imperfection of their holiness. But as grace is the seed of glory, and the beginning of eternal life, for all its weakness, and the sins that accompany it, (John xvii. 3,) so the unity of the Spirit of holiness is the seed and beginning of the perfect unity in heaven, for all the differences and discord that here accompany it.

II. Having shewed you the only bond of unity, I come now by fuller evidence, to convince you of the truth of what is said, and even to force it into your understandings, if you will but use your reason, and believe the word of God. It

is unholiness and ungodliness that causeth our discord; and it is the spirit of holiness that is the uniting principle; and there is no true Christian unity to be had with ungodly men: never think of unity by any other way than sanctification: You are as on the other side of the river, and cannot be united to the servants of Christ till the Spirit convert you, and pass you over. You are dead men, and unfit to be united to the living; and it is the "Spirit that quickeneth," and this life must be our union. You madly rail against division, and yet stand at a distance from Christ and his church, and maintain the greatest division in the world. Believe it, you do but doat and dream, if you think to have true Christian unity on any other terms, than by the sanctifying Spirit of Christ. And this I shall now evince as followeth.

1. You know surely that there can be no Christian unity, but in God as your Father, and the centre of unity: All the true members of the catholic church must say "Our Father," and be as his children united in him. If you will have unity without the favour of God, it must be the unity of rebels, and such a concord as is in hell: the family of God do all unite in him. As all the kingdom is united in one king, so is all the church in God. Can you think it possible to have unity as long as you will not unite in God? Well then, there is nothing plainer in the Scripture, than that all men by nature are departed from God, and none are united to him but those that are regenerate and made new creatures; not a man is his child by grace, and in his favour, but only those that are sanctified by his Spirit. (John iii. 3—5; Matt. xviii. 3; 2 Cor. v. 17; Heb. xii. 14.) So that there is no true unity without sanctification, because there is no reconciliation with God, nor unity with him, without it.

2. There can be no true Christian unity but in Christ the Redeemer and Head of the Church: For how can the members be united but in the head? Or the scholars but in their teacher? Or the subjects but in their sovereign? You know there is no Christian unity but in Christ. Well then, What unity can we have with those that are not in Christ? The unsanctified have indeed the name of Christians; but what is that to the nature? Some branches not bearing fruit are said to be in him the Vine, by outward profession: but they are dead and withered, and must be cut off and cast away for

the fire; and so are unfit for communion with the Vine. (John xv.) "He that is in Christ is a new creature: old things are passed away; behold, all things are become new." (2 Cor. v. 17.) "If any man have not the Spirit of Christ, (which is this sanctifying Spirit) the same is none of his." I pray you mark the plainness of these passages. All you that are unconverted and unsanctified are out of Christ, and none of his, though you may talk and boast of him as long as you will. And, therefore you cannot have unity with Christians till you will first have unity with Christ himself. Till you are ingrafted into him, you are not ingrafted into the catholic church, but only seem to be what you are not.

3. The dead cannot be united to the living: Who will be married to a dead corpse? Or would be tied to it, and carry it about? It is life that must unite us. The unsanctified are dead in sin, (Ephes. ii. 5,) and the Spirit is given to quicken the dead, that they may be fit for converse. What union can there be between a block and a man; or a beast that hath but a sensitive life, and a man that hath a rational soul? So what union between the sensual world and the sanctified believer? If you could have unity without the Sanctifying Spirit, why are you then baptized into the name of the Holy Ghost as your sanctifier? To have a unity of being is common to us with the devils; for they are God's creatures, and so are we. To have a union of specific being is common to us with all the damned, for they are men as well as we; and common to the devils among themselves. But it must be a unity in the Spirit of holiness that must prove us happy, and afford us comfort.

4. There is no possibility of having unity with those that have not the same ultimate principal end. But the sanctified and the unsanctified have not the same end, nay, have contrary ends. If one of you will go to York, and the other to London, how can you possibly go one way? This is the great difference that sets the world and the sanctified by the ears: You serve mammon, and they serve God: you have one portion, and they another: your portion is in this life. (Psalm xvii. 14.) Here you have your good things, (Luke xvi. 25,) and here you lay up your treasure. (Matt. vi. 19, 21.) Your belly is your god, and you mind earthly things. (Philip. iii. 18.) But it is the Lord that is the

portion of the saints. (Psal. xvi. 5.) They lay up a treasure in heaven, (Matt. vi. 20,) and there they have their conversations. (Philip. iii. 20.) Being risen with Christ, they seek the things that are above, where Christ sitteth at the right hand of God; for they are dead, and their life is hid with Christ in God. (Col. iii. 1, 3, 4.) The business that the saints, and that the ungodly have in the world, is clean contrary. Their business is for heaven, and yours is for earth; they are sowing to the Spirit, in hope of everlasting life, and you are sowing to the flesh, and shall reap corruption. (Gal. vi. 6, 7.) They are making provision for another life, that never shall have end; and you are making provision for the flesh, to satisfy its desires. (Rom. xiii. 14.) And how is it possible for these to be united? What concord between light and darkness? Or Christ and Belial? Or righteousness with unrighteousness? (2 Cor. vi. 14, 15.) "Can two walk together, except they be agreed?" (Amos iii. 3.) We must better agree of our business in the world, and of our journey's end, before we can keep company with you. While you are for earth and we for heaven, it is not possible that we should go one way. While one is for the world, and another for God, they must needs differ: for God and the world are masters that are irreconcilable. If you will cleave to one, you must despise the other.

The work of the butcher and the soldier is to kill; and the work of the surgeon and physician is to cure. And do you think these will ever take one course? The soldier studies how to wound and kill: the surgeon studies how to close these wounds and heal them: and surely these must go contrary ways. Sirs, as long as your business is principally for the flesh and the world, and the business of the sanctified is against the flesh and world, and for the Spirit and the world to come, how is it possible that you should be agreed? You must bring heaven and earth together first; yea, heaven and hell together first, before you can have a Christian unity and agreement between the sanctified and the unsanctified.

5. There is no unity to be had, but in the Gospel. The apostle tells us, "there is one faith." (Eph. iv. 5.) If an angel from heaven would preach another Gospel, he must be accursed. (Gal. i. 10, 11.) But the unsanctified do not truly and heartily entertain this Gospel. You think and say

you truly believe it, when you do not. If you truly believed it, your lives would shew it. He that indeed believes an everlasting glory, will surely look after it, more than after the world or the flesh.

6. There is no Christian unity, but in the Christian nature. Contrary natures cannot close. Fire and water, the wolf and the lamb, the bear and the dog, will not well unite. The sanctified have a new, divine and heavenly nature. (John iii. 6; 2 Pet. i. 4; 2 Cor. v. 17.) Their disposition is another way than it was before. But the unsanctified have the old corrupt fleshly nature still: one is as the fire, still bending upward; the other as the earth or stone, still bending downward to the earth: And how can these agree together?

7. There is no Christian unity to be had, where the affections run quite contrary ways. But so it is with the sanctified and the unsanctified. One loves God above all, and cannot live without holy communion with him, and retireth into him from the distractions of the world, and maketh him his rest, content, and solace: the other mentions the goodness of God, but findeth no such sweetness in him, nor desires after him. One treads a world underfoot as dirt, or valueth and useth it but as the help to heaven: and the other makes it his happiness, and sets his heart on it. One delighteth in holiness, and the other hateth it, or regardeth it not. One hateth sin as a serpent, or as death; and the other makes it his meat, and drink, and business. And how is it possible for men of such contrary affections to be agreed, and nature at such enmity to unite?

8. The sanctified and unsanctified are moved by contrary objects: one lives by faith on things that are out of sight, and strives for heaven as if he saw it, and strives against hell as if he saw it; for his "faith is the evidence of things not seen." (Heb. xi. 1. 7.) "We live by faith, and not by sight. (2 Cor. v. 7; 2 Cor. iv. 18.) But the unsanctified live upon things that are seen, and things believed little move them, because they are not heartily believed.

9. The holy and the unholy do live by contrary laws. One liveth by the law of God, and there asketh counsel what he must think, or say, or do, resolving to obey God, before his flesh, and all the world. The other will say, he will be ruled by God's laws, till his flesh and carnal interest contradict it, and then he will take his lusts for his law: his



pride is a law to him, and the pleasures and profits of the world are a law to him; and the will of great ones, and the customs of men are his law. And how is it possible for men to agree that walk by such contrary rules as these?

10. There is no true unity but in the covenant with Christ. As marriage uniteth man and wife, so every truly sanctified man hath delivered up himself to Christ in a pre-emptory absolute covenant, and hath quit all claim of interest in himself, and is wholly God's. But the unsanctified will not be brought to this, any further than the lips, and therefore they cannot be well united.

11. The true members of the church are "built on the foundation of the apostles and prophets." (Eph. ii. 20, 21.) But the unsanctified regard them not, if they cross their minds.

12. There is no true Christian unity, but with the holy catholic church. The body is but one. (1 Cor. xii. 12, 13; Eph. iv. 4.) But the unsanctified are not of the holy catholic church, but only in the visible external communion of it.

13. There can be no true Christian unity with the saints, without a special love to the saints. For by this "we know that we are passed from death to life, because we love the brethren; he that loveth not his brother abideth in death." (1 John iii. 14.) "By this must all men know that we are Christ's disciples." (John xiii. 35.) Love is the bond and cement of the church. He that doth not heartily love a godly, sanctified man, because he is such, hath no true unity with the church. But the ungodly love them not as such: they see no such beauty and loveliness in holiness. Though Scripture calls it God's image, they be not in love with God's image, but think it a conceit, or hypocritical pretence, or a wearisome thing. Why! poor carnal wretches, do you hate the godly, and yet would you have unity with them? Do you hate them, and yet cry out against divisions, when your hearts are thus divided from God and his servants? You must learn to love them with a special love, and Christ in them, before you can be united with them.

14. There is no unity to be had without a love to the body that you are united to. You must love the church, and long for its prosperity, and the success of the Gospel, and the downfall of wickedness. Thus do the saints; but thus do not the ungodly. Nay, many of them are glad when they hear of any evil befall the godly.

15. There is no unity without a singular respect to the special members that are ligaments and chief instruments of unity; even the officers of the church and most useful members. The overseers of the church must "be highly esteemed in love for their work sake." (1 Thess. v. 12.) Thus do the godly, but not the ungodly.

16. There must be an inward inclination to the communion of saints, before there can be any agreement and unity. All that are of the holy catholic church, must desire the communion of saints. Their "delight must be in them." (Psalm xvi. 3.) But the ungodly have no such delight in their communion.

17. If you will have unity and communion with the church, you must have a love to the holy ordinances, which are the means of communion; as to the word of God, heard and read, to prayer, sacraments, confession, &c.; but the ungodly either have a distaste of these, or but a common delight in the outside, and not in the spirit of the ordinance. And, therefore, they cannot agree with the church; when you loathe that which is our meat and drink, and we cannot feed at one table together, what an agreement can there be?

18. If you will agree, you must work in the same vineyard, and labour in the same employment, and walk the same way as the sanctified do: And that is in the way of holiness and righteousness, "giving all diligence to make your calling and election sure." (2 Pet. 1. 10.) If you live to the flesh, and they live to the Spirit, (Rom. viii. 5, 13.) What unity and agreement can there be?

19. There is no unity to be had, unless you will join in a defensive and offensive league, and in opposition to that which would tend to our destruction. What commonwealth will unite with them that defend their enemies and rebels? There is an enmity put in the beginning between the seed of the woman and of the serpent. (Gen. iii. 15.) "Because we are not of the world, the world hate us." (John xv. 19.) If you will be united to the church and people of Christ, you must be at enmity with sin, and hate it, and join for the destroying of it; and you must be soldiers in Christ's army, which the devil and his army fight against; and you must fight against the flesh, the world, and the devil, and not live in friendship with them. But this the unsanctified will not do.

20. And therefore because you will not be united to them in the state and kingdom of grace, you shall not be united with them in the state and kingdom of glory.

And thus I have made it plain to you, that none can have true union with the church of Christ, but only they that are sanctified by the Spirit.

*Use 1.* By this time you may see, if you are willing to see, who it is long of that the world is all in pieces by divisions, and who are the greatest hinderers of unity. Even unsanctified, ungodly men. And you may see how fit these men are to cry out against divisions, that are the principal causes of them: and how wisely they deal to cry up unity, and in the meantime resist the only ground and way of unity: As Joshua said to Achan, "Why hast thou troubled us? the Lord shall trouble thee this day;" (Jos. vii. 25;) So I may say to all the ungodly, 'Why trouble you the church, and hinder unity? You shall one day have trouble yourselves for this.' They cry out against the ministry and others that fear God, as Ahab did to Elijah, "Art thou he that troubleth Israel?" But saith Elijah, "It is thou and thy father's house that trouble Israel, in that ye have forsaken the commandments of the Lord." (1 Kings xvii. 17, 18.) Sirs, I tell you, (and I may confidently tell you when I have proved it so fully,) that it is the ungodly that are the great dividers of the world. It is you that make the breach, and keep it open. We are willing to agree to any thing that is reasonable or possible; but there is no possibility of agreeing with the ungodly, unless they will turn. It would make any honest heart to ache, to see these wretches set all on fire, and then cry out against others as the authors of it. As Nero set Rome on fire, and then persecuted the Christians for it, as if it had been done by them. They pluck up the foundations, and hold most damnable, practical errors; and when they have done, they go about reviling other men as erroneous. I speak not in the excuse or extenuation of other men's errors: I have spoke my part against them also: but I tell you, it is the profane and ignorant rabble, and all the ungodly, whether gentlemen, scholars, or of what rank soever, that are the great dividers, and stand at the greatest distance from Christian unity. O what a happy church should we have, for all the sects that trouble us so much, if it were not for ungodliness that animateth some of those

sects, and virtually containeth many more ! Had we none but men fearing God to deal with, we should have no opposition to the essentials of religion ; and we should still have the comfort of agreeing with them in all things necessary to salvation. They would carry on their differences in Christian meekness, charity and moderation ; and at the worst our agreement would be greater than our disagreement. But when we have to deal with haters of holiness, or at least with men that are strangers to the sanctifying work of the Spirit, we have predominant pride, and selfishness, and covetousness to strive against : We have radicated infidelity, and enmity to God and holiness, giving life and strength to all their errors, and making them stubborn, and wilful, and scornful, against the clearest truths that can be shewed them. There is no dealing effectually with a carnal heart, for any but God himself. Unless we can create light in them, as well as reveal the truth to them, what good can we do them ? What good doth the sun to a man that is blind ? They have understandings left, and therefore they can err ; but they have no heavenly light in them, and therefore they cannot choose but err. They have wills, and therefore are capable of sin ; but they have no holy rectitude of them, and therefore sin they will with obstinacy. When we dispute with the godly, that err through weakness, we deal with men that have eyes in their heads, and life in their souls, and some savour and experience of the matters of God. But when we dispute with the ungodly, we deal with the blind, we talk to the dead, we offer the bread of life to men that have no appetite or savour of it ; yea, we speak for God, to enemies of God ; and for truth, to the natural enemies of such truths ; and the more obstinate enemies, because they know it not. Had we nothing but mistakes to argue against, and had we but to do with men that have the free use of their reason, we should do well enough with them. But when we must persuade the deaf, the distracted, and the dead ; when we must dispute with pride, and passion, and enmity, and persuade a lion to become a lamb, and a serpent to lay by his venom, no wonder if we find a difficult task of it. Had we none but the godly to deal with, we should have abundant advantage for success ; we should deal with men that love the truth, and are willing to use right means to discover it : they would pray with us for truth, as

well as dispute; they would with meekness search the Scripture, and see whether these things be so or not: they would yield to light when it appeareth to them, and not imprison it in unrighteousness. And it would move us to more tender dealing with them, while we see and love Christ in them, and when we remember that the men that we now dispute with, we must live with in heaven, and join with in the everlasting praises of the Lord. I profess, sirs, I speak to you from sad experience, I have been troubled with Antinomians, and Anabaptists, and other errors in well-meaning men, as much as most: and many a day's work they have made me in writing and disputing against them. But, alas! this is nothing to the trouble that the profane, ungodly do put me to. I thank God I have dealt with all these errors with so good success, that I live in peace by them; and I know not of an Anabaptist, or Socinian, or Arminian, or Quaker, or Separatist, or any such sect in the town where I live; except half a dozen Papists that never heard me. But infidels, atheists, ungodly wretches, I am pestered with still: one heresy called drunkenness, that denieth the use of reason itself, doth still walk the streets in despite of all that I can say, or all that the magistrates will do; and none of us all are able to confute them. In one hour's time they will fetch more arguments from the alehouse, than all the reason in the town can effectually answer.

And as the ungodly are most desperately principled, of any heretics in the world, both for the quality and the radication of their errors; so there are far greater numbers of them, than of all other heresies set together. It may be we have one or two Anabaptists in a parish, and in some parishes none; in some few it may be twenty: but O that I could say, I had not twenty, and twenty, and twenty, and twice twenty more, unsanctified, ungodly persons in my parish, though I hope there are as many better, as in any parish I know. Alas, sirs, into how many parishes may you go, and find gross ignorance, profaneness, worldliness, contempt of God and heavenly things, to be their common air which they breathe in, and the natural complexion of the inhabitants, as blackness is to the Æthiopians. It is a blessed parish, that of three thousand inhabitants, hath not above two thousand natural heretics, even ungodly persons that are strangers to sanctification. And who then do you

think is most likely to be the cause of our distractions and divisions?

Moreover, let me tell you, profaneness and ungodliness is not a single error or heresy; but it is the sum of all the heresies in the world. You will think this strange, when you see so many that join with us in a sound profession, and some of them zealous defenders of the truth; and many of them cry out against errors: but, alas! they believe not that which they think they do believe. They hold not that which they say they hold. There is much in their creed, that was never in their belief. Doubtless ungodliness is the nest of all the heresies in the world.

Will you give me leave to instance in some particulars. The greatest error in the world is atheism, when men deny the Godhead itself. And do not the most of the ungodly deny him in their hearts? If he be not just, he is not God; and they deny and hate his justice: If he be not holy, he is not God; and they deny in their hearts, and hate his holiness: If he be not true, he is not God; and they commonly believe that he is not true. Shew them where he hath said, that none but the converted, the sanctified, the regenerate, the heavenly, the self-denying shall be saved; and they will not believe that this will be made good, but hope it is false. If he be not wise, and be not the Governor of the world, he is not God. And these wretches quarrel with his holy laws, as if they could tell how to mend them themselves, and were wiser to make a law than God is; and by flat rebellion deny his government. So that we may truly say with David, (Psal. xiv,) that these fools say in their hearts, that "There is no God;" or else they durst not say and do in his presence as they do.

Moreover, idolatry, which is the setting up of false gods, is a most abominable, damning sin. And every ungodly man is guilty of it. Covetousness is idolatry, (Ephes. v. 5,) and the sensual make their belly their God. (Phil. iii. 19.) And pride and selfishness, which are the heart of the old man, are nothing else but making ourselves our idols. Every unsanctified man is his own idol; giving to himself the honour, and pleasure, and love that is due to God alone; and setting up his own will instead of God's.

Polytheism, which is the feigning of many gods, is a most damnable error: And how many gods have all that are

ungodly! No man departeth from the one true God, but he makes to himself many false gods in his stead. His wealth, and his credit, and his throat, and his recreations, and the rulers that are capable of hurting him, are all as his gods, and to them he gives that which is due to God only.

Infidelity is one of the most damning errors in the world; when men believe not in Christ that bought them: but this is the case of all the unsanctified. An opinion they have that the Gospel is true; and Christ is the only Lord and Saviour; but infidelity is predominant in them, and therefore should denominate them; or else they should be saved, if they were true believers. Never did they give an hour's true entertainment to Christ in their hearts.

To set up a false Christ, is one of the most damning sins in the world. And what else do all the ungodly, that place their hopes for pardon and salvation, either in their own good works or carnal shifts, or at least, by false conceptions do make Christ not indeed to be Christ?

To have many saviours, is a damnable error. And how many do the ungodly make to themselves, while they depart from the Lord Christ?

To deny the Holy Ghost, is a damnable error. And what else do all the ungodly in the world, that will not be sanctified by him? This is the most palpable error that they are guilty of: They are baptized into the name of the Holy Ghost as their Sanctifier, and yet they will not be sanctified by him: nay, some of them make a mock of the Spirit, and of sanctification. And some of them will hearken to false, deceiving spirits, instead of the Holy Spirit of God.

Some heretics have denied some parts of the Scripture, and infidels deny it all. And what less do all ungodly men, that believe it not heartily, and will not obey it, but deny it in parts, and refuse subjection to it? They will not be so holy, not they, let the Scripture say what it will. Are not all the ungodly against the Scripture? Many a time have I heard them, when the times more encouraged them, deriding the Bible, and those that did but carry a Bible, or speak of the Scripture, or read it in their houses. Certainly, he that fights against the Scripture in his life, is more against it than he that only denies it with his tongue.

Moreover, the Pelagian heretics denied original sin, and justified man's nature: and so doth profaneness in a very

great measure. Never were the ungodly truly humbled for their original sin, nor saw any such matter in themselves, as to make them abhor themselves: And what is this but actually to deny it?

The same Pelagians made light of grace, which is God's image upon the soul. But in this the ungodly go quite beyond them: they make a matter of nothing of holiness, but account it a fancy, or a needless thing; and many of them hate it, and if the times did but favour their malice, there were no living near them for any that fear God: In this they are devils in flesh; I cannot liken them to any heresy, but devilism, they go so far beyond the professors of them all.

One sect is against those that are their opposers, and another sect against their opposers; but ungodliness is against all that are godly of every party whatsoever; and is in open arms or secret enmity against the army of Christ, and against himself.

The Simonians, and Nicolaitans, and Gnostics of old, did hold that men might do any outward action, when there is no other way to escape suffering, as long as they keep their hearts to God. So think the ungodly, as appeareth by their practice: Before they will lose their estates and be brought to poverty, or before they will lie in prison, or be burnt at a stake, they will say any thing, or do any thing: they would worship a piece of bread as if it were God; they would turn to Papists or any that can do them a mischief, if it were the Turks.

Alas! the particular sects among us, do play a small game in comparison of the ungodly; and hold but petty errors to theirs: one sect is against one ordinance, and another sect is against another ordinance; but the ungodly are against all. The sectaries are against something in the manner or outside of the work, but the ungodly are against the spirit and life, and substance of the duty itself: one sect depraveth the doctrine of faith; and another the doctrine of repentance, and another the doctrine of obedience: but the ungodly deprave all the doctrine of holiness; yea, deny it, and not only deprave it: they sweep away all before them, and go by wholesale: they stand not to speak as other heretics, against this grace or that grace, but against all: it is godliness itself that the ungodly are against.

The sectaries oppose all parts of the catholic church,



saving their own: but the ungodly are against the holy catholic church itself; as it is a church, and as it is holy, they are against it. The church is a society combined for holy obedience to Christ; and the ungodly are against that holy obedience.

The sectaries would have no communion of saints, but in their own way. But the ungodly are against the communion of saints in itself; for they are against the saints that hold this communion.

The Papists and Quakers are against our ministry, and rail at them, and labour to bring them into hatred. So do the worst sort of the ungodly, even of them that say they are Protestants, and of our religion. In their houses, and in the alehouses, in their ordinary discourse, they are cavilling against the ministers, or reproaching them: and some of them are more bitter haters and revilers of them, than almost any heretics that we meet with: yea, some of them are glad to hear the Quakers and Anabaptists reproach them, and secretly set them on: only they are ashamed to own these revilers, because they see them come off in the end with so much disgrace. But if they were but sure that Papists, or Quakers, or any sect that is against a godly ministry, had power in their hands to go through with their work, the multitude of the ungodly among us would soon join with them. How plainly did this appear in our late wars? When few ministers of noted diligence and piety, that desired to have lived at home in quietness, could be suffered to live among them; but the ungodly rise up against them as if they had been Turks or Jews, and drove them into garrisons to save their lives. The Separatists and Quakers, and other sects, dispute against the ministry with cavils and railings; but the ungodly would dispute them down with halters and hatchets, if the merciful Governor of the world did not tie their hands.

The Quakers, and many Anabaptists and Separatists, are against tithes, and all settled maintenance of the ministry. And do I need to tell you, that the ungodly, covetous worldlings are of the same mind? What need had ministers else to sue for their tithes? Were it not for fear of treble damages, the ministers in many parishes of England would not have bread to their mouths, nor clothes to their backs, be-

fore they got it by suit at law. How commonly do they think that all is won, and is currently their own, that they can but defraud the minister of? If it were not that they are under disgrace, the Quakers would soon have disciples enough upon this very account, because they are against tithes. And gladly do the ungodly covetous people hearken to that doctrine, and get their books, and would fain have that opinion take as orthodox. If the prince and parliament would but turn Quakers, and cry down tithes, yea, and ministry too, the miserable ungodly multitude would quickly be of that religion, and entertain their laws with ringing of bells, and shouts, and bonfires.

Another heresy there is, even the old sect of Anabaptists, that are against Christian magistracy! And another heresy, the Libertines, that would have the magistrates give men leave to sin. And are not all the profane of the same opinion! They dare not speak so freely indeed against the magistrates as against the ministry, unless when they are up in arms against him, but their very hearts detest that magistrate that takes part with godliness, and promotes religion, and puts down alehouses, and punisheth swearers, and profaners of the Lord's-day. They are commonly for the doctrine that Dell preached to the Parliament, that 'They should let Christ alone with reformation, and let him do his work himself:' or as another hath written, that 'He will never serve such a God that is not able to defend his own cause without the magistrate's sword.' The wretches might as well have said 'We will have no such God as cannot govern us himself without a magistrate; or cannot defend us against enemies without wars; or cannot preserve our estates without the charge and trouble of law-suits; or save our goods or lives, without punishing thieves or murderers; or that cannot teach the world, without ministers, or give us corn without ploughing and sowing; we will never serve such a God as cannot preserve our lives without meat and drink, and clothes; and lighten the world himself without a sun.' God can do all this! But must these dunghill worms impose it on him, and give him a law, and take down his creatures and institutions, and means, and bid him do all without them himself, or else he is no God? O wretched blasphemers! Why how much of this blasphemy are the

ungodly guilty of, that hate the magistrate, or any other that executes God's laws, and would hinder them from sin, and drive them to the means that should make them better!

The Antinomians corrupt the doctrine of faith, and take it to be a believing that their sins are pardoned, that Christ hath even repented and believed in their stead; and he that hath this belief they think is safe, and that a man cannot thus believe too much or too soon. And this is just the common faith of the ungodly: they trust in Christ to save and pardon them, even without sanctification or conversion; and trust they will, let ministers say what they can: presumption is taken to be true believing, and by it they think to be saved. They believe that God will save them, and therefore they think they are true believers.

The Antinomians say, that no man should be discouraged from such a belief by any sin whatsoever. And this the ungodly hold and practise. The Antinomians hold that no man should stay for any evidences of grace in himself, before he thus believe that he is a child of God, and justified. And this the ungodly hold and practise. They believe and hope that they are justified and shall be saved, when they have not a word of proof for their hopes, nor any reason why they should be saved more than the rest of the world that will be condemned: only they believe it and hope it, and that they think shall serve the turn.

The Antinomians are against repenting and grieving for sin, and confessing it, as a means of pardon. And I am sure the ungodly are practically against it. Repent, and mourn, and turn from sin, they will not; nor confess any more but what they know not how to deny; but as much as they can they will hide it, excuse it, and defend it.

The Antinomians would not have one of their believers, if he fall into the grossest sins, to make the least question of his pardon and justified state for that. And so it is with the ungodly: they will confess, when they swear or are drunk, that they sin, (because they cannot deny it) but they will not believe that they are graceless and unpardoned; but all are sinners; and the best have their faults, and so have they; and this is the worst they can make of their sin.

The Pelagians say, that the will of man is so free, that he can turn and become a new creature at any time. And if this were not the opinion of the ungodly, how could they

put off conversion, and say, It is time enough hereafter: but that it seems they think they can turn at any time, as if they had the Spirit and grace of God at their command.

And yet they hold the contrary to this. (And this is no wonder; for there is the very Babel of confusion in the soul of the unsanctified.) The Antinomians say, that man can do nothing to his own conversion, but is merely passive: If God have justified him before he was born, he shall be a justified person; and if God will give him grace, well and good; if not, he cannot help it. Just so say many of the ungodly: 'If we are elected we shall be saved; if not, let us do what we can, we cannot be saved: if God will not give us grace, we cannot have it; and if we perish, what remedy?' As if God did deny his grace to any of you, but those that forfeit it by wilful sin! Or as if your willing resisting it were no fault or forfeiture: Or as if God did predestinate any besides the sanctified to salvation.

Abundance more such heresies I might reckon up, that are all comprised in ungodliness. Some infidels question the immortality of the soul: and so do many of the ungodly: I have heard some of them flatly deny it, and others of them do not well believe it.

Some infidels question whether there be any hell. And so do the ungodly in their hearts, or else they dare never so boldly venture on it, and so merrily live in the sudden danger of it.

Some infidels question the joys of heaven. And if the ungodly did not so in their heart, they would not think a holy life too much ado to get it, nor would they part with it for the pleasure of a filthy sin.

There is never an article of the Creed but some heretic or other doth oppose it. And the ungodly are against them altogether, even while they profess to believe them all.

There is never a one of the Ten Commandments, but ungodliness is against it. There is never a petition in the Lord's-prayer, but ungodliness is against it; for all that they are content to use the words. Instead of hallowing the name of God, they dishonour it; and instead of living to the glory of God, they seek themselves and their own honour. The kingdom of Christ they are enemies to: in the church without them, they love not his government. In their hearts within, they will not endure it; and the coming of his glo-

rious kingdom they are afraid of. Instead of doing his will, they will quarrel with it, and murmur at it, and disobey it, and do their own wills, and would have God do their wills too, and have all others do them. Instead of being content with daily bread to fit them for God's service, they drown themselves in pleasure, or in worldly cares, to make provision to satisfy their flesh. Instead of valuing and accepting the forgiveness of sin, as purchased by Christ, and offered in the Gospel, they have slight apprehensions of so great a mercy, and refuse the conditions of it as too hard, and run deeper into debt, and wilfully sin more. Instead of avoiding temptations, and flying to Christ for deliverance from evil, they tempt themselves, and run into temptations, and seek after them, and love the evil of sin, and are loath to leave it and be delivered from it. So that they are against every petition in the Lord's-prayer, though they use the words.

They are also against every ordinance of God, and lick up the vomit of all sects that do oppose them. One sect is against the Lord's-day; and so are the ungodly against the sanctifying of it, and spending it in holy worship, and delighting themselves thereon in God. Else what need so many acts to restrain them from sports and other profanation of it? And all will not do.

Another sect is against praying but by the book, and would have ministers restrained from praying in any other words than are commanded him. And the ungodly easily receive this opinion, and reproach all other prayers as extemporate and disorderly.

Another sect is against church-government by any but magistrates; these are called Erastians. And the ungodly are not only against it, but detest it, and reproach it. Let them be called to public repentance and confession for any public sin, and try whether they be not against this discipline. I know no outward duty that they are more against. They will hear us preach with some patience and quietness; but when we come to reprove them personally, and recover them from scandalous sins by necessary discipline, they storm and rage against us, and will not endure it.

Some Separatists are for the people's governing of the church by a major vote, and consequently ruling those that God doth call their rulers, and commandeth them to obey,

(Heb. xiii. 17.) And so are the ungodly; they would rule their rulers, the ministers, and have them administer the ordinances of God according to their fancies, but they will not be ruled by them. Let the minister but require them to come to him to be instructed or catechised, and they will not be ruled by him, they are too old to be catechised: let him call them to any necessary profession or other duty, and they will do what they list. Let him but cross any of their conceits and customs, and they will sooner revile him than be ruled by him.

The Separatists will withdraw themselves from our churches and God's ordinances, if things be not suited to their mind. And so will many of the ungodly. Most parishes in England, that I hear of, where any kind of discipline is exercised, have more Separatists than communicants. The far greater part of many parishes forbear the communion of the church in the Lord's-supper, and have done many years together; even because they cannot be admitted without examination, or without some necessary or lawful profession, or because they cannot have the sacrament kneeling, or put into their hands, or the like. They will separate and be without the sacrament, or take it in a separate society, rather than they will be ruled by the pastors of the church in a gesture or undoubtedly lawful thing.

Another sect of late will not sing David's Psalms; and the ungodly will not do it heartily and reverently, but only with the voice.

Another sect, the Anabaptists, are against baptizing infants. And the ungodly do not holily and heartily devote themselves and their infants to God; they do not themselves renounce the world, the flesh, and the devil, and take God for their God, and Christ for their Saviour, to heal and rule them, and the Holy Ghost for their Sanctifier to make them holy: And how then can they do this for their children, which they refuse themselves? When they have offered their children to God in baptism, they bring them up to the flesh, and the world, and the devil, in their lives, and teach them to break the covenant which they made. So that they are far worse than Anabaptists.

Another late sect will not pray morning and evening in their families, nor crave God's blessing on their meat, nor

teach their children and servants the duties of religion: and so it is with the ungodly. How many of you that hear me to-day, have prayerless families; that let your people go about their labour as an ox to the yoke, without calling upon God! How few use to instruct and admonish their families, and help to prepare them for death and judgment! All that are about you may see that you are guilty of this heresy.

Another sect of late is risen up, that will not keep any constant times of prayer neither in family or in private, but only when they find themselves in a good mood, then they will pray. And so is it with many of the profane.

I am weary of mentioning these desperate errors: more of them might be mentioned, and the case made plain, that almost all the heresies in the world are met together in the ungodly and unsanctified.

Would you see the sum of all my charge, in order? It is this: 1. Many sects that trouble us much, yet do hold no errors but what may stand with Christianity and salvation. But the ungodly err in the essentials, and overthrow the very foundation of religion. Their errors will not consist with grace or salvation. They are damnable heresies. Yea, beside all that the sects aforesaid hold, they have many damning heresies of their own. These deadly heretics hold, that the world is rather to be sought than everlasting glory; that the pleasure of sin is to be chosen before the holiness of the saints; that their flesh is to be pleased before God; that it is better venture on their beloved sins, and keep them yet a little longer, than presently forsake them; that the way to heaven which God commandeth, and Christ and all his apostles went in, is Puritanism and preciseness, and godliness is more ado than needs; and that the body must have more care and diligence than the soul; and the trifles of this world be more looked after than the one thing necessary!

These, and abundance such damnable heresies do dwell in our cities and countries, in the minds of those that cry out against heresies. Ungodliness is the greatest heresy in all the world.

2. Other heretics have some of them but one or two errors, but the ungodly have all these together: they are the sink of all errors. As all God's graces make up the new creature in the sanctified; so all deadly errors and vices go to make up the body of ungodliness, when it is complete.

Its name is Legion, for there are many of these evil spirits in it. The Anabaptist hath a scab, and the Separatist hath a wound ; but the ungodly multitude have the leprosy and plague sores from top to toe.

Profaneness is a hodgepodge and gallimaufry of all the heresies of the world in one.

3. Many other heretics do err but in speculation, and only the brain is infected, and they do not at the heart digest their own mistakes. But the heresies of the profane ungodly people are practical, and have mastered the will : the poison is working in the heart and vital parts, so that it is far the more mortal for this.

4. Many sects at least do not practise their errors ; but the ungodly live upon them : yea, their lives are worse than their opinions ; they say bad, and do worse. You may see more heresy than you can hear from them.

5. Some erring persons have the substance of Christian truth mixed with their error, by which the power of the venom is abated, and they do good in the church as well as hurt. But the ungodly do not sparingly, heartily, and practically, hold fast any the most fundamental truth.

6. Some sects are meek and temperate in their way ; but the ungodly are carried on with fury and malice, against the whole body of the holy catholic church.

7. And some heretics are so thin and few, that where we have one of them to do hurt, we have a hundred or a thousand to contradict them. But the unsanctified and ungodly are the greater number, and think they should rule because they are the most ; and the flock of Christ is a little flock. And so many thousands swarming all over the world, and making up the far greatest part of the world, is likely to do more against the truth and peace, than here and there a poor sectary in a corner.

8. And lastly, the errors of some others are easier cured ; but the whole nature of the ungodly is turned as it were into error ; it is rooted so at the heart, that no power on earth is able to cure it, till God Almighty by insuperable light and life of grace, will do the cure.

And now I beseech you, judge impartially, who they be that are the deadly and dangerous heretics, and who are the hinderers of unity in the church. And how unfit these miserable people are to call for unity, and cry out against



our many religions, who are heartily of no religion themselves, but against the life and practice of all. To hear an ungodly man go crying out of sects, of Separatists, of Anabaptists, and this and that, is as if we should hear a blackamoor scorn one for a spot on his face; or a murderer rebuke a man for an angry word; or a soldier that kills as many as he can, cry out of the surgeons for curing no more, or blame others for a foul word; or a common whore reproach another for a wanton word, or uncomely garments: or as if a madman should revile men for every slip he findeth in their speeches, and call them fools. O that we knew how to cast out this master-devil of ungodliness! this Beelzebub the prince of devils! and then I should not fear the rest; no, not all the sects and errors in the world, that are found with true godliness.

Yet still remember these two cautions. 1. I do not excuse the errors of the best; and I lament that they have lamentably wronged the church, and in some respects they have the greatest aggravations. 2. And I still confess that some of the unsanctified are so civil and orthodox, as to be very useful in the church, and helpful against sects and heresies, because they are right in the brain as to speculation, and right in the tongue; and their error is kept buried deep in the heart, and therefore they err more to themselves than to others. I doubt not but many such are profitable preachers and defenders of the truth; and the church must be thankful to God for their gifts. And yet all that I have affirmed standeth good, that ungodliness is the transcendent heresy and schism.

*Use 2.* By what hath been said, you may easily perceive how little cause the Papists, or ceremonious, or any others, have to glory in such members of their churches as I have described. Can they expect a unity of the Spirit with these? If they glory that they have men and multitudes on their side, so may the Turks that have more than they; and so may the heathens that have more than either. And yet when a Papist hath deceived a poor licentious or ignorant man, or a proud or vicious silly woman, they glory in their convert. Never yet did I know any Protestant turn Papist, that was not an ungodly wretch before, and without the power of the religion which he professed. Do not say I speak censoriously, or uncharitably in this; for I think, upon consideration, all Papists will confess it: For they teach,

that all that be not of their church are void of charity, and cannot so be saved; and that all must therefore come in to their church, because there is no charity or salvation without it. Though this be false, yet you see by it, that they confess that never any but graceless, unsanctified Protestants did turn to them; nor can they invite any to them but ungodly people. And whoever turneth Papist, doth thereby confess that he was ungodly before, and that he was not an honest, godly man; for in turning Papist, he professeth to go into that church out of which there is no salvation, and consequently no charity or saving grace. And if indeed you desire none but the ungodly to turn to you, take them if they will needs go, and try whether you can do any more good on them than we have done. I think we have little cause (but for their own sakes) to lament our loss of such as these; and that you have little cause to glory in your proselytes. And I have yet seen none that shew us any more holiness since their change, than they had before. A fair church you have, that is the common sty for all that will come to you; and that is glad of any to make up the number, that you may have that in quantity, that is wanting in quality.

*Use 3.* From hence also let Quakers and Papists, and all reproachers of our churches, take notice, how groundlessly they hit us in the teeth with the ungodly that live among us. 'These are your Protestants,' say they; 'these are your churches: these are the fruit of your ministry!' say the Quakers. No, these are the enemies of our ministry and doctrine; these are they that join with you, and such as you, to reproach us and revile us! These are the obstinate despisers of our ministry, that instead of learning of us do revile us; and instead of obeying our doctrine do make a mock at it. If they are any of them brought to a sound confession, and restrained from any vice, they may thank the doctrine which we preach for that (unless they do it only for fear of the laws). But their profaneness is it that we have endeavoured to cure them of, and cannot; for they are obstinate.

If Papists or Quakers accuse our doctrine as dead and weak, because it cannot cure all our hearers; what forgetful dotards are they, that observe not how they condemn themselves? Do the Quakers or Papists change us all to

their opinions, by their books or preaching? Beyond sea they are fain to keep men in their church by fire and sword, for fear of losing them: and here, it is but here and there an ignorant, ungodly wretch, or a proud, raw novice, that turns to them.

You may therefore as well hit us in the teeth with yourselves, that revile us, and say, 'We are the fruit of your ministry,' as with the ungodly, and tell us that 'they are the fruit' of our ministry. For though they live among us, they are not of us. And we teach men no more to be ungodly than to be Quakers or Papists. If you say, that they are in our churches; I answer, Where discipline is exercised, the most of them are out, and the rest we weed up as fast as they so discover themselves, that we may do it without danger of pulling up the wheat with them. Many of us reject them by discipline; and all of us rebuke and disown them by doctrine. If Jews and heathens were among us, we could not preach more against them, than we do against the ungodly; nor could we labour harder to cure them. Tell us not therefore of them; they are none of ours, they disown us, and we disown them: they are our persecutors, as you are, that hate us when we have done our best for them, and love us least when we love them most; and cast back all our instruction in our faces, or cast it behind their backs and tread it under feet. They are those against whom we shake off the dust of our feet: they are not our disciples, but such as refuse to be Christ's own disciples.

Nay, I wonder that Papists and Quakers do not to their shame observe, that it is likely to be some evil spirit that sets them awork to rail against us, seeing all the drunkards, and whoremongers, and covetous wretches, and ungodly, malicious people in our parishes, be of their mind, and rail against us as they do: It is likely to be the same cause that hath the same effect. If it be the devil that sets the profane to revile us, judge who it is that sets these sects to speak the same, or like words against the same persons.

And you that are profane and ungodly, I pray you here take notice what a case you are in! You are so vile, that few besides yourselves will own you. We disown you: you are none of ours, because you will be none of Christ's. And the very Quakers, and other sects, disown you, and hit us in the teeth with you, as if you were our shame: All

these bear witness against your ungodliness : and therefore if yet you will be ungodly, when Quakers are against you, and all are against you almost as well as we ; if you will hear neither ministers nor sectaries, neither teachers nor railers. how many witnesses will rise up against you, and how speechless will you be !

*Use 4.* I have been all this while but about preparatives ; and now I come to the work that I intended. Do not think that I have spoken all this of the ungodly, to hinder a union and Christian concord, but to prepare for it, by telling you the reason of our distance, and division, and what must be removed before we can be one. Truly, sirs, I come to you with peaceable intentions. I come upon a treaty with you, to see whether you will become one with us, and be reconciled or not. For the Lord's sake attend me considerably and impartially, for it is a weighty business that I have to propound to you, and a most excellent motion that I have to make. As you regard the God of unity that sends to you, and Christ the Prince of Peace, and the Spirit who is the principle of unity, and the church that is the seat of unity, and yourselves that may have the blessing of unity, hearken to the motion of peace and unity that I have to make to you from the Lord. Sirs, what think you ! hath the world been long enough divided or not ? Are we cut into shreds enough, and broken into pieces enough or not ? Are our distances from one another great enough, and our spirits bitter enough or not ? Is it not time, think you, to sound a retreat to our foolish wars ? You call for unity : you talk for unity, and against sects and divisions : do you mean as you speak ; and are you in good earnest, or are you not ? Would you have us be all of one mind and way, or not ? You talk against being of so many religions : is it the true desire of your hearts, that we should be all of one religion ? If it be, hold fast to this. So far we are agreed. Let us lay this as a groundwork ; We must be all of one church, one faith, one religion, if we will be saved.

Well then, it lies next before us, in order to inquire, What one religion and way we must be of ; and what is our distance, and what course must be taken to make us one ? Are you willing to lay by passion, and scorn, and hatred, and bitterness, and come to a treaty about the matter ? O, sirs, if you were but all truly willing to search out the busi-

ness, and to be ruled by God and reason, we should soon be agreed for all our differences. And how happy would this be for the troubled church; how happy for the offended, distracted world; how happy for your own souls! Well; what terms shall we agree upon? Somebody must begin the motion, sitting still will not heal us. I will make a motion that never a man of you, that hath the face of a Christian, can tell what justly to except against. Let us set the word of God before us, and take the best helps on both sides to understand it, and let this decide the case with us. What say you; will you stand to the word of God? Shall we appeal all to Christ, and try our differences by his revealed word? If this may carry it, we shall soon be agreed.

But if any of you have caught the popish perverseness, and say, 'The Scripture is dark, and a dead letter; every sect pleads Scripture for their way: this will not serve our turn; we must have a living judge;' I answer such a one as followeth: 1. Is the Scripture the law of God or not? If you say not, you may as well say you are infidels. If you confess it is, then it must have the use of a law. And, 2. Must not subjects understand a law to live by it, though they be not judges? And when estate and life depend on our obedience to the law; if this law be now so dark that the subjects cannot understand it, then it is no law, as not being capable of the use and ends of a law. And so if our salvation or damnation lie on our obedience to God's word and law, it is an intolerable reproach to God and it, to say it is such as we cannot understand. 3. Must we not be judged by this law? Undoubtedly we must. And then should we not measure our causes by it now? 4. May not arbitrators make use of a law to decide a controversy, before it come to the judge? Doubtless they may. 5. What judge would you have? There are but two in the world, that pretend to be the universal, infallible judge of controversies; and that is the Pope and a General Council. For a General Council, there is none in the world, nor likely to be to the end of the world. God forbid we should defer our peace till then! And its decrees are as dark, and much more uncertain than the word of God. And for the Pope, he is the head of a sect or party, and therefore not fit to be judge: you may well know he will judge on his own side. He must be judged by this word of God himself. He is to

far off, of all conscience, for us to go or send to. Where Rome is, the most of you know not: a shorter journey may better dispatch our work. The Papists themselves tell us, that many popes have been murderers, adulterers, simonists, perjured persons, and some heretics and infidels. And must such as these be our only judges? They have erred often already, and therefore they may deceive us: and if you send for the Pope's sentence, you must take the messenger's word that he was there, and that it is true.

But yet if all this will not serve turn, I will make a motion, that none can gainsay that hath the face of a Christian. Let us first agree in all those points that Papists and Protestants, Calvinists and Lutherans, Arminians and Anabaptists, and Separatists, and all parties that desire to be called Christians, are agreed in! What, say you, is not this a reasonable motion! O happy you, and happy the places where you live, if you would but stand to it!

And let us consider of this motion, first in the general state of our difference, and then in the particular parts of it!

Truly, sirs, the main difference in this world is between the godly and the ungodly; and all other differences that are not parts of this, are nothing to this, being of lesser danger and easier toleration or cure. The whole world is divided into two armies: Christ is the Captain-general of one, and the saints only his true soldiers, and the seeming saints his seeming soldiers. The devil is the general of the other, and all the unregenerate or ungodly are his soldiers. An enmity is put, since the beginning, between the seed of the woman and of the serpent, (Gen. iii. 15.) And there is no middle state, nor one man on earth that is not in one of these armies. I come not to reconcile the commanders, Christ and Satan, for they are irreconcilable; but to reconcile you to Christ, and draw you from a deceiver. I tell you, sirs, this great difference between the holy and the unholy, is the first that must be healed. We can go no farther with you, if you will not begin here at the heart of the difference. When this is done, you shall see, before I have done with you, that I will quickly tell you how we may do well, for all our other differences. You know if one of us believe that there is a God, and another that there is none, it were foolery for us to dispute how God must be worshipped, before we are agreed that there is a God. So here,

when it is the nature of ungodliness to make men false to the very truths that they do profess, and heartily to be of no religion at all, it is in vain to dispute about circumstances and modes with such kind of men. Who would dispute whether infants should be baptized, with a man that knows not what baptism is? ' Even an accepting of God for our God, and Christ for our Lord and Saviour, and the Holy Ghost for our Sanctifier ; and an absolute delivering up ourselves to the blessed Trinity in these relations, by a solemn covenant professed and sealed by water, renouncing the flesh, the world, and the devil.' O were but this much practically known, we should be all united in this one baptism. Still I say, unholiness is the great point of difference, and the dungeon of confusion, and puddle, where all the heresies of the world are blended and made into a body that is something worse than heresy. When you cry up unity, and cry down holiness, you are distracted, and know not what you say. You talk of joining us together, and you cast away the glue and solder. You talk of building the church in unity, and you cast away the lime and mortar, the pins and nails, and all that should fasten them. You complain that the garment of Christ is rent, and you throw away the needle and thread that should sew it up. You see our wounds and blood, and take on you to have pity on the church, and call for healing; but you hate and cast away the only salve. Do you not yet know the church's unity is a unity of the Spirit, and of Holiness? And that there is no way in the world for us and you to be united, unless you will be sanctified, and live in the Spirit, as you have done in the flesh?

Sirs, let us come nearer the matter: I know our towns and countries have two sorts of persons in them; some are converted, and some unconverted; some holy, and some unholy; some live for heaven, and some are all for earth; some are ruled by the word of God, and some by their own flesh or wills. If ever these agree and be united, one party must come over to the other. Either the godly must become ungodly, or the ungodly must become saints and godly: Which must it be? Which do you think in your consciences is the way? Must we yield to you, or should you come away to us? (Pardon that I number myself with the sanctified; for I dare not deny the mercies of God, and the privileges of his house.) Let us come fairly to de-

bate the case, and lay our reasons together, and I will here protest to you, if you can give us better reasons why we should forsake a godly life, I will turn to you ; and if we can give you better reasons why you should embrace a holy life, will you here promise to turn to us? And let them carry it that have the better cause, and let us be resolved to go away united, and fall all together into that one way that shall be proved to be the best.

Well, let us come to a debate, and see whether we must come to you, or you to us.

1. If we ever agree and unite, you know it must be on terms that are possible. He that propoundeth impossibilities to be agreed on, is the enemy of agreement. But it is impossible for us to come to you, and so to unite with you. This I now prove. (1.) It is impossible to have any universal unity but in an universal head and centre, and that is only God, the Father, Son, and Holy Ghost. As I told you the army must unite in the general, the kingdom in the sovereign, the family in the master, the school in the school-master. In order of nature, you must unite with God in the Redeemer by the sanctifying Spirit, before you can unite with us. But while you are unsanctified you are divided from God. Do you not feel your minds strange to him, your hearts draw back from him, and find by his strangeness to you that there is a division? It is impossible for us to be united to you, till Christ be united to you. For it is against nature, seeing he is the centre, and the head and fountain of life : And what good would it do you to be one with us, and not with him? God is against any unity without him : If you will not begin with him, he will take it but as a treasonable conspiracy, and will break it. We dare not go without him, lest he be angry and destroy us : Soldiers must not make either peace or war, nor so much as treat without the general. Do you not remember how Jehosaphat had like to have sped by a friendship and confederacy with Ahab?

(2.) Moreover the godly and ungodly are of contrary natures : I told you God hath put an enmity between them. You must change your nature or we ours, before we can unite. You may as well think else to unite fire and water, or to build in the air, or to incorporate fire and gunpowder; or to reconcile men and serpents; and marry the dog and



the bear together. Sirs, these things are mere impossibilities. There is no agreement between Christ and Belial, righteousness and unrighteousness, light and darkness, death and life, the members of Christ, and the members of a harlot, or a drunkard, or such like. (2 Cor. xvi. 14.) We have contrary spirits, how then can we be one? One hath the spirit of holiness, and the other the spirit of profaneness; one is led by the Spirit of God, and the other by the flesh. We live not by one law: God's will revealed in his word is our law; and the will of the flesh, and the course of the world is your law. We live not on one sort of food, how then can we accord together? Christ and his heavenly truth, and Holy Spirit and ordinances, is the meat and drink of the saints; they cannot live without them. And the world and fleshly delights are your food; you cannot be without it. Your food would be our poison, your worldly cares, your drunkenness, and profaneness, would be a torment to an honest heart. They cannot live without some communion with God in faith and love, by prayer and meditation; and your heart is against it. They have not the same end as you have. Their work is all for heaven, and yours is all principally for earth. Their work and yours are contrary: they go one way, and you another: so that it is impossible to be united and agree, till one side change. And we cannot possibly turn to you; God holds us fast by his Love and Spirit, and will not let us go, nor suffer us ever to be willing to go. Do you not read Christ telling you, that it is impossible to deceive the elect? that is, so far as to turn them away from Christ. We are kept by the mighty power of God, through faith, to salvation. And who can break away from the upholding arms of Almighty power! Christ hath such hold of us, that he is resolved none shall take us out of his hands, (John x. 28,) so that we cannot come over again to you.

But you may come over to us if you will. God calls you, and Christ would welcome you, and the Holy Ghost would help you: The door is set open by the blood of Christ: the promise is to you and to your children, that you may and shall have Christ and life if you will come in, and accept the offer. The devil cannot hinder you against your wills, he holds you but in the fetters of your own wilfulness, by his mere deceits. Seeing, therefore, that you may come over to the sanctified, and they cannot possibly

come to you, let any reasonable man be judge on what terms we should unite and agree.

2. Moreover, if we agree, it must be on terms of wisdom and honesty. A dishonest agreement is not to be desired, but abhorred. For you to leave your ungodliness, and turn to the love and fear of God, is an honest course of agreement; for it is but to leave dishonesty itself and become honest. I hope none of you dare charge the way of God and godliness with any dishonesty: God calls you to nothing but what is holy, and just, and good; and, therefore, honesty requireth you to yield.

But for the sanctified to become unsanctified; for the godly to become ungodly, to be one with you, this were the basest dishonesty in the world. We know your way to be of the devil and the flesh: and is it honest then to join with you in it? We have tried too long already in the days of our ignorance, and have found it dishonest and deceitful; and would you have us go against our own experience? We were once in the way that you are in, and were forced to renounce it, or else we had been undone body and soul for ever; and should we lick up the vomit which we were forced to cast out? We were once agreed with you, and God constrained us to break that agreement; and shall we renew it again? Alas, your way hath cost us dear; many a bitter repenting day, and many a sad thought, to the breaking of our hearts, and the very sense of God's displeasure; a taste of hell was cast into our consciences; many a groan, and tear, and prayer it cost us, before we could recover the hurt that we caught in the way of ungodliness; and yet we have not fully recovered it to this day. And would you have us stark mad, to forget so soon our former sorrows, and turn to a life that hath cost us so dear already? No, we have paid too dear for it, and smarted too much for it, to go that way any more: it brought us to the very brink of hell; and if we had but died in that condition, we had been damned at this hour: And would you be so unreasonable as to wish us to go back again? No, by that time you know as much of an unsanctified state as we do, you will run from it yourselves as fast as you can run; as the Israelites did from the cry of the company of Dathan and Abiram, "Lest the earth should swallow them up also." (Numb. xvi. 34.)

We are certain that the Lord, whom we serve, is the only

God ; and that he, and none but he should rule us ; and that we have grievously wronged him, by disobeying him so long. And yet would you have us again forsake him ? If we should lie in tears till we die, it were too little to satisfy his justice for one of the sins we have already committed ; and if it had not been for the wonderful love and suffering of the Son of God, we had been lost for ever : And yet must we turn to this course again ? God forbid. It was not so wise nor honest a course. " We ourselves," saith Paul, " were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." (You hear how he calls his former life.) " But after that the kindness and love of God our Saviour toward man appeared ; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." (Titus iii. 3, 4, 5.) And should Paul have turned a fool again, and be deceived and disobedient again, to agree with the rest of the deceived world ? O sirs, we have seen that which you have not seen, and tasted that which you never tasted. Had you seen and tasted the love of God in Christ, and the delightful hopes of eternal life, and felt the comfort of his service, and the joys of the Holy Ghost, you would never wish us to come back again to agree with you in sin ; but you would abhor yourselves the very thoughts of your former folly. Why, you may better persuade a man to repent that he was born, and to go into the womb again, than to persuade us to repent that we are newborn, and return to our former state of death. Death is not so sweet to us, nor hell, nor the wrath of God so lovely, nor sin, with all its pleasure, so desirable, that we should turn to them for peace with you. If we have escaped them once, and will not take that for a warning to come there no more, we deserve to pay for it.

Why, sirs, we have made a solemn covenant with God, in the face of the congregation, in our baptism, and oft renewed it in the Lord's-supper, and vowed that we would be his, and absolutely and unreservedly his. And would you wish us to break so solemn a covenant ? What honesty is in such perfidiousness ? We have renounced the flesh, the world, and the devil ; and should we turn to them again for peace with you ? O what a cursed peace were that ! Let

me tell you, that we have not found God so bad a master, as to forsake him for the sake of you or any creature. We have tried him, and found him better to us than all the world. He hath never given us cause to forsake him. And if we should now, after all the trials of his love, turn back to the way of sin and ungodliness, the devil himself would charge us with dishonesty. What! must the godly turn drunkards, and worldlings, and haters of godliness to have peace with you? Why, you may next persuade us even to turn devils, that we may be reconciled to you. The God that made us, hath forbid us upon pain of his hot displeasure, to walk in your ways. He saith to every one of us, as to Jeremiah, "Let them return unto thee, and return not thou unto them." (Jer. xv. 19.) And should we obey God or men? Judge you whether. Why, sirs, are you so utterly unreasonable as to wish us, or any man living, to love you better than God, or to regard you more than God, or obey you before God? Or should we be so much worse than mad, as to yield to you if you did desire it? Why, what are you in comparison with the Almighty! O poor worms, that are even dying while you are speaking! that are but as bubbles ready to burst, when you are swelled to the highest in ungodly pride! That even while you are eating, and drinking, and making merry, are passing on apace to weeping and gnashing of teeth, and everlasting woes and lamentations! What should we regard such dust and dirt as you are, before the glorious God! It were far greater wisdom and honesty, for your children to set up a dog or a toad, and say, 'This is more to be loved and honoured than my father.' If a traitor against an earthly prince deserve to be hanged, drawn and quartered; certainly that man that would forsake God and his laws, to please such silly worms as you, did deserve to be hanged in the flames of hell, and to be tormented by infernal fiends, and ground to powder by the wrath of the Almighty! Well! if you have eyes that can see, you may see now past doubt, that we cannot turn to you that are ungodly, with any wisdom or honesty in the world, nor without the highest madness and dishonesty. But can you say so of your turning in to us? Is it contrary either to wisdom, or honesty, for you to turn unfeignedly to God, and to become a sanctified godly people? Methinks you should not

have such a thought in your hearts : and, therefore, if we be not all of a mind, and go not all one way, it is most apparent that it is not long of us, but of you.

3. If we do unite and agree, it must be upon terms of safety. This much I hope you cannot deny us. You would not surely wish us to agree to our own destruction, and to make a bargain with you, that we may all join together in cutting our own throats? Do you think that this were a wise combination? How much less should we make an agreement to go the certain way to hell, and to join together in damning our own souls for ever? Sirs, if you dislike the way of holiness, do but find out any other way that will safely bring a man to heaven, and we will promise you to join in it. But unholiness will never do it. God hath told us as plain as can be spoken, "That except a man be born again, and be converted, he cannot enter into the kingdom of heaven:" (John iii. 3, 5; Matt. xviii. 3 :) "And that without holiness no man shall see the Lord:" "And that the righteous themselves are scarcely saved:" (1 Peter iv. 18 :) "And that if any man be in Christ, he is a new creature; old things are passed away, and all things become new:" (2 Cor. v. 17 :) And that "if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.) So that if God know who shall be saved, it is as certain as any thing in the world, that no unsanctified man can be saved. If leaping into the water be the way to drowning, or leaping into the fire be the way to burning, or leaping down from the top of a steeple be the way to break your necks, as sure is an unholy life the way to everlasting torment. And would you wish us to undo ourselves everlastingly for your friendship? What can you say to this now? If you say that your way is not so dangerous, it is but our precise uncharitable conceit: We have shewed you the Word of God for it; and forty times more we could easily shew you! And shall we believe you, or such as you, before God? You are liars, but God cannot lie. You see not what is done in another world; but God seeth it. You know not what is in heaven or hell; but God knoweth. And shall we not believe God that knoweth and disposeth of all, better than moles that never saw it, and ignorant souls that never knew it? God saith, that "fornicators, adulterers, drunkards,

covetous persons, revilers, or the like, shall not inherit the kingdom of God." (1 Cor. vi. 10, 11.) And that "they that are in the flesh cannot please God;" and that "if you live after the flesh ye shall die." (Rom. viii. 5, 6, 7. 13.) And would you have us believe you, that there is no danger in a fleshly life? Sirs, we desire heartily to be united and agreed with you, but we are loath to buy it so dear, as the loss of God and heaven comes to. We are willing of concord with you, but we are loath to be damned with you: And do you blame us for this? And, alas, if you should tell us a thousand times, that you hope there is no such danger, or that you hope to escape as well as the godly, this is but poor security to us. Shall we be so mad, as to venture ourselves on such words as these, against the word of the Ruler of the world? What security can you give us, that we shall escape damnation if we turn ungodly? Are you able to save us from the wrath of God? Will you undertake to stand between us and his displeasure? What say you? If we will forsake a holy life, and live as careless worldlings do, and neglect God and our souls, and please the world and our flesh, will you undertake to answer for us in judgment? And will you venture to bear the punishment that we should bear? If you dare not undertake to save us harmless, why will you persuade us to do as you do? Nay, if you would undertake it, he were a madman that would trust you, and venture his salvation upon such undertakings; for we know you are not able to make them good. Alas! poor souls, how unable will you be to save yourselves, or to stay out of hell an hour longer, when devils have commission to carry you away! And shall we trust our souls upon your boasting words, when we know you are unable to help yourselves? Let us see first what you can do for yourselves or us, against the present hand of God. Can you keep off death, and rebuke diseases, and live here in health and wealth for ever, whether God will or no? How comes it to pass then that here is never a one of you near two hundred years of age? Let us see you chide back approaching death, and raise the dead bodies from their graves, and heal all the diseases that cut off mankind: If you cannot do these smaller matters, would you have us believe that you can save us from damnation? Why, sirs, must your neighbours lie some of

them in poverty, and some in pain, some sick of one disease, and some of another, and you look on them and cannot cure them, or relieve them, and yet must we venture our souls upon your words! You cannot make an old man young again; and can you make the word of God prove false, or save those that God hath said shall perish, and bring un-sanctified men to heaven whether God will or no? Well, sirs, let them that hate their souls, or care not whether they are saved or damned, forsake the Lord and a holy life, and join with you and see whether you can save them: but for my part I believe the word of God, and upon this word only I am resolved to build my hopes, and venture my soul, and all that little that I have in this world: trust you on what you please, this shall be my trust: and they that can find a surer ground to build upon, let them take their course.

But I must tell you, that if you would wish us all to cast away God and Christ, and heaven, to agree with you, you are monsters and not men; and if you are so cruel as to desire us to damn our souls for company, we must be so careful of ourselves as to abhor your motion, and rather to hate the dearest thing or person in the world, as they would draw us from Christ and everlasting life. (Luke xiv. 26.)

You see then what it is that standeth in our way, to hinder us from turning back to you. But what danger would you be in if you should turn to us? Would it hurt or hazard you to forsake your sensual, ungodly lives? Is there any danger in turning to God, and living a holy, heavenly life? What is the danger? Forsooth you may lose your estates or lives! A great matter indeed in comparison of eternal life: And must you not lose them shortly whether you will or not? And are they not in the power of God? And cannot he preserve them if he please? And if it be good for them, he is more likely to do it for his own, than for his enemies! But indeed he hath told you himself, that "he that will save his life shall lose it, and he that loseth his life for his sake, shall find it; even in life everlasting." (Matt. xvi. 25; x. 39.) And yet as the world now goeth in England, through the mercy of God, your lives are in no danger. It is but the scorn of ignorant, miserable men that you must endure. And will you stick at this, in the cause of God and your salvation? Nay, indeed you are in most dreadful danger every day, and night, and hour, till you forsake your former

fleshly lives, and turn to Christ! You are all the while even within a step of death and hell, till you are converted and made a holy people; it is but one stroke of death to put an end to your lives and hopes, and you are gone for ever. So that you have nothing to lose, but a heaven to gain, if you join with the godly. There is no danger can come to you by turning, unless it be the loss of your sins; and that is a loss no more to be feared, than a man should fear to lose the plague, or leprosy that hath it.

Now I beseech you, sirs, as men of conscience or of reason, set both together, and equally consider how the case stands between us. If we join with the unholy, we run into hell, and lose God, and Christ, and grace, and salvation for evermore; but if you turn to the godly, you get out of danger, and make the most gainful match that ever was made by mortal men; and you can lose nothing but the sensual pleasures of sin, which are but exchanged for the joys of saints, as sickness is exchanged for health. And which now do you think in reason is the more fit, that you turn to the godly, or they to you? Truly, if you make so great a matter of leaving your sins, which are viler than your dung, that you will rather break with God and us, you must give us leave to make so great a matter of leaving Christ and his holy ways and people, that we will much rather break with you and all the wickedness in the world, and with our carnal selves, and that which is most dear to them: And I think we have good reason for it.

4. Moreover, this must be considered in our treaty, that if we agree, it is fit that our dearest friends be taken into the agreement: should we cast off them to agree with adversaries, and leave our old friends in hope of new? But if we come over to you, and turn unholy, we shall never have God's consent to the agreement, we must leave him out, and utterly lose him: when, alas, we cannot live, nor move, nor breathe, without him? We cannot have our daily bread, or one night's rest, but by his gift. And such a friend is not to be lost for you. And we shall lose the Lord Jesus and the Holy Ghost, and the communion of saints, and the peace of our own consciences. O what a peal would conscience ring us night and day! It would open hell to us: It would kindle the fire of God's wrath in our bosoms; and be scorching us as we lie down and as we rise up: and who



would endure such a life as this for all the world? It is likely it is not thus with you; but that is because you know not what a case you are in, nor what a dreadful thing ungodliness is; but we know it: and therefore what shift soever you make to keep your consciences asleep, I know not how I should quiet mine, if I were in your case, and knew but what I know of it.

But now if you will join with Christ and us, your true friends will be glad of it; you should not lose one friend in the world by it, unless you take the devil and his servants for your friends, that would destroy you. Judge then, whether you should come to us, or we to you.

5. Moreover, this must be considered in our treaty, that if we agree with you, we have some regard to our honour. And what honour is it to us to become the servants of sin and the devil, and be forsaken of God, and return to the slavery that lately we were delivered from? A hangman is ten thousand times more honourable than this.

But on the other side, if you will turn to Christ, you will come out of the greatest shame, and obtain the greatest honours that you are capable of: you will be the sons of God, and heirs of heaven, coheirs with Christ, fellow-citizens of the saints, and of the household of God; (John i. 12; Rom. viii. 17; Eph. ii. 19;) and be built up an habitation of God through the Spirit. (Eph. ii. 22.)

6. Moreover, this is most considerable in our treaty, that if we agree, it must be upon the universal terms that all will agree upon; or else it can be no universal agreement. If a few should agree with you, this would not make a unity in the world. We must have terms that are fit for all to agree upon. And in good sadness, would you have all the world be such as you? Tell me, you that are covetous and proud, would you have all the world become proud and covetous to agree with you? Nay, if they should, when they are most like you, they would not agree with you: for the proud will envy the proud, and their pride will set them together by the ears: and the covetous would be greedily snatching the prey out of one another's jaws, and their manimon would be the matter of their strife. Tell me also, you that are drunkards or unclean, would you have all the world become drunkards and unclean for unity with you? You that are careless about your souls, and prayerless in your families, and forget the

matters of everlasting life, would you have all the world set as light by God, and Christ, and heaven as you? Could the worst of you all have the face to make such a motion as this? What! would you have all holiness and heavenly-mindedness banished out of the world, because you have banished it from yourselves? Would you have all men shut their Bibles as much as you, and instruct their children and servants no more than you, and love God and serve him no more than you? Is it possible that such a heart as this can be in the breast of the worst on earth? What! would you have all the world be drunkards, or fornicators, or haters of godliness, or at least unsanctified, because you are so? How quickly then would earth turn hell, and the flames of the wrath of God consume it! How certainly then would God forsake the world, as a man would be gone from toads and serpents! Can there be such cruelty in any but the devils, as to wish all the world to be damned with you for company, or to agree with you on such terms, that you may go hand in hand together to damnation? Or if you had such devilish hearts within you, as to desire such an agreement as this, can you think that all the godly would yield to it? No, let me tell you, not one of them in all the world will yield to it. If you set no more by the love of God, the blood of Christ, the presence and comforts of the Holy Ghost, and the hopes of glory, yet they do, and will do. If you will run into hell, you shall never get them thither with you for company.

But on the other side, there is nothing in the way of holiness, but what is fit for all men to agree upon. I know all will not; and therefore we expect not an agreement with all. But that is their unhappiness. There is no fit means of agreement but this.

7. Lastly, this also must be considered in our treaty; that we agree upon terms that are likely to hold, and not to be repented of hereafter. For what good will it do to agree to-day, and to break it or bewail it to-morrow? Why, alas, sirs, we know as sure as we breathe, that if we should agree with you in unholiness, we should quickly repent it, either by grace, or in hell-fire. Nay, we know that you will repent of these unholy ways and hearts yourselves, either by grace or judgment. Nay, there are even now some kind of purposes in many of you to repent. I have heard abundance of ungodly men profess that they hope to repent hereafter, and

mend their lives, and leave their sins. And would you wish us to come and join with you in a way that you hope to forsake yourselves, and in a way that you propose hereafter to repent of? I know as surely as that the sun will set, that every ungodly soul among you, will shortly change their false opinions; and they that derided the servants of Christ, would wish then that they might be but door-keepers among them: you will wish and wish a thousand times that you had done as they did, and lived as holily as the best on earth: You will then wish, 'O that it were to do again! and that my life were again to be lived; and God would but try me on earth once more!' Those tongues that railed against religion, will a thousand times more reproach yourselves for those reproaches, and the neglect of this religion. You will then cry out 'Where was my wit and reason, when I made so mad a change, as of God for the creature, Christ for sin, and heaven for hell!' Do you think, sirs, that it were any wisdom for us to agree with you now in that, for which you will fall out with yourselves for ever? And to go with you in that loose ungodly way which you will wish yourselves that you had never known?

Besides, we know that it is only the saints that we must live with for ever; and therefore you must become saints, if you would be united to us here. What! should we be so careful to agree with you awhile and be separated from you eternally, or do worse by suffering with you! But if you will unite with us in Christ and holiness, this will be a lasting unity; which you will never have occasion to repent of. The union between the Lord Jesus and his members, shall never be dissolved. Heartily join with his servants now in the ways of holiness, and you shall certainly join with them in the state of happiness, and in the joyful fruition and praises of the Lord.

Well, sirs, in this much of our treaty, I have laid the case plain and open before you, and shewed you that we cannot come over to you: it is not possible, nor honest, nor safe; we cannot forsake a holy life without forsaking God and our Redeemer, and our salvation, which no man that is a man indeed, should desire us to do; nor can we do it till we first forsake our understandings: But on your side the case is otherwise: you may turn to God and a holy life without any hurt or wrong to you at all; nay, it is the only way to

your felicity, and if you do it not, you are undone for ever: so that the case is past all controversy before you, that there is no way in the world to unity, but by consent in piety. If half the commonwealth turn rebels, and so shall make a division in the body, the way to unite them is by the returning of the rebels to their allegiance, and not for the true and lawful subjects to turn all rebels and join with them. For without the head there cannot be a union. So that if the world be still divided and disagreed, it is not long of the godly, but of the ungodly: and if you would have an agreement, it is you that must yield, who cause the disagreement. You may do it, and must do it, or do worse; but the godly may not yield to you.

What say you now, would you have unity or division? Would you have peace or no peace? You complain that the world is of so many minds: would you have them all reconciled and of one mind? If you would, let us see it. The work sticks with you; on your hands it lieth, and it is you that must do it, if ever it be done. If you would have all ungodly, you deserve not to live on the earth. Shall we then without any more ado agree all upon a life of holiness? O than our towns and parishes would all join together in this agreement! And it must be this or none.

But perhaps some of you will say, 'What need you make so many words about a matter that nobody doth deny? We all know we should be holy and godly, and none should be ungodly; who doubts this? But the question is, What holiness and godliness is? Tell us therefore what you mean by it, and who those be that you take to be the godly, sanctified people?'

*Answ.* If we are all agreed of the necessity of holiness, then those that are not yet agreed to be holy themselves, do sin against their own consciences, and condemn themselves in the things which they allow, and wilfully divide themselves from Christ and from his church. And if any of you have been so long baptized into the name of the Holy Ghost as your sanctifier, and yet know not what sanctification is, and who are to be accounted sanctified and godly, you shew that you have perfidiously cast away and broke your covenant with God: and made but an ill use of your baptism, or any means and ordinances since. But if you know not who are godly or ungodly, I shall quickly tell you.

A godly man is one that being formerly in a state of sin and misery, both strange and backward to God and heaven, and a holy life, and prone to earthly, fleshly pleasures, is now by the powerful work of the word and Spirit of God, converted to unfeigned faith and repentance, broken-hearted for his former sin and misery, flying to Christ as the only hope and physician of his soul, and so is made a new creature, having his heart set upon God and everlasting life, and contemning all the pleasures of the flesh, and the things of this world, in comparison of his hopes and glory; hating all known sin, and not wilfully living in any; and loving the highest degree of holiness, and willing to use the means that God hath appointed to destroy the remnants of sin, and bring him nearer to perfection; this is a truly godly man. And he that is not such, is ungodly. He that yet remaineth in his natural depraved state, and is unacquainted with this great and holy change, that hath any sin that he had rather keep than leave, and any that he wilfully liveth in; and wilfully neglecteth known duties, as one that had rather be free from them than perform them, and had rather live a fleshly life than a spiritual and a holy life, and is more in love with the creature than with God; with his life on earth in flesh and sin, than a life in heaven with God and his saints in perfect holiness; this man is undoubtedly a wicked and ungodly man, how civilly or religiously soever he may seem to live in the world. And so I have in a few words told you, who they be that are godly, and who are the ungodly. The question now that we are treating about is, whether we shall all agree together to be godly? Do you not believe it to be best and necessary? If not, you are blind: if you do, let us agree on it without delay. You tell us with many great complaints of the many differences and divisions that are among us; but shall we agree so far as we are agreed? That is, shall we agree in heart and practice, so far as we are agreed in opinion and profession? O that you would make a solemn covenant, that you will but consent and go along with the godly so far as you confess you ought to do; and would but unite with us in faithfulness to the truths which you cannot deny. I think it will be best to call you to the trial in some particulars.

1. I hope we are all agreed that there is only one God that made us, and preserveth us, and redeemed us; and

therefore that we are wholly his, and should resign ourselves, and all that we have, absolutely to him for his service. He is not worthy the name of a man that denieth this: And shall we all agree now in the practice of this much? Shall we wholly resign ourselves and all that we have to God, and labour to know what God would have us be and do, and that let us resolve upon, whatever the flesh or the world say to the contrary? Were but this much well resolved on, we were in a fair way to a full agreement.

2. We are all agreed in opinion or profession, that this God is our only happiness, and his favour is better than all the world, and that he is infinitely wise, and good, and powerful; and therefore that he must be loved above all things whatsoever, and must be most feared, and served, and trusted, and depended on.

And shall we but agree all in the practice of this much? O that you would but heartily consent to do it! Did we but join together in loving God above all, and fearing, and trusting, and serving him before all, we should quickly be of one heart and soul, and in a very fair way to a perfect agreement.

3. We are all agreed (that profess Christianity) that sin hath made us miserable, and brought us under the wrath and curse of God, and that the Lord Jesus Christ having redeemed us by his blood, is the only Physician and Remedy for our souls, and having manifested such infinite love in our redemption, and also purchased dominion over us, we are strongly bound to rejoice in his salvation, and fly to him for safety, and rest upon him, and live in the thankful admirations of his love, and in careful obedience to his gracious laws.

And shall we all agree in the practice of this much? Will you fly to Christ with broken, bleeding hearts, for safety from sin, and wrath, and hell, and set more by him than by all the world? Will you study with all saints to comprehend his love; (Ephes. iii. 18, 19;) and admire him and his mercies, and devote yourselves to him, and be ruled by him? O that we were but all agreed in this much.

4. We are all agreed in opinion or profession, that the Holy Ghost is the Sanctifier of God's elect, or of all that shall be saved; and that except a man be born again by the Spirit, he cannot enter into the kingdom of heaven; and that with-

out holiness none shall see God ; and that no man is the son of God that hath not in him the Spirit of his Son. (1 Cor. xii. 12, 13 ; Ephes. iv. 5 ; John iii. 5, 6 ; Heb. xii. 14 ; Rom. viii. 9 ; Gal. iv. 4.)

Were we but all such now as we are agreed we must be, and would you but all consent to this sanctification and newness of life, the great difference were healed, and the work were done.

5. Moreover we are all agreed, or seem to be so, that the Holy Scripture is the word of God, and of infallible truth, and therefore must be believed and made the rule of our judgments and our lives.

Shall we all agree now in the practice of this? Will you appeal to the Scripture, and shall it be our rule? If the flesh persuade you to another course, and murmur at the strictness of God's word ; if custom be against it, and the greater number be against it ; if your profits, or pleasures, or worldly honours be against it, and your former opinions and practice have been against it, will you yet believe the Scripture before all, and be ruled by it above all the world? You are agreed I hope that God is to be obeyed rather than men, or than the flesh and the devil? Will you resolve that it shall be so? O if the word of God might be the rule, how quickly should we be agreed! For all the popish cavils at its difficulty, and men's divers expositions, yet how soon should we be agreed!

6. We are all agreed in opinion or profession, that there is a heaven for the sanctified, even an endless inconceivable glory with God, in the seeing of his face, and enjoying him in perfect love and joys ; and that the seeking of this everlasting glory should be the main and principal business of our lives, which all things must give place to. He that will deny this can have no pretence to call himself a Christian.

O that we might but all agree in the practising of this! and that the principal love and desire of our souls were set upon the heavenly blessedness, and the chiefest of our care and labour might be laid out for the obtaining of it. Agree in this, and all will be agreed at last.

7. We are all agreed in our profession, that there is a hell, or state of endless torments, where all the finally un-sanctified and ungodly must be for ever.

But why do we not agree in the diligent avoiding of

such a dreadful misery, and using our best endeavours to escape it?

8. We are all agreed in profession, that the flesh is our enemy, and must be mortified. But will you agree in the practice of this mortification? We are agreed in profession, that the world is our enemy, and must be contemned, and that it is a vain and worthless thing compared with the glory that is to come: but yet men will not agree to renounce the world unfeignedly, and to be strangers to it, and part with all rather than with God and a good conscience; but while men speak contemptuously of the world, they seek it far more eagerly than heaven. We are agreed that the devil is our enemy, and yet men will not forsake his service.

9. We are all agreed in profession, that sin is a most hateful thing, hated of God, condemned by his word, and the only cause of the damnation of souls: and yet men love it, and live in it with delight. Shall we agree all to deal with sin as we speak of it? Will magistrates, and ministers, and people join together, to banish it out of town and country? Particularly we are agreed I hope, that whoredom, and wantonness, and gluttony, and drunkenness, and strife, and envying, and lying, and deceit, and cursing, and swearing, and railing, and backbiting, and speaking against a holy life, are all gross, hateful, damning sins, which every Christian must abhor. But why do you not agree in the hating, and forsaking, and beating down these sins? But town and country swarmeth with them as a carcase doth with maggots, or a stinking pond with frogs and toads: so that magistrates and ministers, punishments and persuasion, the laws of the land, and the laws of God, can do but little to rid the country of them; but the same men that confess all these to be great and grievous sins, will keep them and delight in them, as if it were in despite of God and man, or as if they bore a deadly grudge to their own immortal souls.

10. There is none of you that bears the face of a Christian, but must agree with us in profession, that "one thing is needful, and that we must seek first the kingdom of God and his righteousness, and labour most for the food that will not perish," (Luke x. 41, 42; Matt. vi. 33; John vi. 27,) and that "God should be loved with all our heart, and soul, and might," and that no man can love him too much, nor



serve him too carefully, nor be too diligent in seeking of his salvation. Why then will you not all agree to do thus? But the very same tongues that confess all this, will yet speak against the service of God, and call it Puritanism and preciseness, and say it is more ado than needs. Why, sirs, if you will say and unsay, there is no hold to be taken of your words, and therefore what agreement can be with you? Will you confess that all should take more care of their souls than of their bodies; and take more care for heaven than earth, and yet will you not agree to do it, but rather speak against them that do it, when you confess that it is best? Why, if you can agree no better with yourselves, how can you agree with us? If your own opinions and profession be at such odds with your wills and practices, no wonder if you be at odds with others.

More particularly, I hope you will all confess, that it is the duty of all that can, to hear the word of God, and frequently to read it, and labour to understand it, and to meditate in it day and night; and for parents daily to teach it their children at home and abroad, lying down and rising up, (Deut. vi. 6—8; xi. 18, 19; Psal. i. 2, 3,) and to pray in their families, and in private, even always or frequently to pray, and not to wax faint, but in all things to make known their requests to God, that all things might be sanctified to them by the word and prayer. All this is plain in the word of God. (Dan. vi. 10, 11; Luke xviii. 1; 1 Thess. v. 17; Psal. lv. 17; 1 Tim. iv. 5; Phil. iv. 6.)

But will you all agree with us in the practice of these things? Will all the families in town and country agree together, to pray morning and evening reverently to God, and to banish profaneness out of their doors, and to instruct their children and servants in the fear of God, and spend the Lord's-day in holy exercises, and help one another to prepare for death and judgment, and exhort one another daily, while it is called to-day, lest any be hardened by the deceitfulness of sin? (Heb. iii. 13.)

To what purpose should I mention any more particulars, till we see whether you will unite and agree in these? All these are your own professions. I know you cannot deny any one of them, and yet we cannot persuade you to consent with us in the practice of what yourselves profess: no, nor scarcely to forbear the open opposing of it: Either re-

solve now that you will all agree with us in these things, which you confess the Lord hath made your duty, or else tell us plainly that you are the deadly enemies of unity and peace, that we may take you to be as you are, and trouble ourselves no more about you. If you are resolved against agreement and unity, tell us so, and save us the labour of any farther treaties with you. Talk no more childishly about our petty differences in ceremonies and forms of worship, about bishops and common-prayer-books, and holy-days, and such like, as long as you refuse agreement in the main. There is a difference between you that is an hundred times greater than these; some of you are for heaven, and some for earth; some of you live to the Spirit, and some to the flesh; some of you are hearing, reading, or meditating on the word of God, when others think it needless, and had rather have a pair of cards or dice in their hands: Some of you make God's law your rule, and some are ruled by the world and the flesh; some are drunkards, gluttons, wantons, worldlings; and some are sober, temperate, chaste and heavenly; some think almost any thing enough in the worship of God, and for the saving of their souls; and others think the best they can do too little; and when they have done most, lament that they do no more; some families use daily prayer, reading, and holy instructions; and others use daily swearing, railing, ribaldry, and perhaps deriding of holiness itself. In a word, some give up themselves to God and heaven, and others to the world, the flesh, and the devil; some are converted and become new creatures by the sanctifying work of the Holy Ghost; and others are yet in the state of nature, and never knew a true conversion.

This is the great difference of the world, sirs: till this be healed, it is in vain to talk of the healing of our petty differences. And therefore once more I tell you, if you will not be converted to a holy life, and unite with us on these terms, you are the enemies of peace and unity, and the great incendiaries of the world.

And now having proceeded thus far in the treaty with you, because I will either bring you to agreement, or leave you at least without excuse, I will here annex some further reasons to move you, if it may be to so happy a work.

1. Consider, I pray you, that if you will not agree with us in the things that you make profession of, and confess

to be your duty, you are then treacherous and false to God, and to yourselves, and therefore not fit for any to make agreement with, till you change your minds. Do you know that God is best, and yet will you not love him better than the world? Do you know that heaven is the only happiness, and yet will you not seek it more than earth? Do you know that a holy life is best, and yet will you be unholy? Do you know sin is the worst and most dangerous thing in the world, and yet will you not let it go? Who will trust such men as you, that will go against their own knowledge and confessions? If you will be false to God, and false to your own souls, no wonder if you be false to us.

2. Moreover, all your pretended desires of unity and concord are base hypocrisy, as long as you refuse to unite with us in the way and state of holiness: To take on you that you are troubled at the divisions of the world, and to wish that we were all of one religion, and to talk against sects and opinions as you do, is mere self-condemning, and such gross dissembling, as exposeth you to shame. What! would you have us think you are against divisions, when you divide from God, and Christ, and the Holy Ghost; from the Scripture, from the holy catholic church, and from the communion of saints? Can you for shame say, that you are for unity and agreement, when you are dividing from us, and will not agree with us, unless we will be as mad as you, and damn our souls for company with you? To hear these ungodly men talk against sects and divisions in the church, is as if we heard a man that hath the leprosy, cry out against those that have the itch, or a murderer chide another for foul words.

3. And I must tell you, while you remain ungodly, you are the great heretics and Separatists that trouble the church of God, more than abundance of those that you reproach. I excuse not the least; but none of them are like you. As death is worse than sickness, as being that which all sickness tends to, and the worst that it can do; so ungodliness is worse than sects, and particular errors or heresies, it being the worst that any error can do, to make a man ungodly. There are no such Separatists in the world as you. It is not only from a particular church or ordinance that you separate; but, as I said even now, you separate from God that made you, from Christ that bought you, from the Spirit

that should sanctify you, from the word of God that must rule you or condemn you, from the body of Christ, and the holy communion of his people. The church would have you join with them in holy worship; and your godly neighbours would have you join with them in prayer and holy lives, and you will not, but separate from them all. They cannot have your help against the sins of the time and place you live in: they cannot have your company in the way to heaven; but when they go one way, you go another way. You are the great troublers of the world, and break the peace of church and state, and of all you have to do with. You trouble magistrates, and make work for lawyers; you trouble ministers, and frustrate their labours, and make their lives grievous to them, when it is much in your hands to make them joyous. You trouble all the godly that are about you, and you will find at last that you have most of all troubled your own souls. For shame therefore, before you speak any more against sects and separatists, or any other troublers of the church, give over the ungodly separation which you continue in, and come in to the unity of the church yourselves, and live in that communion of saints which you say you do believe, and do not go on to trouble the church more than those that you speak against.

4. Consider also, whether you have not as much reason to live a diligent holy life, and seek God and your salvation with all your might, as any of your neighbours have. And, therefore, whether your own necessity doth not call aloud to you, to unite with them, and to do as they do. Your godly neighbours are meditating on the word of God, when you are thinking of the world, or on vanity: they are discoursing of the life to come, when you are talking of your worldly business, or pouring out a company of idle words. Ask your consciences now, whether you have not as much need to study the Scripture, and prepare for the life to come, as they? Your godly neighbours are at prayer, when you are sinning and drowned in the inordinate cares of the world, and have no heart to their employment. Let conscience speak, whether you have not as much need to pray as they. They abhor sin and are afraid of it, when you boldly venture on it. Let conscience tell you, whether you have not as much cause to be afraid of sin as they. Yea, and a hundred times more; for you are under the guilt and

power of it. O wonderful madness of the ungodly world ; that the example of the godly should not bring them to some consideration ! A man that is converted and reconciled to God, and hath a pardon of all his sins, and is in a state of salvation, and walketh humbly and uprightly with God, doth yet think all too little that he can do ; but fasteth, and prayeth, and watcheth against temptations, and humbleth his flesh, and followeth after God continually, and lamenteth after all that he is so bad, and can do no more. And his neighbour that liveth by him is an ignorant stupid sinner, unconverted, and under the guilt of his sin, and under the curse and wrath of God, having no assurance of salvation ; nay, it is certain that he would be cast into hell the next hour if he die in that condition ; and yet this man feels not any such need of prayer, and holy meditation, and conference, and so religious and strict a life. He that hath lost almost all the time of his life, and is not only quite behind hand in knowledge and abilities, but is an unsanctified miserable wretch, not sure to be out of hell an hour ; this man perceiveth no such necessity of a holy life, nor why he should make so much ado. As if a rich man should be put to daily labour, and a man that hath nothing should think it needless : or as if a man that hath the tooth-ach, or a slight disease, should send for a physician ; and he that hath the plague should sit still and say, ‘ What needs this trouble ? ’ Sirs, I beseech you look upon the holiest and most heavenly neighbours you have, and bethink you whether you have not more need to be diligent than they. Have not you immortal souls to lose as well as they ? Are not you in danger of damnation as much, and a hundred times more than they ? Should not God be your master as well as theirs ? And his law your rule as well as theirs ? And heaven be as dear to you as to them ? Bethink yourselves when you hear them praying, or reading, or repeating sermons, and sanctifying the Lord’s-day, and fearing to offend, ‘ Have not I as much need to do this as any of them ? ’ If then you have as much cause and need to live a godly life as others, join with them in it, and let all the town agree together, and none withdraw but he that can say, ‘ I have no need of it.’

5. And I pray you consider also, how easy it would make the way to heaven, if we would but all unite and agree to

go together in it. This is it that discourageth the weak, and makes it so hard a matter to be saved, because there are so few that are godly: But if one or two poor people be resolved to seek first the kingdom of God and his righteousness, and to please God and save their souls, the rest do either look on and refuse to join with them, or else speak against them, and make them their ordinary scorn. And thus he that will be saved, must not only go to heaven without the company of the most of his neighbours, but must go through their opposition, and reproaches, and discouragements: and (the Lord be merciful to the miserable world!) most places that one shall come into, are more agreed against holiness and salvation than for it, and had rather that all the parish would agree together against a godly life (which is indeed against Christ, and heaven, and their own souls) than for it. And some places are so miserable, that you may hear them thank God that they have not one Puritan in their parish, or but few at most; meaning by Puritans, men that seek heaven above earth, and had rather leave their sins than be damned. And this dishearteneth many that have some mind to godliness, to see almost all the town and parish against it.

But now if you had all but so much wit and grace, as to meet together and make an agreement, that you will all be a holy people to the Lord, and you will all join together in a godly life, and you will all be the sworn professed enemies of the way to hell, and join together against your ignorance, and pride, and covetousness, and drunkenness, and swearing, and railing, and all profaneness and iniquity; and if you would all agree together to set up prayer, and reading, and holy exercises, in every house in town and parish; and that you will all redeem the time for your souls, especially that you will wholly spend the Lord's-day in the necessary delightful work of God; then what abundance of your difficulties would be removed! And how easy and pleasant would the way to heaven be! Then there would be none to discourage poor ignorant souls, by deriding at a godly life; nor any to entice them to wicked courses; nor any to tempt them by their ill examples; and the number of the godly would encourage men, as the fewness of them now discourageth. This troubleth men in their passage to heaven

when we are ill-yoked together, and one draws backward as the other draws forward: And if the husband be for God, the wife is for the world; or if the wife be for heaven, the husband will needs go the way to hell: and if one neighbour be godly, the two, if not ten or twenty next him will be ungodly: and, as the Israelites' spies, they raise up false reports of the land, and of the state of godliness, and of the persons themselves, to discourage others: whereas if you would all agree together, you might march on comfortably without all this ado.

O how sweet and pleasant a life it is, to see brethren dwell together in such a holy unity as this. (Psal. cxxxiii. 1.) Happy are they that dwell in such towns and parishes as these, if there be any such in the world! Where neighbours go all hand in hand together towards heaven, and take sweet counsel together; and go to the house of God in company; and when others meet in alehouses, and about fooleries and profaneness, they will meet together to talk of their meeting in the presence of God, and the joy and praises of the living God, and the communion with Christ, and with angels, and with one another, which we shall then possess: when they will pray together, and comfort one another with such words. (1 Thess. iv. 18.) And when others are talking idly, or of the world, they will be admonishing and exhorting one another, and speaking words that are edifying to the hearers, (Col. iii. 16; Ephes. iv. 29,) and opening their cases and experiences to each other, and faithfully watching over one another, agreeing to tell one another plainly and lovingly of their sins, and to take it thankfully of those that do so, and endeavour presently to amend. What a sweet and blessed life were this, if all our towns and parishes would agree in it! Who would not rather live with bread and water in such a town as this, than be a lord or prince among the ungodly! Well, sirs, it is much in your hands now to make your own and your neighbours' lives thus sweet and comfortable, and to make the way to heaven thus easy: Why then will you not agree and do it?

6. Moreover, such a holy unity and concord would be the highest honour to your towns and countries that in this world they can possibly receive. It is the highest glory of the kingdoms of the world, to become the kingdoms of the Lord and of his Christ. (Rev. xi. 17.) You think it a great

honour for your towns to be rich, and have fair buildings, and to have worldly privileges : but, alas, these are baubles in comparison of the other ! O if it were but the happiness of this town and parish to be brought to such a holy agreement as I mentioned, that you would all join together in a godly life, and every family agree to worship God with holy reverence, and all set together against profaneness and all known sin, what an honour would it be to you of this place ! How would your fame go through all the land ! All countries would ring of Kidderminster, what a victory Christ had gotten there, and what an overthrow the devil and sin had there received ! And what a blessed place and people it is, where they are all agreed to be holy and to be saved, and are all like the ancient primitive believers, that were of one heart and one soul. (Acts iv. 32.) O how the world would ring of such a town, where there is not one family that is ungodly, that serveth the devil by worldliness, swearing, drunkenness, or any ungodly course ; but all are united in Christ and holiness, and are likely to live together in heaven ! Truly, neighbours, this would be a greater honour to you, and to the town, than if you were every man a lord or prince ! In the eyes of God and all wise men, it would be the greatest honour in the world. And O what an excellent example would it be to all the towns and parishes in the land ! When they see your holy unity and peace, or hear of a place that is so happily agreed, it may shame them out of their ungodliness, and kindle in them a strong desire to be like you, and agree together as you have done. O that you would but give them such an example, and try the issue !

7. And I desire every one singly to consider, that it is the unspeakable mercy of God, that he calleth you to this holy union with Christ, and communion of saints ; and that he doth not thrust you away, and forbid you coming near, but will give you leave to be of the holy society, fellow-citizens with the saints, and of the household of God. God hath made his promise and offer so large, that you may have part in it as well as others, if you will not wilfully shut out yourselves. The feast is prepared ; all things are ready, and you are every man and woman invited. Christ hath opened to you a door of admittance and access to God. And will you now refuse and undo yourselves ? The sanctified are God's jewels. (Mal. iii. 17.) His treasure and pe-



culiar people; the beloved of his soul, and his delight; and the only people in the world that shall be saved. This is true; for God hath spoken it: and you may be of this blessed number if you will. God hath not separated you from them, or shut you out by forbidding you to come among them. O do not you separate and shut out yourselves. You see your godly neighbours in possession of this privilege; and may not you have it if you will? May not you study the word of God, and call upon him in prayer, and set yourselves for heaven as well as they? Where doth the Scripture command them to it, any more than you? Or forbid you any more than them? The door is open, you may come in if you will. You have the same means, and call, and offer, and time, and leave to lead a holy life as they. And will you make so much of the difference yourselves as to be the only refusers? God hath done so much for you by the death of Christ, and so ordered the matter in the promises and offers of the Gospel, that none of you shall be able to say at last, 'I would fain have been of the blessed society, and fain have lived in the union and communion of saints, but I could not; God would not give me leave, and Christ and his church would not receive me and entertain me.' Not a man or a woman of you shall have this excuse; and therefore come in and join with the sanits, and thank God that you may.

8. And consider also, that if you will not agree with us in matters of holiness, we can never well make up the rest of our differences: our smaller controversies will never be well agreed, if you will not agree in the main. But if this were agreed, we should in season certainly heal the rest. It would make a man's heart ach to hear wretched sinners talk of our differences about bishops, and ceremonies, and common-prayer, and holy-days, and infant baptism, and the like, that are dead in their sins, and are yet disagreed from us in the very bent of heart and life. Alas, sirs, you have other matters than these first to talk of, and trouble yourselves with. A man that is ready to die of a consumption, should not be taking care to cure the warts or freckles in his face. We have greater matters wherein we differ from you, than kneeling at the sacrament, or observation of days, or other ceremonies, or doubtful opinions in matters of doctrine. Let us first be agreed all to serve one master, and

seek one end, and be ruled by one law, and hate known sin, and live a holy life, and then we shall be ready to treat with you about a further agreement. But to talk of small matters, when we differ in the greatest matters in the world, as much as your souls are worth, and in matters which heaven or hell lieth on ; this is but childish trifling, and whatever we may do for the peace of the church with such, yet to yourselves that will be small advantage.

Nay, I must tell you, that it is usually but the cunning of the devil, and the hypocrisy of your own hearts, that makes you turn your talk to these controversies, when the great breach is unhealed between Christ and you. It is commonly made a shift to delude and quiet a debauched conscience. Our poor people will not by any persuasion be drawn to a holy, heavenly life, but live in worldliness, and fleshliness, in swearing and drunkenness, and lying and deceit, and filthiness, and profaneness, and hate the minister or Christian that doth reprove them ; and then forsooth they talk of common-prayer-book, and holy-days, and bishops, and kneeling at the sacrament, to make others, and perhaps their deluded hearts believe, that this is the controversy and difference. And so a wretched drunkard, or worldling, persuades himself that he is a religious man ; as if the difference between him and the godly were but about these ceremonies or church-orders : when, alas, we differ in greater matters, as light and darkness, life and death, yea, next to the difference between heaven and hell.

And I must tell you, that you do but wrong the party or cause that you pretend to, when you will needs engage yourselves among them. What hath done more to the dishonour of the bishops, and common-prayer-book, and other late orders and ceremonies of the church, than to see and hear the rabble of drunkards, swearers, scorers at holiness, and such like, to plead for them, and be violent defenders of them ? If you would devise how to shame these things, and bring them down, you can scarce contrive a more effectual way, than to set all the ungodly scandalous wretches to cry them up, and become their patrons ; for it will make abundance of soberer people begin to question, whether it be likely to be good, that hath such defenders on one side, and adversaries on the other side.

And therefore, sirs, let us begin our closure and agree-

ment in the main, if you would be ever the better for it, and have unity indeed. And if you say, 'What the nearer shall we be for agreement in the other things? Do not the godly still differ about church-government, and orders, and ceremonies?' I answer, 1. If we never should be agreed in these on earth, we might bear it the more quietly, because our very hearts and souls are united in the main, even in matters abundantly greater, and in all that salvation is laid upon; and, therefore, we have this comfort in the midst of our differences, that we shall all shortly come to heaven, and that perfection and the blessed face of God will unite and perfectly agree us in all things.

2. In the meantime we could hold a holy communion with them in the substance of God's worship; and we have a daily communion with them in the Spirit, and an endeared love to one another.

3. And the holiness of their natures will incline them to manage our remaining differences with meekness, humility, self-denial, moderation, and with great respect to the safety of the whole church, and the honour of God and of the Gospel.

4. And yet I must add, that with such there is a far greater advantage to heal the smallest difference that remains, than with any other. When we have one God to awe us, and one heaven to draw us, and one Christ for our head, and one Spirit and new nature to principle us and dispose us, and one law to rule us, and have all one ultimate end and interest, here is a great advantage for healing of any particular differences that may arise. If the liver, or spleen, or stomach, or brain, or lungs be unsound, the sores that are without will hardly be cured; yea, if there were none, these inward diseases may breed them; but when all is well within, the strength of nature, without a medicine, will do much to cure such small distempers that arise without. The life of faith, the love of God, the love of the brethren, and the church's peace and welfare, with the humility and self-denial that is in every Christian, will do a great deal to the healing of divisions among the godly. They will be content to meet together in love, and pray it out, and refer the matter to the Holy Scripture, and they have all some special illumination of the Spirit.

But perhaps you will say, 'Why are they not more fully

agreed?' I answer, 1. Because there are such a multitude of ungodly persons among them, that hinder them from opportunities and advantages for agreement. And many of these ungodly ones are hypocrites, that take on them to be godly, and so are traitors in our bosoms, and hinder peace the more by seeming to be godly, when they are not. 2. Because of the remnant of sin that is yet in the sanctified, and because they are not yet perfect and in heaven. If they had no sin, they would have no divisions: and as their sin is healed as to the dominion of it, but not perfectly till they come to heaven; so their divisions are healed in the main, but not perfectly, till they are perfectly united to God in glory.

9. Consider also, I beseech you, what a joy it would be to Christ, and to the angels of heaven, and to all good men, if you would but all make such an agreement, and heartily join together in holiness! The whole fifteenth chapter of Luke is by divers parables to tell you this, what joy there is in heaven itself, for the conversion of one sinner. O what would there be then, if towns and countries would agree in holiness! And I am certain it should be a joy to the princes and rulers of the earth; for such a unity will only hold, and be a blessing to their dominions. Plutarch makes it Agesilaus' reason, why the Spartans had no walls, because the people being all of one mind, had no need of walls. And Pliny tells us of a stone that will swim if it be whole, and sink if it be broken. And so will commonwealths that are broken from Christ, and void of the cement of the Spirit that should unite them.

And to the ministers of the Gospel, and all good Christians, such an unity as this would be an unspeakable joy. Somewhat I know of other men's hearts by mine own. Could I but prevail with this nation, yea with one town and parish to meet together, and heartily consent, agree, and resolve to join all together in a heavenly life, I should more rejoice in it than if I had the house full of gold and silver, yea, (as to mine own interest) than if I were lord of all the world. O what a joyful day were this, if I could this day bring you to this holy unity and agreement! How comfortably should I spend the remaining days of my pilgrimage among you, if you would but all be brought to this! Whereas I may now say as David, (Psalm cxx. 5,) for all the godly that are among you, "Woe is me, that I sojourn in Mesech, that I

dwell in the tents of Kedar! My soul hath too long dwelt with him that hateth this holy peace; I am for peace; but when I speak, and persuade men to it, they are for war," and continuance in the dividing course of ungodliness. Alas, it grieveth us to see such divisions in all the churches and nations of the Christian world: and O that we did know how to heal them! But when we cannot heal the most ungodly separations and divisions of one town and parish, it discourageth us from hoping for any great measures of such large extent. Some attempts I have made, and more I would fain make, to further a union and peace among the churches through the land: and when I cannot procure the unity of this one town and parish, what hope can I have to look any further? Alas, what a shame is this to you, and what a grief to us, that we cannot bring one parish, one village that ever I knew of, in all England, to be all of a mind in those great, those weighty, needful things, where it is worse than a madness for men to be unresolved or disagreed! As Melanthus made a jest of a great man that went about to reconcile all Greece, and bring all the princes and states to peace, when he could not bring his wife and her servant maid to agreement in his own house. So with what hopes can we attempt any public peace, when we cannot bring one parish, one village, yea but very few families, to agree in that which they must agree in, or else the refusers will be certainly condemned! I beseech you, sirs, make glad the hearts of your teachers, and of all good men, by your agreement. You owe us this comfort; and you owe it to Christ, and the angels of heaven; deny us not our due, but without any more delay agree together to live as saints. What a joy it would be to your pastors, you are not easily able to believe. When Gregory Thaumaturgus came first to be bishop of Neocæsarea, he found but seventeen Christians in the city: and when he lay on his deathbed, he desired them to make inquiry how many infidels were unconverted; and they found but just seventeen infidels left, and all the rest were converted to Christianity. And though he rejoiced that he left but just as many unconverted infidels as he found converted Christians; yet he grieved withal, that he should leave those seventeen in the power of the devil. When I came to you, I found you all professed Christians; but O that I could say that I shall leave but seventeen unconverted when

I am called from you, for all that! O that there were no more that are infidels or impious, under the name of Christians! But I and you are unworthy of so great a mercy.

10. And I pray you consider this in time, that all of you that now refuse this agreement in holiness, will wish, ere long, that you had heartily embraced it, and joined with the godly, and done as they. And why will you not be of the mind that you will be shortly of? And why will you be of that way and company that you will wish at last you had not been of? The prodigal in Luke xv. did think it a slavery to be kept up so strictly by his father's eye; he must have his portion in his own possession, and abroad he must be gone: but when smart had taught him another lesson, and misery had brought him to himself, then he is glad to be an hired servant, and casteth himself at his father's feet, in the confession of his unworthiness to be called a son, God grant that this may prove your case. But let me tell it you for a certain truth, there is not one of you that now is loath to become so holy, and join yourselves in the ways of God; but the time is at hand, when either grace or hell shall make you wish and wish again, that you might have but the poorest, lowest place in the society which you so despised. Mark what I say to you, sirs, in the name of God. If the Lord of heaven do not shortly make the most dull heart, the greatest derider of godliness among you, that heareth these words, to wish and wish a hundred times, that he had lived as holy and heavenly a life as the most strict of those that he had formerly derided, then call me a false prophet for ever, and spare not. When you feel the misery of unholy souls, and see the happiness of the saints above you, then O that you had been but such as they, and lived as they, whatever it cost you! And as Balaam you will shortly say, "O that I might die the death of the righteous, and that my last end may be as his!" (Numb. xxiii. 10.) There is never a one of you all but would fain be among the saints at judgment, and receive their sentence and reward; and therefore it is best for you to join with them now; or it will be too late to wish it then.

11. If all this will not serve the turn, but you will needs stand off, and separate yourselves from the servants of Christ, be it known to you, you shall ere long have separation enough, and be further from them than your hearts can wish. As you would not be united to them, and join with them in

holiness, so you shall not be partakers with them of their happiness. One heaven will not hold you both; and there is but one to hold you; and therefore an everlasting separation shall be made: between them and you will a great gulf be set, so that they that would pass from you to them shall never be able. (Luke xvi. 26.) When they stand on the right hand, you shall be set upon the left; and when they hear "Come ye blessed," you shall hear "Go ye cursed;" and when they "go away into life eternal," you shall "go away into everlasting punishment." (Matt. xxv. 31, 32. 41. 46.) Then shall you see that "the man is blessed that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night——The ungodly are not so, but are like the chaff which the wind driveth away: therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous: for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." (Psal. 1.) Then you will say to them that now you differ from, "Give us of your oil, for our lamps are gone out." Oh that we had part in your holiness and your hopes! But they will answer you, "Not so, lest there be not enough for us and you." We have little enough for ourselves, you should have done as we did; but then it will be too late, (Matt. xxv. 8—10.) It will then make the proudest heart to shake, to hear, "Depart from me, all ye that are workers of iniquity, I never knew you:" (Matt. vii. 23:) You departed from me, and would not live in the communion of saints; and now Christ himself, of whom you boasted, and in whom you trusted, will not know you, but cause you to depart much farther than you desired, both from his saints and him. These are the true revelations of God, which may be laughed at and slighted now, but will certainly be made good on all that are not in time united to Christ and his church.

12. And let me tell you, to consummate your misery, when that day of everlasting separation comes, those servants of Christ whom you refused to join with in a holy life, will be so many witnesses against you to your condemnation: as Christ tells you, Matt. xxv, he will say "Inasmuch as you did it not to one of these, you did it not to me." So, inasmuch as you refused the communion of saints, and perhaps

derided them, you refused communion with Christ himself, and derided him. Then they must testify against you, 'We were willing to have had his company in the way of holiness, but he refused it.' And when you see them set so far above you, then your own consciences will say, 'We might have been of this blessed society, and would not; we might have done as they, and now sped as they; we were often entreated to it by our teachers; and full glad would the godly have been of our company in a holy life; but we obstinately refused all! Wretches that we are, we refused all! we thought it needless, our hearts were against it; we preferred our pleasures, and profits, and credit, and the customs of the world before it, and now how justly do we perish in our wilfulness, and must lie in yonder burning flames, and be separated as far as hell is from heaven, from those that we wilfully separated from on earth.'

Beloved hearers, I were not a believer, if I did not foresee this dreadful day; and I were not a man, if I did not desire that you might escape this misery; and therefore I could do no less than warn you, as you love yourselves, and would not be separated from them for ever, that you would presently be united to the godly, and live in the true communion of the saints, and withdraw yourselves from the ways of the ungodly, lest you be found among them, and perish with them. I have done my part in telling you the truth, and now must leave the success to God.

*Use ult.* But I must conclude with a word of advice to the godly: I have made a very large ambitious motion, for the conversion of all at once: but alas, it is far from my expectation that it should prevail. I am not so unacquainted with the power of sin, and the subtlety of the devil, and the wilfulness of blind unsanctified men, and the ordinary course of providence in this work, as to cherish any hopes that all the town and parish should consent. If many or any more do, I should be glad. But '*plurima quæras, ut pauca feras:*' an high motion, when reasonable, may be serviceable to lower hopes. By what I have here said, you may now see how little hope there is that ever the church should have any such peace on earth as we desire. If unholiness be the hindrance, and the greatest part of the world are so unholy, and so our unity is likely to rise no higher than our piety, you may see then how much unity to look for.



But for your own parts, be sure among yourselves to maintain the "unity of the Spirit in the bond of peace." "Love the brotherhood, even saints as saints." And because you are not the searchers of the heart, proceed according to the word of God. Let all that profess themselves a sanctified people, and live so that you cannot certainly disprove their profession, be used as saints by you, and leave the infallible judgment to God. It is only real saints that have the internal "unity of the Spirit, and saving communion; but it is professors of faith and holiness that must have external communion with us in ordinances, as they have a visible union of profession with the church. But if they profess not holiness, they ought not to have any Christian communion at all.

O Christians, keep close to Christ the centre of your unity, and the Scripture, which is the rule of it, and cherish the Spirit which is the vital cause; walk evenly and uprightly in a dark generation, and give no offence to those without, nor to the church of God. Know them that are over you in the Lord, and be at peace among yourselves, "and the God of peace shall be with you," (1 Thess. v. 12; Philip. iv. 8, 9.)

*Object.* 'But may not a profession of the same faith procure a sufficient unity among us, though all be not saints, and savingly regenerate? Let us first be of one religion, and then we may come to be sincere in the practice of that religion by degrees.'

*Ans.* 1. For the church's sake, we are thankful to God, when we see a common concord in profession, though most are false in and to the religion which they profess. Many ways God doth good to his church by unsound professors.

1. Their professing the same faith doth somewhat tie their hands from persecuting it. And of the two, we can better bear hypocrites than persecutors.

2. And it somewhat tieth their tongues from reproaching the faith, and arguing against it, and seducing others from it. And of the two, it would be more hurtful to the church to have these men open enemies to the truth, and bend their wits and tongues against it, and to have the multitude assaulting their neighbours with invectives and cavils against religion, than to have them falsely pretend to be religious.

3. And it is a great mercy to the church, hereby to have the benefit of these men's common parts and interests. When

they profess the same religion with us, though unsoundly, yet it engageth them to stand for the religion which they profess; and their illumination and conviction may lead them to do much service for the truth. By this means many hands are at work to build up the church of Christ. And by this means the lives of many faithful Christians are preserved, and their estates much spared. Many have skill in building, that are not true heirs of the house which they build. Many have excellent gifts for preaching and expounding Scripture, by which the church may be edified, and the truth defended against the adversaries, when yet the same men may themselves be destitute of the power of this truth. The church hath great cause to be thankful to God for the gifts of many an unsanctified man: had the church been denied the ministry and gifts of all men except saints, it would have been confined to a narrower room, and many a soul might have been unconverted that have been by the ministry called of unsanctified men. By some such did God work miracles themselves for the confirmation of the Christian faith. And in times of war, if the church had none but saints to fight for them, it could not stand without a continued miracle. And if we had not the daily help of others in civil and secular affairs, we should find by the miss of it, what a mercy we undervalued. Were every unregenerate man an open enemy to the church, we should live as partridges, and such other birds, that must hide themselves from every passenger.

4. Moreover, this profession of hypocrites doth much restrain them from many a sin, by which God would be much dishonoured, and the church more wronged, and the godly more grieved, and the open enemies more encouraged.

5. And also it is some honour to the Gospel in the eyes of men, to have a multitude of professors. Should Christ's visible church be as narrow as the mystical, and should none be professors of the faith, but those few that are sanctified believers, the paucity of Christians, and the narrowness of the church, would be a dishonour to Christ in the eyes of the world, and would hinder the conversion of many a soul.

All this I have said, that you may see that we do not despise a unity in profession, and that we are not of those that would have all hypocrites and common professors shut out: yea, that we take ourselves bound to be very thankful to God for the mercy which he vouchsafeth us, by the gifts,

and favour, and help, and interest of many such professors. And such a unity of profession we shall endeavour to our power heartily to promote, as knowing that the church, as visible, consisteth of such professors.

2. But yet for all this, I must come closer to your objection, and tell you, that this unity of mere profession is comparatively so poor a kind of unity, that this will not, this must not satisfy us, and serve the turn, which I desire you to observe in these discoveries.

1. This unity in mere profession is properly no Christian unity, because you are not properly Christians. If this be all, it is but in the bark and shell that we are agreed: it is but a seeming agreement, from the teeth outward; but not a hearty agreement to be Christians. What! shall we all agree to say we are Christians, when with most it is not so? For all this agreement, you will still have one father, and we another. You will not be united with us in Christ the Head; you will not have the same Holy Spirit, who is the life of the new creature: you will be contrary to us in nature or disposition. You will not have the same intention and ultimate end with us, but you will aim at one thing, and we at another: you will not go the same way, nor walk by the same rule and law as we: It will be but a tying together the living and the dead. Bellarmin himself confesseth that the ungodly are but dead members. It is not life that uniteth a dead member to the living. You will be still either openly or secretly betraying the body to which you profess yourselves united, and taking part with its deadly enemies, the flesh, the world and the devil! Your very hearts and ours will still be contrary: you will love the sin that we hate and set ourselves against; and you will disrelish that holy, heavenly life, which must be our business and delight. Your affections will go one way, and ours another. You will live by sense, when we must live by faith; and you will be laying up a treasure on earth, when we are laying up a treasure in heaven: you will be asking counsel of flesh and blood, when we must advise with God and his holy word. You will look first to your bodies, when we must look first and principally to our souls. It will be your business to feed those sins, which it is our daily work to kill. You will make and apprehend it to be your interest to go contrary to us: and what agreement can there

be, where there are contrary interests? Under all your outward profession, you will still retain a secret enmity and hatred to the life of holiness: and will not have that hearty love to the saints, as beseems all those that are members of Christ, and of the holy catholic church. So that when you have communion with the saints, it will be but an external and superficial communion in some common things; but you will have no communion with them in the same Head, and Spirit, and promise, and holy nature, and saving benefits of the Gospel. And shall this be called unity, that leaveth you at so sad a distance as this? This is but such a union as a wooden-leg hath to the body; or as the vessels of honour and dishonour have by being in the same house together. In their highest professions, the Lord himself saith of unsanctified professors, that they "are none of Christ's," (Rom. viii. 9,) and that "they cannot be his disciples," (Luke xiv. 33,) that they "are not Israel, though of Israel, nor are they children of God, nor the seed of promise;" (Rom. ix. 6—8;) and when they plead their highest privileges, at last, Christ will tell them that he "knoweth them not." (Matt. vii. 23; xxv. 12; Psal. i. 5, 6.) And if in mercy to the church, God cause the lion and the lamb to lie down together, yet will he not therefore mistake a lion for a lamb. So that you see what a poor kind of unity, and next to none it is, that mere profession maketh. And therefore this will not serve our turn.

2. Moreover, if we have no other unity, we are unlike to live in peace together. Though it be our duty to endeavour to have peace with all men, yet we can have but little hope of it. As long as there is so much difference and contrariety as I have mentioned; and as long as there is a secret enmity at the heart, it will be working into dissention, if God, for the sake of his church, restrain it not. The godly will be crossing your carnal interest, and hindering you in the sinful ways of your commodity, pleasure or vainglory! They will be calling you to self-denial, which you cannot endure; and putting you upon duties of holiness, righteousness and mercy, which your sinful flesh will utterly refuse. If you are scandalous, you will be called to confession, repentance, and reformation, or by church censures be cut off from them to your shame: and the magistrate also must trouble you by the penalties of the law. The very examples

of a strict and holy living, which are given you by the godly, will displease you, because they are so unlike to your lives, and therefore witness against your negligence and ungodliness. So that it is not possible that we should avoid offending you; for our very obedience to God will offend you, and our studying and following the holy Scripture will offend you, and our diligent labour to save our souls will offend you; and our hating and avoiding the poison of sin will offend you. And how then shall we live in peace with such? If you yoke a swine and a sheep together, one will be drawing to the washtub, when the other would be at grass; and one would be drawing to lie down in the mire, when the other would lie clean; one will be routing in the earth, and eating dung, which the other's nature is against. It is Christ, before me, that calleth the wicked by the name of *swine*, and the godly *sheep*: and if you will come no nearer us than this, we are likely to have but poor agreement.

And as our ways will displease you, so your galled, malicious hearts will manifest the offence, and will be girding, and maligning, if not slandering, deriding, or openly persecuting, as far as you have power, those that thus offend you. And what unity is this?

3. If reason persuade you not, do but ask experience itself, whether, in all ages, men that profess the same religion with zealous godly men, have not been their persecutors, and oftentimes more cruel than infidels themselves? The Arians, that call themselves Christians, were as cruel to the true believers as the heathens. The Papists profess the same Christianity as we, and take the whole Scripture as the word of God: and yet none of the heathenish persecutions do match or come near to their French massacres, and Spanish Inquisition, and the cruelty that in Ireland, England, and their part of the Christian world, they have exercised upon the sheep of Christ. The many ministers that were silenced in Germany, and some imprisoned, and many families undone, was by the Lutherans, against men that were Protestants as well as they. And they that cast out so many learned, holy ministers in England, and occasioned the expulsion of so many thousand persons fearing God, were professed Protestants as well as we. And that there may not be the appearance so much as of a difference in

ceremonies to cover their proceedings, abundance of conformable men are troubled and undone as well as others, and they give out that 'none were worse than the conformable Puritans.' It was a holy observation of the Lord's-day, and opposition to the abuse of it by dancings; and it was hearing sermons, and instructing men's families, and praying together, that were the things inquired after, that occasioned our troubles. And (whoever was in the right or wrong) you all know that the late miserable wars among us, was between men that professed themselves to be of the same religion, not only as Christians, but as Protestant and Reformed (in the main). To this day you see among ourselves in towns and countries, that those that do not only dwell with us, and come to the same assemblies with us, and profess themselves of the same Protestant, Reformed Religion, have yet many of them a secret malignity against the godly, that will not be as loose and negligent as they, and will not as madly cast away their souls: And also even many greater hypocrites, that rank themselves with us in the same church order, and seem to own all ordinances of God, and government of the church, yet when this government crosseth them in their carnal ways, and these ordinances open the nakedness of their miscarriages, they prove stark enemies to the government, officers and ordinances themselves.

Indeed however we may abide together, (as the clean and unclean creatures in Noah's ark,) yet still at the heart there is so much enmity and distance, and in our ends and interests there are so much contrariety, that if the ministers and other followers of Christ, will faithfully discharge the duty that is required of them, they will certainly be persecuted by men of the same profession in religion; especially by the prouder and loftier sort of wicked men. Because some will receive the same truth better from one than from another. I will give you my assertion in the words of a man, that you shall confess did speak impartially, and not out of any intemperance or singularity; who in a prosperous University, in peaceable times, being himself in favour, and of that judgment and of such learning as was likely to continue him in favour, did write thus concerning persecution: I mean Doctor Jackson, in his book of "Saving Faith,"

sect. 2, chap. iv, page 185, "The ministers of Christ may deny Christ, or manifest their ashamedness of his Gospel, as directly by not laying his law as closely to the great Herods of the world, as John Baptist did, (suppose the case be as notorious, and as well known to them,) as if they had been afraid to confess him, for fear of being put out of the synagogues, or said with those other Jews, We know that God spake with Moses, and gave authority to magistrates; but this man we know not whence he is, nor do we care for his counsels. Yet were John Baptist's kind of preaching used in many kingdoms, though by such as profess the same religion with the potentates, they should offend with their boldness, I think it would prove matter of martyrdom in the end. That any age, since the Christian religion was first propagated, hath wanted store of martyrs, is more to be attributed to the negligence, ignorance, and hypocrisy, or want of courage in Christ's ambassadors, or appointed pastors, than unto the sincerity, mildness or fidelity of the flock; especially of the belwethers or chief ringleaders. Or, if Satan had not abated the edge of primitive zeal and resolution, by that dishonourable peace concluded between Christianity and Gentilism, after the settling of the Goths and Vandals in these parts of Christendom; had he not utterly benumbed mankind by locking up their spiritual senses in midnight darkness, fettering their souls in superstition, since the time he himself was let loose: Rome *Christian* had seen more martyrs, even of such as did not much dissent from her in most opinions held within six hundred years of Christ, in one year, than Rome *heathen* at any time had known in ten. Even in churches best reformed, it would be much easier, I think, to find store of just matter of martyrdom, than of men fit to make martyrs. And he that hath lived any long time in these quiet mansions, and seats of muses, secure from Mars his broils, or external violence, hath great cause either to magnify the tender mercies of his gracious God, or suspect himself for an hypocrite, if he have not suffered some degrees of martyrdom: but unto such as have been exercised therein, it bringeth forth the quiet fruit of righteousness."

Thus you see this learned doctor, though in favour with the rulers of the age he lived in, did think that a man that would not be an hypocrite, but faithfully dis-

charge his duty, was likely to suffer martyrdom from those of the same profession with himself, and that it must be by very great mercy from God, or by hypocrisy and unfaithfulness in us, if any minister do escape the hands of the wicked that are of his own profession. So that you may see that mere profession will make but a poor agreement or union among us: sin will be sin still, and the flesh will rage still after its prey in unmortified professors; and the word of God will still disgrace them and condemn them, and consequently trouble them and exasperate them; so that if you come no nearer to us than a profession of the Christian Protestant religion, you will still be soldiers in the army of the devil, and be still flying in the faces of true believers, whenever they do but cross you in your sins.

3. Consider also, what a poor benefit comparatively it is to yourselves, to be joined with the saints by a bare profession, and no more. Will it make you happy to see their faces, or to live among them? So do the brute beasts, and so do their persecutors. Will it make you happy to be called by the name of Christians? No more than it maketh a picture rational to be called by the name of a man. And what if by your parts and moral virtues, you are some way helpful to the church? So is the wooden leg to the body, which is yet not a member, but a crutch.

4. Yea, methinks it should rather double your sorrows, that you are so miserable among the happy. You live with them that have part in Christ, when you have none in him. You join with those that have the Spirit of God, and a holy disposition and conversation, when you have none: you kneel by them whose spirits are importunate with God in prayer, when your hearts are dead: you sit by them that are quickened and sanctified by the word, which to you is but a dead and empty sound. You are famished among them that are feasting upon Christ, and upon the precious promises of eternal life. You are but as carcasses among the living: their company maketh not you alive; but your noisome conversation is grievous unto them, unless it be some of you that are embalmed and beflowered with some common graces, for the sakes of those that else would be more troubled with you. And is this so great a comfort to you, to be dead among the living, and to be heirs of hell in the midst of them that are heirs of heaven? Methinks (till



you are sanctified) it should be a daily honour to you, to look them in the faces, and think that they have Christ and grace, and you have none; and to hear in the holy assemblies the mention of their happiness, and the name of that God, that Christ, that heaven, where they must live for ever, and in which their blessedness consisteth, when you must be turned out into everlasting misery.

That you may not think I am singular in all this, I will add here some human testimony for confirmation of it. Zonoras, Comment. in Epist. Canon. Can. 45. ex Basil. M. Epist. 2. ad Amphilocho. gives us this as one of the canons of the Greek church received from Basil, "If any one receiving the name of Christianity, shall be a reproach to Christ (that is, saith Zonoras, by a wicked life), his name or appellation is no profit at all to him." And even in the Roman canon law, this is one canon taken out of Augustine, "*Parvulus qui baptizatur, si ad annos rationales veniens. non crediderit, nec ab illicitis abstinuerit, nihil ei prodest quod parvulus accepit.*" (Decret. part 3. disl. 3. p. 1241.) that is, A baptized infant, if when he comes to years of discretion, doth not believe, nor abstain from things unlawful, it profiteth him nothing which he received in his infancy. If it were needful after the canons both of the Greek and Latin church, to give you the like words from particular Fathers, I could soon perform it.

5. You are so far from being happy by your visible church-state and outward profession, and communion with the church, that you have the greater sin, and will have the sorer punishment, because among such examples, such means, and calls, and mercies, you yet resist the grace of Christ, and are void of that holiness which your tongues profess. The poor Indians hear not that which you daily or weekly hear; nor have the opportunities in public and private that you have had. If they lie in ignorance and unbelief, they can say, it is because they never read or heard the Scripture, nor ever had a man to tell them of the blessed tidings of redemption, or open to them the way to life: But so cannot you say for yourselves. They were the less excusable, if they had seen but one of your days, or joined but once in those holy assemblies which you profane. The mouth of Christ himself hath told us concerning the rejecters of his ministers and his Gospel, that it shall be

easier for Sodom in the day of judgment than for them. (Matt. x. 15.) You will find a hotter place in hell, that pass thither from those seats, from this assembly, from such a neighbourhood, and such a nation, than if you had passed thither from among the Turks or Indians.

6. Moreover, there is in some respects, less hope of your salvation, that have long lived unconverted in the outward communion of the church, than of other men. As a sick man is in a more desperate case that hath long used the best and only means, and all in vain, than he that never used any. I confess you have the advantage of being still under the means; and that is your hope (as long as it lasteth), but then you have the dreadful symptom of frustrating these means; and that is your terror, above those that yet remain without.

7. Moreover, if you agree with us but in profession and outward communion, you will be thereby more capable of doing us the greater mischief. I know God doth benefit his church by many of the unsanctified, as I said before. But many others of them are the greatest plagues to it. One enemy in our own armies, or in our councils, may do more against us, than ten thousand open enemies abroad. False-hearted bishops, pastors, yea, and magistrates, that have the name and not the nature of Christians, are they that have betrayed the church, and broken it in pieces, and made the cause of Christ a stepping-stone to their worldly ends. It was a Doeg that betrayed David and Abimelech. It was a Judas that betrayed Christ himself. You are now our daily hearers, and live some of you civilly among us, and take yourselves confidently for Christians and saints as well as others, and secretly scorn those that would rob you of that honour, as appropriating it unto themselves, and say as Zedekiah to Micaiah when he struck him, "Which way went the Spirit of the Lord from me to speak unto thee?" (1 Kings xxii. 24.) But if the times should turn, and you had but your will, at least if you were but forced or driven by authority, we should soon find many of you to be blood-thirsty enemies, that now are so confident that you are Christians and true servants of God. A little money would hire those Judases to betray Christ, and his cause and church, that now are our familiars, and put their hands into the same dish with the true disciples. While they are among us, they are not of us; and therefore when temptations come, they

will be gone from us. It is well if half this assembly that are now hearing me, would stick to godliness, if godliness were but the persecuted, scorned way of the times : yea, if they would not forsake even the name itself of Christian, and forsake these assemblies and outward worship, if the rulers were against it, and did but persecute it, so that it must cost them any thing dear to hold it.

8. Moreover, these hollow-hearted Christians, that agree with us but in the outside and the name, are capable of dishonouring Christ and the Gospel, much more than if they were open enemies. If a professed heathen or infidel live wickedly, this cannot be cast upon the Gospel or the Christian name, nor can Christ and his servants be hit in his teeth with it, or reproached by it : but when those that take on them to be Christians, and join with Christians in their public worship, shall live like heathens, or worse than some of them, what greater wrong can be done to Christ? Will he not one day take such wretches by the throat, and say, ' If thou must have thy pride, and drunkenness, and covetousness ; if thou must needs swear, and curse, and rail, or live an ungodly, fleshly life, thou shouldest have kept thee out of my church, and not have called thyself a Christian, and taken an easier place in hell : Must thou bring thy wickedness into my house, and among my servants, to dishonour me ? Must I and my servants be reproached with thy crimes ? '

And this is one great cause why Christ hath appointed discipline in his church to admonish and reform, or reject the scandalous : And this is the reason, among many others, why faithful Christians (though they would make no unjust divisions and separations) would yet have the church of Christ kept clean, by use of holy discipline, as he hath appointed ; because it is from such false-hearted professors usually, that the name of Christ is reproached in the world : These are they for the most part that make Turks and Jews, and all other enemies, say, that Christians are as bad as others, because those that are as bad as others, do take on them to be Christians. When drunkards, and fornicators, and covetous persons, and profane, do come to the congregation, and say they are Christians, when in heart and deed they are not, what wonder then if infidels and enemies of the church reproach us and say, ' You see what Christians are.' How could a Papist do the Protestants

a cunninger and surer mischief, than to take on him a Protestant, and then commit fornication or other horrid lewdness, or join with some abominable sect, to make men think that the Protestants are such as these! And how can you do Christ a greater wrong than to carry the dung of the world into his church; and to cover all the crimes of infidels, with the name and garb of Christianity, that it may be said, 'All these are the crimes of Christians!' And therefore it is that Christ and his faithful ministers, though they would have as many as is possible to be saved, yet are not so forward to take in all, as others be: for Christ needeth not servants, but it is they that need him; and he had rather have a few that will honour him by mortified holy lives, than a multitude that will but cause his Name and Gospel to be reproached. It is certain from church history, that the holy life of some one or few persons (as Gregory Thaumaturgus, Macarius, and many the like) hath drawn in multitudes, and converted countries to the faith: when the wickedness of whole towns and countries of professed Christians, hath caused many to fall off, and caused the enemy to insult.

We will not for all this break our rule, nor presume to search the hearts of men any further than they appear in outward evidence. We will still take all professors of Christianity as Christians, that null not their own profession. Basil was advised by Athanasius himself, to receive the Arians themselves into communion, if they did but disown their former errors, and subscribe to the Nicene Creed, and seek the communion of the churches. And he practised this, though many were offended at it. But yet he must needs say, that it is better for the church to have a few that are holy, and answer the nature of their holy calling, than to have multitudes that will but prove our shame, and make the infidel world believe that Christianity is not what it is. Yea, and these are they most commonly too (though they may proceed to a higher profession) that are carried about with every wind of doctrine, and that turn to heresies, and cause and continue the divisions of the church: for they that are such, serve not the Lord Jesus, when they profess to serve him. (Rom. xvi. 17.) When heresies do arise, it is such chaff as this that is carried away, that the approved Christians indeed may be made manifest. (1 Cor. xi. 19.) Abundance of proud un-

sanctified persons do us as much good in the church as fire in our thatch, or as mutinous soldiers that are but the enemy's agents in the army, to set all the soldiers together by the ears, or discover their councils, or blow up their magazines. And would you have us contented with such a kind of agreement and communion with you as this, which you and we are like to be so little the better for, if not the worse?

9. Furthermore, it is not this mere agreement in profession, that will satisfy Christ himself, and, therefore, it must not satisfy us. It is not in this that he attaineth the principal ends of his redemption, nor seeth the travail of his soul. Alas, the blood of Christ is lost to you, and all the ordinances and means are lost, and all the labour of ministers is but lost to you, as to any pardon of sin, or life, or heaven, that ever you shall have by them, if you go on further. And would you have us be contented with such an agreement as this?

10. Lastly, Consider that if we agree no further than in an outward profession of the Christian faith, alas it will be but a short agreement. We may be together here awhile in the church, as fishes good and bad in one net; but when it is drawn to the shore, a separation will be made. Here you may sit and kneel among us awhile, and go away with the name of Christians: but alas, it is but a little while till this agreement will be broken, and a dreadful everlasting separation must be made. Dreadful to the unsanctified, but joyful to the saints. And what great good will it do to you or us, to be tied together a little while, by words and shows, and then to be everlastingly separated, as far as light from darkness, heaven from hell, and the greatest joys from the greatest sorrows. O blame us not if we motion to you, and beg of you a far nearer union and agreement than this!

I think I have now sufficiently proved, that if we will be indeed of one religion, and ever come to a right agreement, it is the unity of the sanctifying Spirit that must do it. It must be a union and agreement in true conversion and holiness of life, and nothing lower will serve the turn. If God do us any good by the profession, gifts, or interest of hypocrites and unsanctified professors, we will thank him for it, and take it as a mercy; but it is a higher design that must be in our hearts; and woe be to them that come no nearer the holy catholic church, and the unity of the Spirit, and

the communion of saints, than by an outward profession and participation of sacraments, and such like outward ordinances of communion!

*Quest.* 'But suppose we should be united in the Spirit, and agree in holiness, do you think this would heal the divisions of the church? Do you not see that the most godly are all in pieces, as well as others? Is it not such that have been the principal cause of our late divisions? You promised to shew us how we might do well, for all our other differences, if we were but agreed in holiness; will you now shew us what advantage that would be?'

*Ans.* To be agreed in holiness, and to be heartily one in the essentials of Christianity, is an exceeding advantage to us in all our disagreements about lesser things: As

1. Were we but once united in the main, and sanctified by the uniting Spirit of Christ, our principal differences were healed already. We should no longer be of different minds, whether sin or holiness be best; or whether earth or heaven should be chosen for our portion; nor whether God, or the flesh, or the world, should be obeyed. You little think what abundance of differences are at once reconciled in the very hour of a sinner's conversion. Before that hour, we differed in judgment from all wise men, from all the saints of God, from all the holy prophets, apostles, and martyrs, as well as from all the godly about us; and from all men of right reason, and faith, and experience; yea, we differed from the Holy Ghost, from Christ, from God himself; yea, from none so much as him. Wicked wretches! you differ from the godly because they agree with God; but you differ more from God than from them. When you despise a holy life, are his thoughts like your thoughts? When you revile his servants, and scorn his yoke and burden as too heavy, are you then of the mind of Christ? O no; your darkness and his light are far more distant than you are able to conceive. Were you but once reconciled to God, by converting, sanctifying light, you would at once be reconciled to his servants; for in the matters of chief concernment to the soul, they are all of his mind; for he is their instructor. And then what a deal of healing would that be! O what abundance of differences are ended upon the day of true conversion! And withal, what abundance of differences would be new made! For now you agree with the devil,

and with your fleshly desires, and with distracted, wicked men, and all this agreement would then be broke: for this friendship with the world is enmity to God, (James iv. 4.) and such divisions as these Christ tells us that he came to send. (Luke xii. 51.) But you would presently be agreed with God, with the holy Scriptures, with all the apostles and servants of the Lord, and with all men of spiritual wisdom and experience in the world, in the great and principal matters of your lives. And it is a multitude of particulars that is contained in this agreement that is made when a sinner is truly sanctified.

2. If once you were united in the spirit, and agreed in a holy life, you would differ in nothing that could keep you out of heaven. And if we have some small differences on earth, as long as they are such as cannot hinder our salvation, they may be the more easily borne. Paul and Barnabas had a little falling out; but O how sweetly are they now reconciled! Jerom and Chrysostom, Epiphanius and John of Jerusalem, Theophilus and Chrysostom were at odds; Luther and Zuinglius had their disagreements; but O how happily are they now agreed! Our imperfection of knowledge causeth us here to err and differ in part: but if we are all united in Christ, and agreed in the main, how quickly shall we see that blessed light that will reconcile all our controversies! Marvel not to find some contests among the most learned and most godly, unless you will marvel that earth is not heaven; or that in that body we see not the face of God, which is the all-disclosing reconciling light. If we were all here together in the dark, and were of many opinions about the things before us; if one did but come in among us with a candle, it might end all our differences in a moment. When we are newly out of this obscuring flesh, and this dark, deceitful, earthly world, O what an inconceivable reconciliation will be made by that blessed light. There is no contending or quarelling: for there are none of those errors or passions that should occasion it. As imperfect holiness produceth an answerable imperfect unity, so perfect holiness will perfectly unite. And is not this then the only way to unity, which will help us here to what is here attainable, and secure us of eternal perfect concord in the world that we are passing to? O see that you be once agreed in the things that are necessary to salvation, and

then the hour is near at hand that will end all your differences, and agree you in the rest.

3. If once you be but agreed in holiness, you will have no difference left that shall destroy any grace in you, that is necessary to salvation. The power of Divine faith, and love, and hope, and fear, and zeal, will still be safe. Your diseases will not destroy your vital faculties. And if the head, the heart, and principal parts be sound, you may the better bear a small distemper. The disagreements of the ungodly from God, from Scripture, and the saints, are mortal to them, and prove them under the power of darkness and of Satan, that leads them captive at his will. (2 Tim. ii. 26; Ephes. ii. 23; Acts xxvi. 18.) But the differences of the sanctified are but as the different complexions or statures of children, or at worst but as their falling out, which will not cause the father to turn them out of his family; so that as long as faith, and love, and hope, and other graces are kept sound, we shall certainly do well for all our differences. And this is the benefit of agreeing in holiness.

4. Moreover, if once we were all agreed in the Spirit, and in holiness of heart and life, we should escape all the heresies, or errors that effectually subvert the essentials of the Christian faith. Mistaken we might be; but heretics we could not be. I stick not upon the bare word, whether small errors may be called heresy; but taking heresy as commonly it is taken, a sanctified person cannot (at least habitually) be a heretic. For should a man so hold a point inconsistent with any one essential point of the Christian faith (at least habitually and practically hold it), it is as impossible that this man should be then a Christian, as that contradictories should be true. And therefore certainly, whosoever is a true Christian, is free from such heresies. And therefore, as if you are sure a man so holds a heresy, you have no reason to believe his shows of holiness; so where you see a great appearance of real holiness, you must long deliberate and have good evidence, before you judge that man a heretic: for they cannot be heretics, though they may have many errors, (as 'in sensu composito' all confess.)

5. Moreover, if we but all agreed in true holiness, we should be freed from most of those scandalous sins which are the common occasion of our reproaches and divisions. It is sin that is the great trouble of the church, and of the



world. (John vii. 25.) This breeds our quarrels. This setteth all into a flame. When a drunkard, or an unclean person, or a slanderer, or a railer, or any scandalous person is re-proved, or openly admonished, or for impenitency rejected, then the devil and sin bestir themselves, and rage against the church and officers, and ordinances of God. It is sin within that animateth the malignant to be contentious: and it is to defend and take part with sin, that they fall out with God, and his word and servants. Now holiness is contrary to this sin that troubleth us. Mortification of sin is part of sanctification. If therefore we were agreed in holiness, it were as ready a way to procure our peace, as quenching the fire in your thatch, is the ready way to save your house. I know there are too many scandals given by the best. But it is commonly by the weaker, worse sort of the best. And it is not a common thing with them neither. And none of them make a trade of sinning, nor have any unmortified reigning sin. If a Noah, a Lot, a David, be once scandalous in all his life, this is not the case of all the godly; and it is not like the case of the ungodly that are either often, or impenitent in it. And therefore though it may disturb the church; yet not so much as the frequent and impenitent scandals of the ungodly. O could we but all agree against this make-bate, this great disturber and troubler of the world, what peace might we enjoy!

6. And also, if once we could agree in holiness, the matter and occasion of offences, separations, and contentions would cease. What caused the Donatists' separation of old, but the scandals in the church; and the receiving of such, upon repentance, into communion or ministry? And so the Novatian schism also was occasioned. And though the Donatists and Novatians were to blame to be against the ordination or reception of such penitents; yet the prevention of the sin would have been the prevention of the breach. What hath caused so many to turn Separatists in England, but seeing so many ungodly persons in our churches and communion? You that are most offended at schisms and private churches, are the common occasions of it yourselves. If such ungodly persons were not in our assemblies, few godly persons would separate from them. Though I do not justify them, yet I must needs condemn you as the cause. Were it not for you, we should be more of a mind among

ourselves. But when your rotten ulcers and corrupted lives have raised a stink in our assemblies, this causeth our division: The Separatists stop their noses and are gone, and will come here no more; and the rest of us think that for your sakes, and the peace of the church, we should stay as long as we well can, like patient surgeons, that will not forsake their patient because of a rotten, stinking sore, as long as there is any hope of cure, or of saving the body, by cutting off the rotten member. And thus while some are more patient and charitable towards you, and some are more impatient of your sin, or else afraid of God's displeasure for having communion with you, here comes our divisions among ourselves, for your sakes. And therefore if we were but agreed in holiness, all this were ended. There would then be no habituated drunkard, or worldling, or railer, or swearer, or other ungodly persons in our churches; and then who would scruple communion with them? And so what should hinder but we might all be one? And yet will you not agree in this?

7. Yea, if we were united in the Spirit of holiness, the very dividing, unpeaceable disposition of men would itself be healed, and so we should have peace. For an uncharitable, dividing disposition is part of the old man, and of that unholiness which we must forsake. And charity and meekness, and a peaceable healing temper, is holiness itself. And therefore this must needs do much to heal and reconcile us. Read but James iii. throughout, and it will satisfy you of this, if you will be satisfied. Those that pretend to be wiser than the rest of the godly, and to have more illumination, "If yet they have bitter envying and strife in their hearts, they glory in vain, and lie against the truth: for this wisdom descendeth not from above, but is earthly, sensual and devilish. He that is truly wise and endued with knowledge in the church, must shew out of a good conversation his works with meekness of wisdom. For the wisdom that is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. But where envying and strife is, there is confusion, and every evil work." (James iii. 13—17.) See here what a spirit sanctification doth contain, and whether this be not the only healing way. It is first indeed pure; but next it is "peaceable, gentle and easy to be entreated."

They that cause divisions and offences contrary to the doctrine which is taught, do not serve the Lord Jesus, whatever they may pretend or think. Peace and holiness must be followed together. (Heb. xii. 14.) Yea, "peace with all men," if it be possible, and in our power, (Rom. xii. 18,) so that by changing the unpeaceable disposition, and drying up the fountain of our strifes, an agreement in the Spirit would reconcile us.

8. Moreover, if we would all agree in the Spirit of holiness, it would destroy that carnal selfish disposition, and that end which is the dividing interest, and take away the bone of our contentions. It is selfishness that causeth the great divisions in church and state, and sets the world together in wars and quarrels: every unsanctified man is selfish; his self and selfish interest is more to him than God and his interest. And such men as these will never live with any man in peace, any longer than they may have their will and way. They will not agree with neighbours if self be but touched by any. They will hate the magistrate whenever he would punish them. They will hate the pastors of the church if they faithfully discharge their offices in reprovng them, and calling them to repentance, and such confession is as necessary to their cure. If it were father or mother, a selfish person cannot bear it, if they go against his selfish interest. There is no living at peace with selfish men, if you do but cross them in their credit or profit, or sensual delights; and this we must do, unless we will incur the displeasure of our Lord. We are cast upon an impossibility of living in peace with wicked men. For God hath commanded us to "rebuke them plainly, and not to suffer sin upon them." And if we disobey God to please men, it will cost us dearer than their favour can repay. But if we obey God and do our duty, we are as sure to be hated and reproached with the most, as that the earth is under our feet. Give a wicked, selfish sinner as plain Scripture and reason as can be given, and you shall not stir him from his selfish interest: if you punish him, or reprove him openly, or exercise church censures on him, or any way touch his carnal, selfish interest, and when you have done, go about to satisfy him with reason, you may as well almost go reason a hungry dog from his carrion, or reason a wolf into the nature of a lamb, or reason a mastiff to be friends with a bear. Many a trial I have made; and many a

time I have stopped their mouths, and satisfied them in reason, that they ought to deny themselves, and confess and forsake their sins, and yield to God (or made them confess so much at least); but their selfish minds were no more satisfied, for all that, than if I had never spoken to them. Scripture is no Scripture, and reason is no reason to them; and God shall be no God to them, if self do but contradict it; and that is, whenever he contradicteth self. They can no more believe, and like, and love that doctrine or duty, or counsel, or course of life, that crosseth self, and calls them to any great self-denial, than a child can love to be corrected. So that self being so certain a peace-breaker and disturber of the world, and yet being the reigning principle in all that are unsanctified, you may easily see that this is the hindrance of our unity and concord; and that sanctification must needs be the principal remedy. For sanctification is the destruction of selfishness, and teacheth men self-denial, and centreth all men in one interest, which is God. Among the unsanctified, there are as many ends and interests as men: for every one of them hath a self to please: and then what unity can there be? But the sanctified are all united in God, as their common principle, end and all; and therefore must needs be reconciled.

9. Moreover, if we could but all agree in the Spirit of holiness, we should then overcome that pride and self-conceitedness, that breaks our peace, and raiseth errors, and puts us into dissentions. What makes us all so hardly to agree, and to be of so many minds and ways, but that every man naturally is proud and self-conceited, and wise in his own eyes, and confident of every fancy of his own? All his own reasons seem strong to him; and God's own reasons do seem unreasonable to him: and can we ever agree with such men as these, that think themselves wiser than God and Scripture, and dare prefer the very folly of their own muddy brains, before the word and wisdom of their Maker? Give these men as plain Scripture and reason as you will, they have more wit (as they think) than to believe you; and what they want in reason, they have in pride and self-conceit; and therefore your wisdom is folly to them. But now when the Spirit of holiness comes, it takes them down, and abaseth and humbleth the proud and self-conceited, and makes them ashamed of the folly and weakness of their own

understandings, so that a man may speak to them now as to men of reason, and have a hearing and consideration of his words. A humble godly man is low in his own eyes; and therefore suspicious of his own understanding in doubtful things; and therefore is more flexible and yielding to the truth; when others are so stiffened by pride that they are more ready to deride the wisest that shall contradict them: If therefore we could but all agree in holy meekness and humility, what readier way could there be in the world to draw to an end all our differences and divisions!

10. Moreover, if we could but agree in holiness, it would free us from that uncharitableness that causeth our disagreement in other things; and it would possess us with a special endeared love one to another: and who knoweth not that love is a uniting, healing thing? Sanctification principally consisteth in love to God and man, and this the unsanctified principally want. It is want of love that makes men surmise the worst of one another, and make the worst of all that they say and do, and draw matter of contention from that which never gave them cause. Love would put a better sense upon men's words and deeds, or at least would bear them far more easily. But instead of love, there is a natural enmity in all that are unsanctified to all the servants and the ways of God. And can we ever be agreed with our natural enemies? Why malice will so pervert their understandings, that all that we say or do will be misconstrued; and as a man that looks through a red glass thinks all things to be red that he looks upon; so these men through the distemper of their malicious minds, will find matter of quarrelling with all that we can say or do. Illwill never saith well. Our very obedience to the law of God, and seeking to save our own souls, will be matter of quarrel, and taken to be our crime. If we will not run into hell-fire with them, and think there is no danger, when we know the contrary, it will be a fault sufficient for their malice to reproach us with; so that if we should agree with ungodly men, in all our opinions of religion; yet if we will not damn our souls, and make no bones of displeasing the great and dreadful God, there is no peace to be had with them. They have no peace with God, and they have no solid peace with themselves; (for God hath professed "that there is no peace to the wicked,"

Isa. xlviii. 22;) and how then can we expect that they should have peace with us? But sanctification doth beget that effectual love, that is as healing to a divided church, or to disagreeing persons, as the most precious balsam or wound-salve is to bodily wounds. Love will not let you rest in wrath, but will keep you under smart and disquietness, till you are either at peace, or have done your part to procure it. Husband and wife, parents and children, brethren and sisters, do seldom fall into greater dissensions than strangers: And when they do fall out they are more easily reconciled. The Spirit of grace doth possess unfeigned Christians, with as dear a love to one another, as is between the nearest relations. For by our new birth the saints are brethren in Christ. If you saw an army fighting, or a company of people quarrelling and scolding at one another, do you think there could be a readier way to make them all friends, and end their quarrels, than to possess them all with a dear and tender love to one another? If it were in my power to cause all contenders to love those that they contend with as themselves, do you think I should not soon agree them? Why, you know, if you know any thing in Christianity, that sanctification causeth men to love their neighbours as themselves, and to "love one another with a pure heart fervently." (1 Pet. i. 22.) "For by this we know that we are passed from death to life, because we love the brethren: he that loveth not his brother abideth in death." (John iii. 14.) And therefore it is a case exceeding plain, that the readiest way in the world to reconcile our lesser differences, is, to be united in the Spirit, and to agree upon a holy life.

11. Moreover, were we all united in the Spirit, we should have all one God, one master of our faith, and one lawgiver and judge of all our controversies: And this would be an exceeding help to unity. The principal cause of divisions in the world, are the multitude of rulers, and masters and judges. For with unsanctified men, their own conceits and carnal interest are their counsellor and judge. The rulers of the world, that have the power of the sword, and can do them good or hurt in their estates, are the masters of their religion more than God. They will follow this man or that man, that best pleaseth their fancies and fleshly desires; and so

will never be of one mind. But sanctification takes down all other masters of our faith, save Christ and those that declare his will. Let flesh and blood say what it will, let all the world say what they will, if God say the contrary, his word shall stand and be a law to them. And can there be a readier way to unity, than to bring us all into one school, and subject us all to one Lord and Master, and to bring us all to refer our differences to one most wise infallible Judge? Though we do not yet understand his will in all things, yet when we understand it in the main, and are resolved to search after the knowledge of the rest, it is a great preparative to our agreement, when we all look but to one for the deciding of our controversies. Whereas the unsanctified have as many judges and guides, as persons; for every man is a guide and judge to himself.

12. Moreover, were we but once agreed in holiness, we should all have one light for the ending of our differences; and that light would be the true infallible light. For we should all have the same holy word of God, as the extrinsic light, which is most true, as coming from the Lord of truth: and we should all have the Spirit of truth within, to teach us the meaning of that word without, and to help our understandings, and assist us in the application, and destroy the corruptions that blind us and hinder us from perceiving the truth: whereas the unsanctified are all in the dark; and what wonder, if there they disagree, and are of many minds! They be not guided by the word and Spirit, and they are strangers to the light that must reconcile us, if ever we be reconciled. It is true, too true, that the godly are illuminated but in part, and therefore as yet they differ in part. But yet this imperfect illumination doth more to a true and safe agreement, than all the world can do besides. If you would stop your ears against the flesh, and yield to all the teachings of the word and Spirit, we should be sooner agreed.

13. And if we were once united in the Spirit and holiness, we should all have the use and benefit of all the reconciling, healing means and ordinances of God; which would be an exceeding great advantage to us. The unsanctified have but the outside, the sound, and shell of ordinances; but it is the sanctified that have the light, and life, and fruit of them. Every chapter that you read, and every sermon that you hear, will do somewhat towards the healing of our

breaches: it will further our knowledge and our love. The communion of the saints in all holy duties, especially at the Lord's-supper, when they partake of one Christ, will inflame their love, and humble them for their divisions, and solder and glue their hearts together, as being all one bread and one body: and so they will be all as of one heart and soul. (Acts iv. 32; 1 Cor. x. 16, 17; Acts ii. 42—44. 46.) When we hear of the tender love of Christ to his weakest members, how can we choose but love them if we be his disciples! When we hear how much, and how freely he hath forgiven us, how can we choose but forgive them! (Matt. xviii. 35.) When we have communion with them in holy worship, as servants of the same Lord, as members of the same body, how can we choose but have the affections of fellow-members! (1 Cor. xii. 26.) When we join with them in prayer, or holy conference, and perceive the fragrant odour of their graces, and the holy breathings of their souls after God, we cannot choose but love Christ in them. As the new commandment so frequently pressed in the Gospel, is the law of love, (John xv. 12. 17,) and the new nature of the saints is a disposition of love, for this they are taught of God effectually; (1 Thess. iv. 9;) so the ordinances do all of them exercise that love, and engage us to it. We must leave our gift at the altar, and go first and be reconciled to our brother, if we remember that he hath any thing against us. (Matt. v. 23, 24.) We must pray for forgiveness, but on condition that we do forgive. Differences and divisions that make a breach in Christian charity, are so insufferable among the saints, that they long for healing, and smart as the wounded body doth, till the time of healing; and are pained as a bone out of joint, till it be set again. And as they cannot bear it themselves, (when they are themselves,) so the church cannot bear it, but is engaged to watch over them, and set them in joint again; so that God hath hedged in his servants into one holy society, that they should not straggle from him, or from each other, and hath set pastors over them for this very end, to guide them and keep them in holy unity. (Ephes. iv. 11—14.) Now all these uniting, healing ordinances are effectual upon the sanctified; for their hearts are open to them, and their new nature is suited to the new commandment and work: but to others they are in a manner as food or physic to the dead: they hate the



power of them; they break the holy enclosure of discipline and proudly rebel against their guides: and say, "Let us break their bands, and cast away their cords from us:" (Psal ii. 3:) 'What, must we be ruled by such and such?' It is but the outside of sacraments, praises, and prayers that they are acquainted with; and these have no such healing force: so that in this you see the great advantage that we should have for full agreement, if we were but once agreed in the main, and united by the sanctifying Spirit.

14. Moreover, if once we were united in the Spirit, and in holiness, we should manage all our differences in a holy manner, and be awakened and disposed to seek after healing in a healing way. It would put us upon inquiring after peace, and studying the meetest terms of peace, till we had found out the way in which we should accord. The spirit of love and holiness would provoke us to begin and seek for peace with those that will not seek to us, and that seem averse to it; and to follow after peace when it flyeth from us, (Heb. xii. 14,) and even to lie down at the feet of men, and deny our honour and worldly interest, if it might procure brotherly love and peace. Whereas a proud unsanctified heart will scorn to stoop, especially to those that are below them, or have wronged them, and will scorn to ask forgiveness of those that they have wronged! When you have shewed them the plainest word of God for it, and persuaded them to it with undeniable reasons, you lose your labour, and may almost as well persuade the fire to be cold. If you will stoop and humble yourself to him, and ask him forgiveness, and give him the honour, or change your mind, and be of his opinion, and say as he saith, and do as he would have you, perhaps you may have some peace with the most ungodly man. But the servants of Christ have a spirit of meekness and humility, and self-denial; and therefore if there be fallings out among them, they can humble themselves and seek for reconciliation. If there be difference in judgment about any weighty matters, they will go or send to one another as brethren, and confer about it in love and meekness, and search the Scripture, and seek after truth, and compare their evidences, and pray together for that light and love that must reconcile them: If they fall out, they can say to one another, 'We are brethren, and must not live at a distance, nor suffer any wounds in our affections,

or any breach of charity to remain: The sun must not go down upon our wrath: Come, let us go together in private, and beg of God that he would repair our love, and reconcile us, and prevent such breaches for the time to come.' And thus they can pray themselves friends again. I am persuaded that one quarter of an hour's fervent prayer would do more to quiet our distempered minds, and reconcile us, if thus we would get together in private, than many hours' debates without it. Now the spirit of holiness is a spirit of prayer; and therefore disposeth the servants of Christ, as meekly and lovingly to search for truth, so earnestly to pray themselves into agreement.

15. Moreover, were we once united in the Spirit, we should be under the promise of Divine assistance, which the unsanctified have no part in. When we pray for light, and peace, and concord, we have a promise to be heard and helped, at least, in the time and measure as shall be fittest; we have a promise of the Spirit to be our Teacher, and to lead us into truth: we have promises for the maintaining and repairing of our healing graces, and our communion graces; our love to Christ and one another; our patience and meekness, and the rest. And this must needs be a great advantage to unity and agreement. For God is partly engaged for it.

16. And if we were united in the Spirit, and agreed in the main, the great truths which we are agreed in would very much direct us, to find out the rest which yet we differ in. For these have an influence into all the rest, and the rest are all connected to these, and also linked and knit together, that we may find out many by the help of one. All holy truths do befriend each other, but especially the great and master points which the rest depend upon, and flow from: There is no way to a right agreement in other points, but by agreeing first in these fundamental rudiments.

17. Also if we were once agreed in holiness, we should have that continually within us and before us, that would much take us off from vain contentings, and from an overzealous minding of smaller things. We should have so much to do with God in holy duties, and so much to do with our own hearts in searching them, and watching them, and exciting them, and mending them, reprovng and correcting them, supporting and comforting them by the appli-

cation of the promises, that we should have less time for quarrelling, and less mind of it than the unsanctified have. We should have so many great and practical truths to digest and live upon, that lesser and unnecessary matters, which are the common causes of contention, would find less room: or at least, we should allow each truth its due proportion of our study, and talk, and zeal; and so the lesser would have comparatively so small a share, and be so exceeding seldom and remissly meddled with, that there would be the less danger of contentions.

18. Yea, if once we were united in the Spirit, the very forethought of an everlasting union in heaven, would have a continual influence upon our hearts, for the healing of our breaches. We should be thinking with ourselves, 'Shall we not shortly be all of one mind and heart! and all be perfected with the blessed vision, and reconciling light of the face of God! There will then be no dissention or division, or unbrotherly censures, or separations. And should we now live so unlike our future life! Shall we now be so unlike to what we must be for ever! Shall we now cherish those heart-burnings and dissentions, that must not enter with us into heaven, but be cast off among the rest of our miseries, and shut out with the rest of our enemies, and hated for ever by God and us? Must we there be closed in perfect love, and be all employed in the same holy praise of God and our Redeemer; and does it beseem us now to be censuring, contending, and separating from each other? Thus the belief of the life to come will be a more effectual means with the godly for agreement, than any that unsanctified men can use.

19. Moreover, they that have the spirit of holiness, have a dear and special love to truth as well as unto peace. And therefore they have a great advantage for the receiving of it in all debates; and consequently they are fairer for a just agreement. They are friends with the most searching, spiritual truths: but the ungodly have an enmity to all that truth that would shew them their sin, and misery, and duty, and make them holy, and lead them up from the creature unto God. And as the proverb is, 'He that would not know, cannot understand.' When you deal with a wicked, graceless heart, you do not set reason against reason, (for if that were all, we should soon have done,) but you set reason

will, and passion, and appetite and fleshly interest: and when you have convinced them, you are little the nearer prevailing with them. You may as well think to satisfy a hungry belly with reasons, or to tame a wild beast with reasons, as to humble the proud, and bring the sensual person to self-denial, by all your reasons. For they love not the truth, because they love not the duty that it would persuade them to, and because they love the sin that it would take from them. There are two forts of Satan in a wicked man, that none but God can batter, so as to win them: that is, a proud and ignorant mind, and a hard and sensual heart. Many a year have I been battering them by the word of God, from this place, and yet with many can do no good. But the sanctified heart that loveth the truth will meet it, and welcome it, and thankfully entertain it. Love maketh a diligent hearer, and a good scholar, and giveth us hope that informations and debates may be successful. A godly man is so far from hating truth, and flying from it, that he would give all the riches of the world to purchase it: he prays, and reads, and studieth for it; and therefore hath great advantage to attain it.

20. Moreover, if we were all agreed in holiness, and united in the Spirit of Christ, we should love the truth in a practical manner, and we should know that every truth of God hath its proper work to do upon the soul; and therefore we should love the end of each truth better than the truth itself. And therefore we could not pretend the truth against the ends of truth. And therefore we should see the security of those ends in all our debates and controversies. We should not make havock of the church of Christ, nor easily be guilty of divisions, nor quench our love of God and of our brethren, under pretence of standing for the truth; which unsanctified men will easily do. Truth is for holiness, and love as its proper end. Ungodly men will tread down love and holiness, or at least disadvantage it, and hinder it in the world, for the exalting of their own conceits, under the name of truth. They will cure the church by cutting it in pieces, or by cutting the throat of it, and are presently dismembering for every sore: but with the godly it is not so.

21. Moreover, the sanctified have a great advantage for agreement, in that they have hearts that are subject to the

truth, and will be true to it when they understand it. Did they but know the right way, they would presently walk in it. Nothing is so dear to them that should not be forsaken for it, or sacrificed to it. But the wicked are false to the truths which they are acquainted with. They hold it or imprison it in unrighteousness, (Rom. i. 18,) and therefore is wrath revealed against them. "They like not to retain God in their knowledge;" and therefore God doth often give them up to a reprobate mind. (Rom. i. 28.) "They receive not the truth in the love of it, that they might be saved:" no wonder therefore if "God give them up to strong delusions to believe a lie, that all they might be damned that believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 10—12.) "When they know the judgment of God, that they that do such things are worthy of death; yet they do them, and have pleasure in them that do them." (Rom. i. 32.) We may well think that God will sooner reveal his truth to them that will obey it, than to them that will but bury it in the dunghill of a corrupted heart. And that he will rather hold the candle to his servants that will work by it, than to loiterers that will but play by it; or thieves or fornicators, that had rather it were put out; or to enemies that would do mischief by it, and will throw away the candlesticks, (the ministers,) and put the candle into the thatch. Is there not many an ungodly person that hears me this day, that is convinced in his conscience that a holy life is best, and yet will not follow it and obey his conscience? Are there not convictions at the bottom, that the diligent, heavenly Christian, whom thou reproachest, is in a safer condition than thyself; and yet thou wilt not imitate such. Can you expect that God should acquaint such with his truth, that are so false to it?

22. If we were but all agreed in true holiness, we should have the great advantage of a tender conscience, together with an illuminated mind. For spiritual wisdom, with tenderness of conscience, is a great part of sanctification. And it is a great advantage in controversies and debates, to be wise and tender-conscienced: for wisdom makes men able to discern, and a tender conscience will make them afraid of mistaking and contradicting the truth; and will keep them from rashness, and unadvisedness, and levity; so that such an one dare not venture so easily upon new conceits,

and will be more suspicious of himself, and of any thing wherein himself is much concerned: especially if he see great probabilities against it, or the judgment of the universal church, or of many wise and godly men against it, and see that it is likely to have ill effects; in all such cases a godly man will be tender-conscienced, and therefore cautious. But is it so with the ungodly? No: but clean contrary. None so bold as the blind. Solomon's words describe them exactly; "The fool rageth and is confident." (Prov. xiv. 16.) If he be in an error, or entangled in any evil cause or way, you know not what to say to him for his recovery. The less he knows, the more he despiseth knowledge, and sets his face against his teachers, as if they were but fools to him, and scorns to be ruled by such as they, whom God hath made his rulers. Will you go to dispute or debate the case with one of these? Why be sure of it, they will put you down and have the day. It would do a man good to dispute with a wise, and learned, or sober, rational man, and to be overcome by reason and by truth: but no man will have so sure a conquest against you, as he that hath the least of sense or reason. He will go away and boast that you could not convince him: as if a madman should boast that the physicians could not all of them cure him. An obstreperous, proud, self-conceited fellow, will never yield to the clearest reason, nor ever be put down. We have a proverb, that 'There's no gaping against an oven, especially if it be hot.' If he have passion as well as ignorance, and a tongue, he will have the best. He that speaks nonsense saith nothing while he seems to speak. These men have the faculty of saying nothing an hour or two together, in abundance of words. And there is no confuting a man that saith nothing. Nonsense is unanswerable, if there be but enough of it. Who would dispute against a pair of bagpipes, or against a company of boys that hoot at him! If you will make a match at barking or biting, a cur will be too hard for you: And if you will try your skill or strength at kicking, a horse will be too hard for you. And if you will contend with multitude of words, or by rage and confidence, a fool will be too hard for you (as you may see by Solomon's descriptions, and by daily experience). But if you will dispute by equal, sober reasoning, it is only a wiser man by evidence of truth that can overcome you:

and to be thus overcome is better than to conquer : for you have the better if truth overcome you ; and you have the worse if you overcome the truth.

So that you may easily perceive what an exceeding hindrance to unity and peace, it is to have to do with ungodly persons, that are blind, and proud, and brazen-faced, and of seared consciences, that fear not God, and therefore dare say any thing, as if they could out-face the truth, and the God of truth. But the sanctified have illuminated minds, and therefore are the more capable of further information ; and they have tender consciences, and therefore dare not be unadvised and contentious, and strive against the light ; and therefore have great advantage for agreement.

23. And if all these advantages should not yet so far prevail, as to bring us up to a full agreement, yet if we be but united in the Spirit and a holy life, we should be the more easily able to bear with one another under all our lesser differences, until the time of full agreement come. We should hold our differences (as brethren their diversity of statures and complexions, or at least as common human frailties) with love and compassion, and not with hatred and divisions. We should lovingly consult together upon rules or terms on which we might manage our unavoidable differences, to the least disadvantage to the cause of Christ, and to the common truths that we all maintain, and to the work of God for other men's conversion, and to the least advantage to sin and Satan, and the malice of ungodly men. And I think this is a fair agreement for imperfect persons, short of heaven ; to have unity in the Spirit, and agreement in things of greatest weight, and to bear with one another in smaller matters, and manage our differences with meekness and peace.

24. Lastly, If all this be not enough, there is yet more for our encouragement. 1. If we are but once united in the Spirit, and agree in a holy heart and life, we have the infallible promise of God, that we shall shortly all arrive in heaven, at the place and state of full perfection, where all our differences will be ended, and we shall be perfectly agreed in mind and will, being one in him that is the only centre of universal peace and concord. And it is a great comfort to us in our darkness and differences, that we are in the sure and ready way to perfect light and harmony of mind. 2. Yea, and till we come thither, we are still on the

mending hand; and if we do but thrive in holiness, we shall certainly thrive in concord and peace. And it is a comfort to a sick man, not only to be certain of a full recovery, but to feel himself daily on the mending hand. 3. And in the meantime God himself will bear with all our differences, though not so far as to approve or cherish them, yet so far as to own us for his children, though we are too often falling out with one another; and so far as to pity our frailty and infirmity, and to pardon us, and deal as a father with us. And if our quarrels cause him to use the rod, it is but to keep us in quietness afterwards; that as we had the taste of the sour fruits of our contentions, so we may after have the quiet fruits of righteousness.

And thus I have given you in four-and-twenty particular discoveries, a sufficient proof, that a unity in the Spirit, and an agreement in holiness, hath abundant advantages for our further agreement in lower things; and such as all other men are destitute of; and therefore that there is no way possible for a just, a safe, a durable agreement, but that we all agree in a holy life, and be united in the sanctifying Spirit of Christ.

But perhaps you will object, If all this be so, whence comes it to pass that there are so many differences still among those that you call the sanctified? Do we not see that they are more contentious and divided into parties, and make more stir about religion than any others?

*Ans.* 1. The differences among the godly, are nothing for number, or greatness, or weight, in comparison of yours. I have shewed you in my discourse of the Catholic Church, twenty great and weighty points, in which they all agree together, and in which the ungodly agree not with them. What if they agree not, whether church-government should be exercised by the elders only, the flock consenting; or by all the flock, the pastors guiding? Or whether one among the pastors should be of a superior degree, or of a superior order, or whether they should only be of the same degree and order, though chosen to preside and moderate for the time? What if one think that it is necessary to read the public prayers out of a book; and another think it is necessary to pray without book; and a third more truly thinks it is in itself indifferent, whether it be within book or without? With other such like differences as these, which will keep no man out of heaven. Are these like our differences with



ungodly men? Our differences with you are, Whether heaven or earth is chiefly to be loved and sought after? Whether grace and holiness, or sin and carelessness be the better? Whether it be the more sweet and desirable life, to be heavenly-minded, and live in the love and service of God, and to be much in holy communion with him, and meditating upon his law, and upon the life to come; or on the contrary, to live to the world and to the flesh? Whether it be better to obey the word of God, and his ministers that speak in his name; or to obey our fleshly desires, and the proud conceits of ignorant minds? In a word, our difference with the ungodly, though they will not confess it and speak out, is plainly this, Whether heaven or earth be better? And whether God be God and shall be our God? And whether Christ be Christ, and shall be our Christ? And whether the Holy Ghost shall be our Sanctifier? Or whether we shall live after the flesh and rule ourselves, against the will and word of God, and so in effect, whether God be God, and man be man? And whether we should live as men or as beasts? And so whether we should choose salvation or damnation? If you could but understand yourselves, and the depth of your deceitful hearts, you would see that here lieth the difference. For though some of the unsanctified have a fair and plausible deportment, and will speak handsomely of the Christian religion, because they have had an ingenuous Christian education; yet all this is indeed but little more than formal compliment, so far are they from a heavenly mind and a heart that is truly set on God, as their careless lives, and carnal, unsavory conference sheweth, if not their scorns at a state of holiness. So that our differences are nothing in comparison of the difference with you.

2. Moreover, the servants of God do mind the matters of religion more seriously than others do; and therefore their differences are brought to light, and made more observable to the world. Their very heart is set upon these heavenly things, and therefore they cannot make light of the smallest truth of God; and this may be some occasion of their difference: whereas the ungodly differ not about religion, because they have heartily no religion to differ about: they trouble not themselves about these matters, because they do not much regard them. And is this a unity and peace to be desired? I had rather have the dis-

cord of the saints, than such a concord of the wicked. They are so careful about their duty that they are afraid of missing it in the least particular; and this (with their imperfect light) is the reason of their disputings about these matters. But you that are careless of your duty, can easily agree upon a way of sin, or take any thing that comes next to hand. They honour the worship of God so much, that they would not have any thing out of order; but you set so little by it, that you will be of the religion that the king is of, let it be what it will be: and it is easy to agree in such an ungodly, careless course. Astronomers have many controversies about the positions and motions of the heavens: and all philosophers have many controversies about the matter of their sciences: when ignorant men have none of their controversies, because they understand not, and therefore regard not the things that the learned differ about. And will you think ever the better of ignorance, or ever the worse of learning for this? The controversies of lawyers, of historians, chronologers, geographers, physicians, and such like, do never trouble the brains of the ignorant: but for all that, I had rather be in controversy with the learned, than without such controversy with you. If you scatter a handful of gold or diamonds in the street, perhaps men will scramble for them, and fall out about them, when swine will trample on them and quietly despise them, because they do not know their worth: will you therefore think that swine are happier than men? The living are vexed with strifes and controversies, about almost all the matters in the world, when the dead carcasses in the grave lie still in peace, and are not troubled with any of these differences. And will you say therefore that the dead corpse is happier than the living? Sirs, the case is very plain, if you will see, that thus it is as to the matter in hand. It is a death in sin, and compliance with the times and carnal interest, and a disesteem of spiritual, holy things, that is the cause of the agreement of the wicked. But the godly know the worth of the things that you set light by, and therefore make a greater matter of them than you, and therefore no wonder if they have more debates and controversies about them.

3. And this also is another reason of the difference. It is the interest of Satan to divide the servants of Christ, but to keep his own in unity and peace: and therefore he will

do what he can to accomplish it. He knows that a kingdom divided cannot stand : and therefore he will do his worst to divide Christ's kingdom, and to keep his own from being divided. By a deceitful peace it is that he keeps his servants to him. And by casting among them the matter of contentions and divisions, he hopeth to get Christ's followers from him. So that the devil himself is the promoter of your unity and concord, but the destroyer of ours ; and therefore no wonder if you have fewer differences.

4. Besides, the way that ungodly men go in, is so suited to the common corruption of nature, that it is no wonder if they be all agreed. All the world can agree to eat, and drink, and sleep ; and therefore all the sensual sinners in the world may easily agree upon an overloving of meat, and drink, and sleep ; and so of riches, and honours, and pleasures. And as it is easy, so it is not much desirable, no more than if you should all agree to cast yourselves headlong into the sea : When every house is infected with the plague, there is an agreement among them : but had you not rather be one of those that disagree from them ? But to agree in a holy heavenly life, is contrary to corrupted nature ; and therefore no marvel if it be more difficult. When a physician hath an hundred patients in hand, he may easily get them all to agree to eat and drink that which they desire ; but if he require them to forbear the things that they most love, because they will hurt them, the understanding sort will agree to him, but so will not the rest. In a rotten house, the fall of one bearer may occasion the fall of all the house, because their weight inclines them downward : but if you take up one stone and cast it upward, all the rest of the stones in the heap will not fly upward with it. It is easier to draw others with us down hill, than up the hill.

5. And it is considerable that the differences among the servants of Christ, are not always from themselves, but from the ungodly enemies that contrive their dissensions, and set them together by the ears, that they may fish in troubled waters, and the better attain their wicked ends. It is the envious man that soweth these tares while we are asleep, and casteth in this wildfire among us.

6. Moreover, one of the greatest causes of the troublesome breaches and divisions in the church, is because there are so many unsanctified persons among us, that seem to be

of us, and to be truly godly, when it is not so. You think it is the godly that have these divisions, when the most and worst of all our divisions proceed from the ungodly that have an unsound and unrenewed heart, under the cloak of piety and zeal: for if they were truly gracious persons, they durst not do as many of them do. 1. They durst not so rashly and easily venture on novelties as they do, without deliberation, and reading, and hearing what can be said on the other side. 2. They durst not so easily make a division in the church of Christ. 3. Nor so easily cast a stumbling-block before the weak; and matter of reproach to our Christian profession before the wicked. 4. Nor durst they so easily reproach, and condemn, and cast off the unanimous faithful ministers of Christ. 5. Nor durst they so easily censure the universal church in former ages, as many of them do. 6. Nor durst they sacrifice the success, and honour of the Gospel, and the common acknowledged truths, and the saving of men's souls thereby, to their private opinions, and ends. 7. Nor durst they make so great a breach in charity, nor so arrogantly condemn or slight their brethren, whose piety and soberness they cannot deny. These with many other evidences, do let us know, that ungodly men crept in among us, are the causes of most of our most dangerous divisions. And will you lay the blame of this upon religion, which the devil and the secret enemies of religion do perform? It is your dishonour and not ours: for these men are of your party, though they seem to be of us. Satan knows well enough, that if he have not some of his followers to be spies in Christ's army, and to raise mutinies there and betray the rest, he is likely to be the more unsuccessful in his attempts. Was Judas more a dishonour to Christ, or to the devil? He was among the followers of Christ indeed; but he told them beforehand of him, that he was a devil; and he never betrayed Christ till Satan had entered into him.

7. Lastly, The saints themselves are sanctified but in part, and many in a low degree; and being imperfect in holiness, must needs be as imperfect in holy unity and peace. It is not their holiness that causeth their contentions, but the remnants of their sin. And therefore it is but small credit to the way of sinners. Were we but perfectly rid of the vices that you cherish, and perfectly separated from the ways that you so much delight in, and had we no remnants

of your disease and sinful nature in us, we should then have perfect unity and peace. Do you think that it is long of our religion, that we disagree: No: if we were but perfectly religious we should be perfectly agreed. It is because we are holy in no greater a measure, and not because we are holy at all. It is not because of the way of godliness that we have chosen; but because we walk no faster, and no more carefully in that way. It is our too oft stepping out of it, and not our walking in it, that breaketh our peace with God and man, and our own consciences. Search all the Scripture, and see where you can find, that ever God encouraged his servants to divisions. No: but on the contrary, he oft and earnestly cries them down, and warneth all his followers to avoid them, and the causers and fomenters of them. There was never master so much for unity as Christ, and never was there a law, or a religion that did so much condemn divisions, and command brotherly love, and peace, and concord, and forbearing and forgiving one another, as the Christian law and religion doth. And will you yet say that our divisions are long of our religion, or of Christ the author of it? You may as wisely say, that eating is the cause of weakness, because that some are weak for all their meat. But you will find that none can live without it. Or you may say as wisely, that physicians are the causes of the diseases of the world, because they do not cure them all. I tell you, there is none in all the world that have done so much for unity and peace, as Christ hath done. No: all the world set together have not done half so much for it as he. He hath preached peace and unity, forgiving and forbearing, and loving one another, yea, loving our enemies; and he hath gone before us in the perfect practice of what he taught. He hath offered himself a sacrifice to the justice of his Father, that by his blood he might reconcile us unto God. He is the great peace-maker between God and man, between Jews and Gentiles, taking away the enmity, and becoming himself the head of our unity; and giving us one spirit, one faith, one baptism, that we might be one in him who is one with the Father. So that to charge the Centre of unity with our divisions, and the Prince of peace himself with our discords, or his holy word or ways with our disagreements, is all one as to charge the sun with darkness, and to say

that our lawgivers and laws are the causes of theft, and murder, and adultery, which condemn them to death that are approved guilty of them. The cause of all our disagreements and divisions is, because we are no more holy than we are, and because we are no more religious. So that I may leave it now as a proved truth, that we must unite in the Spirit, and agree in holiness of heart and life, if ever we will have true unity and agreement.

And now, sirs, you have seen the only way of unity opened to you: it is plain and past all doubt before you. If yet you will divide from God and his servants, and if yet you will be numbered with the stragglers or quarrellers, do not say but peace was opened and offered to you. Do not say, you could have peace, but that you would not. Do not say any more hereafter, that there were so many religions and so many ways that you could not tell which to join with! never more pretend the differences of the godly as a cloak for your ungodliness. I have opened the nakedness of such pretences. You shall not be able, when your lives are scanned, to look God in the face with such an unreasonable impudent pretence. Your consciences and the world shall then be witnesses of your shame; that while you cried out of sects and heresies, and were offended at the divisions of the church, it was yourselves that were the cause of it: It was you, and such as you that were the great dividers; and that obstinately proceeded in your divisions, when the way of peace was opened to you; and would not be united in the Spirit to Christ, and would not agree in holiness with his church, when you were acquainted that there was no other way to peace. Would you but have joined in a firm and everlasting covenant to God the Father, Son, and Holy Ghost, as your only Creator, Redeemer, and Sanctifier, as members of the holy catholic church, and have lived in the communion of the saints, you should have received the forgiveness of sins, the resurrection of the just, and everlasting life: but in refusing, and obstinately refusing these, you refused all your hopes of blessedness, and wilfully cast yourselves on the wrath of God; and therefore must endure it for ever.

The last advice that I have to give, upon the ground of this doctrine, is, To all that are united in the Spirit, and

agreed upon a holy life. I mean to say but little to you now; but briefly to tender you these two requests.

1. I beseech you Christians but to live as Christians, in that holy unity as your principles and profession do engage you to. Hath true Christianity and holiness such abundance of advantages against division, and yet will you be guilty of it? Against all these bonds and healing principles and helps, will you be dividers? Doth it not grieve you, and even break your hearts, to hear ungodly persons say that professors are of so many minds and parties, that they know not which of them to follow; and that we had never concord since you bore the sway? O do not seek by your contentious ways, to persuade people that holiness is a dividing thing, and that religion doth but tend to set the world together by the ears. Is it not a precious mercy to us of this place, that we have among us but one church, and one religion, and have not church against church, and Christian against Christian? I charge you from the Lord, that you be thankful for this benefit; and that you look upon divided places, and compare their case with yours, that if ever dividers come amongst you, the sense of your felicity in this blessed unity may cause you to reject them; and that you do not suffer any Delilah to rob you of your strength and glory. Were you but once here in pieces among yourselves, what a scorn would you be to all the ungodly! What sport would it be to them, to hear you disputing against one another, and reproaching and condemning one another, and as bitterly as the wicked do reproach you all? Do you not pity those places where divisions have made religion to be a scorn, and the tender love and unity of the saints is turned into uncharitable censures and separations? Take warning then that you come not to the like. If you should, you would be as inexcusable as any people in the world, because you tried and tasted so much of the sweetness and benefits of unity as you have done; shew men by your lives, that holiness is the most certain way to unity, as ever you desire either to propagate holiness, or to have any evidence of it in yourselves.

2. Judge by this undoubted truth, of any doctrine that shall be offered you, and of the ways of men and of yourselves.

1. Suspect that doctrine that tendeth to divisions in the church. If it be not for unity, it is not of God. (Rom. xvi.

17.) Christ came to heal and reconcile, and is the Prince of Peace; and, therefore, sendeth not his servants on a contrary errand. He will justify your dividing from the unbelieving world; but he hateth dividing among his servants. He that is for church-division, is not (in that) for Christ or you.

2. Whatever holiness they may pretend to, adhere not to those men, and think not too highly of them that are for divisions among the churches, or servants of the Lord. You will see them repent, or come to shame and confusion the last. You fly from Christ, if you fly from unity.

3. Think not that you have any more of the Spirit or of holiness, than you have of love to the unity of the saints. It is the spirit of Satan and not of Christ, that leadeth you to church-divisions: it is a counterfeit holiness that maketh you not desirous of unity with all the saints. If you be not first pure and then peaceable, your wisdom is not from above. As you would all take that man to be an enemy to holiness, that is an enemy to chastity, temperance, or common honesty; so have you reason to think of him that is an enemy to the church's unity and peace. Shew that you have the Spirit by the unity of the Spirit; and shew that you are holy by loving the union and communion of the saints.

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ROMANS xiv. 1.

*Him that is weak in the faith receive ye, but not to doubtful disputations.*

I HAVE already proved to you in the foregoing discourse, 1. That the true unity of the church of Christ is a unity of the Spirit, and that the unsanctified are the causes of our divisions. 2. That a unity in mere profession, is but a low and miserable unity, which will not satisfy nor serve the turn. 3. That a unity in the Spirit of holiness, is a great advantage for the healing of all our lesser differences, or that we may do well for all those differences, if we are truly sanctified. I come now to the fourth and last part of my discourse, which is to shew you, that 'it is not the will of God that the unity of his church should consist in things indifferent, or in the smaller matters, or in points of doubtful disputation.' To which end I have chosen this text, in



which Paul doth purposely and plainly lay down this point, in order to the reconciling of a difference that was then among the Romans; I shall not now stand to discuss whether the weak that Paul here speaks of, were some Christians tainted with a Pythagorean conceit, and guilty of some excessive austerities (which some have thought, 1. because here is no mention of circumcision: 2. and because they are said to eat herbs only); or whether it were some converts of the Jews, that scrupled the forsaking of their ancient ceremonies, which is the common and more likely exposition.

1. The person here spoken of is "Him that is weak in the faith," that is, who is yet so ignorant in the doctrine of faith, as not to know that these ceremonies are abolished, or these matters are no part of duty, which he placeth duty in; and, consequently, who is so weak in conscience as that he dare not omit the observation of these days and ceremonies. The points in which the weakness of these persons are said to be manifested, are, 1. In their abstaining from flesh, and eating herbs. 2. In their observation of certain days as holy.

2. The thing commanded is, that these persons for all their weakness be received, that is, 1. Into brotherly internal charity. 2. Into Christian external communion. For it seems, that by the reason of this their weakness, there grew divisions in the church. The weak were so self-conceited, as to censure the strong, because they did not observe their ceremonies. And the strong were too contemptuous of the weak, and made light of them as a superstitious people, unfit for their communion: Paul chides them both; the weak for censuring the strong, and the strong for contemning the weak; and commandeth that for the future, the weak forbear his judging, and the strong receive the weak whom they contemned, and so that they join in inward love, and external communion.

3. And he addeth this caution, for the manner of their reception and behaviour, that it must not be "to doubtful disputations" either to the censuring of one another, or to unseasonable, uncharitable contendings and disputes about these smaller things. Three things Paul seemeth to suppose in the matter of their controversy. 1. That they were matter of some indifferency. 2. That they were small, and of lowest consideration in religion. 3. That to the weak they

were so dark and doubtful, as to be the matter of disputes. But for all these, he would have no breach in their charity or communion.

One doubt we must not overpass: and that is, how this will stand with what he saith in the Epistle to the Galatians. Here he saith, "Let not him that eateth, despise him that eateth not: One man esteemeth one day above another; another esteemeth every day alike: Let every man be fully persuaded in his own mind:" But there he saith, "Ye observe days and months, and times, and years; I am afraid of you, lest I have bestowed upon you labour in vain." (Gal. iv. 10, 11.) And of circumcision, "Behold, I Paul say unto you, if ye be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised, that he is a debtor to do the whole law." (Gal. v. 2, 3.) For the understanding of this you must observe, 1. That there is a great difference between circumcision and the ceremonies here spoken of. 2. And between the outward act of circumcision, and the sacrament of circumcision as appointed by God. 3. And there is a great difference between the using it as necessary to justification, and the using the outward part only for some lawful end. 4. And between the time when the Gospel was but newly revealed, and the time when it was oft and fully declared to the world. 5. And between those that are ignorant for want of full information, and those that are obstinate after long instruction. 6. And between those that scruple the omission of such ceremonies themselves; and those that would obtrude them as necessary upon others. Observing these distinctions, you may see the difficulty plainly resolved, as followeth. 1. In this text, Rom. xiv, Paul speaketh not of circumcision, but of meats and days only. For circumcision engaged men further to Moses's law, than these single ceremonies. 2. When Paul saith he was afraid of the Galatians, because of their observation of days and weeks, and months, he means because they still adhered to the abrogated law, after so long and plain instruction. 3. And though he circumcised Timothy, (Acts xvi. 3,) and yet speak against it, (Gal. v. 2, 3,) the difference of the cases is exceeding great. For, 1. It was but the outward circumcision of the flesh that he used with Timothy (as with one that did not intend by it any engagement to Moses, or necessity of it to justification.) But

it was the entire sacrament of circumcision which was pretended to continue necessary, by the false teachers, and which he exhorted the Galatians to refuse. And circumcision as a sacrament doth signify two principal things. 1. An engagement to, and profession of faith in the Promised seed, as promised and future. 2. An engagement to Moses's law (for this use it had after the law was given.) Now when Christ was come, that man that would still be circumcised into, and profess to expect a Messiah yet to come, and that would engage himself to that law, which contained the types of a future Messiah, and was but a schoolmaster to lead to Christ, I say that person that was thus circumcised (as all were that received it according to the institution) did plainly deny that Christ was come, and therefore Christ could profit them nothing. But yet a man that used but the outward sign to avoid an impediment to the Gospel (as Paul did in the case of Timothy), or if it were erroneously, as a mere custom, as the Abassines now do, might yet be saved by Christ nevertheless. 2. And when Paul used it, it was as an indifferent thing; but he condemned it as supposed necessary. 3. When he used it, it was in the beginning of the publication of the Gospel, that (as Austin speaks) he might give the ceremonies an honourable burial: but when he condemned it, it was after the full publication of the abolition of the law, against those that would have raked it out of the grave again. 4. He bore with it in the weak; but he condemned it in the wilful. 5. He bore with it in those that scrupled the forsaking it as they were Jews; but he condemned it in those that would have laid this yoke as necessary on the Gentiles.

*Object.* 'But it seems here that Paul is against the necessary observation of the Lord's-day, when he is for esteeming all days alike.'

*Answ.* If you understand the subject of the debate, you will understand his speech. It is only Jewish holy-days that was the matter in question, and therefore of these only he is to be understood. As for the Lord's-day, it is plain in the New Testament, that Christ did not only rise upon it, and appear to his disciples on it, and send down the Holy Ghost upon it; but that the disciples presently after Christ's resurrection, began their religious assemblies on it, and so continued them, by the guidance of the Holy Ghost; and

so settled that day for the use of the holy assemblies of the church, calling it the Lord's-day. (John xxi. 19, 26; Acts ii. 1; xx. 7; 1 Cor. xvi. 2; Rev. 1. 10.) And it is past all doubt in the history of the church, that since the apostles' days till now, the church hath constantly kept this day as thus established, by the name of the Lord's-day; which the fathers called the Christian sabbath, as they applied the name of an altar to the table, and of a sacrifice to the supper of the Lord; so that he that will reject the observation of the Lord's-day, must take on him to be wiser than the Holy Ghost in the apostles, and than all the catholic church of Christ, from the beginning, till these contentious persons did arise.

The text being thus explained, the doctrine before-mentioned is plain in it before us, viz.

*Doctrine.* 'It is the will of God that the unity of the church should not be laid upon indifferent, small, and doubtful points; but that true believers, who differ in such things, should notwithstanding have inward charity and outward communion with one another, not censuring, nor despising, nor dividing from each other upon this account.'

In handling this point, I shall briefly shew you, 1. What I mean by things indifferent. 2. What I mean by smaller matters. 3. What by doubtful things or disputations: and then I shall give you the reasons of it, and then apply it.

I. For the explication. 1. By things indifferent I do not mean things, 'hic et nunc,' indifferent in the use; but things that are not ordinarily in themselves either commanded as duties, or forbidden as sins, but left as lawful or indifferent by the Scriptures, unless as some accident or circumstance may make them to be good or evil.

2. By smaller matters, it is none of my intent to persuade you, that any thing that is but an appurtenance to faith or piety is absolutely small: but they are small in comparison of the far greater things, and so small that many are saved without them, and they are not of flat necessity to salvation; and the greater matters must be preferred before them.

3. By things doubtful, I do not mean such as are not certainly revealed in the Scripture, nor yet such as perverse heretical men do raise doubts about when they are plain in themselves: but I mean such points as are revealed certainly, but more darkly than the greater points, and there-

fore cannot be so clearly known ; so that the sum is this, 1. Indifferent things must not be taken to be necessary, or sinful, but to be indifferent. 2. Lower and lesser points must not be taken to be greater or weightier than they are. 3. Points of less certainty that are more darkly revealed, must not be taken to be more clear and certain to us than they are. 4. And it is not on such darker, smaller matters that God hath laid our salvation ; or that the church's unity and peace dependeth.

II. For the fuller demonstration of this, let these reasons be observed: 1. If our unity were laid on these smaller matters, the multitude of them is such, that we should never agree in all. The essentials of Christianity are so few, that all men may well be expected to learn, and know, and entertain them. But the smaller points are so many, that there is no hope of an universal agreement in them all. You know in the body of man or beast, the great master veins that are the stock of all the rest, are but a few ; but follow them farther, and you shall have so many divisions, and sub-divisions, till you find them to be many hundreds or thousands. So is it with the arteries, and with the nerves. The body of a tree is but one, and the first division perhaps is but in two or three parts ; but follow it to the very ends of the branches, and you may find many thousands. So is it in divinity : and therefore if none should be in unity with the church, but those that understand every branch of Christian verity, what hope of union could there be ?

2. Moreover, the smaller points are far less discernible than the greater be ; and therefore there is the less hope that ever the church should have unity in these. The great arms of a tree are easily discerned, when the extremities of the branches are very small. The trunks of the master veins are great and easily seen, but the points and capillary veins are so small, as hardly to be perceived. So God in mercy hath made very plain those few essential points of faith that salvation lieth on ; but if you follow on these generals to all the particulars and appurtenances, you shall find them run so small as well as so many, as that it is impossible that unity should consist in these.

3. Furthermore, if our unity were laid on these, religion would be for none but the learned, and (as the ancients ordinarily argue against the heathens that cavilled at the

plainness of the Scripture) God should then be partial, and should make a way to heaven that poor men cannot go. For the poor cannot possibly attain to so much learning, and spend so much of their lives in study, as may bring them to the knowledge of all these lower, difficult points.

4. Yea, if our unity or salvation lay on these, it is certain it would shut us all out, both from unity and salvation; so that there would no two be at unity in all the world, and no one be saved. For all men on earth are ignorant in many lesser truths, even such as are revealed to us in the Scripture, and we should endeavour to understand. What man dare affirm that he understandeth every word of the Holy Scripture? Did the Pope himself think that he had attained to this infallibility, he would ere this have written us an infallible commentary. If the best must say with Paul himself, "we know but in part," then surely those smaller, doubtful things, which all the truly sanctified know not, are not the matter of the unity of the church.

5. I have shewed in my Discourse of the Catholic Church, that to shut out all, from the church and our communion, that differ from us in such lower things, is utterly against the design of Christ, and the tenor of the Gospel, and very dishonourable to him and to his church: God hath more mercy than to shut out the weak; and will you dishonour him so far as to persuade the world that he hath no such mercy? The design of the Gospel is grace and love! How tender was Christ, even of his little ones that believe in him! how compassionate is he to them in their infirmities! And would you go about to persuade the world that he hath so little of this compassion, as that he will admit none to heaven, or to the communion of his church, but those that attain to knowledge and agreement in all these lesser, doubtful controversies, and indifferent things? The church is small enough already; but if you would cut off all, that do not agree in every circumstance, you would make it small indeed. This is no better than, under pretence of faith and unity, to unchurch the church, and damn yourselves, and all the world.

6. The arguments in the text are very forcible; "For God hath received him." (ver. 3.) As if he should say, 'Dare you despise or cast out him that God receiveth?' "Who art thou that judgest another man's servant?" (ver. 4.)

“Why dost thou judge thy brother? or why dost thou set at naught thy brother? We shall all stand before the judgment seat of Christ.” (ver. 10.) The church doth not censure men for small or doubtful things; nor must we condemn those that God doth not condemn.

7. The laying such stress on smaller things, doth multiply controversies, and fill the minds of men with scruples, and ensnare their consciences, and engage men in parties against each other to the certain breach of charity, and ruin of the peace of the church, and of their souls. The fire of contention will never go out for want of fuel, if unnecessary things be made necessary, and small things pretended be great, and uncertain things pretended to be certain. Abundance of vice will be daily set and kept at work, upon this borrowed stock.

8. And what a world of precious time will be wasted by this means, while men are studying and reading to maintain their own opinions; and when they must waste their hours when they are together, in conferences and wrangling disputations, to the discomposing of their own and others' minds, and certain troubling the church of God! O what use have we for those precious hours, for surer, greater, and more needful things!

9. The things that our salvation, and the church's peace, are indeed laid upon, are so great, so necessary, so pleasant, and so profitable, that it leaveth us the more without excuse, to waste our time in things unnecessary. We have our great Creator to know and honour; we have the mystery of redemption to search into and admire; we have the nature, and life, and death, and resurrection, and ascension, and glorification, and intercession of Christ, to study and believe; and all the love and wisdom of God, the mercy, and the holiness and justice, that was revealed in him; we have judgment to prepare for; and all the graces of the Spirit of Christ to be received, or cherished, increased and exercised in our souls. We have a hell to escape, and a heaven to obtain, and the foreseen glory of it to feed upon, for the strengthening and delighting of our souls; we have many particular duties of holiness and righteousness to attend to: and in the midst of all this great employment, should we make more work and trouble to ourselves, and that about unnecessary things?

10. These unnecessary or lower things, when once they are advanced above their rank, do undermine and wrong the greater matters, which they pretended to befriend. They divert the thoughts and speeches from them, and take up the affections, and will not be contented with their due proportion; but are, as the proverb is, 'Like a beggar on horseback, that will never light.' If men be set upon ceremonies, or private opinions of their own, they are upon it in all companies; and you shall sometimes have almost nothing else from them. And that is not all; but the interest of their unnecessary, or lower points, is ordinarily set up against the interest of that body of Christian verities which we are all agreed in; so that they can be contented that Christianity lose much advantage in the greater points, that their cause may be advantaged. If this were not so, we should not have had ceremonies and formalities cast out such abundance of excellent preachers heretofore: nor private opinions have set so many against the labours of faithful ministers, as, to our grief and shame, we have lately seen: and the mischief is, that unnecessary things made necessary, do so involve the imposer's interest with their own, that they think they are necessitated to drive them on, and see their impositions obeyed, or else their wisdom or authority is despised.

11. And thus they directly lead men to persecution, and occasion those that must needs have their wills, to lord it over God's heritage, (1 Pet. v. 3,) when the desire of being the church's god, hath prevailed so far with any of its members, as to set them upon a course of law-giving and domineering, and bringing others into a conformity to their wills; they look upon all men as sinners that disobey them, and think that their power will warrant them to force obedience to their commands, or else to deprive the church of her pastors. Many a congregation have I known change preachers for ceremonies; when as if God's will and word in necessary things to men's salvation, had been preferred to the will and word of the bishops, about things called indifferent by themselves, the case had been altered; and they would rather have let the ignorant have been without a ceremony than a sermon. It is the unhappy fate of almost all that are set upon unnecessary things, that they cannot endure that others should have the liberty of differing from



them. It is not enough to them to enjoy the freedom of their own consciences, about meats, or holy-days, or gestures or vestures, or other formalities, unless all others be compelled to do as they do. When they are but moved to comply with others, though plain Scripture and the practice of the primitive catholic church be alleged for it, yet it moveth them little or nothing. But if others will not comply with them, they cry out against them as enemies to unity and peace; and say, It is not fit to suffer men to be of so many minds and ways; that is, it is fit all should be compelled to do as they would have them.

12. And another mischief that followeth the making unnecessary things to be necessary, is, that it openeth a gap to so many more of the same kind, that no man knows how to stop it, nor when we have ceremonies and inventions enough: But upon the same ground that these are brought in to-day, the next Pope or Bishop thinks he may bring another to-morrow; and so we can never tell when we have all, nor when will be an end.

13. And in the multitude of things unnecessary, we shall be in danger of losing the things that are necessary, they will be so buried or obscured in the crowd: the substance will scarcely be perceived for the ceremony.

14. And methinks it is such height of pride for mortal men to arrogate such a power, and to desire and endeavour such a thing, that I wonder how they dare attempt it. I mean to make universal or unnecessary laws for the church, in the matters of faith or worship. Can a man that hath one spark of humility left in him, desire that his will may be a law to all others, in doubtful or indifferent things? And proceed so far as to desire, that none may have liberty in the church that are not of his opinion, or will not be ruled by him, in things indifferent, or of no necessity! Surely a man of any humility would think with himself, 'Am not I also imperfect in knowledge? And may I not be mistaken? What is my judgment that it should be a law to the church, and that I should be so highly conceited and confident of it, as to turn out godly ministers or people from the church or worship of God, for not conforming themselves to my opinion in things of such a low and indifferent nature!' He that would be the law-giver to the church, and suffer none but those of his own opinion in such points,

would be the lord of the church, which can know the voice of none but Christ, and owneth no other Lord but him.

15. And the sin is the greater, because they have so little interest or pretence to lead them to these usurpations: They must have their will, though it get them nothing. Who made them law-givers to the church of Christ? Cannot they allow Christ this part of the Sovereignty, to make laws for his church? And cannot they be content with a ministerial power, to proclaim and promote the laws of Christ, and according to these to guide his church?

16. And hereby men are drawn to a human kind of religion: and they do more properly believe, obey, and worship these imposers than Jesus Christ; when they must fetch the very matter of their religion, not from the Bible, but the canons or decrees of men, their conscience, obedience, and reward will be according thereunto.

17. And hereby the adversaries of the church have occasion to insult over us, and think our differences to be more than indeed they are. When the unity of the church is laid upon things indifferent or of smaller moment, there will presently be disagreements, and these will be the enemy's matter of reproach. It is this that makes the Papists tell us of our differences among ourselves, because we have made them seem something to them, when they are next to nothing. 'O,' say they, 'where is your church of England now?' Why! what is the matter? Is the church of England dead? Or is any thing taken down that was essential to the church of England? Was a prelacy ruling by a lay-chancellor over many hundred parishes, chosen and governing without the body of the clergy, essential to the church of England? I am confident the most of the sober, godly ministers in England, are for the apostolical, primitive Episcopacy still. Was the book of canons, or the book of common-prayer, or the ceremonies essential to the church of England? Surely they were not; and if so, it is living still: But if any say, that these were essential to it, we may thank them for the death of it, that made it of such a human, mortal frame, which any prince might spurn down at his pleasure. Surely the church or churches of Christ in England, are of a more heavenly, durable frame, that may be persecuted, but hardly destroyed, while the men are living, of whom it doth consist.

Hence also it is, that the Papists tell us, that we have changed all our worship. And wherein? Why we have not the same baptism that we had; nor the same administration of the Lord's-supper, nor the same public prayer, nor the same way of marrying, churching, burying, &c. And what is the difference? Is it that we say not at every time the very same words? Why so you may as well say, that Paul was mutable, because he wrote not the same words in every one of his Epistles, nor spoke not the same words in all his prayers, no not in public. And so both you and we are mutable, because we preach not the same words every day in our sermons. God hath bid us pray; but he hath prescribed us no necessary form of words, but the Lord's-prayer. If the difference be, that we use not the common-prayer-book; doth that make a different sort of worship? Is it not the same sort of worship if we say the same words, or words to the same sense, either on the book or off it? If once men lay the nature of worship, and the unity of the church upon things unnecessary, then what changes will seem to be in our worship, when indeed there are none? Then the Papists may tell us of our divisions in worship, because one man sitteth at the singing of psalms and another stands; and one readeth with spectacles and another without; and one weareth a cap, and another weareth none; and one preacheth on one text, and another upon another. But be it known to all the Papists in the world, that our religion is not changed at all: our worship is the same whether within book or without. Our prayers are the same for matter with those in the common-prayer-book. And if I should one day use the common-prayer-book, and another day forbear it, I should not change the worship of God. To pray is part of his worship: but whether it be on a book or off it, is no part at all, but only a mode or circumstance, which may be altered as occasion serveth. I doubt not but a book is fittest for some; but not for all. And do they think, that we know not what adding, and chopping, and changing they have made with their mass-book? Who is it then that hath changed their worship? Is it like the same book that it was before the changes made by Gregory the Great? It was so ordinary a thing to change the manner and forms of worship, that private bishops did it without

any synods : whence else had the world the forms that are now in use ? Tell us how many of those in the ' Biblioth. Patrum ' were made by apostles, or general council, if you can. When Basil the Great had set up a new way of singing to God, and made some other changes in worship, the clergy of Neocesarea were offended with him for the novelty, and told him, that none of that was used in Gregory's days : To whom he answers, that neither was their own litany known in Gregory's days, (who yet had lived not one hundred and forty years before, and was the famous founder of their church by miracles.) Basil, Epist. 63. And Basil added to the clergy of Neocesarea. ' But how can you tell that these things were not in use in Gregory's days, when you have kept nothing unchanged which he was used to ? ' And that you may see his mind in this ; he adds, ' But I pardon all these things, (though God will examine all :) only let the principal things be kept safe. ' If we had changed the sacraments, as the Papists have done, viz. a commemorative sacrifice into a real sacrifice of Christ himself ; the sacramental body and blood of Christ into the real body and blood ; the administration of it in both kinds, into one kind alone, defrauding the people of the cup ; the communion into a private mass, the people only looking on the priest, when he receiveth alone himself, &c. I say, had we made such changes as these, they might have called us changelings indeed, and have told us of novelties in the worship of God.

18. Moreover, this laying so much upon lower and unnecessary things, doth impoverish the soul, and make it low, and empty, and formal, according to the matter that it hath to work upon. As the great unquestionable truths of God, are they that sanctify and elevate the soul, and leave their image on it ; so will contending about private opinions, or laying out our zeal in ceremonies and shadows, depress the soul and famish it, and turn our religion into a shadow. We find, by sad experience, that people are so prone to turn all religion into mere words, and shows, and customary formalities, that when we have done our best, we cannot cure them of this mortal sin : " God is a Spirit, and will have such worshippers as worship him in spirit and in truth. " (John iv. 23.) We have little need to cherish this disease

of hypocrisy and seeming histrionical outside religiousness, when we see so many perish by it, after all that we can do for their deliverance.

19. And this making a religion of unnecessary things, or laying the church's unity thereon, is a dangerous snare to delude the ignorant and ungodly, and make them believe that they are godly people, and in the way to heaven, as well as others. I use not this, or any argument, against the profitable use of any forms, in order to the understanding of the matter; nor against the due circumstantiating of the worship of God. But if profitable forms, and God's own ordinances, are somewhat liable to this abuse, we cannot devise how to increase the danger, and quite enthral these miserable souls more certainly, than by multiplying unnecessary formalities, and placing religion and unity in them. For they that are most ignorant, and empty of the love and fear of God, and the bitterest enemies to a heavenly life, will presently set in with these formalities, and make themselves a religion of these; and then they will take themselves to be as godly as the best. You shall never make them believe that they are ungodly. They think the difference lieth but in the way and manner of serving God: you serve him one way and they another; but yet they serve him as well as you: yea, they will overdo in these indifferent things, that they may make up that which is wanting in true godliness; and then they will think that they are better and righter than you. Thus did the heathens cry out against the ancient Christians, with a 'tollete impios,' away with the ungodly; and killed them, and cast them to wild beasts to be torn by them, because they would not worship their idols. And so many ungodly wretches now, that will not be persuaded to a holy life, will yet cry down others as impious, because they observe not all the ceremonies which they observe. When we have used all the means we can to bring them to the study of the Scripture, and to meditate in the law of the Lord, and to holy conference, and fervent prayer; to hatred of sin, the contempt of the world, the mortifying of the flesh, to the love of God above all, to a thankful admiration of the love of Christ, and the great mystery of redemption, to the believing, delightful forethoughts of everlasting life, and preparation for it, &c.; I

say, when we have done all to bring them to this which is godliness indeed, we lose our labour, and leave them as we find them. They cannot away with so precise a life: but yet a religion they will have instead of it, to deceive their souls, and quiet them in the way to hell. For instance, I must speak it with grief of heart, that I meet with no small number among us that know not who Christ is; some say he is God and not man. Some say, he is man and not God; some say he was made both God and man at once; some say, he is neither God nor man, but a spirit; some say, he is not God, but the Son of God, and hath the power of God given him: Abundance say, that he is God only and not man, now he is in heaven, though he was both on earth: And very many know not what Christianity is, nor wherein the Christian religion doth consist. And yet all these persons, that are heathens rather than Christians, are the most zealous keepers of Christmas, (as it is called,) and the bitterest condemners of those that do not; and so do make themselves believe that they are Christians as well as others. The same persons that know not who Christ is, nor what it is to be a Christian, are so much for kneeling at the taking of the Lord's-supper, that they dare not be so irreverent as to sit or stand; but will rather never receive at all: (nor are they fit till they change in a greater matter than the gesture:) and yet, poor souls, they think themselves to be very religious, and more reverent than others, and that here lieth the difference between them. It would grieve the heart of a considerate man, to see a multitude of miserable sinners to live in wickedness, in cursing, swearing, drunkenness, filthiness, neglect of God and a holy life, drowned in worldly-mindedness, and as regardless of the life to come, as if they thought they should die like the beasts; and even hating those that will not be ungodly as well as they; and yet as hot for ceremonies, and holy-days, and kneeling at the sacrament, and the common-prayer-book, as if they were more devout than others; and it seems they have made themselves believe in good earnest, that they are true Christians and godly men, because in the depth of their ungodliness they can make a stir against those that will not be of their mind, and use these ceremonies as well as they.

If any of you say, that I am now speaking against your

opinions or ceremonies themselves, as if I could not give you leave to use them, you will but shew yourselves mistaken hearers, and false reporters. No, it is the laying too much stress on these matters, and making indifferent things seem necessary, as if God's worship, or the unity of the church lay on them, which I speak against: And therefore I must needs say, that both sides may be guilty of this sin: principally the imposers of them, that would have all men forced to do as they do; and next them there may be too much guilt in those that make indifferent things seem evil, or lesser evils to be much greater than they are, and so would make a religion of avoiding what others make it their religion to observe. And whether your religion lie in being for or against these points (in such as the apostle speaks of in my text) is no great difference: for the religion of both will prove but a mere shadow; yea, an over hot opposing of such middle things, doth teach those that are for them to believe that they are matters of very great moment, or else they think you would not make so great a matter of them. And then when you have taught them by your fierce opposition to make a great matter of them; and custom and their party hath taught them to think their way is best; both these set together delude their souls, and make them think that because of their formalities, they are godly men, in the depths of their ignorance, ungodliness and misery.

20. Lastly, observe how we sin against the sad experience of the church in all ages, by laying our religion or unity upon these smaller or unnecessary things. What hath distracted the church so much as contendings about their ceremonies and orders, and precedency and superiority! Heresies I know have done their part (especially the Arians); but smaller matters have had too great a hand in it; what plentiful evidence could I give you of this! The lamentable divisions of the Christian world about Easter-day, which the first General Council was fain to meet about and decide, is too sad an instance. But alas, the present age itself hath given us too sad and plenteous proofs of it. By a heap of ceremonies, and unnecessary things, the Roman church hath almost drowned both the doctrine, worship and discipline of Christ, and miserably torn the church in pieces, and so continues to do. And what work this mistake hath made in England, I have no mind to tell you, while our smart and

sufferings tell you of it more plainly than it is fit for me to do. Indifferent things have shut out that which was better than indifferent. Consider well these twenty reasons, and then judge whether the religion or unity of the church should be placed in unnecessary things. The imposing of them I shall speak of by itself.

*Use.* From the text and doctrine explained and confirmed, we may see these following consecutaries arise.

1. Hence we see the tender mercy of God to them that are sincere in the faith, though weak. If their understandings be dark, and their judgments in lesser things mistaken, and their consciences therein erroneous; yet if they be but true believers, and right in the main, and willing to know the mind of God, and to obey it, God would not have them excluded from the communion of the saints, but rather received with charity and compassion; and would have the stronger bear with their infirmities. (Rom. xv. 1.) He will not himself reject them; and therefore he would not have them rejected or despised by his servants.

*Use 2.* Hence also we may see, that God will bear more, and so must his church, with smaller errors, than with the uncharitable or dividing management of those errors. Though men should err about meats, or days, or such like matters, we must yet receive them and love them as believers: but yet if they will hereupon despise, or censure one another to the breach of charity, and trouble of the church, this must be sharply rebuked, as Paul here doth.

*Use 3.* Hence also you may learn, how far men should desire and enjoy a liberty in matters of religion, and how far the magistrate should interpose with force, and how far not. A liberty to live in sin, or to subvert the Gospel, and the souls of others, the magistrate should give to none: but a toleration in things of a lower nature, that hazardeth not mens' souls, nor the unity of the church, should be granted to the weak. Can we be bound with charity to receive them, and yet to provoke the magistrate to punish them, and deal more severely with them than we! This may not be desired.

*Use 4.* Hence also you may see what an enemy Popery is to the unity of the church, and how impossible it is that the church should have unity upon their terms; when they have composed a religion of so many ceremonies, and unnecessary things, and new devised articles; and sacraments; and



none must be a catholic Christian with them that will not be of this religion, and vow or practise all their novelties. So far are they from practising the doctrine of my text, that they set themselves in opposition to it, and place their religion and the unity of their church in such things as Paul here requireth us not so much as to judge one another in; or in worse than these. A catholic unity is impossible on their terms.

*Use 5.* To conclude, I advise all that are unfeigned friends to the unity of the church, to practise the wholesome doctrine of this text. If you have zeal, there is sin enough in yourselves and others to lay it out upon: Bear not with infidelity, sensuality, impenitency, or any ungodly course. If men be not so much as weak believers, and seem not saints at least of the lower form, receive not these into your communion; but leave them under your common, compassionate charity. If you can prove that God receiveth them not, then do not you receive them. But as you are Christians, take heed of cutting off or despising the members of Christ; and of giving a bill of divorce to any soul that is truly espoused to him: you have drunkards, and railers, and notorious ungodly ones enough to exercise all your zeal, if you join both head and heart and hand against them: and can you find in your hearts to fall upon one another for indifferent things, or smaller matters, which the unity of the church doth not consist in? I speak to both sides impartially; and I beseech you so understand me. What if thy weak brother pray upon a book, darest thou therefore despise him? And what if thy brother pray without a book, darest thou therefore judge him? Nay, darest thou desire that none but such should have liberty to preach or worship in the church? What if thy weak brother dare not receive the sacrament, unless he kneel in the act of receiving it? Darest thou therefore despise him? And what if thy brother on the other side, do rather take it in another gesture, because he is sure that Christ and his apostles sinned not in so doing, and because he finds that our kneeling is contrary to the practice of the ancient church, (yea, 'ad hominem,' I may say,) contrary to General Councils, yea, to the last canon of the first General Council itself, which even the canonists say that no provincial council, or bishops, can repeal (with many other reasons; dare you therefore judge him, because he dare not imitate you rather

than Christ and his apostles, and the primitive church for many hundred years? If any imagine that I go against this necessary toleration myself, because all here receive the sacrament sitting; I answer, let them prove that ever I refused one person merely because they would take it kneeling, if they can. If you say, Why then are not all admitted to take it kneeling? I answer, soft and fair; there are greater matters than kneeling in the way. Do but first let go your vicious courses, and agree with us in a holy life, and turn unfeignedly to God, and live in the church-order that he hath plainly commanded; and then, if I cannot give you satisfaction, you shall have liberty to take it in the gesture that you desire, so be it you will grant me my liberty as I grant you yours.

One instance more: To-morrow is the day called Christmas-day, and many days called holy-days do follow it; if you will but read and mark this chapter, Rom. xiv., I am persuaded it may prevent a great deal of sin, that many of you on both sides may be guilty of. Is it not a wonder that after so large and plain a decision by the Holy Ghost, as here you find, there should yet be any controversy among us about this case? Do you take the word of God for your rule or not? If you do, why then doth it not rule you, and end the difference? Do you not read the apostle's words, "One man esteemeth one day above another; another esteemeth every day alike: Let every man be fully persuaded in his own mind." (verse 14.) If you were Papists that would say the Scripture is obscure, and therefore you must have a General Council, you could scarcely devise how a council should speak more plain than this. But nothing will serve some men, but their own wills. Dare you on the one side, despise your weak brother now for esteeming these days above the rest? Why, perhaps it is to God that he esteemeth, and the ancient custom of the church, and practice of many godly persons, do persuade him that is right: and dare you on the other side condemn or reproach them that make not this difference of days as you do? If we are contented that you have your liberty (which truly I would not deprive you of, if it were in my power), cannot you be contented that we have ours? There are three opinions about these holy-days. 1. Some think the observance of them a necessary religious duty. 2. Some think the very

outward observance to be an intolerable sin. 3. Some know that both these extremes are erroneous, and therefore they take the thing in itself to be indifferent, but as circumstances or accidents may make it good or evil: and these are in the right. They that are in the middle can bear with others, but the other cannot bear with them, nor with each other. There is no proof that ever I saw, that the church observed any of these days, for many hundred years after Christ. For the Clement, the Dionysius, the Cyprian, that are cited for it, are known to be spurious. And it is unlikely that none of these would have been mentioned as well as the Lord's-day, if they had been then observed, when there was so much ado about the time of Easter-day. Yea, it is certain that for many hundred years after Christ, it was not agreed on, which was the day of Christ's nativity; some thought it was on January 6, and therefore called it the Epiphany, or Appearance: and of old, both the birth-day and circumcision of Christ were supposed to be on the same day; that is, on the sixth of January, Cassianus witnesseth that the Egyptians were of that mind; Collat. l. 10. c. 11. And Epiphanius witnesseth the same of the Greek, and Asian, and Syrian churches. Epiphanius himself and Nazianzen, and many others, were of this mind, that it was on January sixth, and that thence it was called the Epiphany. And Chrysostom in Hom. in Natal. Dom. tells us, that it was but ten years before he wrote it, that the Romans had persuaded the church of Constantinople to change the day to December 25. And yet the countries about Jerusalem held to the sixth of January, as Causabon hath shewed, Exercit. 2. cap. 4, p. 170, 171, and cap. 11. p. 186, 187. Yea, indeed the day of Christ's nativity is yet unknown, as if God had kept us ignorant of purpose. Many very learned men, as Broughton, Helvicus, Scaliger, Beroaldus, think that the day was about autumn, in the beginning of October. Calvisius, Paræus, and many more are for other times than December 25, and Jac. Cappellus, and many others, still go to the old way for January 6. And Th. Lydias, out of Clem. Alexandr. is for May 20. Scultetus, Clopenburgius, and many others, do shew, that indeed the time is utterly uncertain. And no wonder if the day be uncertain when the very year is so uncertain, that there is no probability of ever coming to a full agreement about it among the learned in

chronology, till the last coming of Christ agree them! Our late most learned chronologer, Bishop Usher, was confident that we were about four years too late in our common account, as in his Annals may be seen. And what man can reveal the things that God hath purposely concealed? For my part, I dare not judge men for keeping or not keeping such days as these. But if any will make it a necessary thing to the universal church, I must resist the usurpation; as Paul, that had circumcised Timothy, did cry down circumcision when some would have obtruded it as a necessary thing. And for this I have an argument that sustaineth my religion itself; even the sufficiency of the Holy Scripture. If this be not the law of God, then farewell Christianity. If it be his law, it is sufficient in its kind, and to its ends; which is, 1. To determine of all things that were then fit to be determined of: 2. And to determine of all that the universal church in all times after must be bound to. There is no universal lawgiver but Christ. If this day be of necessity, it was so then as well as now, and it is so to one country as well as another: for there is the same reason for it in one age and place as in another. And, therefore, if Scripture be not a sufficient rule for universal duties of religion, then we are utterly at a loss; and as Popery will come first in, so infidelity is likely to come next. I doubt not but 'pro re nata,' upon emergent occasions, church-governors may appoint religious anniversary solemnities. For the occasion of these being, 1. To some one place or province only: 2. And not existent in Scripture-times; it did not belong to the universal law to determine of them. But in cases that equally belong to the universal church, and where the reason and occasion was existent in the apostles' days as well as now, if there we have not their determination, no others can come after them and make it universally necessary. And indeed neither General Councils nor apostolic tradition, can be pleaded for the necessity. And sure I am, that the one day in seven, even the Lord's-day, of his own appointment, which the universal church hath constantly observed, is a festival for the commemoration of the whole work of redemption, and therefore of the birth of Christ, though especially of the resurrection: and therefore we are not without a day for this use.

I speak not all this to condemn any that use these days,

but to excuse those that use them not, and by telling you a few of those many reasons which they have to give for themselves, to persuade you both to lay by the opinion of necessity, and to forbear condemning those that differ from you, and be content that they have their liberty, as we are freely content that you have yours; and lay not the unity and peace of the church upon such things as these, when the Holy Ghost hath so plainly decided the case. And I could heartily wish that the Lord's own day were not most wilfully neglected by many that are most forward for other holy-days. It is a fearful self-delusion of ungodly people, that no means can bring them to a new, a holy, and heavenly life; and yet they will make themselves believe that they are religious, by pleading for forms, and days, and ceremonies. Alas! poor soul, if thy eyes were but opened, thou wouldest see that thou hast other kind of matters first to look after! It would grieve one to hear a man contending for kneeling, and holy-days, and prayer-books, that is in a state of unregeneracy, and a stranger to sanctification, and under the dominion of his sins, and under the curse and wrath of God. Get first a new and holy nature; make sure of the pardon of sin, and of peace with God, and then the discourse of lower matters will be more seasonable and more savoury.

Is it not a shameful self-condemning, to keep holy-days for the dead saints, and to hate and rail against the living? Do you know what kind of men those were that are called *saints*, and holy-days were kept in remembrance of them? They were such as those that now are hated by the world, and took the course in a holy and diligent care of their salvation, as these do, and therefore were hated by the world, as the godly now are; and when wicked men had put them to death, the godly that survived would keep a day in remembrance of their martyrdom, to encourage others to constancy for Christ. And also because the unruly multitude were so set upon their pleasure, that they kept the idols' festivals for their sport sake; therefore some pastors of the church did think it better to let them have festivals for the saints to take their pleasure in, to turn them off from the idols' festivals. So Gregory Nyssen tells us of Gregory Thaumaturgus in his Oration of his Life, that he made holy-days for his neighbours of Neocesarea, when the Roman fury had martyred many; and he used this as a pious wile,

to draw the licentious vulgar from the idols' festivals, by letting them play on the martyrs' days, till they could be drawn up to a holy observation of them. Whether the course were right or wrong, by this you may see the original of such days. And Gregory the Great of Rome would, for this very end, have all the heathens' festivals turned into Christian festivals. But if any of you will hate a saint, and refuse the communion of saints, and will not imitate them in holiness, and yet will keep holy-days for them that are dead, Christ himself hath given you your doom, Matt. xxiii. 29—33, which I desire you to read.

Well, sirs, I have said enough, if enough will serve, to prove that the unity of the church must not be laid on things indifferent, nor upon low and doubtful points; but it must be a unity in the spirit of sanctification. It is the few, the great, the certain, and the necessary points, that we must all agree in if ever we will agree, and compassionately tolerate the differences that are tolerable.

If after all this, there be any so proud, and selfish, and ungodly, and unmerciful, that they will set up their own conceits and wills against the plain commands of God, the long and sad experience of the world, and against the peace of their brethren, and the unity of the church, and will have no agreement unless all others will be conformed to their wills, I shall say no more to such, but that these are not the sons of peace, nor the living compassionate members of the church, but self-idolizers, that God is engaged to pull down: and it is not by such as these that the church must be healed and repaired; but it is by them that are sensible of their own infirmities, and compassionate to others, that are of a Christian catholic spirit, and have catholic principles and affections, and see such a beauty in the image of Christ, that they can heartily love a gracious person, notwithstanding his many tolerable infirmities, and think themselves more unworthy to be tolerated by others, than such as I have described to be tolerated by them.

Preached December 24, 1657.

END OF CATHOLIC UNITY.

# MAKING LIGHT OF CHRIST AND SALVATION,

TOO OFT THE ISSUE OF GOSPEL INVITATIONS:

A SERMON PREACHED AT LAURENCE JURY IN LONDON.

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TO THE READER.

READER,

BEING called on in London to preach, when I had no time to study, I was fain to preach some sermons that I had preached in the country a little before. This was one, which I preached at St. Laurence, in the church where my reverend and faithful brother in Christ, Mr. Richard Vines, is pastor: when I came home I was followed by such importunities by letters to print the sermon, that I have yielded thereunto, though I know not fully the ground of their desires. Seeing it must abroad, will the Lord but bless it to the cure of thy contempt of Christ and grace, how comfortable may the occasion prove to thee and me! It is the slighting of Christ and salvation, that undoes the world. O happy man if thou escape but this sin! Thousands do split their souls on this rock which they should build them on. Look into the world, among rich and poor, high and low, young and old, and see whether it appear not by the whole scope of their conversations that they set more by something else than Christ? And for all the proclamations of his grace in the Gospel, and our common professing ourselves to be his disciples, and to believe the glorious things that he hath promised us in another world, whether it yet appear not by the deceitfulness of our service, by our heartless endeavours to obtain his kingdom, and by our busy and delightful following of the world, that the most who are called Christians do yet in their hearts make light of Christ; and if so, what wonder if they perish by their contempt! Wilt thou but soberly peruse this short discourse, and consider well as thou readeest of its truth and weight, till thy heart be sensible what a sin it is to make light of Christ and

thy own salvation, and till the Lord that bought thee be advanced in the estimation and affections of thy soul, thou shalt hereby rejoice, and fulfil the desires of

Thy servant in the faith,

RICHARD BAXTER.

## MAKING LIGHT OF CHRIST.

MATTHEW xxii. 5.

*But they made light of it.*

THE blessed Son of God, that thought it not enough to die for the world, but would himself also be the preacher of grace and salvation, doth comprise in this parable the sum of his Gospel. By the king that is here said to make the marriage, is meant God the Father, that sent his Son into the world to cleanse them from their sins, and espouse them to himself. By his Son, for whom the marriage is made, is meant the Lord Jesus Christ, the eternal Son of God, who took to his godhead the nature of man, that he might be capable of being their Redeemer when they had lost themselves in sin. By the marriage is meant the conjunction of Christ to the soul of sinners, when he giveth up himself to them to be their Saviour, and they give up themselves to him as his redeemed ones, to be saved and ruled by him; the perfection of which marriage will be at the day of judgment, when the conjunction between the whole church and Christ shall be solemnized. The word here translated *marriage*, rather signifieth the marriage-feast; and the meaning is, that the world is invited by the Gospel to come in and partake of Christ and salvation, which comprehendeth both pardon, justification, and right to salvation, and all other privileges of the members of Christ. The invitation is God's offer of Christ and salvation in the Gospel; the servants that invite them are the preachers of the Gospel, who are sent forth by God to that end; the preparation for the feast there mentioned, is the sacrifice of Jesus Christ, and the enacting of a law of grace, and opening a way for revolting sinners to return to God. There is a mention of sending second messengers, because God useth not to take the first



denial, but to exercise his patience till sinners are obstinate. The first persons invited are the Jews; upon their obstinate refusal they are sentenced to punishment; and the Gentiles are invited, and not only invited, but by powerful preaching, and miracles, and effectual grace compelled; that is, infallibly prevailed with to come in. The number of them is so great that the house is filled with the guests: many come sincerely, not only looking at the pleasure of the feast, that is, at the pardon of sin, and deliverance from the wrath of God, but also at the honour of the marriage, that is, of the Redeemer, and their profession by giving up themselves to a holy conversation; but some come in only for the feast, that is justification by Christ, having not the wedding garment of sound resolution for obedience in their life, and looking only at themselves in believing, and not to the glory of their Redeemer; and these are sentenced to everlasting misery, and speed as ill as those that came not in at all; seeing a faith that will not work is but like that of the devil; and they that look to be pardoned and saved by it are mistaken, as James sheweth, chap. ii. 24.

The words of my text contain a narration of the ill entertainment that the Gospel findeth with many to whom it is sent, even after a first and second invitation. They made light of it, and are taken up with other things. Though it be the Jews that were first guilty, they have too many followers among us Gentiles to this day.

*Doct.* 'For all the wonderful love and mercy that God hath manifested in giving his Son to be the Redeemer of the world, and which the Son hath manifested in redeeming them by his blood; for all his full preparation by being a sufficient sacrifice for the sins of all; for all his personal excellencies, and that full and glorious salvation that he hath procured; and for all his free offers of these, and frequent and earnest invitation of sinners; yet many do make light of all this, and prefer their worldly enjoyments before it. The ordinary entertainment of all is by contempt.'

Not that all do so, or that all continue to do so, who were once guilty of it: for God hath chosen whom he will compel to come in. But till the Spirit of grace over power the dead and obstinate hearts of men, they hear the Gospel as a common story, and the great matters contained in it go not to the heart.

The method in which I shall handle this doctrine is this.

I. I shall shew you what it is that men make light of.

II. What this sin of making light of it is.

III. The cause of the sin.

IV. The use of the doctrine.

I. The thing that carnal hearers make light of is, 1. The doctrine of the Gospel itself, which they hear regardlessly. 2. The benefits offered them therein: which are, 1. Christ himself. 2. The benefits which he giveth.

Concerning Christ himself, the Gospel, 1. Declareth his person and nature, and the great things that he hath done and suffered for man: his redeeming him from the wrath of God by his blood, and procuring a grant of salvation with himself. Furthermore, the same Gospel maketh an offer of Christ to sinners, that if they will accept him on his easy and reasonable terms, he will be their Saviour, the physician of their souls, their husband, and their head.

2. The benefits that he offereth them are these. 1. That with these blessed relations to him, himself and interest in him, they shall have the pardon of all their sins past, and be saved from God's wrath, and be set in a sure way of obtaining a pardon for all the sins that they shall commit hereafter, so they do but obey sincerely, and turn not again to the rebellion of their unregeneracy. 2. They shall have the Spirit to become their guide and sanctifier, and to dwell in their souls, and help them against their enemies, and conform them more and more to his image, and heal their diseases, and bring them back to God. 3. They shall have right to everlasting glory when this life is ended, and shall be raised up thereto at the last; besides many excellent privileges in the way, in means, preservation, and provision, and the foretaste of what they shall enjoy hereafter: all these benefits the Gospel offereth to them that will have Christ on his reasonable terms. The sum of all is in 1 John v. 11, 12, "This is the record, that God hath given us eternal life, and this life is in his Son: he that hath the Son hath life, and he that hath not the Son hath not life."

II. What this sin of the making light of the Gospel is?

1. To make light of the Gospel is to take no great heed to what is spoken, as if it were not a certain truth, or else were a matter that little concerned them; or as if God had not written these things for them. 2. When the Gospel doth not affect men, or go to their hearts; but though they

seem to attend to what is said, yet men are not awakened by it from their security, nor doth it work in any measure such holy passion in their souls, as matters of such everlasting consequence should do; this is making light of the Gospel of salvation. When we tell men what Christ hath done and suffered for their souls, it scarcely moveth them: We tell them of keen and cutting truths, but nothing will pierce them: We can make them hear, but we cannot make them feel; our words take up in the porch of their ears and fancies, but will not enter into the inward parts; as if we spake to men that had no hearts or feeling; this is a making light of Christ and salvation; (Acts xxviii. 26, 27;) hearing ye shall hear, and shall not understand; seeing ye shall see, and shall not perceive. For the heart of this people is waxen gross, and their ears are dull of hearing, their eyes are closed, &c.

3. When men have no high estimation of Christ and salvation, but whatsoever they may say with their tongues, or dreamingly and speculatively believe, yet in their serious and practical thoughts they have a higher estimation of the matters of this world, than they have of Christ, and the salvation that he hath purchased; this is a making light of him. When men account the doctrine of Christ to be but a matter of words and names, as Gallio, (Acts xviii. 4,) or as Festus, (Acts xxv. 19,) a superstitious matter about one Jesus who was dead, and Paul saith is alive. Or ask the preachers of the Gospel, as the Athenians, "What will this babbler say?" (Acts xvii. 18.) This is contempt of Christ.

4. When men are informed of the truths of the Gospel, and on what terms Christ and his benefits may be had, and how it is the will of God that they should believe and accept the offer; and he commandeth them to do it upon pain of damnation; and yet men will not consent, unless they have Christ on terms of their own: They will not part with their worldly contents, nor lay down their pleasures, and profits, and honour at his feet, as being content to take so much of them only as he will give them back, and as is consistent with his will and interest; but think it is a hard saying, that they must forsake all in resolution for Christ; this is a making light of him and their salvation. When men might have part in him and all his benefits if they would, and they will not, unless they may keep the world

too; and are resolved to please their flesh, what ever comes of it; this is a high contempt of Christ and everlasting life. (Matt. xiii. 21, 22; Luke xviii. 23.) You may find examples of such as I here describe.

5. When men will promise fair, and profess their willingness to have Christ on his terms, and to forsake all for him, but yet do stick to the world and their sinful courses; and when it comes to practice, will not be removed by all that Christ hath done and said, this is making light of Christ and salvation. (Jer. xlii. 5, compared with xliii. 2.)

III. The causes of this sin are the next thing to be inquired after. It may seem a wonder that ever men, that have the use of their reason, should be so sottish as to make light of matters of such consequence. But the cause is,

1. Some men understand not the very sense of the words of the Gospel when they hear it, and how can they be taken with that which they understand not? Though we speak to them in plain English, and study to speak it as plain as we can, yet people have so estranged themselves from God, and the matters of their own happiness, that they know not what we say, as if we spoke in another language, and as if they were under that judgment, Isa. xxviii. 11, "With stammering lips, and with another tongue will he speak to this people."

2. Some that do understand the words that we speak, yet because they are carnal, understand not the matter. For the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. (1 Cor. ii. 14.) They are earthly, and these things are heavenly. (John iii. 12.) These things of the Spirit are not well known by bare hearsay, but by spiritual taste, which none have but those that are taught by the Holy Ghost, (1 Cor. ii. 12,) that we may know the things that are given us of God.

3. A carnal mind apprehendeth not a suitableness in these spiritual and heavenly things to his mind, and therefore he sets light by them, and hath no mind of them. When you tell him of everlasting glory, he heareth you as if you were persuading him to go play with the sun: they are matters of another world, and out of his element; and therefore he hath no more delight in them than a fish would have to be in the fairest meadow, or than a swine hath in a jewel, or a dog in a piece of gold: They may be good to others

but he cannot apprehend them as suitable to him, because he hath a nature that is otherwise inclined: he savoureth not the things of the Spirit. (Rom. viii. 5.)

4. The main cause of the slighting of Christ and salvation, is a secret root of unbelief in men's hearts. Whatsoever they may pretend, they do not soundly and thoroughly believe the word of God: They are taught in general to say the Gospel is true; but they never saw the evidence of its truth so far, as thoroughly to persuade them of it; nor have they got their souls settled on the infallibility of God's testimony, nor considered of the truth of the particular doctrines revealed in the Scripture, so far as soundly to believe them: O did you all but soundly believe the words of this Gospel, of the evil of sin, of the need of Christ, and what he hath done for you, and what you must be and do if ever you will be saved by him; and what will become of you for ever if you do it not; I dare say it would cure the contempt of Christ, and you would not make so light of the matters of your salvation. But men do not believe while they say they do, and would face us down that they do, and verily think that they do themselves. There is a root of bitterness, and an evil heart of unbelief, that makes them depart from the living God. (Heb. ii. 12; iv. 1, 2. 6.) Tell any man in this congregation that he shall have a gift of ten thousand pounds, if he will go to London for it; if he believe you, he will go; but if he believe not, he will not; and if he will not go, you may be sure he believeth not, supposing that he is able. I know a slight belief may stand with a wicked life: such as men have of the truth of a prognostication, it may be true, and it may be false; but a true and sound belief is not consistent with so great neglect of the things that are believed.

5. Christ and salvation are made light of by the world, because of their desperate hardness of heart. The heart is hard naturally, and by custom in sinning made more hard, especially by long abuse of mercy, and neglect of the means of grace, and resisting the Spirit of God. Hence it is that men are turned into such stones: and till God cure them of the stone of the heart, no wonder if they feel not what they know, or regard not what we say, but make light of all; it is hard preaching a stone into tears, or making a rock to

tremble. You may stand over a dead body long enough, and say to it, 'O thou carcase, when thou hast lain rotting and mouldered to dust till the resurrection, God will then call thee to account for thy sin, and cast thee into everlasting fire,' before you can make it feel what you say, or fear the misery that is never so truly threatened: When men's hearts are like the highway that is trodden to hardness by long custom in sinning, or like the clay that is hardened to a stone by the heat of those mercies that should have melted them into repentance: When they have consciences seared with a hot iron, as the apostle speaks, (1 Tim. iv. 2,) no wonder then if they be past feeling, and working all uncleanness with greediness do make light of Christ and everlasting glory. O that this were not the case of too many of our hearers! Had we but *living souls* to speak to, they would hear, and feel, and not make light of what we say. I know they are naturally alive, but they are spiritually dead, as Scripture witnesseth. (Ephes. ii. 3.) O if there were but one spark of the life of grace in them, the doctrine of salvation by Jesus Christ would appear to them to be the weightiest business in the world! O how confident should I be, methinks, to prevail with men, and to take them off this world, and bring them to mind the matters of another world, if I spake but to men that had life, and sense, and reason! But when we speak to blocks and dead men, how should we be regarded! O how sad a case are these souls in, that are fallen under this fearful judgment of spiritual madness and deadness! To have a blind mind, and a hard heart, to be sottish and senseless, (Mark iv. 12; John xii. 40,) lest they should be converted, and their sin should be forgiven them.

6. Christ and salvation are made light of by the world, because they are wholly enslaved to their sense, and taken up with lower things: The matters of another world are out of sight, and so far from their senses, that they cannot regard them; but present things are nearer them, in their eyes, and in their hands: There must be a living faith to prevail over sense, before men can be so taken with things that are not seen, though they have the word of God for their security, as to neglect and let go things that are still before their eyes. Sense works with great advantage, and

herefore doth much in resisting faith where it is. No wonder then if it carry all before it, where there is no true and lively faith to resist, to lead the soul to higher things: This cause of making light of Christ and salvation is expressed here in my text: One went to his farm, and another to his merchandise: Men have houses and lands to look after; they have wife and children to mind: they have their body and outward estate to regard, therefore they forget that they have a God, a Redeemer, a soul to mind; these matters of the world are still with them. They see these, but they see not God, nor Christ, nor their souls, nor everlasting glory. These things are near at hand, and therefore work naturally, and so work forcibly; but the other are thought on as a great way off, and therefore too distant to work on their affections, or be at the present so much regarded by them. Their body hath life and sense, therefore if they want meat, or drink, or clothes, will feel their want, and tell them of it; and give them no rest till their wants be supplied, and therefore they cannot make light of their bodily necessities; but their souls in spiritual respects are dead, and therefore feel not their wants, but will let them alone in their greatest necessities; and be as quiet when they are starved and languishing to destruction, as if all were well, and nothing ailed them. And hereupon poor people are wholly taken up in providing for the body, as if they had nothing else to mind. They have their trades and callings to follow, and so much to do from morning to night, that they can find no time for matters of salvation; Christ would teach them, but they have no leisure to hear him: the Bible is before them, but they cannot have while to read it: a minister is in the town with them, but they cannot have while to go to inquire of him what they should do to be saved: And when they do hear, their hearts are so full of the world, and carried away with these lower matters, that they cannot mind the things which they hear. They are so full of the thoughts, and desires, and cares of this world, that there is no room to pour into them the water of life: The cares of the world do choke the word, and make it become unfruitful. (Matt. xiii. 22.) Men cannot serve two masters, God and mammon; but they will lean to the one, and despise the other. (Matt. vi. 24.) He that loveth the world, the love of the Father is not in him. (1 John ii. 15, 16.) Men cannot choose but set light by

Christ and salvation, while they set so much by any thing on earth : It is that which is highly esteemed among men that is abominable in the sight of God. (Luke xvi. 15.) O this is the ruin of many thousand souls ! It would grieve the heart of any honest Christian to see how eagerly this vain world is followed every where, and how little men set by Christ, and the world to come ; to compare the care that men have for the world, with the care of their souls ; and the time that they lay out on the world, with that time they lay out for their salvation : To see how the world fills their mouths, their hands, their houses, their hearts, and Christ hath little more than a bare title : To come into their company, and hear no discourse but of the world ; to come into their houses, and hear and see nothing but for the world, as if this world would last for ever, or would purchase them another. When I ask sometimes the ministers of the Gospel how their labours succeed, they tell me, ‘ People continue still the same, and give up themselves wholly to the world ; so that they mind not what ministers say to them, nor will give any full entertainment to the word, and all because of the deluding world :’ And O that too many ministers themselves did not make light of that Christ whom they preach, being drawn away with the love of this world ! In a word, men of a worldly disposition do judge of things according to worldly advantages, therefore Christ is slighted, “ He is despised and rejected of men, they hide their faces from him, and esteem him not, as seeing no beauty or comeliness in him, that they should desire him.” (Isa. liii. 3.)

7. Christ and salvation are made light of, because men do not soberly consider of the truth and weight of these necessary things. They suffer not their minds so long to dwell upon them, till they procure a due esteem, and deeply affect their heart ; did they believe them and not consider of them, how should they work ! O when men have reason given them to think and consider of the things that most concern them, and yet they will not use it, this causeth their contempt.

8. Christ and salvation are made light of, because men were never sensible of their sin and misery, and extreme necessity of Christ and his salvation ; their eyes were never opened to see themselves as they are ; nor their hearts soundly humbled in the sense of their condition : if this were done, they would soon be brought to value a Saviour : a truly



broken heart can no more make light of Christ and salvation, than a hungry man of his food, or a sick man of the means that would give ease: but till then our words cannot have access to their hearts: While sin and misery are made light of, Christ and salvation will be made light of: but when these are perceived an intolerable burden, then nothing will serve the turn but Christ. Till men be truly humbled, they can venture Christ and salvation for a lust, for a little worldly gain, even for less than nothing: but when God hath illuminated them, and broken their hearts, then they would give a world for a Christ; then they must have Christ or they die; all things then are loss and dung to them in regard of the excellent knowledge of Christ. (Phil. iii. 8.) When they are at once pricked in their hearts for sin and misery, then they cry out, "Men and brethren, what shall we do?" (Acts ii. 37.) When they are awakened by God's judgments, as the poor jailor, then they cry out, "Sirs, what shall I do to be saved?" (Acts xvi. 30.) This is the reason why God will bring men so low by humiliation, before he brings them to salvation.

9. Men take occasion to make light of Christ by the commonness of the Gospel; because they do hear of it every day, the frequency is an occasion to dull their affections; I say, an occasion, for it is no just cause. Were it a rarity it might take more with them; but now, if they hear a minister preach nothing but these saving truths, they say, 'We have these every day:' They make not light of their bread or drink, their health or life, because they possess them every day; they make not light of the sun because it shineth every day; at least they should not, for the mercy is the greater; but Christ and salvation are made light of because they hear of them often; 'This is,' say they, 'a good, plain, dry sermon:' Pearls are trod in the dirt where they are common; they loathe this dry manna: "The full soul loathes the honey-comb; but to the hungry every bitter thing is sweet."

10. Christ and salvation are made light of, because of this disjunctive presumption; either that he is sure enough theirs already, and God that is so merciful, and Christ that hath suffered so much for them, is surely resolved to save them, or else it may easily be obtained at any time, if it be not yet so. A conceited facility to have a part in Christ and salvation at any time doth occasion men to make light

of them. It is true, that grace is free, and the offer is universal, according to the extent of the preaching of the Gospel; and it is true, that men may have Christ when they will; that is, when they are willing to have him on his terms; but he that hath promised thee Christ if thou be willing, hath not promised to make thee willing: and if thou art not willing now, how canst thou think thou shalt be willing hereafter? If thou canst make thine own heart willing, why is it not done now? Can you do it better when sin hath more hardened it, and God may have given thee over to thyself? O sinners! you might do much, though you are not able of yourselves to come in, if you would now subject yourselves to the working of the Spirit, and set in while the gales of grace continue: But did you know what a hard and impossible thing it is to be so much as willing to have Christ and grace, when the heart is given over to itself, and the Spirit hath withdrawn its former invitations, you would not be so confident of your own strength to believe and repent; nor would you make light of Christ upon such foolish confidence. If indeed it be so easy a matter as you imagine, for a sinner to believe and repent at any time, how comes it to pass that it is done by so few; but most of the world do perish in their impenitency, when they have all the helps and means that we can afford them? It is true, the thing is very reasonable and easy in itself to a pure nature; but while man is blind and dead, these things are in a sort impossible to him, which are never so easy to others. It is the easiest and sweetest life in the world to a gracious soul to live in the love of God, and the delightful thoughts of the life to come, where all their hope and happiness lieth: but to a worldly, carnal heart it is as easy to remove a mountain as to bring them to this. However, these men are their own condemners; for if they think it so easy a matter to repent and believe, and so to have Christ, and right to salvation, then have they no excuse for neglecting this which they thought so easy. O wretched, impenitent soul! what mean you to say when God shall ask you, Why did you not repent and love your Redeemer above the world, when you thought it so easy that you could do it at any time?

IV. *Use 1.* We come now to the application: and hence you may be informed of the blindness and folly of all carnal men: How contemptible are their judgments that think

Christ and salvation contemptible! And how little reason there is why any should be moved by them, or discouraged by any of their scorns or contradictions.

How shall we sooner know a man to be a fool, than if he know no difference between dung and gold! Is there such a thing as madness in the world, if that man be not mad that sets light by Christ, and his own salvation, while he daily toils for the dung of the earth? And yet what pity is it to see that a company of poor, ignorant souls will be ashamed of godliness, if such men as these do but deride them! Or will think hardly of a holy life, if such as these do speak against it! Hearers, if you see any set light by Christ and salvation, do you set light by that man's wit, and by his words, and hear the reproaches of a holy life, as you would hear the words of a madman: not with regard, but with a compassion of his misery.

*Use 2.* What wonder if we and our preaching be despised, and the best ministers complain of ill success, when the ministry of the apostles themselves did succeed no better! What wonder if for all that we can say or do, our hearers still set light by Christ and their own salvation, when the apostles' hearers did the same! They that did second their doctrine by miracles: if any men could have shaken and torn in pieces the hearts of sinners, they could have done it: If any man could have laid them at their feet, and made them all cry out as some, "What shall we do?" it would have been they. You may see then that it is not merely for want of good preachers that men make light of Christ and salvation: The first news of such a thing as the pardon of sin and the hopes of glory, and the danger of everlasting misery, would turn the hearts of men within them, if they were as tractable in spiritual matters as in temporal: but alas, it is far otherwise. It must not seem any strange thing, nor must it too much discourage the preachers of the Gospel, if when they have said all that they can devise to say, to win the hearts of men to Christ, the most do still slight him, and while they bow the knee to him, and honour him with their lips, do yet set so light by him in their hearts, as to prefer every fleshly pleasure or commodity before him. It will be thus with many: let us be glad that it is not thus with all.

*Use 3.* But for closer application, seeing this is the great condemning sin, before we inquire after it into the hearts of

our hearers, it beseems us to begin at home, and see that we who are preachers of the Gospel be not guilty of it ourselves. The Lord forbid that they that have undertaken the sacred office of revealing the excellencies of Christ to the world, should make light of him themselves, and slight that salvation which they do daily preach. The Lord knows we are all of us so low in our estimation of Christ, and do this great work so negligently, that we have cause to be ashamed of our best sermons; but should this sin prevail in us, we were the most miserable of all men. Brethren, I love not censoriousness; yet dare not befriend so vile a sin in myself or others, under pretence of avoiding it: especially when there is so great necessity that it should be healed first in them that make it their work to heal it in others. O that there were no cause to complain that Christ and salvation are made light of by the preachers of it! But, 1. Do not the negligent studies of some speak it out? 2. Doth not their dead and drowsy preaching declare it? Do not they make light of the doctrine they preach, that do it as if they were half asleep, and feel not what they speak themselves?

3. Doth not the carelessness of some men's private endeavours discover it? What do they for souls? how slightly do they reprove sin? How little do they when they are out of the pulpit for the saving of men's souls!

4. Doth not the continued neglect of those things wherein the interest of Christ consisteth discover it? 1. The church's purity and reformation. 2. Its unity.

5. Doth not the covetous and worldly lives of too many discover it, losing advantages for men's souls for a little gain to themselves? And most of this is because men are preachers before they are Christians, and tell men of that which they never felt themselves. Of all men on earth there are few that are in so sad a condition as such ministers: and if indeed they do believe that Scripture which they preach, methinks it should be terrible to them in their studying and preaching it.

*Use 4.* Beloved hearers, the office that God hath called us to, is by declaring the glory of his grace, to help under Christ to the saving of men's souls. I hope you think not that I come hither to-day on any other errand. The Lord knows I had not set a foot out of doors but in hope to succeed in this work for your souls. I have considered, and

often considered, What is the matter, that so many thousands should perish when God hath done so much for their salvation; and I find this that is mentioned in my text is the cause. It is one of the wonders of the world, that when God hath<sup>so</sup> loved the world as to send his Son, and Christ hath made a satisfaction by his death sufficient for them all, and offereth the benefits of it so freely to them, even without money or price, that yet the most of the world should perish; yea, the most of those that are thus called by his word! Why, here is the reason, when Christ hath done all this, men make light of it. God hath shewed that he is not unwilling; and Christ hath shewed that he is not unwilling that men should be restored to God's favour and be saved; but men are actually unwilling themselves. God takes not pleasure in the death of sinners, but rather that they return and live. (Ezek. xxxiii. 11.) But men take such pleasure in sin, that they will die before they will return. The Lord Jesus was content to be their physician, and hath provided them a sufficient plaister of his own blood: but if men make light of it, and will not apply it, what wonder if they perish after all! This Scripture giveth us the reason of their perdition. This sad experience tells us the most of the world is guilty of. It is a most lamentable thing to see how most men do spend their care, their time, their pains, for known vanities, while God and glory are cast aside: that he who is all should seem to them as nothing; and that which is nothing should seem to them as good as all; that God should set mankind in such a race where heaven or hell is their certain end, and that they should sit down, and loiter, or run after the childish toys of the world, and so much forget the prize that they should run for. Were it but possible for one of us to see the whole of this business, as the All-seeing God doth; to see at one view both heaven and hell, which men are so near; and see what most men in the world are minding, and what they are doing every day, it would be the saddest sight that could be imagined. O how should we marvel at their madness, and lament their self-delusion! O poor distracted world! what is it you run after? and what is it that you neglect? If God had never told them what they were sent into the world to do, or whither they were going, or what was before them in another world, then they had been excusable; but he hath told them over and

over, till they were weary of it. Had he left it doubtful there had been some excuse; but it is his sealed word, and they profess to believe it, and would take it ill of us if we should question whether they do believe it or not.

Beloved, I come not to accuse any of you particularly of this crime; but seeing it is the commonest cause of men's destruction, I suppose you will judge it the fittest matter for our inquiry, and deserving our greatest care for the cure. To which end I shall, 1. Endeavour the conviction of the guilty. 2. Shall give them such considerations as may tend to humble and reform them. 3. I shall conclude with such direction as may help them that are willing to escape the destroying power of this sin. And for the first, consider,

1. It is the case of most sinners to think themselves freest from those sins that they are most enslaved to; and one reason why we cannot reform them, is because we cannot convince them of their guilt. It is the nature of sin so far to blind and befool the sinner, that he knoweth not what he doth, but thinketh he is free from it when it reigneth in him, or when he is committing it: It bringeth men to be so much unacquainted with themselves, that they know not what they think, or what they mean and intend, nor what they love or hate, much less what they are habituated and disposed to. They are alive to sin, and dead to all the reason, consideration, and resolution that should recover them, as if it were only by their sinning that we must know they are alive. May I hope that you that hear me to-day are but willing to know the truth of your case, and then I shall be encouraged to proceed to an inquiry. God will judge impartially, why should not we do so? Let me, therefore, by these following questions, try whether none of you are slights of Christ and your own salvation. And follow me, I beseech you, by putting them close to your own hearts, and faithfully answering them.

1. Things that men highly value will be remembered, they will be matter of their freest and sweetest thoughts.

Do not those then make light of Christ and salvation that think of them so seldom and coldly in comparison of other things? Follow thy own heart, man, and observe what it daily runneth after; and then judge whether it make not light of Christ.

We cannot persuade men to one hour's sober consideration what they should do for an interest in Christ, or in

thankfulness for his love, and yet they will not believe that they make light of him.

2. Things that we highly value will be matter of our discourse; the judgment and heart will command the tongue. Freely and delightfully will our speech run after them.

Do not those then make light of Christ and salvation, that shun the mention of his name, unless it be in a vain or sinful use? Those that love not the company where Christ and salvation is much talked of, but think it troublesome, precise discourse: that had rather hear some merry jests, or idle tales, or talk of their riches or business in the world. When you may follow them from morning to night, and scarce have a savoury word of Christ; but perhaps some slight and weary mention of him sometimes; judge whether these make not light of Christ and salvation. How seriously do they talk of the world? (Psal. cxliv. 8, 11.) and speak vanity! But how heartlessly do they make mention of Christ and salvation!

3. The things that we highly value we would secure the possession of, and therefore would take any convenient course to have all doubts and fears about them well resolved. Do not those men then make light of Christ and salvation that have lived twenty or thirty years in uncertainty whether they have any part in these or not, and yet never seek out for the right resolution of their doubts? Are all that hear me this day certain they shall be saved? O that they were! O, had you not made light of salvation, you could not so easily bear such doubtings of it; you could not rest till you had made it sure, or done your best to make it sure. Have you nobody to inquire of that might help you in such a work? Why you have ministers that are purposely appointed to that office. Have you gone to them, and told them the doubtfulness of your case, and asked their help in the judging of your condition? Alas, ministers may sit in their studies from one year to another, before ten persons among one thousand will come to them on such an errand! Do not these make light of Christ and salvation? When the Gospel pierceth the heart indeed, they cry out, "Men and brethren, what shall we do to be saved?" (Acts xvi. 30; ix. 6:) Trembling and astonished, Paul cries out, "Lord, what wilt thou have me to do?" And so did the convinced Jews to Peter. (Acts ii. 37.) But when hear we such questions?

4. The things that we value do deeply affect us, and

some motions will be in the heart according to our estimation of them. O sirs, if men made not light of these things, what workings would there be in the hearts of all our hearers! What strange affections would it raise in them to hear of the matters of the world to come! How would their hearts melt before the power of the Gospel! What sorrow would be wrought in the discovery of their sins! What astonishment at the consideration of their misery! What unspeakable joy at the glad-tidings of salvation by the blood of Christ! What resolution would be raised in them upon the discovery of their duty! O what hearers should we have, if it were not for this sin! Whereas now we are more likely to weary them, or preach them asleep with matters of this unspeakable moment. We talk to them of Christ and salvation till we make their heads ach: little would one think by their careless carriage that they heard and regarded what we said, or thought we spoke at all to them.

5. Our estimation of things will be seen in the diligence of our endeavours. That which we most highly value, we shall think no pains too great to obtain. Do not those men then make light of Christ and salvation, that think all too much that they do for them; that murmur at his service, and think it too grievous for them to endure? That ask of his service as Judas of the ointment, 'What need this waste? Cannot men be saved without so much ado? This is more ado than needs.' For the world they will labour all the day, and all their lives; but for Christ and salvation they are afraid of doing too much. Let us preach to them as long as we will, we cannot bring them to relish or resolve upon a life of holiness. Follow them to their houses, and you shall not hear them read a chapter, nor call upon God with their families once a day; nor will they allow him that one day in seven which he hath separated to his service. But pleasure, or worldly business, or idleness, must have a part. And many of them are so far hardened as to reproach them that will not be as mad as themselves. And is not Christ worth the seeking? Is not everlasting salvation worth more than all this? Doth not that soul make light of all these, that thinks his ease more worth than they? Let but common sense judge.

6. That which we most highly value, we think we cannot buy too dear: Christ and salvation are freely given, and yet the most of men go without them, because they cannot en-



joy the world and them together. 'They are called but to part with that which would hinder them from Christ, and they will not do it. They are called but to give God his own, and to resign all to his will, and let go the profits and pleasures of this world, when they must let go either Christ or them, and they will not. They think this too dear a bargain, and say they cannot spare these things: they must hold their credit with men; they must look to their estates: How shall they live else? They must have their pleasure, whatsoever becomes of Christ and salvation: as if they could live without Christ better than without these: as if they were afraid of being losers by Christ, or could make a saving match by losing their souls to gain the world. Christ hath told us over and over, that if we will not forsake all for him we cannot be his disciples. (Matt. x.) Far are these men from forsaking all, and yet will needs think that they are his disciples indeed.

7. That which men highly esteem, they would help their friends to as well as themselves. Do not those men make light of Christ and salvation, that can take so much care to leave their children portions in the world, and do so little to help them to heaven? That provide outward necessaries so carefully for their families, but do so little to the saving of their souls? Their neglected children and friends will witness, that either Christ, or their childrens' souls, or both, were made light of.

8. That which men highly esteem, they will so diligently seek after, that you may see it in the success, if it be a matter within their reach. You may see how many make light of Christ, by the little knowledge they have of him, and the little communion with him, and communication from him; and the little, yea, none of his special grace in them. Alas! how many ministers can speak it to the sorrow of their hearts, that many of their people know almost nothing of Christ, though they hear of him daily! Nor know they what they must do to be saved: If we ask them an account of these things, they answer as if they understood not what we say to them, and tell us they are no scholars, and therefore think they are excusable for their ignorance. O if these men had not made light of Christ, and their salvation, but had bestowed but half so much pains to know and enjoy him, as they have done to understand the matters of their

trades and callings in the world, they would not have been so ignorant as they are: They make light of these things, and therefore will not be at the pains to study or learn them. When men that can learn the hardest trade in a few years, have not learned a catechism, nor how to understand their creed, under twenty or thirty years' preaching, nor cannot abide to be questioned about such things; doth not this shew that they have slighted them in their hearts? How will these despisers of Christ and salvation be able one day to look him in the face, and to give an account of these neglects?

Thus much I have spoken in order to your conviction. Do not some of your consciences by this time smite you, and say, 'I am the man that have made light of my salvation?' If they do not, it is because you make light of it still, for all that is said to you. But because, if it be the will of the Lord, I would fain have this damning distemper cured, and am loath to leave you in such a desperate condition, if I knew how to remedy it, I will give you some considerations, which may move you, if you be men of reason and understanding, to look better about you; and I beseech you to weigh them, and make use of them as we go, and lay open your hearts to the work of grace, and sadly bethink you what a case you are in, if you prove such as make light of Christ.

Consider, 1. Thou makest light of him that made not light of thee who didst deserve it. Thou wast worthy of nothing but contempt. As a man, what art thou but a worm to God? As a sinner, thou art far viler than a toad: Yet Christ was so far from making light of thee and thy happiness, that he came down into the flesh, and lived a life of suffering, and offered himself a sacrifice to the justice which thou hadst provoked, that thy miserable soul might have a remedy. It is no less than miracles of love and mercy, that he hath shewed to us: and yet shall we slight them after all?

Angels admire them, whom they less concern, (1 Pet. i. 12,) and shall redeemed sinners make light of them? What barbarous, yea, devilish, yea, worse than devilish ingratitude is this! The devils never had a Saviour offered them, but thou hast, and dost thou yet make light of him?

2. Consider the work of man's salvation by Jesus Christ, is the masterpiece of all the works of God, wherein he would have his love and mercy to be magnified. As the creation declareth his goodness and power, so doth redemption his

goodness and mercy; he hath contrived the very frame of his worship so, that it shall much consist in the magnifying of this work; and after all this, will you make light of it? "His name is wonderful." (Isa. ix. 6.) "He did the work that none could do." (John xv. 24.) "Greater love could none shew than his." (John xv. 13.) How great was the evil and misery that he delivered us from? The good procured for us? All are wonders, from his birth to his ascension, from our new birth to our glorification, all are wonders of matchless mercy: and yet do you make light of them!

3. You make light of matters of greatest excellency and moment in the world: You know not what it is that you slight: Had you well known, you could not have done it. As Christ said to the woman of Samaria, (John iv. 10,) Hadst thou known who it is that speakest to thee, thou wouldst have asked of him the waters of life: Had they known they would not have crucified the Lord of glory. (1 Cor. ii. 8.) So had you known what Christ is, you would not have made light of him; had you been one day in heaven, and but seen what they possess, and seen also what miserable souls must endure that are shut out, you would never surely have made so light of Christ again.

O sirs, it is no trifles or jesting matters that the Gospel speaks of. I must needs profess to you, that when I have the most serious thoughts of these things myself, I am ready to marvel that such amazing matters do not overwhelm the souls of men: that the greatness of the subject doth not so overmatch our understandings and affections, as even to drive men beside themselves, but that God hath always somewhat allayed it by the distance: much more that men should be so blockish as to make light of them. O Lord, that men did but know what everlasting glory and everlasting torments are; would they then hear us as they do? Would they read and think of these things as they do? I profess I have been ready to wonder, when I have heard such weighty things delivered, how people can forbear crying out in the congregation; much more how they can rest till they have gone to their ministers, and learned what they should do to be saved, that this great business might be put out of doubt. O that heaven and hell should work no more on men! O that everlastingness should work no more! O how can you forbear when you are alone to think with yourselves what it

is to be everlastingly in joy or in torment! I wonder that such thoughts do not break your sleep; and that they come not in your mind when you are about your labour! I wonder how you can almost do any thing else! How you can have any quietness in your minds! How you can eat, or drink, or rest, till you have got some ground of everlasting consolations! Is that a man or a corpse that is not affected with matters of this moment? That can be readier to sleep than to tremble when he heareth how he must stand at the bar of God? Is that a man or a clod of clay that can rise and lie down without being deeply affected with his everlasting estate? That can follow his worldly business, and make nothing of the great business of salvation or damnation; and that when they know it is hard at hand! Truly sirs, when I think of the weight of the matter, I wonder at the very best of God's saints upon earth that they are no better, and do no more in so weighty a case. I wonder at those whom the world accounteth more holy than needs, and scorns for making too much ado, that they can put off Christ and their souls with so little: that they pour not out their souls in every supplication: that they are not more taken up with God; that their thoughts be not more serious in preparation for their account. I wonder that they be not a hundred times more strict in their lives; and more laborious and unwearied in striving for the crown, than they are. And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life; so the Lord knows I am ashamed of every sermon that I preach: When I think what I have been speaking of, and who sent me, and what men's salvation or damnation is so much concerned in it, I am ready to tremble, lest God should judge me as a slighter of his truth, and the souls of men, and lest in the best sermon I should be guilty of their blood. Methinks we should not speak a word to men in matters of such consequence without tears, or the greatest earnestness that possibly we can: were not we too much guilty of the sin which we reprove it would be so. Whether we are alone, or in company, methinks our end, and such an end, should be still in our mind, and as before our eyes; and we should sooner forget any thing, and set light by any thing, or by all things, than by this.

Consider 4. Who is it that sends this weighty message to you: Is it not God himself? Shall the God of heaven

speak, and men make light of it? You would not slight the voice of an angel, or a prince.

5. Whose salvation is it that you make light of? Is it not your own? Are you no more near or dear to yourselves than to make light of your own happiness or misery? Why sirs, do you not care whether you be saved or damned? Is self-love lost? Are you turned your own enemies? As he that slighteth his meat doth slight his life; so if you slight Christ, whatsoever you may think, you will find it was your own salvation that you slighted. Hear what he saith, "All they that hate me love death." (Prov. viii. 36.)

Your sin is greater, in that you profess to believe the Gospel which you make so light of. For a professed infidel to do it that believes not that ever Christ died, or rose again; or doth not believe that there is a heaven or hell, this were no such marvel; but for you that make it your creed, and your very religion, and call yourselves Christians, and have been baptized into this faith, and seemed to stand to it, this is the wonder, and hath no excuse. What! believe that you shall live in endless joy or torment, and yet make no more of it to escape torment, and obtain that joy! What! believe that God will shortly judge you; and yet make no more preparation for it! Either say plainly, 'I am no Christian, I do not believe these wonderful things, I will believe nothing but what I see; or else let your hearts be affected with your belief, and live as you say you do believe. What do you think when you repeat the creed, and mention Christ's judgment and everlasting life?

7. What are these things you set so much by, as to prefer them before Christ and the saving of your souls? Have you found a better friend, a greater and surer happiness than this? Good Lord! What dung is it that men make so much of, while they set so light by everlasting glory! What toys are they that they are daily taken up with, while matters of life and death are neglected! Why, sirs, if you had every one a kingdom in your hopes, what were it in comparison of the everlasting kingdom? I cannot but look upon all the glory and dignity of this world, lands and lordships, crowns and kingdoms, even as on some brain-sick, beggarly fellow, that borroweth fine clothes, and plays the part of a king or a lord for an hour on a stage, and then comes

down, and the sport is ended, and they are beggars again. Were it not for God's interest in the authority of magistrates, or for the service they might do him, I should judge no better of them. For as to their own glory it is but a smoke: what matter is it whether you live poor or rich, unless it were a greater matter to die rich than it is? You know well enough that death levels all: What matter is it at judgment, whether you be to answer for the life of a rich man or a poor man? Is Dives then any better than Lazarus? O that men knew what a poor deceiving shadow they grasp at, while they let go the everlasting substance! The strongest, and richest, and most voluptuous sinners, do but lay in fuel for their sorrows, while they think they are gathering together a treasure. Alas! they are asleep, and dream that they are happy; but when they awake what a change will they find? Their crown is made of thorns: their pleasure hath such a sting as will stick in the heart through all eternity, except unfeigned repentance do prevent it. O how sadly will these wretches be convinced ere long, what a foolish bargain they made in selling Christ and their salvation for these trifles! Let your farms and merchandise then save you if they can; and do that for you that Christ would have done. Cry then to thy Baal to save thee! O what thoughts have drunkards and adulterers, &c. of Christ, that will not part with the basest lust for him! "For a piece of bread," saith Solomon, "such men do transgress." (Prov. xxviii. 21.)

8. To set so light by Christ and salvation is a certain mark that thou hast no part in them, and if thou so continue, that Christ will set as light by thee: "Those that honour him he will honour, and those that despise him shall be lightly esteemed," (1 Sam. 2. 30.) Thou wilt feel one day that thou canst not live without him. Thou wilt confess then thy need of him; and then thou mayest go look for a Saviour where thou wilt; for he will be no Saviour for thee hereafter, that wouldst not value him, and submit to him here: Then who will prove the loser by thy contempt? O what a thing will it be for a poor miserable soul to cry to Christ for help in the day of extremity, and to hear so sad an answer as this! Thou didst set light by me and my law in the day of thy prosperity, and I will now set as light by thee in thy adversity. Read Prov. i. 24. to the end. Thou that as Esau didst sell thy birthright for a mess of pottage, shalt

then find no place for repentance, though thou seek it with tears. (Heb. xii. 17.) Do you think that Christ shed his blood to save them that continue to make light of it? And to save them that value a cup of drink or a lust before his salvation? I tell you, sirs, though you set light by Christ and salvation, God doth not so: he will not give them on such terms as these: He valueth the blood of his Son, and the everlasting glory; and he will make you value them if ever you have them. Nay, this will be thy condemnation, and leaveth no remedy. All the world cannot save him that sets light by Christ. (Heb. ii. 3; Luke xiv. 24.) None of them shall taste of his supper. (Matt. x. 37.) Nor can you blame him to deny you what you made light of yourselves. Can you find fault if you miss of the salvation which you slighted?

9. The time is near when Christ and salvation will not be made light of as now they are. When God hath shaken those careless souls out of their bodies, and you must answer for all your sins in your own name; O then what would you give for a Saviour! when a thousand bills shall be brought in against you, and none to relieve you; then you will consider, 'O! Christ would now have stood between me and the wrath of God: had I not despised him, he would have answered all.' When you see the world hath left you, and your companions in sin have deceived themselves and you, and all your merry days are gone; then what would you give for that Christ and salvation that now you account not worth your labour! Do you think when you see the judgment set, and you are doomed to everlasting perdition for your wickedness, that you should then make as light of Christ as now? Why will you not judge now as you know you shall judge then? Will he then be worth ten thousand worlds, and is he not now worth your estimation, and dearest affection?

10. God will not only deny thee that salvation thou madest light of, but he will take from thee all that which thou didst value before it: he that most highly esteems Christ shall have him, and the creatures so far as they are good here, and him without the creature hereafter, because the creature is not useful; and he that sets more by the creature than by Christ, shall have some of the creature without Christ here, and neither Christ nor it hereafter.

So much of these considerations, which may shew the true face of this heinous sin.

What think you now, friends, of this business? Do you not see by this time what a case that soul is in that maketh light of Christ and salvation? What need then is there that you should take heed lest this should prove your own case! The Lord knows it is too common a case. Whoever is found guilty at the last of this sin, it were better for that man he had never been born. It were better for him he had been a Turk or Indian, that never had heard the name of a Saviour, and that never had salvation offered to him: for such men "have no cloak for their sin." (John xv. 22.) Besides all the rest of their sins, they have this killing sin to answer for, which will undo them. And this will aggravate their misery, that Christ whom they set light by must be their judge, and for this sin will he judge them. O that such would now consider how they will answer that question that Christ put to their predecessors, "How will ye escape the damnation of hell?" (Matt. xxiii. 33;) or "How shall we escape if we neglect so great salvation?" (Heb. ii. 3.) Can you escape without a Christ: or will a despised Christ save you then? If he be accused that sets light by father or mother, (Deut. xxvii. 16,) what then is he that sets light by Christ? It was the heinous sin of the Jews, that among them were found such as set light by father and mother. (Ezek. xxii. 7.) But among us, men slight the Father of Spirits! In the name of God, brethren, I beseech you to consider how you will then bear his anger which now you make light of! You that cannot make light of a little sickness or want, or of natural death, no, not of a toothach, but groan as if you were undone; how will you then make light of the fury of the Lord, which will burn against the contemners of his grace! Doth it not behove you beforehand to think of these things?

Hitherto I have been convincing you of the evil of the sin, and the danger that followeth: I come now to know your resolution for the time to come. What say you? Do you mean to set as light by Christ and salvation as hitherto you have done; and to be the same men after all this? I hope not. O let not your ministers that would fain save you, be brought in as witnesses against you to condemn you: at least, I beseech you, put not this upon me. Why, sirs, if the Lord shall say to us at judgment, Did you never tell these men what Christ did for their souls, and what need they had of him, and how nearly it did concern them to



look to their salvation, that they made light of it? We must needs say the truth; Yea, Lord, we told them of it as plainly as we could; we would have gone on our knees to them if we had thought it would have prevailed; we did entreat them as earnestly as we could to consider these things: they heard of these things every day; but, alas, we could never get them to their hearts: they gave us the hearing, but they made light of all that we could say to them. O! sad will it prove on your side, if you force us to such an answer as this.

But if the Lord do move the hearts of any of you, and you resolve to make light of Christ no more: or if any of you say, 'We do not make light of him;' let me tell you here in the conclusion what you must do, or else you shall be judged as slights of Christ and salvation.

And first I will tell you what will not serve the turn.

1. You may have a notional knowledge of Christ, and the necessity of his blood, and of the excellency of salvation, and yet perish as neglecters of him. This is too common among professed Christians. You may say all that other men do of him; what Gospel passages had Balaam? Jesus I know, and Paul I know, the very devils could say, who believe and tremble. (James ii.)

2. You may weep at the history of his passion, when you read how he was used by the Jews, and yet make light of him, and perish for so doing.

3. You may come desirously to his word and ordinances. Herod heard gladly; so do many that yet must perish as neglecters of salvation.

4. You may in a fit of fear have strong desires after a Christ, to ease you, and to save you from God's wrath, as Saul had of David to play before him; and yet you may perish for making light of Christ.

5. You may obey him in many things so far as will not ruin you in the world, and escape much of the pollutions of the world by his knowledge, and yet neglect him.

6. You may suffer and lose much for him, so far as leaveth you an earthly felicity; as Ananias, the young man. Some parcels of their pleasures and profits many will part with in hope of salvation, that shall perish everlastingly for valuing it no more.

7. You may be esteemed by others a man zealous for Christ, and loved and admired upon that account, and yet be one that shall perish for making light of him.

8. You may verily think yourselves, that you set more by Christ and salvation than any thing, and yet be mistaken, and be judged as contemners of him: Christ justifieth not all that justify themselves.

9. You may be zealous preachers of Christ and salvation, and reprove others for this neglect, and lament the sin of the world in the like expression as I have done this day; and yet if you or I have no better evidence to prove our hearty esteem of Christ and salvation, we are undone for all this.

You hear, brethren, what will not serve the turn; will you now hear what persons, you must be if you would not be condemned as slights of Christ? O search whether it be thus with your souls, or no.

1. Your esteem of Christ and salvation must be greater than your esteem of all the honours, profits, or pleasures of this world, or else you slight him: no less will be accounted sincere, nor accepted to your salvation: Think not this hard, when there is no comparison in the matters esteemed. To esteem the greatest glory on earth before Christ and everlasting glory, is a greater folly and wrong to Christ, than to esteem a dog before your prince, would be folly in you, and a wrong to him. Scripture is plain in this; "He that loveth father or mother, wife, children, house, land, or his own life, more than me, is not worthy of me, and cannot be my disciple." (Matt. x. 37; Luke. xiv. 26.)

2. You must manifest this esteem of Christ and salvation in your daily endeavours and seeking after him, and in parting with any thing that he shall require of you. God is a Spirit, and will not take a hypocritical profession instead of the heart and spiritual service which he commandeth. He will have the heart or nothing; and the chief room in the heart too: These must be had.

If you say that you do not make light of Christ, or will not hereafter; let me try you in these few particulars, whether indeed you mean as you say, and do not dissemble.

1. Will you for the time to come make Christ and salvation the chiefest matter of your care and study? Thrust them not out of your thoughts as a needless or unprofitable subject; nor allow it only some running, slight thoughts, which will not affect you. But will you make it your business once a day to bethink you soberly, when you are alone, what Christ hath done for you, and what he will do, if you

do not make light of it ; and what it is to be everlastingly happy or miserable ? And what all things in this world are in comparison of your salvation ; and how they will shortly leave you ; and what mind you will be then of, and how you will esteem them ? Will you promise me now and then to make it your business to withdraw yourselves from the world, and set yourselves to such considerations as these ? If you will not, are not you slights of Christ and salvation, that will not be persuaded soberly to think on them ? This is my first question to put you to the trial, whether you will value Christ, or not.

2. Will you for the time to come set more by the word of God, which contains the discovery of these excellent things, and is your charter for salvation, and your guide thereunto ? You cannot set by Christ, but you must set by his word : therefore the despisers of it are threatened with destruction. (Prov. xiii. 13.) Will you therefore attend to the public preaching of this word ; will you read it daily ; will you resolve to obey it whatever it may cost you ? If you will not do this, but make light of the word of God, you shall be judged as such as make light of Christ and salvation, whatever you may fondly promise to yourselves.

3. Will you for the time to come, esteem more of the officers of Christ, whom he hath purposely appointed to guide you to salvation ; and will you make use of them for that end ? Alas, it is not to give the minister a good word, and speak well of him, and pay him his tithes duly, that will serve the turn : it is for the necessity of your souls that God hath set them in his church ; that they may be as physicians under Christ, or his apothecaries to apply his remedies to your spiritual diseases, not only in public, but also in private : that you may have some to go to for the resolving of your doubts, and for your instruction where you are ignorant, and for the help of their exhortations and prayers. Will you use hereafter to go to your ministers privately, and solicit them for advice ? And if you have not such of your own as are fit, get advice from others ; and ask them, What you shall do to be saved ? How to prepare for death and judgment ? And will you obey the word of God in their mouths : If you will not do this much, nor so much as inquire of those that should teach you, nor use the means which Christ hath established in his church for your help,

your own consciences shall one day witness that you were such as made light of Christ and salvation. If any of you doubt whether it be your duty thus to ask counsel of your teachers, as sick men do of their physicians, let your own necessities resolve you, let God's express word resolve you; see what is said of the priests of the Lord, even before Christ's coming, when much of their work did lie in ceremonials! "My covenant was with him of life and peace: and I gave them to him (to Levi) for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priests' lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." (Mal. ii. 5, 6.)

Nay, you must not only inquire, and submit to their advice, but also to their just reprehensions, and church censures: and without proud repining submit to the discipline of Christ in their hands, if it shall be used in the congregations whereof you are members.

4. Will you for the time to come, make conscience of daily and earnest prayer to God, that you may have a part in Christ and salvation? Do not go out of doors till you have breathed out these desires to God; do not lie down to rest till you have breathed out these desires; say not, God knoweth my necessity without so often praying; for though he do, yet he will have you to know them, and feel them, and exercise your desires and all the graces of his Spirit in these duties: it is he that hath commanded to pray continually, though he know your needs without. (1 Thess. v. 17.) Christ himself spent whole nights in prayer, and encourageth us to this course. (Luke xviii. 1.) If you will not be persuaded to this much, how can you say that you make not light of Christ and salvation?

5. Will you for the time to come resolutely cast away your known sins at the command of Christ? If you have been proud, or contentious, or malicious, and revengeful, be so no more. If you have been adulterers, or swearers, or cursers, be so no more. You cannot hold these, and yet set by Christ and salvation.

What say you? Are you resolved to let them go? If not, when you know it is the will of Christ, and he hath

told you such shall not enter into his kingdom, do not you make light of him?

6. Will you for the time to come serve God in the dearest as well as in the cheapest part of his service? Not only with your tongues, but with your purses and your deeds? Shall the poor find that you set more by Christ than this world? Shall it appear in any good uses that God calls you to be liberal in, according to your abilities? Pure religion, and undefiled before God, is this, To visit the fatherless and the widows, in their affliction. (James i. ult.) Will you resolve to stick to Christ, and make sure this work of salvation, though it cost you all that you have in the world? If you think these terms too dear, you make light of Christ, and will be judged accordingly.

7. Will you for the time to come make much of all things that tend to your salvation; and take every help that God offereth you, and gladly make use of all his ordinances? Attend upon his strengthening sacraments, spend the Lord's own day in these holy employments; instruct your children and servants in these things; (Deut. vi. 6. 7;) get into good company that set their faces heavenward, and will teach you the way, and help you thither: and take heed of the company of wicked scorners, or foolish, voluptuous fleshly men, or any that would hinder you in this work. Will you do these things? Or will you shew that you are slighters of Christ by neglecting them?

8. Will you do all this with delight; not as your toil, but as your pleasure? And take it for your highest honour that you may be Christ's disciples, and may be admitted to serve and worship him; and rejoice with holy confidence in the sufficiency of that sacrifice by which you may have pardon of all your failings, and right to the inheritance of the saints in light? If you will do these things sincerely, you will shew that you set by Christ and salvation, else not.

Dearly beloved in the Lord, I have now done that work which I came upon; what effect it hath, or will have upon your hearts, I know not, nor is it any further in my power to accomplish that which my soul desireth for you. Were it the Lord's will that I might have my wish herein, the words that you have this day heard should so stick by you, that the secure should be awakened by them, and none of you should perish by the slighting of your salvation. I can-

not now follow you to your several habitations to apply this word to your particular necessities: but O that I could make every man's conscience a preacher to himself, that it might do it, which is ever with you: that the next time you go prayerless to bed, or about your business, conscience might cry out, 'Dost thou set no more by Christ and thy salvation?' That the next time you are tempted to think hardly of a holy and diligent life, (I will not say to deride it as more ado than needs,) conscience might cry out to thee, 'Dost thou set so light by Christ and thy salvation?' That the next time you are ready to rush upon known sin, and to please your fleshly desires against the command of God, conscience might cry out, 'Is Christ and salvation no more worth, than to cast them away, or venture them for thy lusts?' That when you are following the world with your most eager desires, forgetting the world to come, and the change that is a little before you, conscience might cry out to you, 'Is Christ and salvation no more worth than so?' That when you are next spending the Lord's-day in idleness or vain sports, conscience might tell you what you are doing. In a word, that in all your neglects of duty, your sticking at the supposed labour or cost of a godly life; yea, in all your cold and lazy prayers and performances, conscience might tell you how unsuitable such endeavours are to the reward; and that Christ and salvation should not be so slighted; I will say no more but this at this time, It is a thousand pities that when God hath provided a Saviour for the world, and when Christ hath suffered so much for their sins, and made so full a satisfaction to justice, and purchased so glorious a kingdom for his saints, and all this is offered so freely to sinners, to lost unworthy sinners, even for nothing, that yet so many millions should everlastingly perish because they made light of their Saviour and salvation, and prefer the vain world and their lusts before them. I have delivered my message, the Lord open your hearts to receive it; I have persuaded you with the word of truth and soberness, the Lord persuade you more effectually, or else all this is lost.

END OF THE SIXTEENTH VOLUME.













