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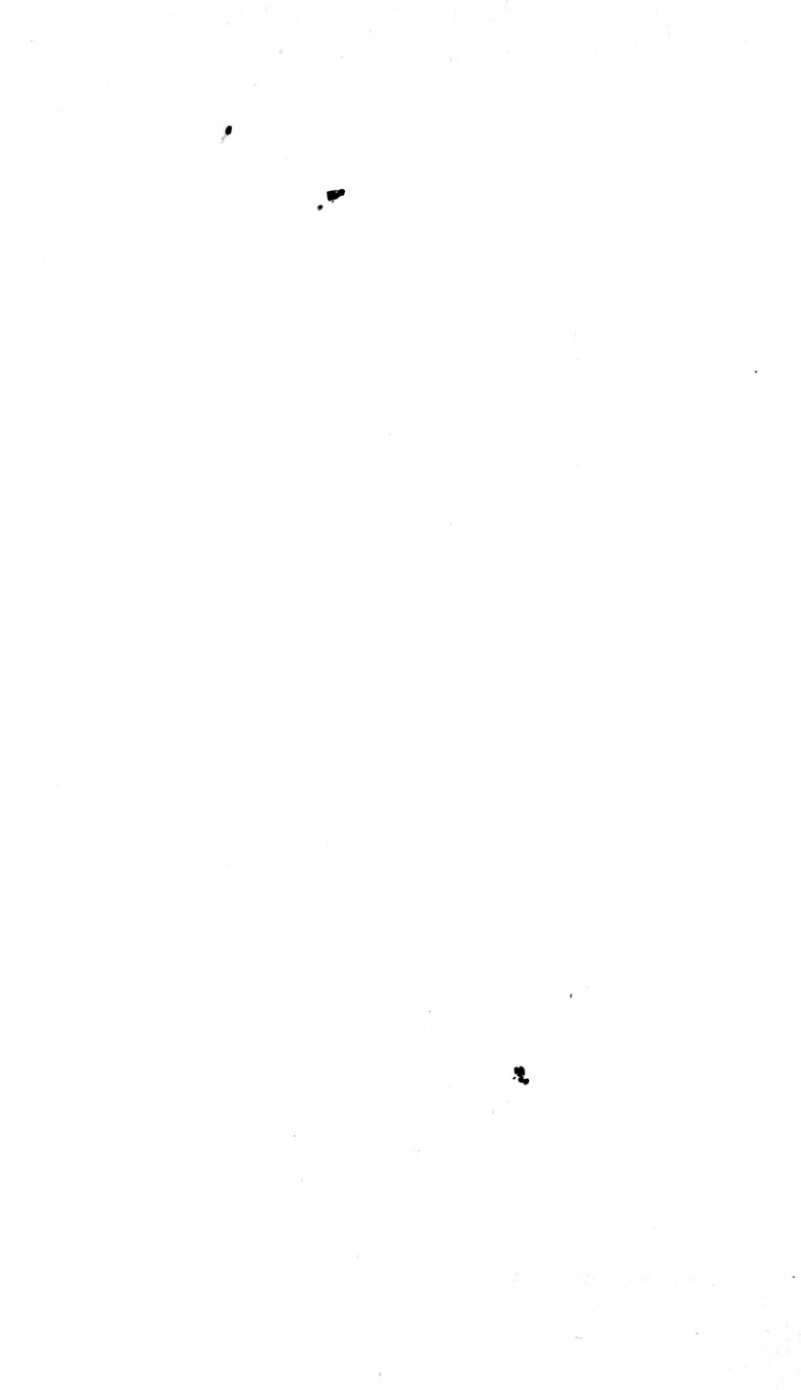
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DISCOURSES

ON SEVERAL

Important Subjects.

By the Late REVEREND

DANIEL WILLIAMS, D. D.

Published singly by HIMSELF, and now collected
by the Appointment of his Will.

V O L. V.

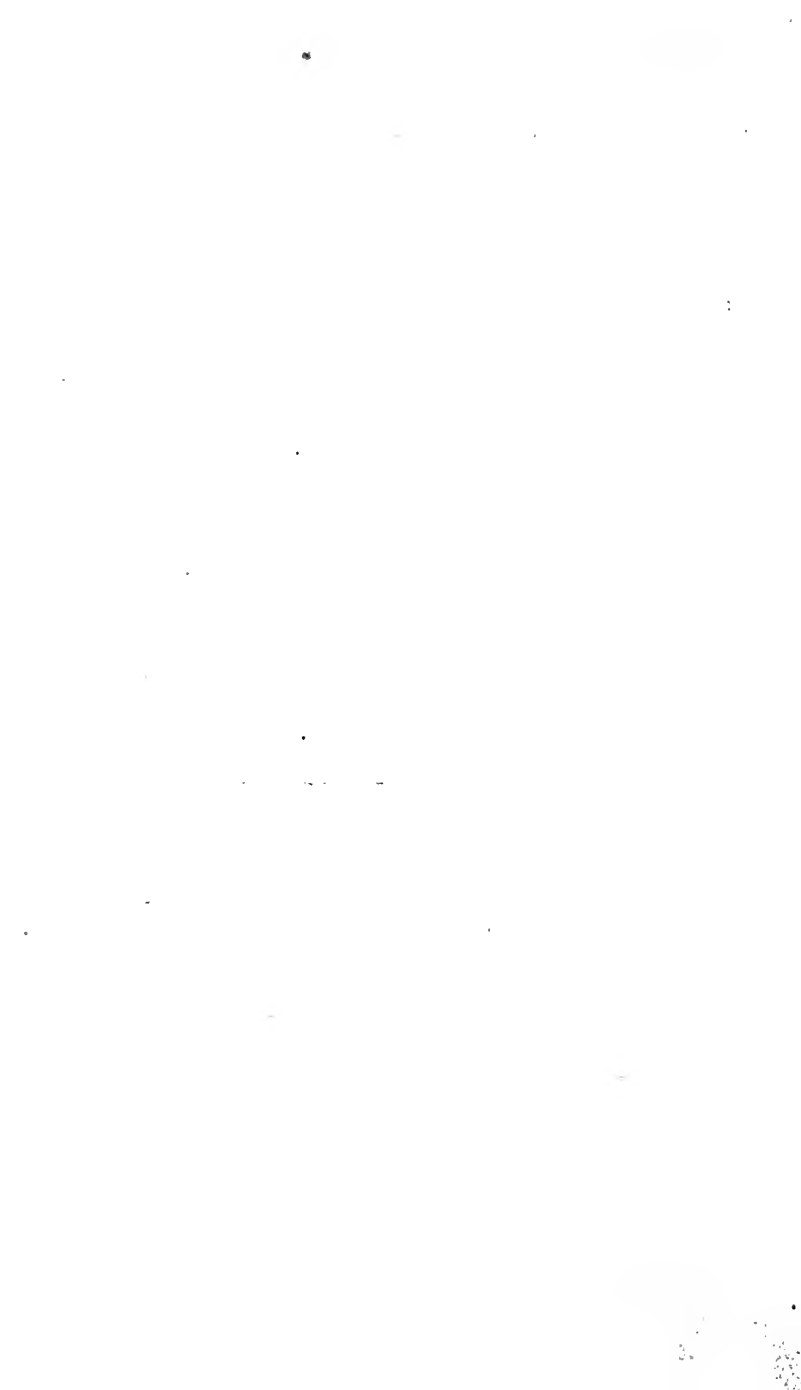
To which is added,

His Funeral Sermon preached by Dr. EVANS.

L O N D O N :

Printed by JAMES WAUGH, at the *Turk's Head*,
in *Lombard-Street*.

M D C C L.





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OF THE
FIFTH VOLUME.

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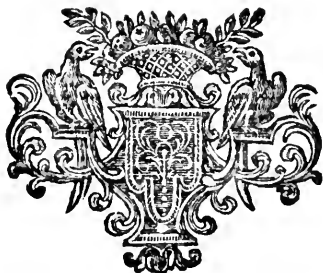
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A N

END TO DISCORD:

Wherein is demonftrated,

That no Doctrinal Controverfy remains
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tional* Ministers, fit to juftify longer
Divifions.

With a true ACCOUNT of

SOCINIANISM

As to the Satisfaction of CHRIST.

Printed in the Year 1699.



E P I S T L E
T O T H E
R E A D E R.

*I*F Arguments might induce Christians to Peace, it were enough to say, nothing is more expressly required than Christian Concord by our Lord Jesus, or more commended from its heavenly Original and happy Fruits; nor scarce any thing more warned against, as obstructing the Kingdom of Christ, advantagious to Satan's Interest, destructive to Religion, yea to Civil Society, and repugnant to the very Design and Spirit of the Gospel, as well as to the mutual Usefulness of men, than uncharitable and dividing Contentions be. The only reason that can be suggested to acquit such Contenders from notorious Guilt must be, that it is for the Faith of the Gospel that they contend. But it's worth our serious thoughts, that as even this cannot excuse a rigid, censorious, envenomed Spirit, or unballowed

Methods in our struggles for Truth; so no other than a direct Opposition to the Essentials of some fundamental Article can warrant Divisions, or refusals of Communion, on the account of mere difference in the Faith, provided no Assent to any real Error is imposed on us as a Term of Union.

It is too obvious to require Proof, that if a direct Opposition to what is not fundamental, or to whatever remotely belongs to that which is so; nay further, if opposing by denied Consequences what is of the Essence of any fundamental Article of Faith; be a warrant for Separation of Ministers and Churches from each other, then the instituted Rules of Christian Fellowship do not oblige us; the approved Instances of Communion in the New-Testament-Churches ought to be condemned; and all the Churches of Christ must daily be more and more rendered by Non-communication and dividing Animosities, until the Catholick Church lose all shew of Unity, or be reduced to a single Congregation, (and that but for an uncertain moment,) even when vast numbers of Christian Societies proclaim the advancement of our Saviour's conquest.

Nor is their Folly less apparent, who (for excuse of this) surmise, that every Error which they ought to rectify in themselves, and by just methods to reform in others, is a Bar to Communion; or yet, that Separation

Epistle to the Reader.

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is one of those just methods in the case fore-mentioned, especially towards such over whom they pretend to no Authority. Oh when will men see, that Christ's Royal Prerogative is assumed, whenever other Terms of, or Bars to Communion are invented, than what He hath expressly made such, and that in a matter wherein his own Honour and his People's Interest are concerned, next to that of Union with himself!

But alas! in contempt of Rules so necessary to the Churches Peace, many Ages are filled with Instances of assuming a right to account him for a Heathen, who differs but in Trifles, and cannot pronounce their very Phrases, tho' scrupled because abused to support an Error, and the Truth designed by them is most expressly owned: A thing so thwarting a Christian Temper, that Athanasius and Basil profess they would break with none who refused the word $\kappa\alpha\tau\alpha\tau\iota\sigma$, so they would by any words declare their soundness in the Doctrine of the Trinity; and yet that word had been adjusted, not by a few particular Authors, but by the great Council of Nice, in opposition to the Heresy of Arius. I scruple not to say, an Antichristian Spirit most effectually extinguisheth the like Moderation; and such Imposers, intrusted with the Secular Sword, would use it as they do their

Epistle to the Reader.

Ecclesiastical, *however they condemn Severity while themselves are not the Persecutors.*

That there have been of late years great Divisions among the Dissenters, is too publicly known: And I had rather share in the Imputation of an Accessary, than perpetuate them by the fullest Vindication; hoping that a calm Season will better fit all of us to reflect, and repent of our Faultiness, especially the Unchristian management of our Debates; for which, we have great reason to pray, God would not signally contend hereafter.

But blessed be the Name of our God, that ere we be quite devoured by each other, a fit Occasion is ministred for our healing; and tho' Self-preservation hath been my work ever since my temperate Confutation of Dr. Crisp, (and then too,) none will wonder I take hold of this Opportunity, to evidence that further Contests will be inexcusable. Nor is it a hard Province, when the united Ministers, and the Congregational Brethren, have so far acquitted themselves: The first, by sundry former Accounts (and now more enlarged, from any word in which I cannot suspect two will differ,) of their Vindication from Errors concerning the Satisfaction of Christ, and Justification, which are the only Points objected: The last, by their Declaration against Antinomian

Epistle to the Reader.

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tinomian Errors ; for which I am too thankful, to remark its Stings ; and had it come out before my Postscript, I durst not have represented their Judgment by the Consequences of their Objections, (however natural,) as in some few things is done. That the God of Peace would give us Peace, is the unfeigned Prayer of

Thy Servant in the Gospel, and Brother in the Kingdom and Patience of our Lord Jesus,

Daniel Williams.

Note, The Edition of the Works of Socinus, &c. to which I refer, is that printed in Folio, Irenopoli, 1656.



INTRODUCTION.

AS the too visible Progress of *Antinomianism* grieved us, and obliged our Defence of the Truth, and a Gospel-Ministry; so we must rejoice in the *Congregational Ministers Declaration against Antinomian Errors*, well knowing the infected will more regard the Judgment of these Brethren, because of their Agreement with them in matters of Church-Discipline.

WE are sorry they were not a little sooner prevailed with to give this Testimony; for then we had not been forced in *the Answer to the Report*, to hint some of the Reasons inducing us to think many of them espoused, and the generality of them in this City too much countenanced *Antinomianism*, with its open Abettors. Nor dare we indulge a Temper so devilish, as for Party-sake to repine at these Brethren acquitting themselves from those imputed Errors: But on the contrary, we gladly endeavour

deavour to procure Peace by this *Declaration* of theirs; for which desirable end, we shall overlook all the Reflections contained therein against us; and not refuse to acquit ourselves once more from all *hurtful Errors concerning Christ's Satisfaction, and our Justification*, (altho' so fully and often done heretofore, that our Brethren's Insinuation to the contrary doth not a little surprize us;) and, which is principally aimed at, we hope it will appear, that in all that's *material*, both our Brethren agree with us in our Testimony against *Antinomianism*, and we agree with them in a disapproval of the other Extreams. To evidence which, we shall repeat, (1.) Our Testimony against Dr. *Crisp's* Errors, when so many were indangered by his *reprinted* Books. (2.) Some part of our former Declarations against *Popish, Socinian, and Arminian* Errors, when our Brethren accused us thereof for subscribing the fore-said Testimony against *Crispianism*. (3.) We shall give an account of our Congregational Brethren's *Declaration against Antinomian Errors*. (4.) We shall evidence that this, taken together and examined with Candor, ought to be acknowledged a sufficient Vindication of the Approvers thereof from all *hurtful Antinomian Errors*. (5.) We shall add our further Testimony against Errors about *Christ's Satisfaction*,

tisfaction, and Justification. If Peace at least must not be allowed us after this, we must bewail a judicial stroke, and expect to be despised by such, who perceive our common hurt from these Debates, but have not Judgment to distinguish between the injured Seekers of Peace, and the injurious Fomenters of Trouble.



C H A P. I.

*The State of Truth and Error,
(subscribed by near Fifty of us,)
drawn up and published by Mr.
Williams, in a Book called Gos-
pel-Truth stated and vindicated,
first printed in the Year 1692.*

Truth I. **I**T is certain from God's de-
cree of election, that the E-
lect shall in time be justified, adopted, and
saved *in the way* God hath appointed; and
the whole meritorious cause and price of
Justification, Adoption, and eternal Life,
were perfect, when Christ *finished* the
work of Satisfaction. Nevertheless, the
Elect *remain* children of wrath, and sub-
ject to condemnation, *till* they are effec-
tually called by the operation of the
Spirit.

Error. THE Elect are *at no time* of
their lives under the wrath of God; nor
are they subject to condemnation, if they
should die *before* they believe; yea, when
they are under the dominion of Sin, and
in the practice of the grossest Villainies,
they

CHAP. they are *as much* the Sons of God, and
 I. justified, as the very Saints in Glory.

Truth 2. THO' *our Sins* were imputed to Christ with respect to the *Guilt* thereof, so that he, by the Father's appointment, and his own consent, became obliged, as Mediator, to bear the *Punishment* of our Iniquities; and he did bear those Punishments to the *full Satisfaction of Justice*, and to our actual Remission when we believe; nevertheless, the *Filth* of our Sins was not laid upon Christ; nor can he be called the Transgressor, or was he in God's account the Blasphemer, Murtherer, &c.

Error. GOD did not only impute the Guilt, and lay the Punishment of the Sins of the Elect upon Christ; but he laid all the very Sins of the Elect upon Christ, and that, as to their *real Filthiness and Loathsomeness*; yea so, that Christ was *really* the Blasphemer, Murtherer, and Sinner, and so accounted by the Father.

Truth 3. THE Atonement made by Christ, by the appointment of God, is that, *for which alone* the Elect are pardoned, when it is applied to them. But the Elect are not immediately pardoned upon Christ's being appointed to suffer for them, nor as soon as the Atonement was made; nor is that Act of laying Sins on Christ,
 God's

God's forgiving Act, by which we are CHAP.
personally discharged. I.

Error. THE very Act of God's laying
Sins on Christ upon the Cross, is the very
actual discharge of all the Elect from all
their Sins.

Truth 4. AN Elect person ceaseth not
to be a Sinner, upon the laying of our
Sins upon Christ; that is, he remains a
Sinner, as to the *Guilt*, till he believes,
if adult. He is a Sinner, as to the *Filth*
of Sin, till he be sanctified. He is a Sin-
ner, as to the charge of the sinful *Fact* he
commits, and that even after Pardon and
Sanctification. Nevertheless, he is free
from the *Curse*, when he is pardoned;
and shall be purged from all the Filth of
Sin, when he is perfect in Holiness. And
tho' Christ did bear the Punishment of our
Iniquity, yet it never was Christ's Ini-
quity, but *ours*.

Error. THE Elect upon the death of
Christ ceased to be Sinners; and *ever since*
their Sins are none of *their Sins*, but they
are the Sins of *Christ*.

Truth 5. THE *Obligation* of suffering
for our Sins was upon Christ, from his
undertaking the office of a Mediator, to
the moment wherein he finished his sa-
tisfactory Atonement. The *Punishment*
of our Sins lay upon Christ, from the
first


CHAP. first moment, to the last of his state of
I. Humiliation.

⎵ *Error* THE time when our Sins were laid *actually* on Christ, was, when he was nailed to the Cross, and God *actually* forsook him; and they continued on him *till* his Resurrection.

Truth 6. THO' God testified his threatened *Indignation* against Sin, in the awful Sufferings of Christ's Soul and Body in his Agony, and suspended those *delightful* Communications of the Divine Nature to the Human Nature of Christ, as to their wonted degrees; yet God was never *separated* from Christ, much less during his Body's lying in the grave; neither was the Father ever displeased with Christ, and far less did he *abhor* him, because of the *Filthiness* of Sin upon him.

Error. CHRIST was on the account of the *Filthiness* of Sins, while they lay upon him, *separated* from God, *odious* to him, and even the Object of God's *Abhorrence*, and this to the time of his Resurrection.

Truth 7. THE Mediatorial *Righteousness* of Christ is so imputed to true Believers, as that for the sake thereof they are pardoned and accepted unto Life eternal; it being reckoned to them, and *pleadable* by them for these uses, as if they had personally

sonally done and suffered what Christ did CHAP.
as Mediator *for them*; whereby they are I.
delivered from the Curse, and no other 
Atonement nor meriting Price of saving
Benefits can be demanded from them.
Nevertheless, this Mediatorial Righteous-
ness is not subjectively in them, nor is
there a *Change of Person* betwixt them and
Christ; neither are they *as righteous as he*,
but there remain Spots and Blemishes in
them, until Christ by his Spirit perfect
that Holiness begun in all true Believers;
which he will effect, before he brings
them to Heaven. *See the 2d Truth; and
note, it is only Dr. Crisp's Change of Per-
son is denied, viz. a perfect Change which
makes us as righteous as he, &c. but not
Christ's dying in our stead, which in this
Book is oft asserted.*

Error. EVERY Believer, or Elect per-
son, is as righteous as Christ, and there is
a *perfect Change* of Person and Condition
betwixt Christ and the Elect; he was
what we are, *viz.* as sinful as we; and
we are what he was, *viz.* perfectly holy,
and without spot or blemish.

Truth 8. I SHALL express it in the
words of the *Assembly*: “ The Grace of
“ God is manifested in the *second Cove-*
“ *nant*, in that he freely provideth, and
“ offereth to Sinners a Mediator, and Life
“ and Salvation by him; and requiring
“ Faith

CHAP. “ Faith as the *Condition* to interest them
 I. “ in him, promiseth and giveth his holy
 Spirit to all his Elect, to work in them
 “ that Faith, with all other saving Graces;
 “ and to enable them unto all Obedience,
 “ as the evidence of the truth of their
 “ Faith and Thankfulness to God, and as
 “ the way which he hath appointed them
 “ to Salvation.” *Note, Reader, that these
 Divines do here join together the Covenant
 of Redemption with Christ, and the Gos-
 pel-Covenant whereby are dispensed to us
 the Benefits impetrated by Christ; which two
 distinguished would lead to clearer thoughts.*

Error. THE Covenant of Grace hath
 no *Condition* to be performed on man’s
 part, tho’ in the strength of Christ: Nei-
 ther is *Faith* itself the *Condition* of this
 Covenant; but all the saving benefits of
 this Covenant, are actually ours *before* we
 are born: Neither are we *required* so much
 as to believe, that we may come to have
 an Interest in the benefits of the Cove-
 nant.

Truth 9. I SHALL express this in the
 words of the *Assembly*, and *Congregational
 Elders* at the *Savoy*, of *saving Faith*:

Confess. & Decl. chap. xiv. a. 2. “ By this grace, a Christian *believeth* to be
 “ true whatever is revealed in the Word,
 “ for the authority of God speaking there-
 “ in; and *aſteth* differently upon that
 “ which *each* particular Passage thereof con-
 “ taineth;

taineth; yielding Obedience to the CHAP.
Commands, trembling at the Threat- I.
nings, and embracing the Promises of
God, for this life, and that which is
to come. But the principal Acts of
saving Faith, are *accepting, receiving,*
and *resting* upon Christ alone for Justi-
fication, Sanctification, and eternal Life,
by *virtue* of the Covenant of Grace.”

Error. SAVING *Faith* is nothing but our *Persuasion*, or absolute concluding within ourselves, that our Sins are pardoned, and that Christ is ours.

Truth 10. CHRIST is freely offered to be a Head and Saviour to the *vilest* Sinners, who will knowingly assent to the truth of the Gospel, and from a conviction of their Sin and Misery out of Christ are humbled, and *truly willing* to renounce all their Idols and Sins; and denying their own *carnal* Self and Merits, accept of Christ as offered in the Gospel; relying on him alone, for Justification, Sanctification, and eternal Life.

Error. CHRIST is offered to Blasphemers, Murtherers, and the worst of Sinners; that they, *remaining* ignorant, unconvinced, unhumbled, and resolved in their purpose to continue such, may be assured they have a full Interest in Christ; and this, by *only concluding* in their own minds upon this Offer, that Christ is theirs.

CHAP. *Truth* II. EVERY man is without

I. Christ, or *not united* to Christ, until he be effectually called: But when by this Call the Spirit of God inclineth and enableth him willingly to accept of Christ as a Head and Saviour, a man becomes *united* to him, and a partaker of those Influences and Privileges which are peculiar to the members of the Lord Jesus.

Error. ALL the Elect are *actually united* to Christ, *before* they have the Spirit of Christ, or at all believe in him, even before they are born; yea, and against their Will.

Truth 12. THO' *Faith* be no way a meritorious Cause of a Sinner's Justification, yet God hath promised to justify all such as truly believe; and requires Faith, as an indispensable qualification in all whom he will justify for Christ's merits; declaring, that Unbelief shall not only hinder men's *knowing* that they are justified, but that it is a bar to any person's *being* justified *while* he continues an Unbeliever.

Error. THE *whole use* of Faith in Justification, is only to *manifest* that we were justified before; and *Faith* is no way necessary to bring a Sinner into a justified State, nor *at all useful* to that end.

In a Digression there about Repentance, CHAP.
is added, I.

Truth. ALTHO' neither Faith nor Repentance be any part of the meriting Righteousness *for which* we are justified; and the Habits of both are wrought at the same time, and included in the regenerating principle; and there must be an assenting act of Faith, before there be any exercise of true Repentance; and *Repentance*, as consisting in the fruits meet for it, *viz.* an external Reformation and a fruitful Life, must *follow Pardon*, as doth also an ingenuous Sorrow for Sin in the sense of Pardon: Nevertheless *Repentance*, as it consists in some degree of Humblings and Sorrow, from convictions of our lost State and the Evil of Sin, with a sincere purpose of Heart to turn from our Sin and Idols to God, is *absolutely necessary* in order to the forgiveness of Sin.

Error. OUR Sins are forgiven *before* any Repentance; and Believers *ought not* to complain, or mourn, or sorrow for the Sins they have committed.

Truth 13. THO' neither Holiness, sincere Obedience, or good Works, do make any *Atonement* for Sin; or are in the least the *meritorious Righteousness*, whereby Salvation is caused, or *for which* this, or any Blessing, becomes *due to us as of debt*: Yet as the Spirit of Christ freely worketh all

CHAP. Holiness in the Soul, and enableth us to
 I. sincere Obedience and good Works; so
 ~~~~~ the Lord Jesus hath of *Grace*, and for his  
 own Merits, promised to bring to Heaven  
 such as are partakers of true Holiness, as  
 perform this sincere Obedience, and do  
 these good Works perseveringly; and ap-  
 points these as the way and means of a  
 Believer's obtaining Salvation, and several  
 other Blessings; *requiring* these as indis-  
 pensable duties and qualifications of all  
 such whom he will so save and bless, and  
*excluding* all that want or neglect them, or  
 live under the power of what's contrary  
 thereto, *viz.* Profaneness, Rebellion, and  
 utter Unfruitfulness.

*Error.* MEN have nothing to do *in*  
*order* to Salvation; nor is Sanctification a  
 jot *the way* of any person to Heaven: Nor  
 can the Graces or Duties of Believers, no,  
 nor *Faith* itself, do them the *least Good*,  
 or prevent the least Evil; nor are they of  
 any use to their *Peace* or Comfort; yea,  
 tho' Christ be explicitly owned, and they  
 be done in the strength of the Spirit of  
 God: And a Believer ought not to think,  
 he is *more pleasing* to God by any Grace  
 he acteth, or Good he doth; nor may  
 men *expect any Good* to a Nation, by  
 the Humiliation, earnest Prayer, or Refor-  
 mation of a People.

*Truth.* 14. THO' we ought to intend  
*God's*

God's Glory as our supream End in all our Duties, and to design therein the expressing our Love and *Gratitude* to God for his Benefits, with a great regard to *publick Good*: Yet we also lawfully may, and ought to strive after Grace, to grow in it, and to perform holy Duties and Services, with an *Eye to*, and *Concern for* our own spiritual and eternal Advantage.

CHAP.  
I.

*Error.* No man ought to propose to himself *any Advantage* by any religious Duty he performeth; nor ought he *in the least* to intend the Profit of his own Soul by any Christian Endeavours; it being vain and unlawful to do any thing with an Eye to *our spiritual or eternal Good*, tho' in *Subordination* to God's Glory in Christ.


*Truth 15.* THE ordinary way whereby a man attaineth a well-grounded *Assurance*, is not by *immediate* objective Revelation, or an inward Voice saying, *Thy Sins are forgiven thee*: But when the Believer is *examining* his Heart and Life by the *Word*, the holy Spirit *enlightens* the mind there to discern Faith, and Love, and such other qualifications, which the Gospel declareth to be infallible *Signs* of Regeneration; and he adds such *power* to the Testimony of *Conscience*, for the truth and in-being of these Graces, as begets in the Soul a joyful sense of its reconciled State, and some comfortable freedom from

CHAP. those Fears which accompany a doubting  
 I. Christian : And according to the evidence  
 of these Graces, *Assurance* is ordinarily  
 strong or weak.

*Error.* ASSURANCE is not attained by the *Evidence* of Scripture-marks or *Signs* of Grace, or by the Spirit's *discovering* to us that he hath wrought in our Hearts any holy *Qualifications* : But *Assurance* comes *only* by an inward *Voice* of the Spirit, saying, *Thy Sins are forgiven thee*, and our believing *thereupon* that our Sins are forgiven.

*Truth 16.* THE Sins of Believers have the *loathsomeness* of Sin adhering to them, which God *seeth*, and accounteth the *Committers* guilty thereby : And they ought to charge *themselves* therewith, so as to stir up themselves to Repentance, and renew their actings of Faith on Christ for Forgiveness. Nevertheless, they ought not thereby to fear their being *out of a justified State*, further than their Falls give them *just cause* of suspecting, that *Sin hath dominion* over them, and that their *first* believing on Christ was *not sincere*.

*Error.* GOD *seeth no Sin* in Believers, tho' he see the *Fact* ; neither doth he charge them with any Sin ; nor ought they to charge *themselves* with any Sin, nor be at all sad for them ; nor confess, repent, or do any thing, as a *means* of their Pardon ;

don; no, nor in order to *assuring* them-  
 selves of Pardon, even when they com-  
 mit Murther, Adultery, or the *grossest*   
 Wickedness. CHAP. I.

*Truth 17.* IT is true of *Believers*, that if Sin should have *dominion over them*, they would thereby be subject to *Condemnation*: And tho' the Grace of God will *prevent* the dominion of Sin in every elect Believer, and so keep them from *eternal* Death; yet true Believers may by Sin bring *great hurt* upon themselves in Soul and Body, which they ought to *fear*; and they may expect a share in *national Judgments*, according as they have contributed to common Guilt.

*Error.* THE *grossest* Sins that Believers can commit, cannot do them the *least harm*; neither ought they to *fear* the least hurt by their own Sins, nor by *national Sins*; yea, tho' themselves have had a hand therein.

*Truth 18.* THO' God is not so *angry* with his people for their Sins, as to cast them out of his *Covenant-favour*; yet by their Sins he is so *displeas'd*, as for them to *correct* his Children, tho' he speaks *Instructions* by his Rebukes.

*Error.* NONE of the Afflictions of Believers have in them the least of God's *Displeasure* against their persons for their Sins.


CHAP.

*Truth* 19. THO' the present sincere *Holiness* of Believers be not *perfect*, according to the *Precepts* of the Word ; nor *valuable* by the *Sanction* of the Law of Innocency ; nor any *Atonement* for our defects ; and we *still need* forgiveness, and the Merits of Christ, for *Acceptance* thereof : Yet as far as it prevails, it's lovely in itself, and pleasing to God, and is not *Dung* or *Filth*.

*Error*. THE *greatest Holiness* in Believers, tho' wrought in them by the *Holy Ghost*, is mere *Dung*, *Rottenness*, and *Filthiness*, as *in them*.

*Truth* 20. GOSPEL-PREACHING is, when the Messengers of Christ do publish to fallen Sinners the good news of Salvation by Christ, to be *obtained* in the way which he hath appointed in his Word ; *freely* offering Salvation on his Terms ; earnestly persuading and commanding men in the name of Christ, to comply with those Terms, as ever they would escape the Misery they are under, and possess the Benefits he hath purchased ; directing all to look to him for *Strength*, and to acknowledge him as the only Mediator, and his Obedience and Sufferings as the *sole Atonement* for Sin, and *meriting Cause* of all Blessings ; instructing them in all revealed Truth, and by Gospel-motives urging them to obey the whole Will of God,



God, as a Rule of Duty, but especially CHAP. to be sincere and upright, pressing after I. Perfection. 

*Error.* GOSPEL-PREACHING is, to teach men, they were *as much* pardon- ed, and as acceptable to God always, as when they are regenerate; and while they were ungodly, they had *the same Interest* in God and Christ as when they believe; neither can Sin any way hinder their Sal- vation, or their Peace; nor have they any thing to do to further either of them, Christ having done all for them, and given him- self to them, *before* any holy qualification or endeavour.

*Truth* 21. LEGAL PREACHING is, to preach the Law as a Covenant of inno- cency, or *of works*; or to preach the *Mo- saick* or *Jewish* Covenant of peculiarity: But it is not *Legal Preaching*, to require and persuade to faith, holiness, or duties, by Promises and Threatnings, according to the *Grace of the Gospel*, and to direct Men to *fear and hope* accordingly.

*Error.* LEGAL PREACHING is, to call People to act any Grace, or do any Duty, as a required *means* of Salvation or inward Peace; or to *threaten* them with Death or any Affliction, to cause *Fear*, if they commit the grossest Sins, and back- slide, and fall away; or to *promise* them any Blessing upon their Obedience to the Com-

Commandments of Christ ; or to urge the *Threatnings*, to persuade Sinners to believe and repent.

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## C H A P. II.

*A Renunciation of sundry Errors, Anno 1694. A Paper called, The third Paper, 1696. A Proposal made by us, 1697.*

CHAP. II. **A**LTHO' we hoped the Caution used in the forefaid *State of Truth and Error*, would prevent the Imputation of *Socinianism*, and other hurtful Errors ; yet finding our Brethren dissatisfied, we subscribed with them, *Anno 1692*. (about seven Months after the *State of Truth* was published,) certain Doctrinal Propositions collected out of the *Assembly's Confession* ; which we printed in 1693. with this Title, *An Agreement in Doctrinals, &c.* But that being too long to be here inserted, we shall confine ourselves to the more material Parts of what further Account we have given of our Judgment concerning the Doctrines of *Satisfaction* and *Justification* ; which may be seen at large

large in our *Answer to the Report*, pag. 330, 336, 359, & seq. CHAP. II.

IN a Paper sent to our *Congregational Brethren*, Anno 1694. it is thus declared :

“ WE the *united Ministers* in and about *London*, do renounce and testify against these following Opinions.

“ I. THAT there is no definite number of Persons *elect*ed from all Eternity, whom God will by his appointed means *certainly* save, and bring to eternal Life ; leaving the rest, who fall under a just Condemnation for their original and actual Sins, especially for their neglect and contempt of the means of Salvation.

“ 2. THAT Christ died *equally* for all Men, not intending the final Salvation of some more than others.

“ 3. THAT Men have in their own Power, by the use of the natural faculties of their Reason and Will, *unassisted* by the special Light and Grace of the Holy Ghost, to perform all that is necessary to Salvation ; or that his special efficacious Light and Grace is not necessary to their conversion, perseverance, and final salvation.

“ 4. THAT any of them whom God hath foreknown, predestinated, and called effectually according to the purpose  
“ of

CHAP. “ of his Grace, shall fall away, either  
 II. “ totally, or so as not to be finally glo-  
 rified.

“ 5. THAT Faith, Repentance, a  
 “ holy Conversation, or any Act or Work  
 “ whatever done by us, or wrought by  
 “ the Spirit of God in us, are any Part  
 “ of that Righteousness, for the sake of  
 “ which, or on the account whereof,  
 “ God doth justify any man, or entitle  
 “ him to eternal Life.”

THEN follows a Testimony against the  
 other Extreams, *viz. Antinomian Errors.*

AGAIN, *Anno 1696.* in a Paper (call'd  
*The third Paper,*) sent to our Brethren, we  
 thus give our sense.

“ I. CONCERNING *Justification.* That  
 “ altho' the express Word of God do as-  
 “ sert the necessity of *Regeneration*, to our  
 “ entring into the Kingdom of God;  
 “ and requires *Repentance*, that our Sins  
 “ may be blotted out; and *Faith in*  
 “ *Christ*, that we may be justified; and  
 “ *Holiness* of heart and life, without  
 “ which we cannot see God: Yet that  
 “ *none of these*, or any Work done by  
 “ Men, or wrought by the Spirit of God  
 “ in them, is, under any denomination  
 “ whatsoever\*, *any part of the Righte-*  
 “ *ousness,*

\* Note, *It was declared, that by the words* [under  
 any denomination whatsoever,] *we exclude all Righteous-*  
 ness

“ *ousness*, for the sake, or on the account CHAP.  
 “ whereof, God doth pardon, justify, or II.  
 “ accept Sinners, or entitle them to eter-  
 “ nal Life, that being only *the Righte-*  
 “ *ousness of Christ* without them, imputed  
 “ to them, and received by Faith alone.

“ II. OF a *Commutation of Persons* be-  
 “ tween Christ and us. As we are to  
 “ consider our Lord Jesus Christ in his  
 “ obedience and sufferings, as God and  
 “ Man invested with the office of Media-  
 “ tor ; so it is apparent, this *Commutation*  
 “ *of Persons* with us was not *natural*, in  
 “ respect of either Nature, by which his  
 “ individual Substance should become ours,  
 “ and ours his ; nor *moral*, in respect of  
 “ qualities or actions, whereby he should  
 “ become inherently sinful, and we im-  
 “ mediately sinless ; nor was it any change,  
 “ whereby his office of Mediator should  
 “ be transferred on us : But it is to be  
 “ understood in a *legal*, or *judicial* Sense,  
 “ (as we may call it,) *viz.* He by agree-  
 “ ment between the Father and him, *came*  
 “ *into our room and stead*, not to repent  
 “ and believe for us, which the Gospel  
 “ requires of us as our Duty, (tho’ he  
 “ hath undertaken the Elect shall in due  
 “ time be enabled thereto;) but to an-  
 “ swer

*ness from being meritorious, or atoning, yea, or a procuring cause of these benefits; none is at all so, but the Righteousness of Christ: But we intended not to exclude, what the Gospel requireth in order to our interest in these benefits, given for the sake of Christ's Righteousness.*

CHAP. “ fwer for our violation of the Law of  
 II. “ works : *He being made Sin for us, who*  
 “ *knew no Sin, that we might be made the*  
 “ *Righteousness of God in him. 2 Cor.*  
 “ v. 21.

“ III. OF God’s being *pleased* or *dis-*  
 “ *pleased with Christ*, as standing and suf-  
 “ fering in our stead. We judge that  
 “ God was *always pleased* with Christ, both  
 “ in his Person, and in the Execution of all  
 “ his Offices, (which is expreffed most  
 “ particularly in that of his Priestly, *John*  
 “ x. 17, 18. *Therefore doth my Father love*  
 “ *me, because I lay down my Life, &c.*) and  
 “ was no otherwise *displeased*, than as having  
 “ a dispassionate Will to inflict upon him  
 “ the Punishment of our Sins, which he  
 “ had undertaken to bear, that God might  
 “ without Injury to his Justice or Honour,  
 “ pardon and save penitent Believers for  
 “ his Satisfaction, and Intercession found-  
 “ ed thereon.”

WE also, in 1697, delivered our Judgment in this *Proposal* to our Brethren.

“ (1.) THAT *Repentance towards God*  
 “ is commanded, in order to Remission  
 “ of Sin. (2.) That *Faith in Christ* is  
 “ commanded by the Gospel, in order to  
 “ the Justification of our persons before  
 “ God, for the sake of the alone Right-  
 “ teousness of Christ: (3.) That the  
 “ Word of God requires *Perseverance* in  
 “ true

“ true Faith and Holiness, that we may CHAP.  
“ be partakers of the heavenly Glory. II.  
“ (4.) That the Gospel promiseth Pardon }  
“ through the blood of Christ to the Pe-  
“ nitent, Justification before God to the  
“ Believer, and the heavenly Glory to  
“ such as persevere in Faith and Holiness;  
“ and also declareth, that God will not  
“ pardon the Impenitent, justify the Un-  
“ believer, nor glorify the Apostate or  
“ Unholy. (5.) That justifying Faith is  
“ not only a persuasion of the understand-  
“ ing, but also a receiving and resting  
“ upon Christ alone for Salvation. (6.)  
“ That by Change of Person is meant,  
“ that whereas we were condemned for  
“ our Sins, the Lord Jesus was substituted in  
“ our room, to bear the Punishment of our  
“ Sins, for the Satisfaction of divine Jus-  
“ tice, that whoever believes on him, may be  
“ acquitted and saved: But it is not in-  
“ tended, that the Filth of Sin was upon  
“ Christ, nor that he was a Criminal in  
“ God’s account. (7.) That by Christ be-  
“ ing our Surety is meant, that Jesus Christ  
“ our Mediator obliged himself to ex-  
“ piate our Sins by his blood, and to pur-  
“ chase eternal Life for all that believe,  
“ and Faith and every saving Grace for  
“ the Elect: But it is not intended,  
“ that we were legally reputed to make  
“ Satisfaction, or to purchase eternal Life.  
“ (8.) That by Christ’s answering for us  
“ the

CHAP. “ *the Obligations of the violated Law of*  
 II. “ *works* is intended, that whereas the  
 “ Law obliged us to die for our Sins,  
 “ Christ became obliged to *die in our*  
 “ *stead*; and whereas we were, after  
 “ we had sinned, still obliged to yield  
 “ perfect obedience, Christ perfectly *obeyed*  
 “ *the Law*, that upon the account of his  
 “ *active and passive obedience* Believers  
 “ might be forgiven, and entitled to eter-  
 “ nal Life: But it is not intended, that  
 “ the Sense of the Law of works should  
 “ be, that if *we or Christ obey'd* we should  
 “ live; and if *Christ suffered* we should not  
 “ die, *tho' we sinned*; nor that Believers  
 “ are *justified*, or to be *judged* by the *Law*  
 “ *of works*, but by the Gospel; altho'  
 “ the Righteousness for the sake of which  
 “ they are justified, be as perfect as that  
 “ Law of works required, and far more  
 “ valuable.”





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C H A P. III.

*The State of Truth and Error,  
published in the Congregational  
Ministers Declaration against  
Antinomian Errors, about De-  
cember, 1698.*

*Error 1.* **T**HAT the eternal Decree CHAP. III.  
gives such an existence to  
the Justification of the Elect, as makes  
their *State* whilst in unbelief, to be *the*  
*same* as when they do believe, in all respects  
save only as to the *Manifestation*; and that  
there is no other Justification by Faith, but  
what is in their *Consciences*.

*Truth.* **T**HAT there is a *difference* be-  
tween the *State* of the Elect, whilst in  
unbelief, and when believers, besides what  
is *manifestative* to their *Consciences*. *De-  
clar. pag. 12.*

*Error 2.* **T**HAT the Elect, consider-  
ed as in their *natural State*, or as in the  
*first Adam*, are not under the denunciation  
of *Wrath* by the Law, as well as other un-  
believing and impenitent Sinners.

*Truth.* **T**HAT the Elect, before they  
D believe,

CHAP. believe, are not *personally* and *actually* justified in the Court of Heaven; *pag.* 13.

III. and none may expect to be pardoned in a state of Unbelief and Impenitence. *Pag* 47.

*Error 3.* THAT pardoned Sin is *no Sin*; and therefore God *cannot see Sin* in his People, to be *displeas'd* with them for their Sins; nor doth God express his *fatherly displeasure* against them by any Afflictions laid upon them.

*Truth.* THAT pardoned, yea mortified Sins, are truly and properly *Sins*; and God *seeth the Sins* of his own People, and is *displeas'd* with them *for* their Sins. *Pag.* 18, 19.

*Error 4.* THAT Believers are not bound to *confess* or mourn over Sin, as committed by them; or to *pray for Pardon of Sin*, in making a daily acknowledgment of a need of it, because it was pardoned *before committed*; and pardoned Sin is no Sin.

*Truth.* THAT when Believers do sin, it is their Duty to humble themselves, to confess their Sins, and pray for Pardon. *Pag.* 19.

*Error 5.* THAT Believers ought not to be *afraid* of committing Sin, because their Sins can *do them no hurt*.

*Truth.* THE Sins of Believers *do hurt them,*

them, and they should be afraid to commit them; seeing they impair their Graces and Comforts, harden their Hearts, wound their Consciences, hurt and scandalize others, grieve God's holy Spirit, expose to his *fatherly displeasure*, and bring temporal Judgments upon them. *Pag. 22.*

CHAP.  
III.

*Error 6.* THAT they must do no good Work or Duty for their own Benefit, or with an Eye to their own Salvation.

*Truth.* THAT Believers must do good Works, *expecting Blessings* in the performance thereof. *Pag. 24.*

*Error 7.* THAT Believers not having in themselves an Ability to do good Works, are not bound to perform any good Duty, unless excited thereunto by a special motion of the Spirit.

*Truth.* THO' Believers Ability to do good Works is not at all in themselves, but wholly from the Spirit of Christ, yet are they not hereupon to grow negligent, as if they were not bound to perform any Duty, unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the Grace of God that is in them. *Pag. 27.*

*Error 8.* THAT Sanctification, evidenced by the Spirit of God to their Consciences, is not a Sign, Mark, or Evidence of their Justification; and that Marks and Signs

CHAP. for the trial of a Believer's Faith are of  
 III. *no use*; for Faith lying in a full *persuasion*  
 and *assurance* that their Persons were *actu-*  
 ally justified and pardoned in Christ, it is a  
 Sin to *question*, Whether they do savingly  
 believe, or no?

*Truth.* SAVING Faith lieth not in a  
 full *persuasion* and *assurance* that our Sins are  
 actually pardoned; but *Marks* and *Signs*  
 for the trial of our spiritual Estate are *use-*  
*ful*, and to be sought after; and *Sanctifi-*  
*cation*, evidenced by the Spirit of God to  
 our Consciences, is a certain *Sign* and *Mark*  
 of our Justification. *Pag.* 27, 28.

*Error 9.* THAT Gospel-Ministers are  
*not to preach the Law* in its Commands  
 and Curses, to convince Men of their need  
 of Christ; nor are Believers obliged to re-  
 gard *the Law* as delivered by *Moses*, nor as  
 externally propounded; nor are they  
 bound, when they commit Sin, to look  
 to *the Law* for further discoveries and con-  
 victions of the remaining Corruptions that  
 are in them, because by the Gospel its  
 Obligations are dissolved.

*Truth.* THAT *the Law* delivered by  
*Moses* continues in its Commands and  
 Curses *undissolved*; and it's still of Use to  
*convince of Sin*, that we may see a need of  
 Christ; and therefore it is to be preached  
 and externally propounded, and we are to  
 look unto it: *Pag.* 36. And tho' there is  
 no

no Sin *ſo ſmall* but it deserves Damnation, CHAP. yet there is no Sin *ſo great* that it ſhall III. bring Damnation to them that *truly repent*; which makes the constant *preaching of Repentance* necessary. Pag. 39.

*Error 10.* THAT Ministers of the Gospel ought not to propound the *Offers of Salvation*, unto all those to whom God calls them to preach; seriously inviting them to improve the Means of Grace, that they may be saved; and assuring them in the way of their ministerial duty, of the Salvation of all such as believe in Christ; because they want Ability to close with the Offer, and all shall not be saved.

*Truth.* THAT tho' men want Ability to believe savingly, yet it's the Duty of Gospel Ministers to *make the Offer*, and to testify to them, *that whoever believes and repents shall be saved*; and that it's the People's Duty, to make use of their natural Faculties, with such external Means and workings of the Spirit, as God affords them, that they may believe, repent, and be saved. Pag. 41, 42.

*Error 11.* THAT by God's *laying our Sins upon Christ*, he became every way *as sinful as we*, and we every way *as righteous as he*; and that therefore persons may expect to be pardoned, whilst they continue in a state of Unbelief and Impenitence;

CHAP. tence ; and that continued *Repentance* and  
 III. *Holiness* are not in the nature of the thing,  
 nor by the constitution of the Gospel, *ne-*  
*cessary* to our being possessed of eternal  
 • Life.

*Truth.* OUR Sins were not *laid upon*  
*Christ*, so as to make him every way *as*  
*sinful as we*, and we are not every way *as*  
*righteous as Christ*; and none may expect  
 to be pardoned in a state of Unbelief and  
 Impenitence ; and continued *Repentance*  
 and *Holiness* are *necessary* to our possession  
 of eternal Life. *Pag.* 46, 47.

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#### C H A P. IV.

*It is made evident, that this De-*  
*claration of our Brethren, taken*  
*altogether, and examined with*  
*due Charity and Candour, ought*  
*to be acknowledged a sufficient*  
*Vindication of the Approvers*  
*thereof from all hurtful Anti-*  
*nomian Errors.*

CHAP. IV. **T**O this end, I. We think that Chris-  
 IV. tian Charity and Candour oblige us,  
 to judge of what they have declared by  
 these

these following *Rules*; and we expect the same for our selves from them. (1.) That the omission of any *Points unmentioned*, is not to be attributed to a mistaken Judgment concerning them; and far less, when the things expressed are granted to be *Truths* or *Errors* upon a reason that alike infers what is omitted. (2.) That the Approvers do *truly intend* for substance what is declared. (3.) That in a *Body of Subscribers*, some few may be *more narrow* in their conceptions; and therefore, to avoid a *Breach*, must be accommodated in the *phrasing of some Points*, beyond what the others, if at full liberty, would either need or chuse. (4.) If any thing be *a little darkly* or suspiciously worded in one part, and *more expressly* and fully in another, the *latter* must be the *Index* of their Judgment; upon which account we cite not only their *State of Error and Truth*, but refer to the *Pages* containing their *Explanations* and approved *Authorities*, some of which will be mentioned afterwards. (5.) That they ought not to be charged with the *Consequences* of any occasional *Passages*, which they disown.

II. THESE *just Rules* being admitted, we shall enumerate the *hurtful Antinomian Errors*, as *Antinomianism* is described in the last Age, (which in many things differs from what was so called at first,) and under each refer you to the places, (besides

CHAP. the abovementioned *State of Error and*  
 IV. *Truth*,) wherein the Brethren have so laudably vindicated themselves by their *Declaration*.

THE dangerous Parts of *Antinomianism* are reducible to these general Heads. [1.] As it renders the *Ministry* unapt to its proper Ends. [2.] As it tends to *Libertinism* in Practice. [3.] As it hinders a well-grounded *Assurance*, and encourageth *Presumption*. And, [4.] As it reproacheth *Christ* our blessed Redeemer. Against each of which our Brethren bear their Testimony.

[1.] THE hurtful *Antinomian Errors*, which render the *Ministry* unapt to its proper Ends, are, (1.) Unduly limiting the *Offers of Salvation*, and decrying Arguments to excite Sinners to *use their Endeavours* under the assistance of Gospel-Means and common Grace. Against this see *Error 10.* and from *pag. 41, to 46.* (2.) Forbidding and branding as *legal*, the *preaching* of Duties and Threatnings, and the applying of promised Benefits as Motives to Faith and other Duties, whereto those Benefits are promised. Against which see *Error 9.* and *pag. 36, 39.* *Error 6.* and *pag. 25, 26, 45.* (3.) Denying that the Elect whilst *unconverted*, are under the Curse of the Law; and affirming they are united to Christ, and *justified before God*, and pardoned, whilst  
 impenitent



impenitent Infidels. Against which see CHAP. Errors 1, 2, 11. and pag. 12, to 18. and 47, 58. IV.

[2.] THE hurtful *Antinomian Errors* tending to *Libertinism* in Practice, besides the Impediments to a Sinner's conviction and conversion under the fore-mentioned Head of the *Ministry*, are such as these: (1.) That God seeth no Sin in his People, accounts them not their Sins but Christ's, and is not displeas'd with his People, nor afflicts them for their Sins. Against which see Error 3. and pag. 19. (2.) That Repentance is not necessary to Forgiveness; nor are Believers to mourn for Sin, or to beg Pardon, nor to confess it, unless it be to shew, for Christ's glory, how many the Sins are which are become his. Against which see Error 4. and pag. 19, 20, 21, 47, 58. (3.) That their Sins can do Believers no hurt. Against this see Error 5. pag. 22. 23. (4.) That we ought not to intend our own Benefit by our Duties, neither are bound to perform Duties unless excited thereto by the Spirit, nor are any Acts of our Obedience rewardable; and that continued Repentance and Holiness are not by the constitution of the Gospel necessary to our being possessed of eternal Life. Against this see Errors 6, 10, 11. and pag. 25, 26, 27, 47, 58, 59. (5.) That justifying Faith is a Persuasion, that Christ is mine, and that my Sins are pardoned

CHAP. done in Christ. Against this see *Error*  
IV. 8. and *pag.* 30, 31.

~ [3.] THE hurtful *Antinomian Error* which hinders a well-grounded *Assurance* and Peace, and also encourages *Presumption*, is, that besides the last description of *Faith*, we are *not to try our State* by marks and signs of Sanctification. Against this see *Error* 8. and *pag.* 32, 33, 34.

[4.] THE hurtful *Antinomian Errors* reproachful to *Christ* our Redeemer, are such as these; that *Christ is as sinful as we*, and we are *as righteous as Christ*. Against which see *Error* 11. and *pag.* 48, 57.


IF the Reader consult these places, and compare them with our *State of Truth and Error* in the *first Chapter*, he cannot but rejoice in our Brethrens Agreement with us in a Testimony against *Antinomianism*.



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C H A P. V.

*SOCINIAN Errors concerning Christ's Satisfaction: Also Limborch's, with some other Arminians, concerning Christ's Satisfaction. SOCINIAN Errors as to Justification: Limborch's, with some other Arminian Errors, about Justification. With a State of Truths opposite to each of these, as also to Popish Errors.*

FINDING our Brethren suggest CHAP. in the Preface to this *Declaration*, V. that after all we have said, (in *Chap.* 1,  and 2.) yet still we ought to do more to discharge ourselves from hurtful Errors about Christ's *Satisfaction*, and our *Justification*; we shall, to promote Peace, renounce several more *Errors* about those two Doctrines wherein we are suspected, and tell them what we think to be *Truths*.

*Error*

CHAP. Error 1. PUNITIVE Justice against  
 V. Sin is no property of God, but only an  
 effect of his Will, and therefore there was  
 no need of any *Satisfaction* to be made by  
 Christ for Sin; nor is it less than ridiculous  
 to say, God was at once *just* as well as  
*merciful* in bringing about our Salvation by  
 Christ. Socin. *Opera Theol. tom. i. Præ-*  
*lect. cap. 16. & tom. ii. de Servator. par.*  
*1. cap. 1. Prælect. cap. 16. Woltzog.*  
*in Mat. xix. 28. Crell. Resp. ad Grot.*  
*cap. 1.*

*Truth.* GOD is essentially *just*, and so  
 zealous for the Honour of his *Law* when  
 enacted, and his *Government*, that Sin  
 must not go unpunished; and therefore if  
 Sinners be saved from the Punishments  
 threatened by the violated Law for Christ  
 their Mediator's sake, it was *necessary* that  
 he made *Satisfaction* to Punitive Justice  
 by enduring the penal effects of God's  
 wrath.

Error 2. JESUS CHRIST is not the  
 true eternal *most High God*, of the same  
 substance, authority and power with the  
 Father. Socin. *tom. ii. Respons. ad Jac.*  
*Vujeki, cap. 1, &c.*

*Truth.* JESUS CHRIST is the true  
 eternal *most High God*, of the same sub-  
 stance, authority and power with the Fa-  
 ther; and in time assumed the Human  
 Nature,

Nature, and remaineth God-Man for CHAP.  
evermore. V.

*Note,* THIS Article is inserted, because the *Value* of Christ's obedience and death, for *Satisfaction* and *Merit*, was derived from the *Dignity* of Christ's Person as God: And therefore tho' the *Socinians* faintly argue, that if Christ were the eternal God, it would not render his death a Satisfaction; yet it's evident, their great concern in denying Christ's Satisfaction is to prevent the unanswerable Argument this would be for his Deity. The like is also to be seen by their notion of the *Lord's-Supper*.


*Error 3.* CHRIST did not by his blood acquire or purchase the Gospel-Covenant, nor was his death an impulsive Cause of God's promising to men the blessings of that Covenant; nor did it move him to make such Promises: But Christ was only the *Mediator*, that is, the *Sponsor* of it, who assured men that God would accomplish it, and who in God's name, and by his command, performed such things as belonged to the confirming and executing of the said Covenant. *Socin. tom. ii. pag. 168, 199. Crell. vol. i. pag. 612. & vol. iii. Resp. ad Grot. pag. 19, 128, 171.*

*Truth.* CHRIST did not only confirm the Gospel-Covenant to men, and do such things

CHAP. things as belonged to the execution of the  
 V. Gospel-Promises; but God as Governor  
 made those Promises *in consideration of the*  
*death of Christ*, as what vindicated the  
 Glory of his Government in offering and  
 promising such blessings to condemn-  
 ed Sinners; altho' as our absolute Lord and  
 Proprietor he freely purposed within him-  
 self, that those blessings should be granted  
 in what method he judged fit.

*Error .4.* CHRIST was for no other  
 cause *a Mediator*, nor so called, but that  
 he was appointed by God *a middle Person*  
 between himself and men; not that he  
 should *appease* God towards men, but that  
 he should declare God *already pacified* to  
 them, and most evidently confirm the same  
 by himself: And as for men who were  
 haters of and enemies to God, them he  
 was to *reconcile* to God, (that is, to con-  
 vert them,) and be their eternal Lawgiver,  
 and faithful Interpreter of the divine Will  
 to them, by whom they might always  
 have access to God, and obtain eternal  
 Life. Socin. tom. i. pag. 788.

*Truth.* JESUS CHRIST was by divine  
 adjustment *a middle Person* between God  
 and Sinners, and as such *laid his hand on*  
*both*; undertaking to *appease* God's wrath,  
 and procure Salvation for us at his hand;  
 and also to make God and the way of Sal-  
 vation known to us, for our Reconcilia-  
 tion

tion and Obedience to God: And by him CHAP.  
God still imparts his blessings to us, and V.  
admits us to a free access to himself. 

*Error 5.* CHRIST is called a *Surety*, as a Sponfor or Messenger on God's part to us; but he promised nothing to God for us. *Crell. vol. i. pag. 612.*

*Truth.* THO' Christ was not a joint federating Party with us in the *Covenant of works*, yet he was not only a *Surety* on God's part to us, but he was a mediating *Surety* on both parts; and as such, he engaged in the *Covenant of Redemption* to make Atonement for us, and in the *Gospel-Covenant*, that all true Believers shall persevere to the obtaining of eternal Life.

*Error 6.* CHRIST was not an *High-Priest* while *on Earth*, nor was his Blood offered by him to God; but it was *himself* was offered, and that not on the Cross, but when he entered into Heaven: Yet the death of Christ so far belongs to his Priesthood, that he was prepared by his death to become a *High-Priest*, and to offer himself a perfect Sacrifice for Sin in Heaven; neither of which could be, according to the Decree of God, if his death had not intervened. *Crell. vol. iii. Resp. ad Grot. cap. 10. vol. i. pag. 613. & vol. ii. par. 1. pag. 162. Socin. tom. i. Prælect. Theol. cap. 23.*

*Truth.*

CHAP. *Truth.* CHRIST was an *High-Priest*  
 V. while he was *on Earth*, and as such upon  
 the Cross offered up himself by his bloody  
 death a perfect Sacrifice, whereby his  
 Blood was a propitiatory Offering at the  
 very time it was shed; and tho' in the  
 virtue thereof the Saints were saved before  
 his Incarnation, and Christ for ever inter-  
 cedeth in Heaven, yet the presenting of  
 himself or it there, makes no addition to  
 the Perfection of it as a Sacrifice.

*Error 7.* THERE is no use nor place  
 in the *Priesthood* of Christ, for appeasing  
 God's wrath, or offering any Sacrifice, no  
 not in Heaven, as a condition of obtain-  
 ing Remission properly as from God, or  
 impetrating the same: But Christ's death  
 is a means of our enjoying that Remission  
 from God, and it was indirectly a condi-  
 tion thereof as to be given to us; that is,  
 it was a condition imposed on Christ, with-  
 out which, by the divine Decree, he was  
 not to obtain Authority from God to for-  
 give us our Sins; and it may be called a  
 Sacrifice to God's mercy, as of his own  
 free Grace reconciled, but not as offended  
 with Sinners. Socin. *tom. ii. pag. 665,*  
*666. Crell. vol. i. pag. 612. Woltzog. in*  
*Job. iii. 16.*

*Truth.* THE first and principal use of  
 Christ's *Priesthood*, was to offer on the  
 Cross a Sacrifice to appease God's wrath  
 against



against Sinners, and to impetrate Remission and eternal Life; that so God the offended Governor might, consistently with the honour of his Law, and of all his divine Perfections, be at liberty, and inclined, as well to give the said Blessings, as that we might become actual Partakers of them from Christ, as authorized to apply them to us: And all the other *Sacerdotal* Acts of Christ do refer to this.

CHAP.

V.

*Error 8.* REDEMPTION mentioned in the New Testament, signifies no more nor other, than a freeing us from the Punishment of Sin without any proper Price intervening: And when it's said, *Redemption* is obtained by the blood of Christ, it is not meant, that the blood of Christ could move God, or that God was thereby obliged to grant us deliverance from the Punishment of our Sins; but that the shedding of his blood ought to intervene, that we might be moved thereby to accept that deliverance when offered to us. Neither did Christ buy us, but God by Christ asserted his Right to us; and tho' our deliverance from Punishment is gotten as if by a Price, yet this is not as if the blood of Christ were paid to any. Socin. tom. i. *Prælect. Theol. cap. 19.* & tom. ii. pag. 145, 147. *Slichting. in Rom. v. 10.*

*Truth.* REDEMPTION by the blood of Christ, is, that we are bought by his blood

CHAP. as a proper Price, and delivered from the  
 V. curse of the Law, and captivity under Sin  
 and Satan, as by a proper Ransom paid to  
 the just Governor of the world.

*Error 9.* CHRIST by his death did not *reconcile* God to us, but he *reconcileth* us to God by his death, that is, we come thereby to be converted to God, and cease to offend him ; yea, God's anger was so far from being appeased by the death of Christ, that thereby it was declared, that God was before pacified to us. Socin. tom. i. pag. 144, 145, 665, 666. Crell. vol. iii. Resp. ad Grot. pag. 154, 155. Slichting. tom. ii. pag. 214, 401. & in Rom. v. 10. & 2 Cor. v. 18.

*Truth.* WE being Children of wrath because of our Sin, the Lord Jesus did by his death atone our offended God, who became thereby *so reconciled*, that he offereth Peace to Sinners, and requireth and urgeth us by believing aright to accept thereof ; and upon our penitent believing he becomes *actually reconciled* to us, delighting in us, and dealing with us as Objects of his restored Favour.

NOTE, [1] Crellius, Resp. ad Grot. cap. 8. part. 3. disputes against this, as the Error of Grotius and the rest of the Orthodox, stating it in these words ; “ God  
 “ was *before* angry, but being *appeased* by  
 “ the death of Christ he *determined* to lay  
 “ aside

“ aside his Anger; and upon our believ-  
 “ ing and repenting he doth *actually* lay  
 “ aside his Anger.”

CHAP.  
 V.  
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 }  
 }

[2.] Grotius, *de Satisf. cap. 7.* distinguisheth the actings of the divine Will; as, (1.) *Before* Christ's death is decreed, &c. then God is *angry* with the Sinner, yet so as not to be averse to all methods of Reconciliation. (2.) *Upon* Christ's death, (as well when fixed, as when undergone,) then God not only appoints the way, but *promiseth* to be reconciled. (3.) *When* a man *believes* in Christ with a right Faith, and Christ according to the tenor of the Covenant presents the believer to God; then God lays aside his Anger, and receives the person into Favour, (or is *actually* reconciled.)

[3.] How little do well-meaning *Antinomians* consider, that not only in the *third Error*, &c. but in this *last Error*, they agree with the *Socinians*? and that in a Point, whence *most* of their false notions about Christ's *Satisfaction* proceed. For, see you not? they hold, that after God's absolute Decree to justify us, there is no wrath in God to appease, the change is only *on our part*; and no Reconciliation but *on our side*, whom God begs to be reconciled to him, he being *already* at Peace with us.

Error 10. BY Christ's *dying for our Sins* as being *laid on him*, is not meant,

CHAP. that Christ according to his Sponſion *satis-*  
 V. *fied Divine Juſtice* for our Sins, or that he  
 ~~~~~ paid to God any thing which we owed for  
 our Sins: But when he is ſaid to have
died for our Sins as they were laid on him,
 nothing elſe is meant, but that he died by
occaſion of our Sins, *to take them away* ;
 that is, he died to *reclaim* us from our
 Sins, and to *aſſure* us, that if we did leave
 our Sins we ſhould be forgiven ; and be-
 ſides this, that we might *perceive* and *ob-*
tain the fruit of that Forgiveness, &c.
 Socin. tom. ii. pag. 153. & tom. i. *Præ-*
lect. Theol. cap. 18, 20. Crell. vol. iii.
Reſp. ad Grot. cap. 9.

Truth. WHEN it's ſaid, *Chriſt died for*
our Sins as being *laid on him*, it's not only
 to bring about the forementioned Ends,
 and ſuch other Purpoſes as are aſſigned by
 the *Socinians* ; but they were *imputed to*
him as what he had for our Salvation en-
 gaged to make Satisfaction for ; and he did
 by his death make a real, full, and pro-
 per *Satisfaction* to God's Juſtice, vindica-
 ting the honour of his Juſtice and Go-
 vernment, and of the violated Law as ful-
 ly, as if the pardoned Sinner had endured
 the utmoſt Punishment threatned by the
 ſaid Law.

Error II. GOD did not inflict death
 on Chriſt our Mediator to expreſs his *ba-*
tred of Sin, and to deter us from it by his
 death

death as any instance of divine Displeasure against our Offences; and therefore our Sins were *not punished* in Christ. Socin. tom. i. pag. 577, 578, 581. & tom. ii. pag. 194. Crell. vol. i. *de morte Christi*, pag. 611.

Truth. GOD did *punish our Sins* in the death of Christ, by shewing his real *hatred against Sin* in all the extremities Christ did endure; which extremities and death thus inflicted, were not only fit, but truly design'd, to deter us from all Disobedience, against which God thus testified his high Displeasure.

Error 12. CHRIST did not by his death properly *merit Salvation* or any other thing for us, nor did he by the Merit of his great Obedience *appease* God's Anger. Socin. tom. ii. *de Servat. part. 3. cap. 6.* pag. 205. Ruari *Epist.* 164. Smal. *Disp.* 2. *contr. Frantz.*

Truth. CHRIST by his death and obedience did properly *merit our Salvation*, and the Reconciliation of God to us; his death being to be considered, first as satisfactory, and then meritorious; and his obedience, first as meritorious, and then satisfactory.

Error 13. BY Christ's *dying for us*, or *in our stead*, (as some of them sometimes word it, tho' they expressly dispute

CHAP. against it,) is not meant, that Christ was
 V. substituted to die in the room of us who
 were condemned to die, that God might
 be pacified ; nor that his death was in-
 stead of our death, that we for the Merit
 of it might be delivered : But the meaning
 is, that Christ *for our good* did by his death
 come to be crowned with Glory and Pow-
 er, whereby he is able to make us meet
 for Pardon, and is authorized to give that
 Pardon to us. Socin. *Prælect. cap. 20,*
21. & de Servat. cap. 8. Crell. Resp. ad
Grot. cap. 9. par. 1, &c.

Truth. BY Christ's *dying for us*, and
in our stead, is meant, that whereas we
 Sinners were condemned to die for our
 Sins, our Lord Jesus, tho' he became not
 a Sinner in our stead, yet as Mediator, he
 was substituted to die in our stead, that
 by his death God might be *inclined* to for-
 give us who otherwise must have died ;
 (and by virtue of his death, as a *Satisfac-*
tion to Divine Justice, we are delivered
 from Death.) This Parenthesis I add to
 the description Grotius gives of Christ's
 dying in our stead : *De Satisf. cap. 9.*

LIMBORCH'S Opinion of *Christ's*
Satisfaction, consonant to *Episcopius*
 and some few other *Arminians*.

Error 14. VINDICTIVE Justice re-
 quired not *Satisfaction* to be made, in order
 to

to the remission of Sin. *Limbor. Theol. Christian. lib. iii. cap. 18. § 4.* CHAP. V.

Truth. VINDICTIVE Justice for the Honour of the divine Law required Satisfaction in order to the remission of Sin, at least after the enacting of Adam's Covenant.

Error 15. CHRIST'S Sufferings were not a full Satisfaction to Justice, nor was the Price of our Redemption fully equivalent to the misery we deserved: But God might accept as a redeeming Price much or little as himself judged fit, and might be satisfied with any sort of Affliction laid on Christ: Nor did Christ satisfy the rigor of divine Justice, but the Will of God, considered as at once merciful as well as just; (that is, Mercy abated to Christ in the terms of Satisfaction, what Justice demanded.) *Lib. iii. cap. 2. §. 8, 9. cap. 22. §. 2. cap. 23. §. 6.*

Truth. THO' the great Mercy of God appeared in his being willing to admit, accept, and provide Christ our Mediator to make Satisfaction for our Sins; yet God our just Governor would have it, that the terms of Satisfaction proposed to our Mediator should be such, as strict Justice demanded for the honour of his violated Law, and securing the ends of his Government; which terms were no lower, than that he should suffer what was fully equi-

CHAP. *valent* to the Punishments they whom he
 V. was to redeem deserved to endure : And
 as our Lord Jesus did suffer *in kind* much
 of what we deserved to suffer ; so he suf-
 fered (considering the Dignity and Inno-
 cency of his Person,) what was in the
 intrinsic Value *fully equivalent* to such of
 our deserved Punishments, as he was not
 capable of suffering *in kind*. Nay, the
 Price of our Redemption paid by him, was
 not only *equivalent* to what the Law of
 Works required of us, but it was *supra-*
legal, that is, far exceeded what any Sin-
 ners were thereby obliged to ; nor see we
 how *a full Satisfaction* for all our Sins
 could be otherwise made.

Error 16. OUR Faith and Regenera-
 tion were *not merited* by Christ. *Lib. iii.*
cap. 22. §. 3.

Truth. CONSIDERING that our New-
 birth and Faith are the fruits of the holy
 Spirit, whom by Sin we had expelled, his
 Return to regenerate and make us believ-
 ers must be *for the sake* and with respect
 to the *Merits* of Christ, as what vindicated
 the honour of God who restored him to us.

Truth. No Penance, Pilgrimage, Fast-
 ings, or *good Works*, of our own, or other
 men, can make proper *Satisfaction* to di-
 vine Justice for the least of our Sins, as
 to any part of their Fault or Guilt.

THIS

THIS last we add, in opposition to what CHAP.
Popish Opinions seem to militate against V,
the Doctrine of Christ's Satisfaction. ~

SOCINIAN Notions of *Justification*.

Error 1. IN our *Justification by Christ* our Sins are blotted out, not by Christ's death and obedience as any Compensation or *Satisfaction* to God for them, but only by God's simple Forgiveness and Pardon, absolutely *free* in all respects, *without any Merit* of Christ's or our own. Socin. tom. i. *Prælect. Theol. cap.* 15, 16. Crell. vol. i. in *Phil.* iii. 9. & in *Rom.* iii. 24.

Truth. IN *Justification*, upon our penitent believing our Sins are pardoned, and our Persons accepted *for the sake* of Christ's death and obedience, as what compensated and made *Satisfaction* for our Sins: And tho' neither our Graces nor Works do *merit* our Pardon, Acceptance, or eternal Life, yet these with all other saving Benefits were *merited* by Christ.

Note, THE *Socinians* are as much for absolutely unlimited *free Grace*, as even our *Antinomians* would pretend to be, if not more.

Error 2. FAITH in Christ is accepted under the Gospel as a perfect *Righteousness*, for a perfect *sinless Obedience*: And as this *Faith* expresseth it self in our *Works*,
our

CHAP. our Justification is in it self firmer and surer.

V. Crell. *vol. i. pag. 110, 612, 613, 474.*

Truth 1. THO' true Faith be a Gospel-Righteousness, yet it is not accepted for sinless Obedience ; nor doth the Gospel entitle us to Salvation upon our believing, as the Law entitl'd us to Life as of Debt for our Obedience, as the immediate Merit of that Reward by the adjustment of governing Justice ; whereas the Gospel of mere Grace (tho' in a way of Government,) entitles the Believer to Life, as what was merited by the Lord Jesus, and not by our Faith or Works.

Truth. 2. THO' a dead Faith cannot justify us, and our believing Consent must be executed if we survive it ; yet are we as truly and firmly justified, and in Christ's Right entitl'd to Glory, when we first believe, as when those genuine Fruits of it are produced, which are contrary to that Barrenness, Ungodliness, and Apostacy that would subject us to Condemnation.

WE shall also provide against *Limborch's* and some other *Arminians* Notion of Justification ; tho' it be none of the *five Points* which constitute *Arminianism*, and in the former Papers we have oppos'd each of the said Points, in concurrence with our *British Divines* in the Synod of *Dort*.

Error 3. BY Faith being imputed for Righteousness,

Righteousness, is meant, that God gracious-
ly for Christ's sake will *account our Obedi-* CHAP.
ence which we yield him by Faith *as if it* V.
were perfect, tho' it be imperfect : As if a
Creditor having a Debtor who owes him
1000 *Gilders*, should upon this Debtor's
paying him 100, forgive him the rest, and
graciously impute to him this *part of pay-*
ment for the payment of the whole. *Lib.*
vi. cap. 4. §. 39.

Truth. THO' we are justified by *Christ*
believed on, and Faith in him be accounted
a *Gospel-Righteousness*, as it is the perform-
ed *Condition* upon which we are by the
Gospel-Promise adjudged to have the Righ-
teousness of Christ *imputed to us* as our
pleadable Security against the curse of the
Law ; by which Righteousness of Christ
alone, our Right to Pardon and eternal
Life (wherein we are personally invested
by the Gospel,) is merited, as well as the
Blessings themselves : Nevertheless our
Faith in Christ is *no part* of the *Debt* we
owed to God by the Law of Innocency ;
nor is it, or our sincere Obedience pro-
ceeding from it, either in themselves, or
by divine acceptance, *a full Conformity* to
the Gospel-Precepts ; much less doth God
impute to us this Faith, or that Obedience,
for the *payment* of the whole Debt owing
by the Law or Gospel, tho' he grant us
thereupon that Pardon, Favour, and Ac-
ceptance, Christ hath procured, so as to

CHAP. deal with us as righteous Persons ; and these
 V. he doth not suspend, until Faith produceth
 { the said Fruit of Obedience, but grants
 them upon our first true purpose to turn
 from Sin to God, and our acceptance of
 and trust in Christ for doing this, and for
 obtaining all Salvation by him.

WE shall next add the common *Papish* Notion of *Justification*, as stated by *Andradius* in his authorized Explication of the *Decree* of the *VIth Session* of the Council of *Trent* ; whereto *Bellarmino*, and the generality of the *Papists* agree.

Error 4. THE *first* Justification is the Renovation of an ungodly Man by the infused habit of Love, the infusion of which is merited by Christ. The *second* Justification is this habit of Love producing good Works, by the Merit whereof we are further justified, and *ex condigno* deserve eternal Life. But neither the *first* nor *second* Justification consists in the *forgiveness of Sin*.

Note, BY *preparatory* Works the Council intend with the *School-men*, that our Wills moved by the Spirit do by their natural Power prepare themselves to obtain the habit of Grace, and *ex congruo*, merit the infusion of it ; which Habit is that *justifying Righteousness*, for the Merit where-
 of

of the Sinner is at first absolved from CHAP. Guilt, and accepted to eternal Life. V.

Truth 1. NEITHER this *first* nor *second* Justification is the *Justification* described usually in the Gospel, which is not the Conversion of a Sinner, or the progressive Holiness of a Convert, but a *forensic* Act, *viz.* God's judicial absolving us from the Curse due for Sin, and adjudging us entitled to Glory for the Merits of Christ, according to the Gospel.

Truth 2. IT is not true, that *preparatory* Works do any way *deserve* from God the habit of Grace at first infused, tho' ordinarily the Divine Spirit doth by knowledge and humbling convictions abate the Obstacles to Grace in our Hearts, and put us upon seeking help from Christ; all which are as truly owing to his more common Operations, as saving Grace is to his special.

Truth 3. NEITHER the first infused Habit of Grace, nor its Acts, do *merit* further Grace or Holiness; nor yet any degree of that Pardon or Acceptance, which by divine ordination ensue thereupon.

Error 5. CHRIST hath merited, that the Habit of Love should by its virtue extinguish Sin in us by good Works, and we by these Works *merit* Reconciliation with God, Forgiveness of Sin, and eternal Glory, as what do appease his Anger, satisfy

CHAP. satisfy for our Guilt, and are part of the
V. Price of eternal Glory.

Note, THE *Popish* Error concerning *Satisfaction* leads them to this Error about *Justification*; and when *Justification* is considered in a *Protestant* sense, *viz.* as a *forensick* Act, the true Controversy between the *Papists* and us is about the Doctrine of the *Merit of good Works*.

Truth. NEITHER Repentance, Faith, Love, nor any good Work proceeding therefrom, do in the least *merit* Reconciliation, Pardon, or eternal Life; neither did Christ merit, that *we* might merit: But Reconciliation, Pardon, and eternal Life were *merited only* by Christ's atoning, satisfying, and meriting Sufferings and Obedience: And therefore the Righteousness of Christ is accepted and reputed the *only meriting* Righteousness in God's justifying Act, altho' this Act terminates on none (adult) besides the penitent Believer, and on all such by the *Ordination* of the Gospel.

Note, (1.) IT is one thing, for *Christ* to *merit*, that *we* might by our Works *merit* Salvation: It is another thing, for Christ to *merit* that Salvation *it self*, which he gives and applies to men on Gospel-terms: The first is *Popish*, the last is *Protestant* Doctrine. (2.) It is one thing, what our Judge in his justifying Act accounts to be the thing, which *appeaseth* his

his Anger (for Reconciliation,) makes CHAP.
Compensation to Justice (for Pardon,) and V.
 is the meriting *Price* (of eternal Life;) to
 which Reconciliation, Pardon, and eter-
 nal Life he now adjudgeth the penitent Be-
 liever to be entitled: Now the thing
 which our Judge accounts to be that, which
appeaseth his Anger, &c. is the Righteous-
 ness of Christ, and *only* that. But then,
 it is another matter, *whom* our Judge in
 his justifying Act accounts and adjudgeth
 in conformity to the *Gospel-Offer*, to be
the Persons who he therein promised should
 be actually reconciled, pardoned, and en-
 titled to Glory, in the alone meriting vir-
 tue of what appeased his Anger, made a-
 mends for Sin, and was the Price of Glo-
 ry. Now *this Person* is the penitent Be-
 liever; and he is accounted to be such,
 from his having Gospel-Faith in Christ,
 with true Repentance; and as such is ad-
 judged to be under the favour of the fore-
 said *Gospel-Promise* of Reconciliation, Par-
 don, and Glory; which yet are procured
 and merited, not by his Faith, but by
 Christ's alone Righteousness, (as before ac-
 counted for,) and are obtained *in his Right*,
 who as well had these promised to him
 for Believers in the Covenant of *Redemp-
 tion*, as they are promised by God in
 Christ in the *Gospel* to Believers themselves,
 for a personal Title to possess them, and to
 plead the Merits of Christ for the enjoy-
 ment of them, HAV-

CHAP. HAVING testified *our Concord* with our
 V. Brethren, and added this *further account*
 of what we esteem *Truth* and *Error* in
 the Doctrines of *Satisfaction* and *Justifi-*
cation, we must express our *Thankfulness*
 to God, that our Brethren in the fore-
Declaration have testified against *ignorant*
and scandalous Persons intruding themselves
 into the Ministry. And tho' the *Vindi-*
cation of ourselves in this matter be need-
 less, when our Principles and Practice are
 so well known ; and it's so notorious, that
 of the great number of *unqualified Men*
 who are of late turned Preachers, those
 very few who *broke out of any of our Con-*
gregations in this City, received no *Appro-*
vation or *Countenance* from us ; and
 to avoid *Restraint* and *Discouragement*
 they renounced the Name of *Presbyte-*
rians, yea, preached against us ; yet to
 support what we can this present *Testi-*
mony of our *Congregational Brethren*, we'll
 publish *one of the Articles* agreed to by all
 of us for strengthening our *Union* after
 our said Brethren's *Recess*, which is as
 follows,

“ 6. THAT no *Ministers of the Union*
 “ shall admit, or consent, that any Person
 “ shall preach in their *Congregations*, unless
 “ they have been solemnly *admitted* to the
 “ Ministry by *Ordination*, or *approved* by
 “ some of the *united Brethren*, or pro-
 “ duce a *Testimony* that they have been
 “ under

“ under proper and preparatory Studies to
“ qualify them for that sacred Func-
“ tion.”

C H A P. VI.

Some further Examination what is Socinianism, as to the Doctrine of Christ's Satisfaction, and what is not so; with a brief account of several Phrases used by Socinians and by the Orthodox in a very contrary sense.

A STRICT Observation in how CHAP. uncertain a sense *Terms and Phrases* VI. are made use of, must convince one, that *Errors* may be easily concealed from the Ignorant, and the *Orthodox* as easily impeached without ground, by crafty Persons who design imposing on the Vulgar. I shall give an Instance in the Controversy before me, which makes it evident, that Men's Explications and main Hypothesis must be regarded above words, otherwise their sense will be mistaken.

[I.] I FIND the *Socinians* admit and make use of the words, which some *Or-*
F *thodox*

CHAP. *thodox Divines* esteemed most distinguish-
 VI. ly expressive of their own sense: Such as,
 { *Commutation of Persons*, as well as *Things*
for Persons: *Substitution and Surrogation*
of Christ's Person in our room (a): *Christ's*
dying in our stead (b): *Christ was an expi-*
atory Sacrifice (c): *His Sufferings were*
Punishments (d): *Our Sins were an im-*
ulsive Cause of Christ's Death (e): *God*
was moved by Christ's Death to give us
Forgiveness (f); yea, *it was a Satisfac-*
tion (g): *Christ was made a Sinner, yea*
the chief Sinner (h). And many more
 such I could mention: But this eviden-
 ceth, that these very Phrases are capable
 of a very ill sense, as well as a good one.
Ruarus admits, *Christ did in a sense impe-*
trate our Pardon by his Death. Epist. 64.
 So doth *Crellius, Resp. ad Grot. cap. 9.*
part. 3.

[2.] THE last Chapter gave us such a
 Summary of their Assertions, as demon-
 strates they use these Expressions in no
 good sense; but if you consult the places
 now cited, and those in *Chap. V.* you'll
 find

(a) *Crell. vol. ii. in 2 Cor. v. 14. vol. iii. Resp. ad Grot. cap. 9. par. 2.* (b) *Crell. Resp. ad Grot. cap. 9, 10.* (c) *Crell. Resp. ad Grot. cap. 9.* (d) *Crell. Resp. ad Grot. cap. 10. Socin. de Servat. lib. 2. cap. 13.* (e) *Socin. tom. i Prælect. cap. 21. pag. 580.* (f) *Crell. Resp. ad Grot. cap. 1. par. 11.* (g) *Crell. Resp. ad Grot. cap. 7, 8.* (h) *Crell. vol. ii. in 2 Cor. v. 14. Slichting. tom. ii. in 2 Cor. v. 21.*

find them wrested to consist with the fore-
 mentioned *Errors*. But because it will be
 tedious to particularize, I shall enumerate
 the Causes and Ends they plainly and ex-
 pressly ascribe the Death of Christ to. (1.)
 They assign *Christ's Death* to God's mere
 Dominion over him as his entire Creature,
 whom he would reward for it, tho' not as
 merited (i). (2.) It was an Example of
 Patience (k). (3.) It was a Preparation of
 his Sacrifice to be offered to God in Hea-
 ven for our Sins (l). (4.) It shew'd how
 much he desired our Salvation, tho' such
 great Sinners, and how faithful he would
 be in expiating our Sins in Heaven, when
 he endured such dreadful things for our
 sakes; which God would have chiefly con-
 sidered in our High-Priest (m). (5.)
 His Death impressed a tender Affection
 and Pity towards us, that so he would suc-
 cour us who were to be so extremly af-
 flicted: God would not have put Mankind
 in his hands, unless he first suffered Death
 for Sinners: And that God might render us
 more assured, that if we obeyed we should
 have eternal Life, Christ should be so fa-
 shioned, that in a sense it should appear,
 Christ had more Tendernefs for us than
 F 2 God

(i) Slichting. in Rom. iii. 24. & Phil. ii. 9. Crell.
Resp. ad Grot. cap. 2. par. 1. & cap. 4. par. 7. (k)
 Crell. *ubi supra, ad cap. 5.* (l) Crell. *Resp. ad Grot.*
pag. 198, 199, 215. (m) Crell. *ubi supra, cap. 7.*
 & cap. 1.

CHAP. God himself; or otherwise, it had been as
 VI. to us alike, that God had saved us immediately, as to have saved us by Christ (n). Or, (6.) It was to establish the new Covenant and Promises (o). (7.) To confirm his Doctrine (p). (8.) To come, pursuant to God's Decree, to be crowned with Glory and Honour, and invested with Authority and Power to convert, protect, forgive, and give us eternal Life (q). (9.) That there might be greater Rewards promised to induce us to repent, than there were before (r). (10.) To take away those greater Sins, which the legal Sacrifices were not appointed for (s). (11.) To beget in us a firm hope of Life, tho' we should die as terrible a Death (t). (12.) That we might not fear Death, or the Curse, which we see conquered by him (u). (13.) That we might be induced to leave our Sin, when he died that we might be reclaimed from it by such hope of Pardon upon leaving of it (x). And, (14.)
 To

(n) Crell *vol. i. pag. 612, 613.* (o) Socin. *tom. i. pag. 596.* Crell. *vol. i. pag. 620, 621.* (p) Crell. *vol. i. pag. 612, 614, 616.* (q) Socin. *tom. i. pag. 578, 579. Et cap. 21. pag. 580, 599.* (r) Crell. *vol. i. pag. 619.* Woltzogen. *vol. i. Practic. cap. 2.* (s) Socin. *tom. i. pag. 590, 594.* Slichting. *tom. ii. pag. 37.* Crell. *vol. ii. in Heb. ix. 13, 14, 15.* (t) Socin. *tom. i. pag. 667.* Crell. *vol. i. pag. 618.* (u) Socin. *tom. i. pag. 575, 596.* (x) Socin. *tom. i. pag. 577, 588.*

To make known how highly kind and pacified God was to us (y). I pass by a compliance with Pagan Customs.



[3.] As they *limit Christ's Death* in this manner, exclusively of and in opposition to other Causes and Ends, which the proper *Satisfaction of Christ* more directly supposeth, (as you see in the *fifth Chapter* :) So I could easily shew, how they dilute their own seeming Concessions, as well as reduce plain Scripture-expressions to that Insignificancy, that no man can hope by their method to apprehend any kind of words with certainty as to their meaning. One while, an *as if* (a *quasi*) is all they intend by their large Grants; " *as if* a redeeming Price, &c. God is " *as it were* moved, and *as it were* obliged " by Christ to pardon us:" Another while, all is figurative, as a *metaphorical* Redemption; " Christ's Death was an expi- " atory Sacrifice, that is, *metonymically* " and *synecdochically* called so; and it " chiefly signifies, what by God's Decree " followed upon it, *viz.* his Entrance in- " to Heaven." Many more might be heaped of this kind. Socin. *de Servat. par. 2. cap. 2.* Crell. *vol. i. in Rom. iii. 24. vol. iii. Resp. ad Grot. cap. 8. par. 3.*

F 3

pag.

(y) Socin. *tom. i. pag. 586.* Crell. *vol. ii. par. 2. pag. 285.*

CHAP. pag. 198, 199. Socin. tom. i. *Prælect. cap. 20.*

VI. [4.] THEY sometimes state the Difference between themselves and others; and there are some things which they still adhere to, and secure; however they perplex this Controversy with their seeming Grants and equivocal Expressions.

(1.) Socinus states this Question, and denies it: “ *Are our Sins blotted out by any Compensation or Satisfaction, or else by Forgiveness?* Most think they are blotted out, a Satisfaction intervening; but we think they are blotted out by *simple Forgiveness*, or a Pardon absolutely free.” *Prælect. cap. 15. pag. 565.* He also states the Difference with *Covet*, and puts this for the Position held by his own Party. “ I judge and think this to be the *Orthodox Determination*, That Jesus Christ is *therefore* our Saviour, because he has made known to us the way of eternal Life; and in his own Person, both by the Example of his Life, and by his rising from the dead, hath given assurance of it, and made it evident; as also, that he will give eternal Life to us who believe him. But I affirm, that he neither *satisfied* Divine Justice, by which we Sinners did deserve to be damned; nor was there *any need* that he should *satisfy it.*” Socin. tom. ii. *de Servat. cap. 1. pag. 121.* Crellius states this Question; “ Did

“ Did the Redemption wrought by Christ CHAP.
“ include his Payment of a *true Price* to VI.
“ God for our Sins, which he calls Satis-
“ faction?” *Resp. ad Grot. cap. 8.* This
he denies: And he and others of them
take great advantage of *Covet’s* making use
of *Creditor, Debtor, and Debt*, to express
their Judgment in this Controversy. Other
Instances might be given.

(2.) THE principal things they adhere
to are, “ 1. That Christ *did not appease*
“ God’s Anger towards Sinners. 2. That
“ what Christ did and suffered had *no*
“ *meriting Virtue*, and so *did not merit*
“ from God our Pardon, Acceptance and
“ eternal Life, or properly move God to
“ give or promise them.” These are the
Heart of *Socinianism* as to the *Satisfaction*
of Christ; and they do exclude what
Christ performs *in Heaven*, as well as his
Death on Earth, from any proper influ-
ence God-ward as to these things; tho’ to
effect what they call *Expiation*, they as-
cribe more to Christ’s *abiding on God’s*
Right-hand taking care of the Church,
than to *his Resurrection*, and more to his
Resurrection than to *his Death*; these two
last being but the decreed intervening way
of coming to the other, which they call
the Expiation itself. Hence they always
deny any proper *redeeming Price*, and say,
“ God quitted his Right to punish us
“ without any respect to Christ;” and

CHAP. distinguish in their account of Expiation
 VI. *on God's part*, which they call his own
 Act; and *on our part*, which is, say they,
 Christ's giving us eternal Life; wherein is
 contained a full deliverance from the Pun-
 ishment of Sin. As to Expiation *on God's*
part, that's in no wise by Christ's inclin-
 ing God to forgive our Sins by his Sacri-
 fice; yea, *Socinus* tells us, "God alone
 "expiates Sin." And when *Crellius*
 blames *Grotius*, for making *Socinus* to
 confine the Efficacy of Christ's Sacrifice
 to *Sins future* for Prevention or Pardon,
 and excluding the Forgiveness of *Sins past*,
 otherwise than as it begets Faith, and so
 turns us from Sin; What greater expiating
 Virtue doth he ascribe to it, under the
 notion of an expiating Sacrifice? it's this,
 "It takes away the Guilt and Punish-
 "ment of all Sins, *tho' past* before Con-
 "version, and however great:" But how,
 and wherein? He answers, "It's partly
 "by declaring and granting us a Right to
 "that thing, and partly by actually taking
 "away Divine Punishments." *But is*
that Right, or Pardon, at all properly pro-
cured by this Sacrifice? No, by no means;
 that he had denied, and abides by the De-
 nial here, and in the following Sections.
 The sum is; "A crucified Saviour's being
 "exalted, and in Heaven taking care of
 "our Salvation, assures us, that we shall
 "be partakers of the Pardon appointed
 and

“ and promised before, by the mere Mer-
“ cy of God, without respect to Christ ; VI.
“ and Christ as the authorized Sponsor on
“ God’s part conveys it. and assisted with
“ the Divine Power fully removes the Pu-
“ nishment, or rather God himself doth
“ it.” Nay, by their Scheme you can-
not well see, that they allow less expiating
Virtue to *Men’s Prayers*, than to the legal
Sacrifices, yea, or to the yearly ; for, say
they, “ we expiate our own Sins by those
“ Prayers ;” and scarce more to *Christ’s*
Sacrifice, than to the Legal, except as to
more sorts of Sin, and its greater aptness
to dissuade us from Sin, by the Love of
God, and strong grounds of hopes of
higher Rewards, being more evidenced
and assured by this Sacrifice of Christ, than
by those of the Law : “ For this Sacri-
“ fice of Christ is no other than an inter-
“ vening Means, which being performed,
“ that Discharge follows by the Divine
“ Decree, which the self-inclined God,
“ unmoved by any thing Christ was to
“ do or suffer, resolved freely to bestow
“ of his mere Mercy.”

To add no more, they carefully distin-
guish between the *Impetration of Pardon*,
&c. with respect to the Divine Will, and
the means of the *Application of that Par-*
dona to the Sinner. From the *former* they
exclude Christ’s Satisfaction and Merits,
and confine their Virtue altogether to the
latter.

CHAP. VI. *latter.* The thing itself is unprocured, as from God; the Sinner's obtaining it is subserved by Christ, by what he performs to make us meet for it, and to possess us in the Effects of it according to the way decreed, and that only because *decreed.* Socin. tom. i. *Prælect. cap. 27, 21, 22, 23, 24.* tom. ii. *de Servat. cap. 4.* Crell. *Resp. ad Grot. cap. 8, 9, 10.*

[5.] IT is very obvious, that the *Socinian* Controversy lies not in those things, wherein some are induced to place them, because of certain *Phrases* sometimes occurring in Debates concerning the Doctrine of Christ's Satisfaction. To instance in a few.

(1.) IT is not, whether the Sufferings of a *Sponsor* in the stead of the Sinner, be *in so strict a sense* a proper Punishment, as the Sufferings of the *Delinquent* himself would be? This is nothing with them; for their Question is, "Were Christ's Sufferings such an Instance of God's *reſtoral Hatred* against our Sins, and *Anger* against Sinners, as that thereby the Honour of his Justice, and of his injured Government and Law, was provided for and vindicated, and Sinners were to be deterred from Sin by God's insisting upon such a *penal Compensation*, before he would be *reconciled* to us?" Punishment under this notion they expressly dispute against.

(2.) NOR

(2.) NOR is it about the Phrase, *Com-CHAP. mutation of Persons* between Christ and Sin- VI. ners: For this they grant; and admit a *Surrogation* of the typical Sacrifice instead of the Sinner, and a *Substitution* of Christ in our place. Their point depends not on any such mere words. But, “ was Christ “ appointed, and did he consent, to endure what the Sinner was to suffer, that “ *in virtue thereof* the offended God might “ be *appeased*, and the Sinner *delivered*?” This is the thing they oppose. See *Crell. Resp. ad Grot. cap. 9. par. 14.* explaining this very Phrase.

(3.) NOR is it with them the Question, Whether Christ's Sufferings were in part the *Idem*, and in other respects a *full Equivalent* to the Punishments the Sinner deserved? No, their Arguments run against the *Equivalency*; and on that account they deny, that his Sufferings could be a *full Price* of Redemption, or a *Satisfaction*; and well they may, when they call him a *mere Creature*. *Crell. Resp. ad Grot. cap. 4. par. 2. & cap. 6. par. 18.* It's the *Proportion* in the Value, they most directly militate against.

(4.) NOR is it, Whether Christ was a *Sinner* in judicial Esteem, or was he reputed the *innocent Mediator* making *amends to Justice* for our Sins, that we the Offenders might be redeemed *by his merits*, who, to make Satisfaction, submitted to be dealt

CHAP. dealt with as if he had been a *Sinner*?

VI. The last is enough for their Abhorrence; and tho' *Socinus* took all advantages to expose the Orthodox, in representing their Opinion as to the *Imputation of Sin* to Christ, yet he grants, they hold that Christ was *truly innocent*, and was reputed so by God even when he was punished as if an Offender. *De Servat. cap. 6.* It's true, sometimes they would force some such Consequence on the words of the Orthodox, as if Christ must be legally reputed a *Sinner*; but that is to furnish themselves with an Argument to *ridicule* the true Doctrine of Satisfaction. And note, they deny, that 2 *Cor. v. 21.* *Christ was made Sin*, is to be understood, that Christ was made a *Sacrifice for Sin*; yea, some render it, he was made a *Sinner*, as *Slichtingius*, &c. and that God dealt with him as a *Sinner*. *Socin. in loc.*

(5.) IT is far enough from the *Socinian* Controversy, Whether Christ was *immediately obliged* by the Law of works to die? that is, Did God thus sentence him, "Thou Christ hast sinned, and therefore thou shalt die?" Or, was he *immediately* obliged to die by the Covenant of Redemption, and *mediately* by the Law of works? that is, Is the Sentence to be thus apprehended? "Whereas thou my Son, the Mediator, hast with my Consent, declared thy willingness to expiate Sin, and

“ and ransom Sinners, justly condemned CHAP.
 “ by the Curse of my Law to die; and VI.
 “ whereas my *vindictive Justice*, the Ho-
 “ nour of my Law and Government, re-
 “ quired, that I the *Rector* should exact
 “ Satisfaction and Reparation for the
 “ crimes of these Sinners *by thy Death*,
 “ if I agreed to *thy redeeming* and sav-
 “ ing them, and thou hast *obliged thy-*
 “ *self* to die in their stead to redeem
 “ them, *therefore* thou shalt die this ac-
 “ cursed, shameful Death.” This, I say,
 is no part of the Dispute with the *Soci-*
nians: For the last account doth as di-
 rectly oppose their Notions as the former,
 nay much more; for it asserts the Com-
 pact before his Incarnation, and conse-
 quently the *Divinity*, or at least the *Pre-*
existence of Christ.

(6.) NOR yet is it of any moment
 with them, whether men say, *Sin* would be
in a more proper sense the *immediate* meri-
 torious Cause of the *Sinner's dying* who
 committed the Sin, than of *Christ's dying*
 who did not commit the Sin, tho' he ob-
 liged himself to make *Satisfaction* for it
 in the *Sinner's stead*, that the provoked
 God might be reconciled to him. The
 Point with them being this, Did *our Sins*,
 notwithstanding God's *merciful* disposition,
 retain that *Demerit* in his account, as ren-
 dered *Satisfaction* for Sin by Death *necef-*
sary to reconcile him to Sinners? and con-
 sequently

CHAP. frequently did Christ suffer Death, to make
 VI. that *Satisfaction*, which was become thus
 necessary by Sin, and yet impossible for the
 Sinner to make?

(7.) IT is true, the *Socinians* usually say, “ *Our Sins* were the *occasion* of “ *Christ’s Death* :” Yet oft they call them *the antecedent Cause* ; but *occasion* being more common and agreeable to their *Hypothesis*, I wish others had waved that word to prevent Abuse. Nevertheless the mere using of that word is far from arguing any man to *Socinianize*, so that he apply it to a sense opposite to what *Socinians* do. This will appear, if we consider in what sense the *Socinians* use it: They say, “ *Our Sin* was an *occasion* of Christ’s “ *Death*, as Sin was that which we were “ to be reclaimed from, and our hope supported against : And the *Death of Christ* “ was that way, in which God, who was “ not *unreconciled* before, did appoint “ Christ to reclaim us from our Sins ; as “ his Death assureth us of the Truth of “ his Doctrine and Promises, and manifesteth God’s prior Reconciliation ; and “ so his Death became an Argument to “ incline us to believe and repent, and also a *Causa sine qua non*, both of a strong “ Motive to Holiness, *viz.* the endless “ Glory designed in Heaven for us, (which “ was before shut up,) and of that Power, “ Authority, and Care of Christ at God’s
 “ Right-

“ Right-hand, to bring us into the Pos-
 “ session of it.” But when others shall
 call our Sins an *occasion* of Christ’s Death, and explain it thus; “ That it was an *oc-*
 “ *cas*ion of Christ’s Death as a *penal Sa-*
 “ *tis*satisfaction to the *Justice* of God, and
 “ that he endured it to *pacify* God to Sin-
 “ ners; that God’s *hatred* of Sin, and his
 “ *Justice* (yea *punitive Justice*) might be
 “ no less demonstrated in Christ’s *Satis-*
 “ *f*action, than if the Sinners had been
 “ *d*amned; and his *Obedience*, and his
 “ *Punishments*, wherein *vindictive Justice*
 “ was thus glorified, did *merit* the Pardon
 “ of our Sins, and eternal Life:” Such an *Ex-*
 “ *p*lication doth as much oppose *Socinianism*,
 as if they had used the word *meritorious*
Cause, instead of *occasion*.

THAT no Person may pretend the Re-
 verend Mr. *Baxter*’s Authority in favour
 of *Socinianism*, because he sometimes calls
 our Sins an *occasion of Christ’s Death*; I
 do assure the Reader, that he explains the
 word *occasion* in the last sense, and in the
 most direct opposition to *Socinianism*: Nor
 can any pretend, but that the reason of his
 using this word, as also *pro causâ merito-*
riâ, (or instead of a meritorious Cause,)
 is only to *distinguish* Christ the *Sponsor*
 making Satisfaction to Justice for *our Sins*,
 from the *Sinner* himself, when suffering
 for *his own Sins*. To evidence which, I
 have

CHAP. have repeated his own Assertions under this
 VI. *seventh* Head; and could easily cite his
 own words, which exactly agree to what is
Anti-socinian in the *six* foregoing Heads.
 See *Method. Theolog. par. iii. cap. 1. de-*
term. 11, 12, 15.

NEED I add that he says, “ God de-
 “ clared to the feeling of Christ *his Dis-*
 “ *pleasure* against Sin, which was the *Cause*
 “ of all the Miseries which he endured;
 “ that is, (saith he,) Christ bare *those Pu-*
 “ *nishments*, which the Anger and Dis-
 “ pleasure of God against Sin and Sinners
 “ *caused* to be inflicted on him our Spon-
 “ sor; (*ubi sup. Disp. 4.*) and all this *in*
 “ *our stead.* (*Determ. 10.*) He made *Sa-*
 “ *tisfaction* for our Sins, to God as *Rec-*
 “ *tor*, and as the injured Party: (*Determ.*
 “ *14.*) Christ’s Death answered all the
 “ Ends of the *most proper Punishments*,
 “ and of the *Threatning* of the Law. (*De-*
 “ *term. 12.*)” When he calls Sin an *oc-*
 “ *casion* of Christ’s Death, he there calls
 it also “ *a remote meritorious Cause*; and
 “ so far *a proper meritorious Cause*, as
 “ when *Children* are punished for their Pa-
 “ rents Sins: (*Determ. 5.*) His *Satisfac-*
 “ *tion* yielded to our most just Rector *a*
 “ *sufficient ground*, on which to *forgive* pe-
 “ nitent Believers spiritual and eternal Pu-
 “ nishments: (*Disp. 2.*) Nay, he sees
 “ not, supposing the Law of works, how
 “ God *could forgive* our Sins without the
 “ *penal*

“penal Satisfaction of Christ. (*Disp.* 2. CHAP. VI. “& *Determ.* 15.)” It were endless to produce the Instances demonstrating the *Orthodoxness* of this great Man, as to the Satisfaction of Christ, against *Socinianism*. And by the way, such as say Christ’s *penal Satisfaction* was *not necessary* to the forgiveness of our Sins, do a thousand times more favour *Socinianism*, than Mr. *Baxter’s* notions or words can be wrested to.

PERHAPS others who follow *Episcopius*, and some other *Arminians*, (when all must acquit him of *Socinianism*,) may surmise, he favoureth their notion of *Christ’s Death*, as if it were a Satisfaction only to the *Will of God*, and not a full Satisfaction to the *Justice of God*. To this I answer, Mr. *Baxter* distinguisheth *Satisfaction* into that which is the fulfilling the *Will* of a Person, and that which is the *Payment* of what was owing by an *Equivalent* otherwise not due. And he affirms, “that Christ’s Satisfaction was not a mere fulfilling the *Will* of God, (tho’ it supposeth his Consent;) but it was a full *Equivalent* to what Punishments we deserved, in that it better answered the Ends of Divine Government, than the Sinner’s Punishment would have done; it more fully demonstrated the *vindictive Justice* of God, than if the Sinner had been damned; and it was a full Satisfaction to governing Justice, and the End of the

CHAP. " Law." *Ubi supra*, *Determ.* 10, 11,
VI. 12, 15.

I THOUGHT this account necessary, not only for the forementioned End, but also that our Agreement in opposition to *Socinianism* might not exclude Mr. *Baxter*, and such as approve of his Scheme; which would add strength to that Heresy, and be injurious to many worthy Persons. Nor ought a *few words* so fully explained be pressed to brand them with that *odious Title*, who could more plausibly fix the same Character on Persons, from *things* plainly asserted *in the Socinian sense*, and *subverting their Hypothesis*: As, " that *Christ's Death* was not *necessary* to the " remission of Sin; that the *Promise* of " Forgiveness is *no Effect* of Christ's " Death; that *Repentance* under the Gos- " pel is *an Effect* of justifying Faith in " Christ; and that the preaching of *Re-* " *conciliation* to Sinners, is only to publish " to them that God is *already reconciled to* " *them*, and to call them to be *reconciled* " *to God.*" Many others might be in- stanced; but I think it were unjust, even upon such grounds, to call any of these *Socinians*.

C H A P. VII.

An Enquiry into what Difference seems to remain concerning the Satisfaction of Christ, and the Justification of a Sinner; and this Difference reduced below any Cause of Discord.

I THINK both Sides are acquitted from CHAP. VII. all dangerous Errors concerning the Satisfaction of Christ, and the Justification of a Sinner: Nor can I doubt, but the impartial Reader must apprehend the remaining *Difference* doth not lie in Opinions about these *Doctrines themselves*, but in accommodating *some words* in opposition to *other Errors* which either Side have more especially applied their minds to confute; unless he should also ascribe it to a Zeal for sundry received *Phrases* on the one part, and an apprehension on the other part, that more *accuracy* is become needful since those *Phrases* were received. On the whole, it appears,

I. THAT in both these *Doctrines*, the

CHAP. visible Spring of what Difference remains
VII. is a different notion of *Christ's Suretiship*.

For by this, the word *Imputation*, as used in both these Doctrines, is governed, *viz.* how *our Sins* were imputed to *Christ* when he *satisfied*, and how *Christ's Righteousness* is imputed to *us* when we are *justified*: Both which depend upon the various Conceptions of the *Suretiship* of *Christ*, and the manner of his representing us, which I will now begin with.

THE *one Side* think him *a mediating Surety*; and distinguishing, both as to the matter engaged, and the Instrument wherein he voluntarily engaged himself, as also with relation to the Respect he had to us therein,

I. THEY consider *Christ* in the Covenant of *Redemption*, as agreeing with his Father *the terms* of Satisfaction to Justice, and Impetration of Life for Sinners, and obliging himself to assume our Nature, and therein perfectly to obey the Law, and to die an accursed Death, with whatever was equivalent to what by the Covenant of works *our Sins* deserved. Here they think *Christ* did not covenant *strictly* in our stead, or as *our Proxy*, tho' he covenanted to die in our stead, even *strictly so*: He transacted as a free Interposer, tho' for our Salvation; we were *no federating Party*, tho' we were the Persons whose Salvation was his promised Reward? And therefore we
have

have more Reason, since we are become CHAP. his Members, to say we intercede in Christ VII. now, than to say that we covenanted in Christ then. Finally, they account *his Act of engaging* so peculiar to himself, that his non-performance of what he engaged (which was impossible,) had not made us more guilty, tho' it would have left us miserable for our own Sins, there being no other way to redeem us.

2. THEY find Christ called a *Surety* in the *Gospel-Covenant* made with fallen Man, *Heb. vii. 22.* and no where else. This Covenant supposeth the former, yea supposeth Christ's having *executed* his Engagements by the Covenant of *Redemption* to make Satisfaction to Justice; (that is, it was at first accepted as if executed;) for this Covenant with Man doth not adjust the *terms of Redemption*, but the *way of conveying the Effects* of that Redemption; and is called the *Testament* of our Lord Jesus, whereby he bequeaths the Blessings he acquired by his atoning Death. In this Covenant Christ is such a *Surety*, as not only assures us all will be performed which is promis'd to us on God's part, but also undertakes to bring in the Elect, and to secure the Perseverance of Believers unto eternal Life, by his exerting that power and authority he has received. But here also they apprehend Christ a *distinct federating Party*; a Mediator, treating and obliging

CHAP. himself to make the *Covenant* stand sure,
VII. and to effect the Ends it was designed for :

But he binds not *himself* to believe, repent, or persevere *for us* ; but that *we* shall repent, believe, and persevere : Nor doth *his* Engagement that we should do so, prevent *our* personal Engagement by *Covenant* to do it our selves, tho' *in his Strength*. Now *our Act* of engaging is not *his* engaging Act, but an Effect of it ; nor is *our* repenting *his* repenting Act, but the Effect of his engaged *Assistance* ; nor is that Assistance of his *reckoned* to be legally our assisting our selves ; nor can we say, that we covenanted *in Christ* to bring in the Elect, or that Believers shall persevere. By which, with other Reasons, we are induced to think, that in covenanting he transacts still as *Mediator* ; but by *obliging himself* to these great Performances, in order to our doing what we are personally obliged to do, and our receiving what we are necessitated to receive, if ever we be saved even in a Gospel-way, (tho' it supposeth him already crucified,) he is properly called a *Surety of the new Covenant*, yet still connoting him a *Mediator*.

I NEED not suggest, that if in this *new Covenant* Christ's *Suretiship* will not infer our being *one federating Party* with Christ, and hence that we covenanted *in him* ; it will far less follow, that we did so in the *Covenant of Redemption*, which treated of things

things so improper to be once propos'd to us CHAP.
 as *undertaking Parties*, much less as *Prin-* VII.
cipals, which to strictly legal Sureties always
 are supposed. But of this I have treated in
Man made righteous, and in *Answer to the*
Report, and in the *Postscript to Gospel-Truth*.

THE *other Side* think, that Christ, with
 the Father's consent, came into the Cove-
 nant of *works*, considered as a *Bond*, (as
 unviolated, say *some*, as violated, say *others*,)
 and therein became *one federating Party*
 with us, (as *Elect* some say, as *Believers*
 say others,) even *such a Surety* as made
 the Covenant of *works* run thus: "If thou
 "Christ my Son, or you the Elect (or
 "Believers,) do obey all the Law, you
 "shall live: But if they sin, thou or they
 "shall die; or they having sinned, thou
 "shalt die." And conceiving Christ to be
 as a strict *pecuniary Surety* in this one
 Bond with us, they esteem him *one legal*
Person and Representative in such a sense,
 as that *we* did covenant *in him*, and are
 legally esteemed to do and suffer what he
 did, and not only secured of Salvation *in*
his right, and for his sake.

THIS may be accounted by some a *dan-*
gerous Difference. And so it were *on our*
part, if we did not own, that Christ's ful-
 filling of the Law was an *Article* in the
 Covenant of *Redemption*; and that we are
 as fully *assured* of Salvation, if we *accept*
 of Christ, as if we had covenanted in him;

CHAP. VII. and that he hath engaged the Elect should
 accept of him, though they did not covenant in him ; and that Believers have as *inviolable* an Interest in the Benefits of Christ's Death, both in his right and by the Gospel-promise, as if they were legally esteemed to suffer what he did suffer : But all this we acknowledge. It would be as dangerous *on our Brethren's part* to say, that we covenanted in Christ and obeyed in him, if they did not *renounce* all proud assuming Boasts, as if they were *as righteous as Christ*, or as if they stood on terms with God, needing *no more Acts of Mercy* than that one of *appointing* Christ to be Mediator, being after that on terms of strict Justice, and above Forgiveness, &c. The like Danger would ensue from their Position, if they did not acknowledge the *necessity of Faith* to Justification, and this Faith to be always accompanied with Repentance and persevering Holiness. But *our Brethren* renounce the former, and own the latter.

MATTERS standing thus, will afford no ground to hereticate each other. *We* think, a mediating *Surety* obliged in a *distinct Bond* to perform the utmost which our Brethren affirm Christ to have done, doth *as well* secure our State, and support our Faith, as if in the *same Bond* ; and doth better account for the sapiential methods of Divine Government towards man *since the Fall,*

Fall, with God's judicial Procedures to-
wards man as *under Gospel-offers*, and
his *suspending* Christ's merited Benefits till
men believe, as also for his recorded Pleadings
with Sinners. *Our Brethren* think, not
that Christ did more for our Salvation than
we allow, but that *we* did more in Christ;
and thence judge our Faith more support-
ed, and the Law of works more honoured
in their way. But did each Side perceive
all the aforefaid respective Ends alike pro-
vided for, and evil Consequences equally
avoided, the Notion in debate could for its
own sake admit no Dispute on either side.
And is it not pity to *hate each other* for
mistaking the best Scheme, to avoid the
same Evils which both would prevent, and
secure that *same Good* which both honestly
aim at by their respective *Hypotheses*?

FORBEARANCE is the juster in this
point, because it turns upon a Solution of
this Question; When *Adam* is called a *Fi-
gure of Christ*, (*Rom. v. 14.*) is there not
some *disparity* in their *Representation* of
men, as well as in those other things there
instanced? *Our Brethren* think *Christ* so
fully prefigured by *Adam* as a *Representa-
tive*, that we *as truly* obeyed and suffered
in Christ, as we sinned *in Adam*. We think
the *Figure*, as to *Representation*, is to be
explained thus: *As no man* becomes a Sin-
ner, or dieth, whose depravedness and death
were not procured and merited by *Adam's*
first

CHAP. first Sin ; and tho' the *Pagan Sinners* who
 VII. died, did not actually sin against a revealed
 positive Law, as *Adam* did, yet he was the
 Root of Death to them, as well as to the
Jews under *Moses's* Law : So no men are
 quickned, justified, sanctified, or saved, but
Christ is a Root of Life, Grace, Justifica-
 tion, Holiness, and Glory to them, (in all
 these by his *Merits*, in some also by his
Spirit and *Power*.)

BUT yet we conceive *Christ* may as well
 answer *Adam's* Figure here intended, by our
 being quickned, justified, and saved by
Christ's Obedience imputed to us, without
 our being esteemed to have obeyed and suf-
 fered in him ; as *Christ* was condemned and
 died for *Adam's* Sin imputed to him, tho'
 he was not esteemed to have sinned in *Adam*.
 As he was condemned by our Disobedience,
 so we are justified by his Obedience, viz.
 the first by his own Compact with the Fa-
 ther, the last by that and the Gospel too :
 He was not condemned by any Imputation
 that made him by the Law a Sinner, as
 having sinned in *Adam* ; neither are we
 justified by being legally judged Sufferers
 or Obeyers in him. It avails not to say,
Christ was legally a Sinner, and yet not
 reputed to sin in *Adam*, because *Christ* was
 our Root : For tho' he was our Root as to
 Grace, Acceptance, Pardon and Glory, and
 whatever else did proceed from him to us, as
 our Saviour ; nevertheless, if he was a Sinner,
 he

he could not as to this be our Root, unless we *derive Sin* from him: But surely that *Denomination* must have its Root, not in him, but in those that were Sinners before him, and whose Sins were imputed to him: They must denominate that *one legal Person* into which he came, a *sinful guilty Person*; as he doth that *one obeying, satisfying Person*, into which we are admitted; (Which terms I argue from, as espoused by our Brethren.)

FINALLY, we are inclined to set the foresaid Limit to Christ's Representation, by this among many other Reasons; that in *Rom. v. 14.* where *Adam* is called a *Figure*, the Death of those Heathens was *merited* by their *own* personal Transgressions, as well as by *Adam's* Disobedience: But the Elect, even when *Believers*, do not *merit* Life by their *own* personal Obedience; and therefore we are *not represented* altogether in the same manner in *Christ* as in *Adam*. And now,

II. FROM the former, another point ariseth, referring expressly to the *Satisfaction*, *viz.* In what sense *our Sins* were *imputed to Christ*.

THE *one Side* say, our Sins were imputed to Christ, only as to *Guilt*, or Obligation to *bear the Punishments* which we deserved for them; which punishments tho' he obliged himself to endure in *our stead*

CHAP. *stead* to reconcile God to us, yet that did
 VII. not render him *a Sinner* in God's account ;
 because that Title results from the violation
 of the Precept, abstractedly from a respect
 to the threatning: And conceiving he was
 not *a Sinner* in our *stead*, tho' he suffer'd
 in our *stead* the punishments due to our
 sins, they think he was esteem'd by God
 what in truth he was, *viz.* the holy, in-
 nocent Mediator, punishable by his own
 consent for the Sins which he came to ex-
 piate, and which were not expiable with-
 out his dying in our *stead*.

BUT *our Brethren* think, our Sins were
 so imputed to Christ, as to give him the
 denomination and judicial acceptance of *a*
Sinner in the esteem of God and the
 Law.

YET lest the difference should appear
 greater than it is, it's fit I inform you, on
 the one hand, that *our Brethren* deny, that
 Christ had any Sin or Defilement in him,
 or had any Sin of his own ; they were *our*
Sins, only *imputed* to him ; and he was *a*
legal Sinner by being *one: political Person*
 with those Sinners, whom the Law esteem-
 ed real Sinners, and condemned as such.
 On the other hand, *we* own, that (sup-
 posing the Covenant of *Redemption*,) he
 was as truly *obliged*, and God the just *Rec-*
tor at as full liberty to punish him for our
 Sins, as if he had been reputed *a Sinner* :
 Nay, Divine Justice *required* the inflicting
 those

those punishments on him, if the Sinner was to be redeemed from them for his sake. CHAP. VII.

Now, Reader, can this difference justify mutual Censures or Alienation? What is a Sinner without Filth, yea or any Fault of his own, above a *Sponsor* obliged to bear the punishments of other men's Sins in the stead of the Offenders? And they who acknowledge him to be this, what less say they of him, than the others mean, tho' scrupulous of that harsher Denomination? At least it would appear strange to revile each other for a different explication of that Text, 2 Cor. v. 21. *He was made Sin for us.* The *one Side* think, he was made a *Sacrifice for Sin*, after the *Hebrew* custom: For we find very oft the words \sin and \sin to signify a *Sin-Offering* as well as Sin: Lev. vii. 1, 2. and iv. 28, 29, 33. And this very Apostle follows the same usage, expressing an *Offering* or *Sacrifice for Sin* by the Phrase $\pi\epsilon\pi\iota\ \alpha\mu\alpha\rho\tau\iota\alpha\varsigma$. Rom. viii. 3. Heb. x. 6. The *other Side* will have it meant, that Christ was made a *Sinner*, but a Sinner that is holy, undefiled, and never offended; which notion of being *made Sin* is too diminutive, to admit harsh thoughts of such as entertain it.

AN unconcerned Observer will be apt to say, These who call Christ a *Sinner* are intent to renounce *Socinianism*; and they who call him a *Sacrifice for Sin*, are as solicitous to confute *Socinianism* and *Antinomianism*

CHAP. *mianism* too, by withholding an advantage
 VII. which both these Errors receive by the use
 of that word. But where's the Christian
 Charity or Prudence of the *condemning*
Side, when both contend for what seems
 the best defence of the Doctrine of *Satis-*
faction? The other Phrases accounted for
 in the *Sixth Chapter*, admit the same
 mitigation, as this, and upon the same
 grounds.

III. THE third point wherein there ap-
 pears some difference, refers to the Doc-
 trine of *Justification*. But before I insist
 on this, permit me to offer a few hints.

I. THE Difference in this matter seems
 to proceed from the want of an equal con-
 sideration, of the Covenant of *Redemption*,
 which fixed the *terms* of Satisfaction, and
 Impetration of saving Benefits, which *Christ*
alone was thereby obliged to perform ; and
 of the *Gospel-Covenant*, wherein the method
 of *giving us* a personal Interest in the Ble-
 sings impetrated by Christ is ordained. By
 the *former*, all that belongs to Satisfaction
 and Merit are confined to *Christ*, and Par-
 don, Adoption, and eternal Life are put in
 the hand of our Saviour as his Reward.
 By the *latter*, a way becoming our fallen
 State and rational Nature is appointed, to
apply to us a Right to the purchased Ble-
 sings ; nor can the Scripture-account of
 God's Calls, Pleadings, and judicial Pro-
 ceedings,

ceedings, be explained without it. I think CHAP. the not distinguishing these *two Covenants*, VII. or fixing the mind upon either of them with too little regard to the other, contribute much to our Debates.

2. WITH Humility I propose to consideration, Whether such can *dangerously err* as to the way of Salvation, and particularly in the Doctrine of *Justification*, who do honestly adhere to our foregoing account of Christ's *Satisfaction*; and in subordination thereto, assert a *Gospel-Law* or Covenant, wherein is enacted a Rule by which the saving Effects of that Satisfaction are given forth? It seems to me highly improbable. For in the account given of *Satisfaction*, we ascribe the whole Impetration of Pardon, Acceptance, and all saving Benefits, *only* to the Atonement and Merits of *Christ*, expressly excluding all our own Graces and good Works from the least place therein: And by our Judgment of the *Gospel-Law*, we secure the Method and Rule of the personal *Application* of these merited Benefits, and that conformably to the scope of the Bible in its most explained Parts, as well as in full consistency with an apt Ministry, and a judicial Sentence against impenitent Infidels, to whom those Benefits are not applied, notwithstanding Gospel-offers. Whereas if we conceived never so fitly and with the greatest Soundness concerning the *Satisfaction* of Christ, and denied

CHAP. VII. *nied a Gospel-Law, (or what's equivalent to it,) we apprehend no small Danger inevitably to ensue; and that in no less a matter than men's Salvation: For if this Gospel prove a Rule of Judgment, and that Christ gives forth Pardon and such merited Benefits thereby, will not our Ministry be useless and insnaring to Souls, which doth not explain and press the Gospel-Conditions in order to an Interest in those Benefits? And must not those secure Sinners be destroyed, who submit not to those Conditions, however confident they be upon Orthodox Apprehensions of what Christ hath done, to satisfy Justice, and merit eternal Life?*

THE *Boundaries* therefore I would propose to my self are, that *Christ* be not *rivalled* in his atoning or meriting Performances on the one hand, nor *rejected* in his enacted Rules of dispensing his purchased and offered Benefits on the other; for he is truly dishonoured, and Souls undone by both. But I would not be mistaken, as if this were suggested to reflect on the *Brethren* who are seriously intent upon the *first*; for it already appears, and will be more evident, that they neglect not the *last*, but affirm what to this purpose is *equivalent* to a Gospel-Law.

3. IT is very evident, that when *Protestants* express great Zeal for Christ's *alone Righteousness* imputed to us in Justification, against

against the *Popish Doctrine*, the generality CHAP. of the Learned among them do only ex- VII.clude every thing besides that Righteousness of Christ, from being *meritorious* of Acceptance, Pardon, Life, and any other Blessing; and from being any *Satisfaction* or *Compensation* for any Sin; affirming, that *this alone* can atone the Anger of God, *for the sake of this alone* will he absolve us, and *nothing below this* is perfect enough for us to stand in before the Bar of his Justice: And therefore the *work of Faith it self* can be *no justifying Righteousness* in that sense they took justifying Righteousness: (All which we heartily own:) And hence they oft appropriate the justifying Aptitude and Office of *Faith*, mostly to a *Reliance* on that sole meriting Righteousness of Christ, and its *receiving* Forgiveness, Acceptance, and a Right to Life, of mere Mercy, for the sake of Christ's alone Merits. All which is justly and truly spoken, as they accommodate it to the defence of *Christ's Righteousness*, as the only thing appointed or fit for the fore-described Purposes, and in opposition to the *Popish Doctrine of Merit*.

THE Dispute they had with the *Popish Church* was about this meriting, atoning, satisfying Righteousness; and you'll find them often propose, that if the *Papists* would grant that *this Righteousness* was that of *Christ alone*, the great Controversy

CHAP. about *Justification* was at an end: But at
 VII. the same time most *Protestants*, and our
 ~~~~~ *Homilies* do fully grant, that *Repentance*  
 was necessary, and required to *Forgiveness*,  
 and *Faith* to *Justification*, and that these  
 Blessings are promised to those *Graces*; tho'  
 they were not led to dispute, Whether  
 these were to be called a *Righteousness*, as  
 qualifying the *Subject* on whom God's jus-  
 tifying Act terminated; but whether in  
 that Act God regarded any thing as a me-  
 riting, absolving, satisfying *Righteousness*,  
 any thing as a *Satisfaction* to Justice, any  
 thing as an *impelling* Motive, or valuable  
 Consideration, *besides the Righteousness of*  
*Christ*? To this their Debates were confined  
 in their day, and this they were intent to  
 maintain, as all Christians ought to be:  
 Whereas the reason of debating the *Name*  
 of that by which the Subject of Justifica-  
 tion was determined, in opposition to such  
 whom God did not justify, was not so  
 much before them, as before others, of later  
 years assaulted by such as went into ano-  
 ther *Extreme* from the Doctrine of *Popish*  
*Merit*.

NOR was this matter otherwise stated by  
 our able Divines, who contend against  
 such *Arminians* as affirmed the *ad credere* to  
 be our justifying *Righteousness*: For by  
*Righteousness* such *Arminians* mean, the  
*Righteousness* which is *part of Payment*,  
 and stands in the place of, and answers the  
 same

same Ends in our Justification, as perfect Obedience served for to sinless Man ; which we have before stated and re-nounced. Were there need, abundant Testimonies offer by which this Head is easily proved, tho' I grant some Men may be found to vent some *inconsistent* Expressions. CHAP. VII.

HAVING premised these things, I reassume the *Difference* that seems to continue about *Justification*, which lies,

[1.] IN *the manner* of the *Imputation* of Christ's Righteousness. Both agree, it is *imputed*; but *how*, is not so universally assented to.

THE *one Side* think the sense of *imputing Christ's Righteousness* to be, that God reckons *us* to have legally done and suffered what Christ did, and this to the full Satisfaction of Justice and the Law of works; and therefore, that *we* are reputed to have perfectly obeyed the Precepts of this Law, and fully endured its Curse; and for our *legally* doing so, God judgeth and pronounceth us righteous in full Conformity to the Law, and therefore entitled to Pardon, Adoption, and eternal Life. If you ask, Is this *justifying Sentence* the Sentence of the *Law of works*, viz. its premiant Sanction applied to us by God as the righteous Judge, judging us by the Law of works? They answer, It is the Sentence of the *Law of works*, but it is of Gospel-Grace that God allowed Christ to be *one*

CHAP. *Person* with us in the Covenant of works,  
 VII. whereby we are thus accounted to obey  
 and suffer in him.

BUT *others* think, that the Righteousness of Christ is *imputed* in the following manner, *viz.* (1.) They consider that the Father *promised to Christ* in Reward of his Obedience and Suffering, that they who believed on him should be pardoned, adopted, dealt with as righteous Persons who had not sinned, and be eternally sav'd: Hence the *Lord Jesus* has a Right to Believers obtaining these things. And as Faith *describes* the Persons in this Covenant who shall obtain them, so when we become *Believers*, we are accounted and adjudged to be such Believers, and such as are to obtain those Blessings in Christ's Right. (2.) They consider God in Christ, for sapiential Ends, making in the Gospel an *Offer* of Pardon, Adoption, and eternal Life to poor Sinners *if they believe*, and promising these Blessings *when they believe*; yet still as Blessings *bought* by Christ's Obedience and Sufferings, and *promised to him* for Believers; tho' withal used in his Gospel as *motives*, to enforce his Command of Faith and his Calls to it. These things thus considered, we apprehend, that when God in Christ justifieth us, he doth not only give us Pardon, Adoption, and Life; but he *adjudgeth* and sentenceth us to be *the Persons* who by the Covenant of *Redemption* were

were to be pardoned, adopted, and saved in CHAP.  
*the Right of Christ*; and to whom the Gos- VII.  
pel by its Promise gives a *personal Right* to  
that Pardon, Adoption, and Life as pur-  
chased by Christ: And he esteems and ad-  
judgeth, that the Obedience and Suffer-  
ings of Christ in their full virtue, is our  
*pleadable Security* for the enjoyment of  
them; whereby we have a Right to *plead*  
his death and merits with God, as what  
procured these for us, as well as God's *Fi-*  
*delity*, who promised them to us in his  
Gospel.

You see by this account, that we rise  
not so high as to say, *we are accounted* to  
do and suffer what Christ did, and to be  
absolved *immediately* by the Sentence of the  
Law of works; nor do we fall so low, as  
to intend no more than a mere Participa-  
tion of the *Effects* of Christ's Righteous-  
ness, but assert an *Imputation* of Christ's  
Righteousness it self *relatively* to those Ef-  
fects. Christ's Right is applied, and his  
very Obedience reckoned to us, as what  
*pleads with God* for those Effects, and se-  
cures us against all condemning obstacles  
and Challenges. The *justifying Sentence*  
is not the Sentence of the Law; God saith  
not, "You have perfectly obeyed, therefore  
"you shall live; you have satisfied the  
"Curse, therefore you shall not die:"  
Yet the *Righteousness* which procured our  
Salvation, and is adjudged our pleadable

CHAP. Security of enjoying this promised Salva-  
 VII. tion, includes an *Obedience* as perfect as  
 that to which the Law promised Life if  
 we had not sinned, and *Sufferings* equiva-  
 lent to what the Curse pronounced against  
 us when we sinned. But because we ap-  
 prehend not where this Law includes such  
 a Sentence as this, *viz.* “ Because *Christ*  
 “ *obeyed, you shall live tho’ you obeyed*  
 “ *not; and because Christ who sinned not,*  
 “ *did suffer for your Sins, you shall be*  
 “ *absolved tho’ you have sinned;”* there-  
 fore we rather conceive the *justifying Sen-*  
*tence* to be the Sentence of the *Gospel-Law,*  
 yet connoting the *Law of mediation,* and pre-  
 supposing a Satisfaction made to the *Law*  
*of works,* which we conceive to be to this  
 purpose: “ Thou believing Sinner, I ju-  
 “ dicially esteem and pronounce thee to  
 “ *be one, that I promised to my Son in the*  
 “ *Covenant of Redemption, to pardon,*  
 “ *adopt, and glorify, in Reward of his per-*  
 “ *fect Obedience to my Law, and Satis-*  
 “ *faction to my Justice, which I acknow-*  
 “ *ledge he hath performed; as also to be*  
 “ *one of those persons, to whom I made a*  
 “ *Promise of Pardon, Adoption, and eter-*  
 “ *nal Glory, when I offer’d these Bless-*  
 “ *ings to all Sinners who would believe on*  
 “ *him: Thou art therefore, in the virtue*  
 “ *of the Promise made to Christ, and the*  
 “ *Promise made to thee, adjudged to re-*  
 “ *ceive Forgiveness, Adoption, and Glory,*  
 “ and

“ and to have a Right to plead the Righteousness of Christ for thy safe and comfortable Enjoyment of them in the prevailing efficacy of his Merits, *who alone procured* both these Blessings, and that *Faith* upon which thy *Estate* is so much altered.” Charity obligeth me to think, that some well-meaning Persons who talk of *eternal Justification* in Christ, intend no more than *this Promise* made to Christ in the Covenant of *Redemption*: And by not distinguishing between this Promise, that *all who should believe on him* should be justified, and that other Article, that *all the Elect shall believe on him*, (which is a distinct thing,) they consider not, that by the *first* no man can be justified *till he be a Believer*; and the *last* Article only assures, that *the Elect will be Believers*, and by the Consequence of the *first* that they shall all be justified, but yet *not before* they are Believers. In what is promised to Christ, *Isa. liii. 10, 11. He shall see his Seed, and by his Knowledge* (or by Faith in him) *he shall justify many*, are not the same thing: The *former* ascertains, that the Elect shall believe; the *latter*, that they shall be justified *when* they believe: Nor could it be otherwise, even when Christ upon the *Cross* paid that, for the sake of which these Promises were made to him. He must then pursuant to the Compact *die*; that Believers might be *justified*, and the Elect become

CHAP. become *Believers*; otherwise the Articles  
 VII. of the Covenant of *Redemption* must be  
 altered, and not direct his engaged Per-  
 formances and Rewards. Nor can I chuse  
 but wonder, to see our Divines in their  
 Dispute against the *Papists* proving that  
*Justification* is a *forensic* or judicial Act;  
 and yet, to find many using *terms* so im-  
 proper to such an Act, and omitting, yea  
 condemning, those which are *proper*.

BUT to digress no further: You see  
 what is *this part* of the difference about  
*Justification*: Yet remember, *our Brethren*  
 do not say, that we our selves did *personal-ly*  
 obey or suffer, or are reputed so to do,  
 but that we are reputed to have done it *in*  
*Christ*, who was one legal Person with us  
 in the account of the Law: Nor do they  
 deny the *Pardon of Sin*, but own it, what-  
 ever others think of the difficulty of re-  
 conciling such things: They deny also,  
 that we can be said to *satisfy in Christ*,  
 tho' we died in him, or that we *merited in*  
*him*, tho' he merited. Further, there is  
*no difference* about the *Effects* of the im-  
 puted Righteousness of Christ, nor yet  
 about the *Righteousness it self* as including  
 both his *active* and *passive* Obedience, nor  
 about the *time* of its Imputation, *viz.*  
 when we believe.

AND shall we *condemn each other*, not-  
 withstanding this Agreement in almost  
 every thing besides the *manner* of Imputa-  
 tion,



tion, and this with relation to what God CHAP. accounts *us* to have done *in Christ*, and VII. not as to what *Christ* hath done *for us*? Shall men *rend each other*, because one thinks, there *can be no Imputation* beyond what he grants; the other suspects, it is *not an Imputation* unless it be in his words; and yet both grant *an Imputation* effectually available to *all* the same real Purposes, *viz.* the honour of Christ and Grace, the accomplishment of God's Decree, and the acceptance and salvation of Believers as if they had never been unrighteous, with ground of believing hopes about it equally strong and quieting?

[2.] THE other *Point* undecided is, what *Title* or *Name* we should give to *that Faith*, which is required in the Person on whom God's justifying Act doth terminate.

OUR *Brethren* scruple our calling it a *Qualification*, a *Condition*, or a *Righteousness*. But *others of us* think, that each of these may properly be ascribed to it. — It may be called a *Qualification*, as it distinguisheth *one man* described by the Word, which declares who shall be justified, from *another* who, according to the Rule of the Word, and the Incongruity of the thing, is not to be justified, unless the divine Perfections and the methods of Grace should be reflected on; for by the Gospel-Rule, he that *hath not Faith* is to abide under

CHAP. *der wrath.* And how unbecoming and of  
 VII. ill Consequence would it be, to entitle a  
 ~~~~~ man to Glory, and receive him to favour  
 for Christ's sake, while he rejecteth Christ,
 and is resolved to tread under foot his
 Blood; tho' it is from God's *Promise*, and
 not from any *Merit of Congruity*, that the
 Acceptor of Christ should be justified?—
 They call it also a *Condition*, not to signify
 any *Merit* or *Compensation*, which they
 abhor; but to connote God's *Offers* of
 these Blessings to *more* than do accept of
 them, as also a Divine *Authority* enjoining
 a Compliance with the terms on which the
 Blessings are offered, tho' that be no more
 than a *meet Acceptance*.—And to shew the
manner of God's conferring them upon that
 Acceptation, they think it may be called a
Gospel-Righteousness; not as *meritorious* of
 the Blessing, no, nor a *full Conformity* to
 the Gospel-precept; but as it is the *per-*
formed Condition of the offered Benefit, ac-
 cording to the tenor of the Gospel-promise,
 which always supposes Christ's *Satisfaction*,
 and his paying the impetrating *Price* of
 all such offered Blessings. And they are
 more induced to account the performed
 Condition a *Gospel-Righteousness*, because
 the Gospel so very often speaks of a *sub-*
jective Righteousness in us, and denominates
imperfect men *righteous* so expressly with
 respect to that Righteousness: They also
 think, that this cannot be from *Obedience*
 to

to the *Law of works* unless it were *per-* CHAP.
fect, which it is not; nor yet from *full* VII.
Obedience to the *Precepts* of the Gospel, which enjoin no less as a *Duty* than doth the Law it self: Therefore they can find no ground of that *Denomination*, besides a conformity to what the Gospel-promise appointeth as a *Condition* of the Good it entitles a person to; yet still as a means of *giving us* in a way of *governing Grace*, what was *promised to Christ* for us, as a Reward of his full Satisfaction to *Legal Justice*.

BUT *our Brethren* think these Terms too high, and prefer calling Faith *an Instrument*, as many *Protestants* do, who also call it *a Condition*: Some chuse to call it *a Means*, I suppose to note a *physical Influence*, in opposition to what's *moral* and expressive of any Law: Both which, by the way, we apprehend an ascribing much more to *Faith*, than we dare; because it makes *Faith* efficacious, from its *natural aptitude* and activity, without a *divine Ordination* of it to that end by any *Promise*.

THE Reason of any Debate concerning these Expressions, lies in this: *Our Brethren* consider all the Gospel-Duties and Benefits as a mere *physical Order* of Blessings decreed by God to the Elect; and so one is given *before* the other, according as the Gospel describeth that Order. *We* grant the said *Order*, and should insist on

CHAP. no more, were not the Benefits offered to
 VII. more besides the Elect, and still used as
 ~~~~~ Motives to induce men to submit to those  
 Duties; and this, by *Promises* of the Benefits if the required Duties be performed, and *Threatnings* of withholding the Benefits with additional Misery to be inflicted if they be not performed, with an account of *judicial Proceedings* towards men with respect to their performance or non-performance of the said *official Terms*: But things being thus, and so very apparently the Indications of *governing methods*; and the aptitude of our *Ministry* for Conversion and Perseverance so much depending upon the affecting of men's *hopes* and *fears*; we are forced to own, that the *Gospel* is not only a description of the foresaid Order, but that it is a *Law of Grace* subordinate to the Covenant of *Redemption*.

YET that none may suspect the *difference* above what it is, I shall recite what our *Brethren* grant in their *Declaration*. They say, pag. 13. "We are made true Owners of *Justification*, at that Instant when we first believe." And pag. 15. "It must be said, that even *in foro Dei*, in God's Court, and according to the Judgment of that *open Court* which God hath set up in *his Word*, and according to the Proceedings of *his Word*, (which is *the Rule* he professeth to judge men by, and therein he keeps to the  
 " Rule

“ Rule of his Word; as Christ saith, I CHAP.  
“ judge no man; but the Word which I VII.  
“ speak, shall judge you; John xii. 47, ~~~~~  
“ 48.) God doth judge and pronounce his  
“ Elect ungodly and unjustified, till they  
“ believe.” All these are the words of Dr.  
Goodwin, which they approve of: And  
note, that in *vol. ii. of the Creatures, lib. 2.*  
*cap. 7. pag. 51, to 63.* he proves at large,  
that Faith in Christ is of another kind than  
the Faith required by the *Law of works.*  
They also say, *pag. 46.* “ God in the Co-  
“ venant of Grace freely offereth unto Sin-  
“ ners Life and Salvation by Jesus Christ,  
“ requiring of them Faith in him, that  
“ they may be saved.” Note, the *Assem-*  
*bly of Divines at Westminster,* in their  
*larger Catech. Qu. 32.* express it, “ re-  
“ quiring Faith as the Condition to interest  
“ them in Christ.” And in their *shorter*  
*Catech. Qu. 85.* we are told, “ To escape  
“ the Wrath and Curse of God due to us  
“ for Sin, God requireth Faith in Jesus  
“ Christ, Repentance unto Life, &c.” And  
in the *Savoy Confession,* as well as theirs,  
*Chap. xviii. §. 2.* “ The true Believer’s Cer-  
“ tainty of Salvation is not a bare con-  
“ jectural and probable Persuasion, ground-  
“ ed upon a fallible hope; but an infalli-  
“ ble Assurance of Faith, founded upon  
“ the Divine Truth of the Promises of  
“ Salvation, the inward Evidence of those  
“ Graces unto which these Promises are  
“ made,

CHAP. “made, &c.” Of all which *our Brethren*  
 VII. have approved. To add no more, they  
 declare *pag. 47.* It’s an *Error*, “that con-  
 “tinued Repentance and Holiness are not  
 “in the nature of the thing, nor by the  
 “Constitution of the Gospel, *necessary* to  
 “our being possessed of eternal Life:”  
 And may it not be supposed, that *nor* is put  
 for *and*? and that by what is called *neces-*  
*sary by the Constitution of the Gospel*, as  
 distinguished from *necessary in the nature of*  
*the thing*, some of them may mean an  
*authoritative or rectoral* Constitution? that  
 is, this Order is appointed by Christ as our  
*Ruler*, wherein he hath *enacted* this Con-  
 nection, and *requireth* our Compliance.

THESE things being put together, must  
 acquit *our Brethren* from the imputation of  
 rendering Faith, Repentance, or Holiness,  
*needless* or *useless* to Salvation, tho’ they  
 scruple to call it a *Gospel-Righteousness*:  
 And we hope it may incline them to a For-  
 bearing towards us, who think these Con-  
 ceptions contain for substance all that we in-  
 tend by the terms, *Condition*, and *Gospel-*  
*Righteousness*; which we make use of, as  
 what do more exactly, comprehensively,  
 and to some purposes more safely, express  
 what we conceive to be the true import of  
 these Passages when connected, and of  
 which therefore we approve.

YET to put things in a fuller Light, I  
 shall represent the matter as it stands by  
 the


the forecited Passages ; (to all which they CHAP.  
declare their Assent, pag. 64.) The Bre- VII.  
*thren* affirm, that God in his Covenant of-  
*fering* Life and Salvation to *Sinners*, and  
*requiring* Faith in him that they may be  
saved, *this Faith* in a Mediator is *command-*  
*ed* by the *Gospel*, (and not by the Law of  
works, as Dr. *Goodwin* saith,) with *Gof-*  
*pel-Promises* of an Interest in Christ and  
his Benefits ; and these are *made to this*  
*Faith*, (as a *Condition*, say the *Assembly* of  
Divines ;) and this, in such a manner, that  
the Believer may have an *infallible Assu-*  
*rance* of the Benefits upon an inward evi-  
dence of his having *this Faith*, as that  
*Grace to which the Promise was made*,  
wherein the said Benefits were included :  
And also, that this Gospel includes that  
*Word*, which is the *Rule of Judgment*, by  
which Rule God judgeth that man (tho'  
*Elect*,) who hath not this Faith, to be a  
*Christless*, unpardoned *Child of wrath* ; and  
him who *hath* this Faith, to be a true  
*Owner* of Christ and Pardon : Also, that  
*Repentance* is of such *necessity* to all Sin-  
ners, that this, as well as Faith, is *required*  
that they may escape, and *none* may ex-  
pect to be pardoned *in a state* of unbelief  
and impenitence ; yea, *continued* Repen-  
tance and Holiness are *necessary* to our pos-  
session of eternal Life : And all this is de-  
clared to be *necessary*, not only from the  
nature

CHAP. nature of the thing, but also by the Consti-  
VII. tution of the Gospel.

THIS Account, I apprehend, is so *equivalent* to a *Gospel-Law of Grace* for all its great purposes, that I shall not be offended at what name they please to give it: And did not a Fear of offending them prevent me, I would prove it to be *all the Law of Grace* which we assert; especially if they would allow, that when they say *God requireth Faith*, that Sinners under Offers of Life may be saved, it's *upon his Throne* (tho' a *Throne of Grace*;) that God in Christ requireth it, and from thence directs his Offers of Salvation to Sinners; and thence *sentenceth* them who live under Gospel-Offer, by their asserted *Rule of Judgment*.

HOWEVER, we have no reason to contend; especially when both agree, that the Debate is about the *Instrument of Donation*, and the *Qualification* of the Subject to receive a *Gift*; and not about any thing that *meriteth the Gift*, freely bestowed on God's part, and thankfully and humbly received on our part. A low degree of Charity would make allowance on both hands, when the Difference is so minute. They seem jealous of the honour of *Free-Grace*, (yet owning Christ's Merits:) We are for *Free-Grace*, in opposition to all *Merits* besides Christ's, but not exclusively of all *governing Methods* in applying the effects of  
Free-



Free-Grace. *They* grant, that *Faith* in CHAP. Christ is *required*, that we may be saved: VII.  
*We* more expressly say, it's by a *rectoral*   
Authority. *They* grant, it is so by the  
Law of works: *We* say, it's by a posi-  
tive *Gospel-Law*, tho' we grant when this  
*positive Law* requireth it, we are obliged  
also by the general *Law of Nature* to yield  
Obedience; yet not by the *Law of works*,  
as specified by *Adam's Covenant*, which  
Faith in Christ was inconsistent with from  
the essential nature of that Covenant. *Our*  
*Brethren* are watchful against any *inherent*  
*Righteousness* of man *mingling* with  
Christ's *Righteousness*: *We*, besides avoid-  
ing of that, are solicitous lest men come  
short of Salvation by the *Righteousness* of  
Christ, through a neglect of *what he re-*  
*quireth* in all those who shall be saved by  
it; and yet we declare against all things be-  
sides *Christ's Righteousness*, to be any impe-  
trating, satisfying, atoning, meriting or  
compensating *Righteousness*; and as *Faith*  
hath no share or place in this Office, so  
*Christ's Righteousness*, tho' the sole merito-  
rious Cause, is not *that* which God by the  
*Gospel requires of Sinners* that they may  
be saved by the *Righteousness* of Christ;  
*Faith* is that *commanded Requisite*, and no  
more than that; its place is thereto con-  
fined; and therefore here is *no mingling*  
of our *Righteousness* with Christ's, because  
their use, place, and offices be so very distinct.

CHAP. THEY seem most afraid of *Popery* and  
 VII. *Arminianism* ; and therefore keep to this  
 sense of being *justified by Faith* alone, viz.  
 we are justified *only by Christ believed on*,  
 or the Object of Faith only is imputed to  
 us for Righteousness. We are truly afraid  
 of *Popery* and *Arminianism*, but not *only*  
 of these, but of *Antinomianism* too ; and  
 therefore are intent to maintain *two great*  
*Truths* included in that one Sentence, *We*  
*are justified by Faith* ; viz.

(I.) THAT the Believer is absolved  
 from Guilt, accepted into God's Favour,  
 and entitled to eternal Life, *in and for*  
*Christ's Righteousness* ; and neither *Faith*,  
 nor any Grace or Act of ours, makes the  
 least *Recompence* to God, or is the least  
*Price* or *Merit* of Pardon or Life, or any  
*Motive* inclining divine Justice to *promise*  
 or *accept* us into his favour, or to treat us  
 as *righteous Persons*. This from our heart  
 we own ; and know, that this is what  
 sound *Protestants* intended by it against  
 the *Papists*. Yet as God *promised to Christ*  
 in the Covenant of *Redemption*, that all  
 Believers should be absolv'd, &c. so in the  
*Gospel-Offer* of his Grace to Sinners, he  
*promised to Men*, that he would *in and for*  
*the Righteousness of Christ*, absolve, accept,  
 treat as righteous Persons, and give eternal  
 Life (already purchased by Christ,) to *every*  
*true Believer* ; commanding Sinners to *be-*  
*lieve*, and threatening that if they *believed*  
*not*,

not, they should remain condemned, yea CHAP. VII.  
become subject to *soerer punishments*; and  
that he would *judge* them by this Gospel-  
*Rule of Judgment*. Whence we are at-  
tentive to a *second Truth*, viz.


(2.) THAT God accepteth and accounteth *Faith* to be a *performed Condition* of this Gospel-Covenant, and upon it acquits the Sinner from the *Charge* of damning Infidelity; and adjudgeth the Believer, *qua* such, in opposition to Infidels, to be, in *Christ's Right*, and by his *Gospel-Promise*, entitled to a *present personal Interest* in the foresaid Absolution, Acceptance, and Gift of eternal Life; yet as *procured* by Christ's Righteousness *alone*, and applied for his sake.

To add no more, *our Brethren* in the Doctrine of *Justification* almost confine their Regards to the *Satisfaction of Christ*, wherein Christ transacted with the provoked Justice of God: *We*, besides that, consider a propitiated God in Christ *applying* the effects of his Redemption to men in a Method of *governing Grace*; but without any real difference in the Doctrine of *Satisfaction*; and withal sincerely granting *the Condition is performed* in the Strength of Christ *freely* dispensed. Yet upon the whole, *they* provide against carnal *Security*, and *we* against carnal *Boasting*: And as *they* are far from designing to eclipse the Glory of Christ, as *King*,

I 2 *Lawgiver*,

CHAP. *Lawgiver.* and *Judge* ; so we are as far  
 VII. from intending the diminution of his Glo-  
 ry, as a *Priest*. How unreasonable and  
 unhappy therefore would *perpetuated Con-*  
*tests* be, where the Grounds pretended are  
 of so little weight ?

THUS I have insisted on what seems most like a Difference, in the Doctrine of *Satisfaction* and *Justification*. Some weak persons may think there is a great Controversy, where I see nothing worth our notice. They will say, Some think, that we are *justified* by one *Act* of Faith, *viz.* *Reliance*. Well, but they say, justifying Faith is *receiving Christ*, &c. as well as a *Reliance*. Ay, but a man *sees* only with his *Eye*, tho' more is of the *Essence* of a man : But I say, no man *sees* without that which is of the *Essence* of his *Eye*.— Again, some think, that *justifying Faith* as such *receives Christ* only as a *Priest* ; while others say, it receives him also as a *King* and *Prophet* : Yet the *last* say, the convinced Sinner hath a *special respect* to *Christ's Priesthood*, as most agreeable to his present case ; and the *former* will say, it's but an *hypocritical Faith*, that receives not *Christ* as *Prophet* and *King* as well as *Priest* : Nay, it's not the true *Christ*, the *anointed Messias*, who is received, unless it be as *Prophet*, *King*, and *Priest*, even *Christ Jesus the Lord*.---Ay, but some say,

say, *Repentance is an effect of Justification*: CHAP. VII.  
But there be very few of our *Congregational Brethren* of that mind; and I suppose,   
they mean *Works meet for Repentance*,  
and not a Change of the purpose of the  
heart.

NAY, but several say, *Faith alone is the Instrument of Justification*; while others make *Repentance the Condition of Forgiveness*. What then? seeing the *first* grant, there is no justifying Faith *without Repentance*; and the *last* grant, the *aptitude of Faith* to receive and acknowledge Christ (which I suppose they mean by *Instrument*,) is far greater than *Repentance*. But when both Sides consider *Faith* as an *ordained Condition* as well as an *Instrument*, they'll scarce dispute, but that *Repentance* is a *Condition of Pardon* as well as *Faith*; unless they would agree to join them together, by calling *Faith a penitent Faith*, or *Repentance a believing Repentance*; connoting at once a *Sinner's purpose to return to God* by Christ the Mediator, and his *closing with Christ the Mediator*, that he may return to God by him: Tho' I think the end is first agreed to, before the way or means to that end is resolved on or made use of.

*Obj.* BUT sure there is a vast difference, between those who think we are *justified by Faith only*, and those who think we are *justified by Works* as well as by *Faith*,

CHAP. *Anfw.* I. NOT so very great; when

VII. both mean, that we are *justified* neither by  
 Faith nor Works, as the word *justified* is  
 commonly taken: For both agree, that we  
 are absolved, accepted as righteous, and en-  
 titled to eternal Life, *only* for Christ's  
 death and obedience, as the only meriting,  
 satisfactory, and atoning Righteousness.

2. THEY who say, it's by *Faith alone*  
 that *we apply* this Righteousness, do also  
 grant, that Faith is *not alone* in the person  
 to whom God *applies* the Righteousness of  
 Christ; and when they apply it to them-  
 selves, Repentance, Love, &c. are *conco-*  
*mitants* with Faith. And they who think,  
 we are *justified by Works*, as they think it  
 is *God's applying* Christ's Righteousness to  
 us, and not *our applying it* to our selves,  
 that is the great *justifying Act*; so they  
 grant, that God justifieth us *as soon* as we  
 repent and believe with the heart, and  
 doth not *suspend* a justified State, till *Works*  
*meet for Repentance* or the *Effects of Faith*  
 are produced; yea, should a man die then,  
 he would be certainly saved.

3. THEY who say, it's by *Faith alone*,  
 acknowledge, that *justifying Faith* will  
 certainly produce *good Works*; and if good  
 Works and persevering Holiness do not  
 follow, it was a *dead Faith*; and because  
*dead*, it never was a *justifying Faith*, how-  
 ever men flatter'd themselves: Also, that  
 men's *Faith*, tho' not their Persons, is justi-  
 fied

fied by *their Works*: Yea, the most Judicious own, that if Sin should reign in Believers, and they *apostatize*, they would be *condemned*, (tho' the Promise of *Perseverance* make that impossible;) and therefore persevering Holiness and good Works so far *continue* their Justification, as they prevent what would bring them into Condemnation; and *Faith* is the *Condition* of the continuation of Justification. See Dr. Owen of *Justification*, pag. 207, 208, 306. On the other hand, they who say, we are *justified by Works*, do account *Works* to be no more but the *executing* the federal *consenting* Act of Faith; and so it's *Faith* exerting it self by various occasions: And considering, that the Believer's not only forgiving his Enemies, but his persevering in Faith and Holiness, are plain *Conditions* in many *Promises* made thereto; and God pronounceth to Believers, that he will have *no pleasure* in any Man who draweth back, and *he shall die* if Sin reigneth in him; (*Heb. x. 38. Rom. viii. 13. Mat. vi. 14, 15.*) they conceive, that by *Perseverance* in Faith and true Holiness, they are kept from being *chargeable* with final and total Apostacy, and from *obnoxiousness* to the Evils denounced by the Gospel against *Apostates* as such, and are adjudged to be under the Influence and Safeguard of the *Promises* made to Believers as *persevering*. Nevertheless they abhor a thought, that

CHAP. *Perseverance* in Faith and Holiness, or any  
 VII. *good Work*, is any *meriting Righteousness*,  
 or the least *Compensation* for Sin, or en-  
 titling *Price* of the least *Benefit*: Nor do  
 they exclude the need of multiplied and  
 continued *Pardon*, or make any *Blessing*  
*due of Debt*; but they rely *wholly* on  
 Christ's *Merits* for these things, as the only  
 procuring *Cause*; tho' they are *affected* and  
*governed* by these *places* of God's *Word*,  
 which are directed to *Believers* as part of  
 his *Rule of Judgment*; well knowing, that  
 whatever *Sentence* is passed by the said  
*Word* in this *Life*, God executes it now in  
 part, and more at *Death*; but at the great  
*Day* it will be *solemnly* pronounced, and  
*perfectly* executed.

THESE respective *Concessions* duly  
 weighed, secure those who say we are *justi-*  
*fied by Faith alone* from the danger of *Li-*  
*centiousness*; and those who say we are  
*justified by Works* also, from detracting from  
 the honour of *Christ's Righteousness*, as  
 having the *sole* meriting, atoning *Virtue*  
 and *Efficacy* in *Justification*; and do not  
 only grant *Perseverance*, but think these  
 conditional *Promises* and *Comminations* are  
 apt and *designed* means of it, in *Subjects*  
 capable of moral *Government*, and whose  
*Warfare* is unaccomplished.

HOWEVER such *different Sentiments*  
 may appear to others, I lay so little stress  
 upon them, that I had not thought it worth  
 my



my labour to have printed a Sheet against any man, who confessed the *necessity* of *saving Faith* (as described in the Gospel) to *Justification*, (Repentance and Love still accompanying that Faith, in the Object on whom God's justifying Act doth terminate,) and the *uneffectualness* of *Faith* to save any who neglected to perform *good Works*, and to persevere in Faith and Holiness. Such as granted but these things, I had never wrote against for scrupling the *conditional* respect of them to the *Gospel-Law*. But Dr. *Crisp's* Notions I apprehended dangerous; and they so greatly prevailing, my Brethren thought my confuting them necessary at that time; whereas I had no purpose, when I wrote against Dr. *Crisp*, to intermeddle with these other points: But some *Congregational Brethren* in their Attempts against my Book, did from a very few occasional Expressions therein, accuse us of *Socinianism*, *Arminianism*, and *Popery*; and that they might have some pretence to fix that Charge, they turned the Controversy into these lesser Matters, whereby I was *necessitated* either to insist on them, (however against my Will,) or else to abide under the foresaid severe Imputation, to the prejudice not only of my own Ministry, but also of most of my Brethren.

## C H A P. VIII.

*An Attempt to accommodate the Difference, between such as say Christ's Righteousness is imputed only as to Effects, and not in se ; and those of us who think it is imputed in se.*

CHAP. VIII. **F**ORESEEING an *Objection*, that will be improved against a peaceable Forbearance towards a number, however small, and that Rigidity may include in that number whomever the Objectors shall disaffect, it's of use to state it.

*Object.* GRANTING the forementioned Points to be reduced *below a Cause of Dissention*, yet the Difference cannot be compromised, between such as say the Righteousness of Christ *is imputed [in se]* for Justification, and them who say it is *not imputed [in se,]* but only *quoad effectus*.

*Ans.* I THINK it may be accommodated ; at least so far, as to cut off just Pretences for hereticating and dividing from each other : To which end I will consider these several Opinions, and then reduce the difference.

*First,*

First, AMONG them who say, Christ's Righteousness is imputed [in se,] there be two Opinions most noted, and whereto all others are reducible: Of both these I have already treated so much, that little more is needful.

[1.] THERE are *some* who think, that the Elect are judicially, according to the *Law of works*, accounted to have done and suffered in Christ all that the Law demanded, both as the Punishment of Sin, and the Merit of eternal Life. Such must hold, that Christ's death and obedience are the *formal Righteousness* of the Elect, and the *formal Cause* of Justification, and that from the first moment of their personal Subsistence; yea, and (except making Christ to be their Representative,) without any *Gift* of that Righteousness, it being imputed not of Grace, but of *legal Justice*, as Adam's Obedience had been if he had finally obeyed, and his Offence now is upon his sinning.

THERE are *others*, who are for this judicial reckoning Sinners to obey and suffer in Christ; but they hold, they are not adjudged to have done this, till they are *Believers*; and then, they are *legally just* before God, and as such entitled to eternal Life. These speak more *safely*, but less *consistently*; they limit the Time, from a conviction that the whole scope of the Gospel must be contradicted, if Unbelievers

CHAP. lievers do not *remain* condemned, and Be-  
 VIII. lievers *only* are justified. But yet it seems  
 hard, to apprehend, that God by the *Law*  
 of *Works* accounts the *Person of a Believer*  
 to have *suffered in Christ*, and therefore to  
 be absolved ; whom yet he did not account  
 to *suffer in Christ* while he was an *Unbe-*  
*liever*, and therefore condemned him, and  
 this by that very same *Law* which now  
 acquits him. I know, to make this  
 consist, it's offered, that the *Elect* are not  
*Christ's Seed* till they become *Believers*.  
 But this comes short ; for it will thence  
 follow, that *Christ* in his death was a strict  
 Representative, who personated *Believers*.  
 [qua] *Believers*, which will induce ill Con-  
 sequences : And yet further, it is not true,  
 that the *Persons of Believers* were *seminal-*  
*ly in Christ*, when he died, as we were *in*  
*Adam* when he sinned ; and so no *Argu-*  
*ment* can be brought from that *Instance*.  
 I grant, that both the *Merit*, and the  
 powerful *Virtue* whereby our *Persons* in  
 time obtain *Faith*, were *in Christ* before  
 we were born ; but that makes not *Christ*  
*the Root* of our *Persons* at that time, but  
 of that regenerating *Virtue* whereby we  
 become *Believers* : And therefore, tho' as  
 to this change of our *Qualification* we may  
 be called *Christ's Seed* when we believe,  
 yet it's not such a *Seed*, as that it may be  
 said of us, we *suffered in him*, as we *sin-*  
*ned in Adam*, who was the *natural Root*  
 of

of our Persons, and thereupon such a Re-  
 presentative as his Descendents sinned in. CHAP. VIII.  
 What may be said of Christ's *adopting*  
*Merit*, will have no place here; for these  
 Authors make *Adoption* to be an *Effect*  
 of Justification, and so the *Imputation* is  
 prior.

[2.] THERE be others, who are for  
*imputed Righteousness* [*in se,*] but cannot  
 approve of the former manner of *Imputa-*  
*tion*; among whom there is some variety  
 in wording their Conceptions, but they  
 come to one and the same thing, *viz.*  
 That God adjudgeth the *Believer* to be  
 one, whose Absolution, Adoption, and Glo-  
 ry were *promised to Christ* in Reward of his  
 death and obedience by the Covenant of  
*Redemption*; (which are promised also to  
 the *Believer himself* in the Gospel-Cove-  
 nant;) and for his actual interest and en-  
 joyment thereof, as also his acceptance and  
 treatment *as a righteous Person* against all  
 Challenges, God judicially accounts what  
 Christ hath done and suffered to be *his*  
*pleadable Security*: This we take to be  
*Imputation*.

*Secondly*, As to the Opinion of those  
 who say, Christ's Righteousness *is not im-*  
*puted* [*in se,*] but only *as to Effects*; they  
 in expressions oppose all the forementioned  
 Account, denying that the *first* Head is  
 true, and that the *second* is any *Imputa-*  
*tion*

CHAP. *tion of Christ's Righteousness in se* : Ne-  
 VIII. vertheless they grant, that *Christ's Righteousness* is the *meritorious Cause* of our Justification by Faith, and seem to insist mostly upon its Efficacy to that end ; as *Christ's Satisfaction* was the ground upon which God enacted the Gospel-Covenant, wherein our *Faith*, tho' imperfect, is *accounted for Righteousness*. Concerning this Opinion I shall offer a few things.

[I.] NONE ought to narrow it, as if the Authors meant, that Pardon and eternal Life are *not merited* by the Righteousness of Christ ; for they affirm, that these and other *Gospel-Blessings* are *merited by Christ*, as well as the Gospel-Covenant. Pray say not this ; for it's not only the Covenant it self, but *those very Blessings* which that Covenant conveys, that are the *merited Effects* of Christ's death and obedience ; they were *his deserved Rewards*, which are dispensed to us upon believing. This I insert, to obviate a Conceit too much improved by some, (so stupid, or worse, that they will not own this Distinction,) who still cry out against those of this Opinion, as if they confined the Influence of Christ's Righteousness to the *procuring of a Law* whereby men were to purchase Pardon and Life by their own Faith : Whereas they are so far from this, that they affirm *these Blessings* were already accounted *purchased*, and Authority  
 in

in Christ to dispense them, before he could enact such a Law. CHAP. VIII.

[2.] THEY intend not to exclude *Christ's Righteousness* from being imputed in any sense; for they say it's imputed *quoad effectus*, and therefore should not be charged to deny all Imputation, or represented to say, we are pardoned and saved for our own Works, without any Imputation of Christ's Death and obedience at all.

[3.] IN all which they affirm concerning *Justification*, they still suppose Christ's compleat Satisfaction, and are sound therein: None can accuse them to differ from the *Orthodox*, as to Christ's expiating Sacrifice, or Impetration of eternal Life.

[4.] I COULD wish a very worthy Person of this Opinion would review his own account of *Justification*; wherein he saith, "It is that Act, whereby God imputes to every sound Believer his Faith for Righteousness upon the account of Christ's Satisfaction and Merits, and gives Pardon and Life as the Benefits of it," that is, of *Justification*; which he further explicates, "Through Christ's Sacrifice the defects of this Faith, which is our Righteousness, are pardoned, and by his Merits that imperfect Duty is accounted or imputed to us for Righteousness, which it is not in it self." Had I thus stated this Point, I should ask my self, Do not I set Pardon too remote from Christ's Sacrifice

CHAP. crifice as the meritorious Cause? And how  
 VIII. can *Pardon* be the *Effect* of imputing  
 Faith for Righteousness, (which is *Justi-*  
 fication,) and yet God cannot impute  
 Faith for Righteousness unless he first *par-*  
*don its defects* for the sake of Christ's Sa-  
 crifice? But the cause of my mentioning  
 this Account follows.

[5.] THEY do affirm what amounts  
 to a *real Imputation* of Christ's Righteous-  
 ness *in se*; at least what supposeth *this Im-*  
*putation*, and infers it to be *necessary*. For  
 how by Christ's Merits can a *Righteous-*  
*ness* in it self *imperfect* be reckoned before  
 a just God for our *perfect Righteousness*,  
 and yet those Merits, for which it is so  
 reckoned, *not be imputed* at all for *Right-*  
*eousness* to us who have that Faith?  
 Would Faith be *no Righteousness*, except  
 the Divine Mind did apply the Merits of  
 Christ to Faith to *make it a Righteousness*,  
 upon which I am accounted *righteous* by  
 this Faith; and yet the Divine Mind not  
 apply to me *that Righteousness of Christ*,  
 without which my Faith left me still *un-*  
*righteous*? whereas it seems undeniable, as  
 far as Christ's Righteousness is *necessary* to  
 make my personal Faith *my Righteousness*  
 in God's account, that same very Righte-  
 ousness is *necessary* to make *my Person right-*  
*eous* in God's account.---Moreover, they  
 own, that God *promised to Christ* in reward  
 of his meriting Sufferings and Obedience,  
 that



that all Believers should be absolved and glorified: And can they be *adjudged* to this Absolution and Glory, without a *judicial* acknowledgment that they are to be absolved and glorified *in that Right of Christ* which resulted from that Promise made to him? And can that be, without an *Imputation* of those Sufferings and Obedience of Christ, which are rewarded *in that Right of Christ*, and thereby *in those Blessings* wherein Believers have this judicially acknowledged Interest?—They also abhor a thought, that *our Faith* can be presented to God as any Righteousness in *Satisfaction* to Justice, *Atonement* for our Sin, or the meriting *Price* of our Salvation: And withal they grant, there must be such a Righteousness; and that this was *Christ's Righteousness*, by which our Sins are satisfied for, we receive the Atonement, are reconciled, and obtain the Salvation so purchased. Now is it possible, that things should stand thus, and Christ's Righteousness *not be imputed* to us? Can our righteous Judge declare himself satisfied, atoned, and reconciled to us Sinners for the Righteousness of Christ, and *not impute to us* that Righteousness *in se*, as what he accounts a Plea for us in his account? Can we enjoy the *merited Effects* of Christ's Death, and that Death not be reckoned what secures to us those Effects, against the Challenges which the *Merits* of

CHAP. it were designed to answer ?--- Finally, Do  
 VIII. not these Divines oft *rest on* and plead with  
 { God *the Merits of Christ*, more immediately and directly than a denial of *Imputation* will admit? when they *rest on* Christ's Righteousness, and *plead* it with God for Pardon; (tho' it's true we could not expect Pardon for it, were not Pardon promised for the sake thereof.) I think their Minds oft act more directly and fully towards the Righteousness of Christ, than to intend it thus, *viz.* " I trust in Christ's  
 " *Merits* for Pardon, as that Pardon is  
 " the *effect* of that Justification wherein  
 " *our Faith* is accounted through Christ's  
 " Satisfaction a *Righteousness* according to  
 " the *Gospel-Covenant*; which Covenant was  
 " procured by the Merits of Christ's Death."

I GRANT, there may be use of this progressive manner of arriving at Christ's Death for support of our Faith, as we confine its regards to the *Gospel-Covenant*, and examine our Interest thereby as a Rule of Judgment. But I humbly think, that when we plead with God for Pardon for the sake of Christ's Merits, we have a more direct Eye to the *Covenant of Redemption*, wherein a Pardon was promised to Christ for Believers in reward of his Death; and which the Gospel distinctly expresseth in this, *viz.* That Pardon is granted *for the sake* of Christ's Death, as what procured it *in se*, as well as what merited the *Gospel-Covenant*,

Covenant, which is the Instrument of the donation of it. And so by keeping our eye on the *Covenant of Redemption*, we plead Christ's Right as more *immediately* imputable; and by keeping our thoughts on the *Gospel-Connection* between Pardon and Christ's Death as the procuring Merit of it, we plead Christ's very Performances *mediately* imputed, *viz.* as our *pleadable Security* for our certain obtaining and safe enjoying the said Forgiveness. CHAP. VIII.

[6.] THE Reasons why these venerable Persons are so intent to deny an *Imputation* of Christ's Righteousness *in se*, are, (1.) An apprehension that there's no such *Imputation*, unless *we* are accounted by God to have done and suffered what Christ did; which would unavoidably introduce the *Antinomian* Scheme, as most consistent. But this I deny to be the only import of that Phrase; for when that Righteousness *it self* is imputed *relatively* to the special Effects of it, it's truly an Imputation of it *in se*. And whereas they of the other Extreme say, that its being a *pleadable Security* for our Pardon, is but an *Effect*; I answer, This Righteousness *it self* being that Security, is indeed an Effect of the Compact between the Father and the Son; yet it is not *this Effect* is imputed, but the Righteousness *it self*, as such: And by the same Rule, as they can deny it to be imputed *in se*, because it's

CHAP. imputed as a *pleadable Security*, they may  
 VIII. better say, Its being imputed for Justification, and for Atonement, &c. would make it to be *no Imputation* of it *in se*; for those are but *Effects*, and that by virtue of the same Compact. (2.) A Zeal for the Gospel-Righteousness of *Faith*: But that is very consistent with the imputed Righteousness of *Christ*; and tho' both meet in our Justification, yet it's under very distinct Considerations, of which afterwards.

NOR can I forbear again to inform the world, that both Extremes arise from too much *disregard* of the one or the other *Covenants*, wherein the Salvation of a Sinner is adjusted. These Brethren, forgetting the *Covenant of Redemption* to which the Gospel-Covenant is subordinate, too little mention the Righteousness of *Christ*: The other Brethren overlook the *Gospel-Covenant*, and darken a Gospel-Righteousness of *Faith*: Whereas a distinct respect to the Rule of *Satisfaction* and *Impetration* on the one hand, and to the Rule of the *Application* of impetrated Benefits on the other hand, would put a period to their principal Disputes.

FROM this Representation of the several Sentiments of the Brethren concerned in the Point before us, a mutual Forbearance seems no unjustifiable thing between them who differ most; and no considerable  
 Disagreement

Disagreement remains between the others. CHAP.  
For, VIII.

(1.) THEY who think the *Imputation* of Christ's Righteousness *in se*, is God's reckoning *we* did and suffered what Christ did, claim a tender regard from them who say *it's imputed only as to Effects*; for they disown the *Antinomian* Consequences of it, and abhor all Abuses of it to carnal *Boasts* and profane *Libertinism*, of which before. How unreasonable then were it to perpetuate Contests about this Point from the *ill Consequences* of it, when those Consequences are denied?---On the other hand, it appears too like uncharitable Rigidness for them to *condemn* as intolerable, such who say Christ's Righteousness is imputed *only as to Effects*: For whatever is the sound of their words, they ascribe nothing to *Faith* or *Works* which belongs to Christ's Righteousness; nor do they detract from the honour of *Christ's Righteousness* any thing which these Brethren ascribe thereto, and are Orthodox in the Doctrine of *Satisfaction* against *Socinianism* and *Po-pery*. When they say, *Faith* is an accepted Righteousness, do they mean, it's a *Satisfaction*, either to atone for Sin, or merit Life? No, they abhor it, and confine both to Christ's Righteousness entirely. But *they do not say, Christ's Righteousness is imputed*: That's not true; for they expressly say, it is imputed. Ay, *but not*

CHAP. *in se*: But should that be so, would it  
 VIII. not be far from a Christian Spirit, to be  
 implacable for *not using a Phrase* which  
 the Spirit of God makes no use of, who  
 surely knew how to express Truth as pro-  
 perly as fallible Men should pretend to?  
*Yea, but the Scriptures speak what amounts  
 to this Phrase*: And so do they, in grant-  
 ing Christ's Righteousness to be the only  
 Atonement, and meriting Cause of Par-  
 don and Life, and of Acceptance with  
 God as righteous Persons. *But do not they  
 think, we stand before God only in this Right-  
 eousness of Faith, and not of Christ?* No;  
 they assure us, that what Righteousness  
*Faith* is, it's so by Christ's Sacrifice and  
 Merits; and it's only a Righteousness, as  
 a *performed Condition* of the Gospel, de-  
 scribing the Persons who obtain that Sal-  
 vation, which is the Effect of the Right-  
 eousness of Christ; and whose Satisfac-  
 tion still interposeth between the Justice  
 of God and a believing Sinner: Neither  
 are they backward to ascribe to *efficacious  
 Grace* that Virtue, whereby we are in-  
 clined and enabled to believe. Men may  
 expose each other by *fiery Debates* after  
 such Concessions; but he who expresseth  
 most Heat, discovers the more un-  
 gospel Spirit, if not the weaker Cause, and weak-  
 er Judgment.

(2.) As for such who own Christ's  
 Righteousness *in se* to be *imputed* in the  
 second

second sense, and those who say it's not imputed *in it self*, but *as to Effects*; if they contend, the *first* must quarrel with the other, for denying in words what they grant for substance; and the *latter* must be warm against the former, because they will not join with them in offending the weak, and hazarding Truth, by rejecting a *Phrase*, which, well explained, doth properly express what both intend.

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C H A P. IX.

*An Abstract of what helped me to avoid some Perplexity concerning Justification, with some account of our being justified at the Creator and Redeemer's Bar.*

**T**H O' I avoid arguing any Controversy in these Sheets, which are designed for Peace; yet I think it may promote this healing Design, to give a short Abstract of some thoughts whereby I arrived to Satisfaction in the Doctrine of *Justification*.

§. I. JUSTIFICATION being a *forensick* Act, our thoughts ought not to wander  
K 4 beyond

CHAP. beyond what is necessary to it as a *judicial*

IX. *Sentence*, nor disregard whatever belongs to that. Here the principal Considerations are, the Judge, the Rule of Judgment, the Cause and Person to be tried by that Rule, and the Sentence to be pass'd by the Judge on the Person whose Cause is so tried; which must be no other, than what that Rule of Judgment, duly applied, containeth. Hereby what some call *Constitutive Justification*, is strictly no other, than the Conformity of the Person to the Rule of Judgment, by which he is acquittable or rewardable, or both. *Passive Justification* is no other, than the Effect of the judicial Sentence; or the Person's State considered as absolved, or to be rewarded, or both, by the Sentence now judicially pass'd upon him; and supposeth a Sentence, and is measured by it.

§. 2. A JUSTIFYING Sentence is pass'd upon every justified Person, and continues to pass upon him by the Gospel-Promises, applied by an omnipresent, all-seeing, infallible, faithful, almighty God. *Rom. v. 1, 2.* The Gospel-offer is the *Rule of Judgment*; the Gospel in its respective *Promises* complied with, is God's *justifying Sentence*, and that, conclusive and effectual, tho' not so discernible by us, as if it were solemnly pronounced. Here therefore,



(1.) THE transcendent Perfections of CHAP. God must raise our minds above human IX. Judicatories. He needs no *Evidence*, because he knoweth all things; there needs no Summons to *appear*, for he is ever with us; he cannot *err* in Judgment, for he is inflexibly righteous, and knows the Rule of Judgment in its extent and allowances.

(2.) WE know not what Solemnity this Sentence may be pronounced with *concerning us*, tho' out of our hearing. We know not what Solemnity may be used *in Heaven*, where there is Joy for the Conversion of Sinners; or what *at the Throne*, where Christ is our interceding Advocate, &c. Tho' sometimes God condescends to make it audible to *our own Consciences* by the received Testimony of his Spirit.

(3.) THIS Sentence is *in part executed* upon every Believer as to what is promised for the present, as well as *his Title is adjudged* to what is reserved for the future. The in-dwelling Spirit, Assistances peculiar to Christ's Members, Answers of Prayer, the Comforts of the Holy Ghost, and whatever special Actings of Providence belong only to God's adopted ones, are the *Execution* of the justifying Sentence, and suppose such a Sentence pass'd, as well as that it is a gracious one.

(4.) GOD still pronounceth a justifying Sentence, according to the *variety*  
of

CHAP. of his Gospel-Promises, tho' that great  
 IX. one which *alters our State* passeth upon our  
 first believing. As he adjudgeth us to Pardon and Adoption, upon our *first acceptance* of his Grace; so he adjudgeth us *non-forfeiterers*, upon our abiding in Christ, or *persevering acceptance*, according as the various Promises describe the *Heirs* thereof.

§. 3. THE *same* justifying Sentence, that God pass'd by his Promises applied by himself *in this Life*, will be more solemnly and convincingly pronounced *at the Judgment-Day*, when the full and perfect Execution of the Sentence is to take place.

(1.) WE shall be *as truly* judged *at that day*, as if we had not been sentenced, or the Sentence executed at all, in this Life, or at Death. The wise God, who knows the Subserviency hereof to *Practical Religion*, doth oft and most expressly deliver it, and in such words as if we were all to be among those that shall be found alive when the Trumpet sounds. *For we must all appear before the Judgment-seat of Christ, that every one may receive, &c.* (a). *So then every one of us shall give an account of himself to God* (b). And what must we give an account of? *Our Words*

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(a) 2 Cor. v. 10. (b) Rom. xiv. 12. 1 Pet. iv. 5.

Words (c), the *Secrets of our Hearts* (d), CHAP.  
 the *use of our Talents* (e), *our Works* (f), IX.  
 &c. that is, every thing that gives Evidence ~  
 concerning men's Condition, as it's determi-  
 nable by the Rule of Judgment, which prin-  
 cipally centers in this, Have they *sincerely*  
*accepted* of the Salvation offered by the  
 Redeemer?

(2.) THE Rule of Judgment and Sen-  
 tence *at that day* will be *the same*, as that  
 by which every Believer is justified on  
 this side Death. It's no new or other  
 Sentence, but the same more solemnly  
 declared; unless you'll say, it includes the  
 entire extent of the Rule for the time of  
 trial, as well as that which changed our  
 State.

(3.) THE great design of that solemn  
 Process and open Sentence, is to vindicate  
 God in Christ as *no Respector of Persons* (g),  
 in the extremely different State of the  
 Damned and the Saved, both in this Life  
 and Eternity, especially such as lived un-  
 der the offers of Salvation; and withal to  
 vindicate his own mysterious Methods to-  
 wards the Justified in their past Life, as  
 also to vindicate *them* from unjust Af-  
 persions (h). But to instance no more  
 than the first; He'll convince Angels  
 and

(c) Mat. xii. 36. (d) Rom. ii. 16. (e) Mat. xxv.  
 19, & seq. (f) Rev. xx. 12, 13. (g) Rom. ii. 11.  
 (h) 2 Thes. i. 6, 7. Dan. xii. 2. 3. Mat. xxii. 12,  
 13. xxv. 34, & seq.

CHAP. and Men by *manifested Instances*, that  
 IX. they whom he justified, and now saveth,  
 ~~~~~ were Persons *justifiable* by that Rule of  
 Judgment whereby the others are condemned; and that the Sentence he pronounceth and executes *on each*, is the *very Sentence* which that Rule impartially applied to their real Cases denounced.

§. 4. THE *Rule of Judgment* in its nature and scope is to be principally regarded, in order to right Apprehensions concerning the justifying Sentence. This determineth what is a justifying Righteousness, and what is not: This declares the nature of the adjudged Title, whether it be of Grace or Debt, dependent or independent: And thereby is evident what we are adjudged to, and whether the Sentence passeth upon several complex Conditions, or one particular one: For we must be free from whatever the Rule of Judgment denounceth condemnable, and not be without what it confineth its promised Absolution or Benefits to; seeing the Lord our Judge doth sentence us, as this revealed Rule takes hold of us.

§. 5. I FIND nothing plainer, than on the one hand, that we are *made righteous by Christ's Obedience* (i), that we are *accepted*

(i) Rom. v. 19. 2 Cor. v. 21.

cepted in the Beloved (k), and washed from our Sins in his Blood (l); and that by him we receive the Atonement (m): And on the other hand, that Faith is imputed for Righteousness (n), and we are justified by Faith (o), and by our Words (p), and by our Works (q), and men are called righteous, with respect to their Graces and Actings short of Perfection; that Christ's judicial Proceedings are upon men's Temper and Behaviour (r), and Promises of Pardon and Life are made still to Repentance, Faith, and Perseverance; and that the Gospel denounceth Death against the impenitent (s), the unbelieving (t), the disobedient (u), the barren (x), Apostates (y), and Workers of Iniquity (z). Nor can it be overlook'd, that Perfection is not intended in what the Gospel-Promise is made to, nor is the Gospel-threatning of Damnation levell'd against any Offences consistent with Sincerity. Hence I conclude, that when God justifies a Sinner, the Rule by which he judgeth requires a judicial regard to inherent Faith, &c.

CHAP.
IX.
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§. 6. BY one Rule of Judgment the same

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(k) Eph. i. 6. (l) Rev. i. 5. (m) Rom. v. 11.  
 (n) Rom. iv. 9, 11, 22, 24. (o) Rom. iii. 30. v. 1.  
 (p) Mat. xii. 37. (q) Jam. ii. 24. (r) Mat. x. 32.  
 xxii. 13. xxv. 30. (s) Luke xiii. 3. (t) John iii. 36.  
 (u) Rom. ii. 8. (x) Heb. vi. 8. (y) Heb. x. 38.  
 (z) Luke xiii. 27.

CHAP. same *justifying Sentence*, in all respects,  
 IX. could not be pronounced upon Christ's  
 ~~~~~ Righteousness, and upon that of a believ-  
 ing Sinner: Unless either,

[1.] THAT *one Rule* did originally promise Life to *perfect* legal Obedience, and also to that which was *not* a perfect Obedience to the Law. But if I suppose this, I must admit, that the Law did *not denounce Death* for the least Sin; for to condemn to Death for the *least Sin*, and to promise Life to *imperfect* Obedience, cannot be consistent. Yea, I must then consider God to enact that Rule of Judgment, as in his *first relation* to innocent Man, *viz.* as *Creator*; governing by virtue of his absolute Propriety in Man as his Creature: But if God be considered only in that relation, it was inconsistent with his *Perfections* to enact a Rule of Judgment which promised Life to any thing short of *perfect* Obedience to the Law he delivered, and which Man was originally capable to obey. And moreover, we find in the Rule of Judgment, by which he now justifies men, a direct respect to many things, which that first Law was inconsistent with; as the Death of a Redeemer for our Sin, Faith in this Redeemer, Pardon of Sin, and Absolution from the Curse which condemned us as Sinners, &c. Or unless,

[2.] THAT *one Rule* of Judgment
 were

were the *Gospel-Promise* of the Redeemer, CHAP.
viz. He that believeth shall be saved. Here- IX.

by indeed the *justifying Sentence* would directly pass upon Man as a *Believer*, and judge him to a Right in whatever the Gospel promised to Believers, *qua* such. And considering the chief design of the Gospel is to induce fallen Sinners to *believe*, upon a supposition and assurance given, that *Satisfaction* is already made by our Redeemer, and not *now* to be made or adjusted; many are apt to confine their thoughts of *Justification* to this, as the *alone Rule* of Judgment, and the account of the final Judgment generally states it in this manner: Nor can I deny, but this is in some respects a safe as well as easy method.

BUT I cannot agree, that the *justifying Sentence* is by this Rule so abstractedly taken: For, (1.) This would too much confine the Influence of Christ's Merits to the *mere procuring* of the Gospel-Promise; whereas we find it more *immediately* and *fully* connected with Pardon, and all other saving Benefits. (2.) We must be *made righteous* by Christ's Obedience, in some way less remote than this. (3.) The *Satisfaction* of Christ is not hereby sufficiently *acknowledged* nor *applied* in our Justification. Many other Reasons might be given, why I am convinced, that when God justifies a believing Sinner, the Sentence

CHAP. tence respects him under some further ju-
 IX. dicial Consideration than merely a *Believer*;
 } *er*; and consequently, the Rule of Judgment extensively taken, required somewhat more to constitute him a justifiable Person.

§. 7. I TAKE the *Rule of Judgment* therefore to be the *Gospel-Law*, in a subordinate connection with the *Law of Mediation*; wherein the Honour of our Creator governing us by the *Law of works* is provided for, and the Ends of that Law fulfilled: And so the *Sentence* will respect the imputed Righteousness of *Christ*, and the Righteousness of *Faith* too; the *first*, as satisfactory and meritorious with our creating *Lawgiver*; the *latter*, as the *performed Condition* of the Redeemer's Grant of the blessed Effects of *Christ's Satisfaction and Merits*; and whereby this man who *believes*, is discriminated from such who *rejected* the Offer of Salvation. In the *first*, Justice is satisfied that a *Rebel* should be absolved and glorified; in the *last*, the Rule enacted by *governing Grace* is answered by the *Believer*; so that the Judge is no more a *Respecter of Persons* in *applying* these Benefits as a Redeemer, than he was regardless of *governing Justice* in the Condition upon which they were *procured* by our Saviour.

§. 8. THE *Rule of Judgment* then CHAP.
 must be this: That the Believer (tho' a IX.
 Sinner,) whose Absolution, Pardon, Ac-
 ceptance as righteous, and Salvation, were
 promised *to Christ* by the governing *Crea-*
tor in reward of his Obedience and Suffer-
 ings, and promised *to himself* for the sake
 of Christ in the Gospel upon his believing
 with that Faith which it appoints, is to
 be absolved, pardoned, accepted as righ-
 teous, and saved.

FROM this *Rule of Judgment* is easily
 inferr'd that *justifying Sentence*, on which
 our State is changed, *viz.* "Thou art that
 " *true Believer*, whose Absolution, Par-
 " don, Acceptance as righteous, and Sal-
 " vation, were promised *to Christ* in the
 " *Covenant of Redemption*, and *to thy self*
 " personally in my *Gospel*; and therefore
 " thou art *adjudged* to be absolved, par-
 " doned, accepted, and an Heir of Glory,
 " by virtue of that Promise made *to Christ*,
 " and the Gospel-Promise made *to thy*
 " *self*; and hast a Title to plead Christ's
 " perfect Obedience and Sufferings for thy
 " certain enjoyment thereof, which will
 " also be continually pleaded by Christ
 " thy *Advocate*."

IN like manner we see, *Constitutive*
Justification is our being made *such Be-*
lievers, through the Influence of the Spirit
 of Christ, as fall under the foresaid Pro-
 mise made to Christ in the *Covenant of*
 L Redemp-

CHAP. Redemption, and the Gospel-Promise made
 IX. to our selves, and so are *conformed* to the
 Rule of Judgment, but yet are considered
 as not *judicially sentenced* according to it.
 Again, *Passive Justification* is no other,
 than our Persons and State considered as
 affected by that Sentence, as *already pass'd*
 upon us, *viz.* absolved, pardoned, accepted
 as righteous, and entitled to Glory. Finally,
Executive Justification is no other, than
 God's *dealing with us* as Persons so absolved,
 pardoned, accepted, and entitled to Glory,
 and his *performing* whatever is included
 in the justifying Sentence, yet in the way,
 time, manner, and limits which the Gos-
 pel declares.

§. 9. THE Consideration of the *Rule of Judgment* as before explained, led me to affirm, that the *Justification* of a believing Sinner is *equivalent* to a twofold Justification, the one at our *Creator's Bar*, the other at the *Redeemer's*; the *first*, by the imputed Righteousness of *Christ*; the *other*, by that of *Faith*; which I have insisted on in the *Postscript to Gospel-Truth*, pag. 496. & *seq.* And being desirous to prevent mistakes in this Point, (which I think is probable to prevent furious Debates concerning the Doctrine of *Justification*;) I'll give a few hints of fuller thoughts about it; premising only, that I hoped none would think,


think, that I said *there is a twofold Justifi-* CHAP.
cation, for I make the Sentence to be but IX.
one, tho' that includes what's *equivalent* ~~~~~
 to a twofold Justification; nor yet that I
 denied *Christ* as of one *Essence* with the
 Father to be *Creator*, or said there be *two*
actually existing Bars. But these are things
 too low for many words.

[1.] I CONSIDER God at our first
 Formation as our *Creator*, governing men
 by a *Law* suited to their rational, innocent,
 and perfect Nature; by which Law he
 promised Life to *sinless* Obedience, and
 threatned Death for *all* Disobedience. God
 considered in this relation cannot be ap-
 prehended to enact a *Gospel-Law*, with a
 Promise of Pardon and Life to the *imper-*
fect, tho' sincere, Faith of Sinners.

[2.] I CONSIDER this Creator *offended*
 by man's Violation of his holy Law. Un-
 der this notion, (1.) He condemns the
 Sinner unless *Satisfaction* be made, and
 excludes him from Life unless *purchased* by
 one capable of meriting it. And, (2.) He
 would reject Faith, and every Work of a
 Sinner, as what could not be *satisfactory*
 or *meritorious*; this Offender being inca-
 pable to satisfy for the *least* Fault, or to
 merit the *least* Blessing.

[3.] I CONSIDER our *Mediator* trans-
 acting with our *offended creating Law-*
giver in the Covenant of *Redemption*;
 wherein, (1.) Our governing *Creator* de-

CHAP. IX. **C**HAP. IX. **mands** of Christ, if he would save Sinners, that in their Nature he must obey the violated Law, and endure Death, and what was equivalent to its threatned Punishment, *in their stead.* (2.) He declareth, that this Obedience, and these Sufferings of this *Mediator*, considering the *Dignity* of his Person, should be *accepted* for *Satisfaction* for Sin, and for the *Merit* of eternal Life, and of whatever subserved Sinners obtaining thereof. (3.) He promiseth *Christ* as a *Reward* of his Obedience and Sufferings, that whoever of fallen Men should *believe* on him, should be absolved, pardoned, accepted as righteous, and eternally glorified, for the sake of what he was to do and suffer ; and that a certain number *should believe* on him, and so be absolved, &c. *to his Glory*, and he have all Power, Authority and Judgment committed to him. (4.) Christ our *Mediator* *covenanteth* to do and suffer what was proposed, and accepts of the said Rewards. (5.) In due time Christ *performs* his Undertaking, and becomes intitled to the said Rewards, and invested in a right thereto ; with respect to which, *he* is said to be *justified.* (6.) His Undertaking is allowed to *operate* as if performed, at least from *Adam's Fall* ; and thereby his Kingdom, and the saving Effects of his Obedience and Death *antecede* his obeying and dying. (7.) Whatever concerned the Sinner's Salvation,

tion, was to be *founded* upon the *satisfacto-* CHAP.
ry and *meritorious* Death and Obedience of IX.
 Christ our Mediator. And thus, (8.) *Man* 
 is to be considered under the *first* Head,
 as an innocent Subject in a state of Trial,
 according to the *Law of works*; and un-
 der the *second* Head, as a Sinner obnoxious
 to the *Curse* of the Law, past Relief by
 his own Merit; and yet, upon Christ's
 Satisfaction (pursuant to the Covenant of
Redemption in this *third* Head,) *as savable*
 notwithstanding the *Curse* of the Law.

[4.] As an effect of this Transaction,
 I do not only consider *Christ our Mediator*
 under the notion of a *Redeemer*, (as all
 will grant him to be in an *especial* manner,
 because he alone *paid* the redeeming Price;)
 but I consider also the *Creator* to be *Re-*
deemer, as he gave his Son to be a Saviour,
 accepted the Satisfaction made by him, pro-
 mised to him the forefaid Rewards, and
 so far executed them as to invest him in
 his Office of an *accepted authorized Media-*
tor, admitting his Kingdom to commence,
 (as well as his Death to operate to saving
 effects,) before he actually died, &c. Upon
 these and the like accounts, I apprehend
 the blessed God, considered *essentially*, (tho'
 the *Father* eminently bears the Title of
Creator, and sustains the Dignity of the
 Divine Essence and Government in *propo-*
sing the Terms, and *receiving* Satisfaction,)
 to stand towards us in the relation of a
 L 3 Redeemer,

CHAP. Redeemer, who hath received Satisfaction,
 IX. transacting with us in and by our Media-
 ~~~~~ tor, in whom he is well pleased.

OUR *Creator* being considered thus as *God in Christ*, who is satisfied as to the Violation of his Law, (the Honour of his Government being vindicated, and the Ends of it secured, tho' Pardon and Life be granted to Sinners ;) it will follow, that in a consistency with *reſtoral Juſtice*, he can ſo far ſuſpend the *Curſe* of the Law towards ſinful Man, and exert his Mercy, as,

- (1.) To be *willing* to admit to Peace and Favour, all whom *Chriſt* ſhall preſent to him.
- (2.) To be *ready* to forgive our Offences.
- (3.) To make *Offers* of Peace, Pardon, and Salvation to *loſt Sinners*, begging them to be *reconciled*, &c.
- (4.) To return his expelled forfeited *Spirit*, to ſtrive with and work on *dead Sinners* in order to their acceptance of this offered Salvation.

And, (5.) To be *long-ſuffering*, and *waiting to be gracious*, in the uſe of fit methods and means to conquer their Reſiſtance. Theſe, and the like, immediately enſue upon *Chriſt's Satisfaction*: And if men intend but Inſtances of this kind, when they ſay, God was *reconciled to us* by the Death of *Chriſt before Conversion*, we ſhould allow it ; yet intreating them to *note*, that the *Curſe ſuſpended* thus far, and the *Curſe removed* by an actual Intereſt in ſaving Bleſſings, are very diſtinct, as be

Forgive-

Forgiveness *with God*, and Forgiveness be-  
 stowed *on us*: And yet I fear, many do  
 detract from this Benefit, *viz.* that there is  
*Forgiveness with God* for guilty *Sinners*, and  
*Salvation* for undone *Apostates*; which is  
*in it self* a higher thing, than that this or  
 that man is *Partaker* of it, tho' our per-  
 sonal Advantage consisteth in the latter.

[5.] I CONSIDER God in Christ as *Re-*  
*deemer*, making his *Offers of Salvation* to  
 Sinners, and stating the *Conditions* upon  
 which he will give the merited Pardon and  
 eternal Life personally to them; *command-*  
*ing* their acceptance, with a *Promise* of  
 applying Christ's Satisfaction in those ef-  
 fects upon their Compliance, and *denoun-*  
*cing* their abiding under Guilt and Mife-  
 ry, with *sover Punishments*, if they finally  
 refuse. This is by the *Gospel*: To expli-  
 cate which, *Note*, (1.) Compliance is en-  
 joined by a *governing Authority*, tho' with  
 a display of *Grace*: It supposeth Christ's  
*Sacerdotal Offering* over, and is an Instru-  
 ment of *Government* resulting from a Do-  
 minion acquired as *Redeemer*; and there-  
 fore may well be called a *Law*, yea, and  
 that by which he will *judge* us. (2.) The  
 Historical account of Christ's Offices, Ful-  
 ness, Love, Death, and of Man's Misery;  
 the displays of *Covenant-Benefits* present  
 and eternal, the revelations of Divine  
 Truths and Mysteries, Gospel-Institutions,  
 and Directions whence to derive Grace, &c.

CHAP. are all to *subserve* our due acceptance of  
 IX. this Offer. (3.) If Christ had not *pro-*  
 claimed Pardon and Life to Sinners, we had  
 not known that these were to be obtained  
 by *any* of us. If he had not declared, that  
 he gave Pardon and Life to *such as have*  
*Faith*, and *none else*, we had not been cer-  
 tain whether it were the Believer or Unbe-  
 liever were pardoned: If he had not told  
 us, he gave Faith and *then* Pardon, there  
 had been no known *Order* of these Gifts:  
 If by his *Gospel* God had not *offered* Par-  
 don to all *if* they would accept it, *com-*  
*manding* their acceptance in *order* to it,  
*promising* it upon their acceptance, and de-  
 termining to *judge* men as they accepted  
 or refused, then there had been *only an Or-*  
*der* in giving Faith and then Pardon, but  
 Acceptation had been *no Condition* nor  
*Righteousness*, nor had Man been *justifiable*  
 by it, or *condemnable* to the want of Pardon  
 for rejecting it. (4.) Acceptance of of-  
 fered Salvation, tho' a *Righteousness*, sup-  
 poseth a *meriting* Righteousness of Christ ;  
 and can be no higher a Righteousness, than  
 a *performed Condition* of a *Law of Grace*,  
 by which Benefits already impetrated are  
 given: Which Law differs not from a  
*Deed of Gift*, but that the Donor ex-  
 presseth a *governing Authority* in the me-  
 thod of applying these Blessings, and re-  
 solves to *judge* them to whom that Offer is  
 made, by their acceptance or non-accept-



ance. (5.) Our *Right* adjudged upon our acceptance, is a *Right of Grace* and *Mercy* ; and tho' infallible, it can infer no *Claim of Debt*. (6.) This Acceptation is *described* by the Gospel ; and nothing is an *Acceptation* upon which we shall receive the offered Blessings, if it be not in its Principle, Nature, Extent, Operativeness and Duration, *such an Acceptation* as the Gospel doth promise its saving Benefits to: (7.) Tho' this *Acceptation* merit nothing, yet *Christ's Righteousness* being ordained to merit Salvation for such as shall accept of it, and this *Acceptance* being the Gospel-ordained *Condition* of our personal Interest in that merited Salvation, we cannot be *saved* without either of them. (8.) To prevent mistakes I add, the *Elect* shall infallibly be brought *savingly* to accept of this Salvation.

[6.] I CONSIDER God, *applying* Pardon, Peace, Adoption, &c. to men that have *accepted* of this Salvation, according to the Gospel-offer. And herein, (1.) He acts as a *Judge*. (2.) The Relations he stands in are, as *Creator*, and *Redeemer* ; the first ceaseth not, tho' the other is superadded. (3.) The *Cause* is adjusted by the *Rule of Judgment* described in §. 8. And this *Cause* partly refers, to what satisfied the *offended Creator* for this Sinner's *Fault*, and merited Salvation for this *forfeiting Rebel* : Here *Christ's Righteousness*

CHAP. is the only *justifying* Righteousness ; *Faith*

IX. hath no place in God's regard, who as *Creator*  
 judgeth in this matter. The Cause is *part-*  
*ly* also ; " Is this a *true Acceptor* of Sal-  
 vation, *for whom* Pardon, Peace, and Glo-  
 ry were promised *to Christ* in the Cove-  
 nant of *Redemption* in reward of his satis-  
 fying, meriting Death and Obedience, and  
*to whom* these were promised in the *Gospel* ?"  
 Here *Acceptation* is a *Righteousness*, the  
 want whereof *Christ's Righteousness* is not  
 appointed to supply ; and the adjudging a  
 man a *Believer*, intitled to Pardon, Peace,  
 and Glory, upon the *Satisfaction* of Christ,  
 I call *active Justification*, or the Judge's  
 justifying Sentence.

[7.] I CALL it a Justification at the *Cre-*  
*ator's* and *Redeemer's* Bar.—I call it so *at the*  
*Creator's Bar*, as far as the Sentence refers  
 to what *vindicated* the Honour of God's  
 violated Law, *secured* his governing Au-  
 thority as our Maker, and *merited* the  
 Blessings, before which there was no Par-  
 don, Peace, or Glory for the Sinner, tho'  
*a Believer* ; none to be *offered*, none to be  
 had by *accepting*. Nor is it a needless  
 thing, that the *justifying Sentence* have an  
 exprefs Regard to what that refers to, *viz.*  
*Christ's Righteousness* : For as it was *the*  
*alone Condition* of Christ's Impetration of  
 Pardon, Peace, and Life for Sinners, so  
 when these are to be adjudged to the Sin-  
 ner, the *Honour* of the Creator, of the vio-  
 lated

lated Law, and of Christ's Satisfaction, CHAP. IX.  
is wisely provided for, by an express acknowledgement of, and reference to *that Righteousness*.—I call it a Justification *at the Redeemer's Bar*, as far as the Sentence refers to our Acceptation, or Faith, *as a Righteousness*; for the unsatisfied Creator, who governeth and judgeth by the *Law of works*, could make *no Offers* of Pardon and Glory to Sinners, if they would *accept*, nor admit *Faith* to be *a Righteousness*; and yet, considered *as a Redeemer*, (as God was, when he had *received Satisfaction*,) he could not again demand a satisfying, meriting *Righteousness* to acquit the Believer now upon; no, nor require *Faith*, (unless under the notion of *a Redeemer*,) as a *proper Condition* of Pardon, &c. because in the Covenant of *Redemption* it was promised *to Christ* for Sinners as merely *described by Faith*. But God in Christ as *Redeemer* could make the *Gospel-offer* of Pardon *upon condition* of Acceptation, enjoining that Acceptance, and promising thereto the Pardon impetrated by Christ; and so *that Acceptation* is referred to in the *justifying Sentence* of God in Christ as *Redeemer*, as what discriminates one Man who obtains the Pardon according to the Gospel-Promise, from him who is judicially debarred of it.

[8.] I THINK, they who are altogether for *Faith* as the only *imputed Righteousness*

CHAP. *teousness* in Justification, do too much *con-*  
 IX. *tract* the *justifying Sentence*, by excluding  
 ~~~~~ that distinct Respect which ought to be to  
 the *Satisfaction* and meriting Obedience of
 Christ, whereby God as our governing
Creator can admit the Absolution of a Sin-
 ner. And they who are altogether for the
Righteousness of Christ as only *imputed* in
 Justification, do also too much *limit* the
justifying Sentence, by excluding the Gos-
 pel-Righteousness of *Faith*, which the *Re-*
deemer regards, and by which he judi-
 cially discriminates who among them, to
 whom Salvation was offered, shall obtain
 it, and who of them shall not obtain it.
 May these Hints contribute to an Agree-
 ment between these worthy Persons, or at
 least incline all to Christian Forbearance,
 and I shall reckon it worth all my Labour
 and Sufferings. Oh that *the God of Peace*
 would *give us Peace* by any *just* means!





THE
V A N I T Y
O F
Childhood and Youth ;

W H E R E I N

The depraved Nature of YOUNG PEOPLE
is represented, and Means for their Re-
formation proposed :

B E I N G

Some SERMONS preached in *Hand-Alley*,
at the Request of several Young Men.

To which is added,

A C A T E C H I S M for Y O U T H.



Printed in the Year 1691.



TO THE
CHILDREN
AND
YOUNG PEOPLE,

WHO

Were HEARERS of the following
SERMONS.

THE design of these Sermons was to regulate and improve the state of your souls. The blessing of God having made them successful to several of you, inclined me to publish them at your importunity; tho' I do oft refuse a compliance with many judicious friends, in desires of the same kind, even when the subjects are more persuading.

Having overcome the discouragement which I suggested to my self, from the plainness of these discourses, I dare not make an apology for the commonness of the stile or matter.

matter. It had been a profanation of an ordinance, when desired to preach to youth, to propose any subject below what tends to their salvation from that sin and wrath they are naturally under. It had been folly, to treat of such a subject for edification before children and apprentices, in words unapt to inform or persuade them. I thank God, I could rather bear the dislike of a few less serious wits, than neglect the eternal concerns of so many less intelligent hearers. On the same account, I am now afraid to raise the stile, or omit the very repeated appeals and pleadings with children; being resolved to approve myself to the weakest reader, and leave the judicious to what is more fitted to their improvement.

My prayer and hopes are, that God will accompany this book with powerful effects on your souls, and not leave you to that obstinacy, as will render it a farther aggravation of your sin and punishment. You cannot pretend, that God never informed you of your Disease, nor directed you to a Cure: You dare not, after reading this book, say, "My danger was concealed from me, and "rules for my safety were not prescribed." God will severely witness, that he condescended to argue matters with thy soul; he dissuades thee from the sins, that will condemn thee at last, however thou now flatterest thyself. He useth many arguments to incline thee to duties, which his very Gospel

pel cannot dispense with the want of, in any person whom he will save.

Let me then acquaint thee, oh young man! that God addresseth himself to thee, as by name. Thou by nature art brutish and devilish, and as long as thou followest the imaginations of thy vain mind, thy case becomes more desperate; thy lusts by indulgence grow more violent, and conscience still less concerned, to vindicate the affronts thou offerest to God's dominion, or to represent the injury thou dost to thy own soul: Yet be assured, whether thou mindest it or not, there is a God, whose right it is to govern thee, and will be sure to judge thee: Thou art born his subject, tho' unwilling to obey, and forward to rebel against him. Thou hast an immortal soul, how little soever thou providest for its future state; yea, how much soever thou actest to expose it to endless misery, and this for a short and fading pleasure. Thou art naturally depraved, and thereby under that condemnation, which was passed by the law of innocency against man, in the least sinful.

Oh then, do not fancy, that Baptism did regenerate thee, while thou findest the want of every grace, and carnal inclinations are thy governing law. Do not conceit, that Baptism delivered thee from thy cursed state, when thy unbelief and enmity against holiness, do both express it, and further expose thee to it. It's true, there is a way of

salvation for lost man published in the Gospel; but that can benefit none, who continue to reject Christ, and refuse the terms of peace. Thou art the dedicated child of believing parents; but their faith cannot save thee, now that thou art capable of consenting to the covenant, and refusest it; yea, thy early dedication adds perjury and falsehood to thy profaneness. Plead not thy christian name, while thou art a reproach to it. Boast not of religious helps, when they have not that good effect on thee, as the light of nature hath on mere Pagans; which may convince us, that where the Gospel fails to convert its bearers, Satan often governs more powerfully, than if the Gospel had never been preached to them. We live in an age of wonders, among which it is not the least strange or awful, that professed Christians are viler than Heathens, and most of our baptised youths scorn the plainest rules of Christianity. Ah, wretched age! wherein gospel-light cannot convince of that wickedness, which even nature condemns! What conception have they of God, who think he can approve of such enormities as they commit, or be satisfied with those heartless and trifling regards to which they confine all the homage which they afford him?

Surely England's calamities are like to be terrible, when this jealous God ariseth to force men to juster thoughts both of his nature and his laws.

I must

I must allow, that this treatise is intended to convince thee of the great evil of such things, as most esteem indifferent, and practise as allowable; yea, so far doth their blindness prevail, that sobriety (much more Godliness) is ridicul'd as folly. But know, that the feeling of endless torments will soon convince such, as dare mock at divine revelations. The perfections, that render God able to endure their affronts now, will oblige him to vindicate his government and honour then. Poor wretches, that would not be ruled by means suited to their natures, as rational, shall without their consent undergo the inflicted evils, which, while only threated, did not move them. Therefore, young man, be not affrighted from true wisdom by the clamours of the worst of fools, whatever wit they pretend to. Undo not thy self for the sake of a croud; for it's better be religious with the lesser number now, than be damned hereafter with the multitude. Sure thou must be an Atheist, and wholly disbelieve unseen things, if the contempt or persuasions of enslaved factors for the devil can incline thee to chuse hell, by resolving on the course that infallibly tends to it.

I must acquaint you, that in the last Sermon I add no particular to the notes, one of your selves took from me when I preached, and supplied me since with, to help the defect of my own papers; yet I have added many of the directions for avoiding the eight

particular sins I dissuaded you from in my first Sermon. I have also thought fit to subjoin a short Catechism at the end, wherein you may learn the essentials of practical religion in familiar terms: If thou think fit to learn it, consult the proofs.

The good Lord prosper all to you! Could I but see young ones generally inclined to serious Religion, I should hope, that God hath a mercy in reserve for England; and the vengeance that hangs over it, because of the last thirty years too successful contrivances to debauch the nation, in order to Slavery and Popery, might be diverted, or at least confined to such as are too far engaged, or obstinate, to admit a reformation.

That every child and youth who shall read this book, may (as many of you already do,) thus contribute to my hopes, and share in the benefit thereof, shall be the prayer of

Your compassionate Friend,

*April 12,
1691.*

DANIEL WILLIAMS.



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ECC L. xi. 10. last clause.

Childhood and youth are vanity.

THIS present meeting is for the spiritual advantage of you, Children and Young people. Your good we Ministers must intend ; and it's your interest and duty to regard, and improve these helps, as well as elder persons ; for your souls are as immortal, as the aged. God hath a right to govern you, being you are his creatures. He hath given you a rule of life ; he observeth your hearts and carriage with concern. Young ones shall be arraigned at God's tribunal, and judged by the rule contained in his word, according to what they have been and done. Heaven and Hell are before you ; one of them will be the eternal dwelling of the youngest in this assembly ; and considering, that most of mankind die when young, Heaven and Hell are fuller of young people, than of such as are arrived to a greater age.

Do such considerations affect you ? Ought they not to make me serious, and importunate

tunate with your souls? and with *yours* especially, because youth is under great indispositions to all that is serious and saving?

OH! let us look earnestly for a blessing to him, who is *the God of the spirits of all flesh*, and therefore is able to impress and manage your spirits, tho' unruly and vain.

Num. xvi.
22.

THE author of this book is *Solomon*. Will you regard what *a great man* faith? He was King of *Israel* in its most prosperous state. Are *a wise man's* dictates to be heeded? He was the wisest of mere men. But above that, this book was the result of great experience; he speaks his feeling, as well as his judgment; yea, he records these things as *a penitent* after great offences, and therefore must represent things according to their truth and importance, especially since he was inspired by the infallible Spirit in what he here delivers.

I SHALL not look farther than the *9th verse*, to lead you to my text. Where,

1. HE doth by a sharp Sarcastm reprove the sensual delights of young people; *Rejoice, O young man, &c.* It's such a saying as Christ's to his disciples, *Sleep on, and take your rest.* It is not said by way of approbation, but he exposeth the sensualist by disdain, which may affect some people more than a direct reproof; and God, for our good, condescends to try all ways. Surely you

Mark
xiv. 41.

you that think sensual pleasure the greatest happiness you are capable of, will suspect, that it is not what it appears to your foolish minds, when God by the wisest man doth thus *ironically* brand it: He loads you with scorn, while you fondly please your selves with these poor delights, as your only paradise. God keep me from that as my portion, which God accounts my reproach!

Obj. BUT may not a young man *rejoice*?

Ans. YES, no doubt thou oughtest to *delight thy self in the Lord*; yea, thou ^{Ps. l.} mayest delight moderately and holily in ^{xxxvii. 4.} objects of sense; but that's not the *rejoicing* here exposed. The following words explain the nature of this forbidden joy; it's that *evil pleasure* which thou takest *in walking in the ways of thy heart, and in the sight of thine eyes*: As if it were said,
 “ Oh vile creature! how base art thou be-
 “ come, that confinest thy pleasures to,
 “ and resolvedly wallowest in, the delights
 “ that come by following the vain imagi-
 “ nations of thy carnal heart, and mere
 “ gratifying thy senses? What a brute art
 “ thou, that sportest thy self in a disre-
 “ gard of God and unseen things, and va-
 “ luest the time of youth only as it fits
 “ thee to execute what is sinful, and re-
 “ lish what is sensual! Is this *rejoicing* be-
 “ coming thee as a reasonable creature,
 “ made for and suited to things of so far a
 “ higher nature? Is thy Correspondence
 “ with

“ with the objects of faith quite gone?
 “ Art thou so sunk and buried in flesh?
 “ Is there no spiritual light or love, to
 “ govern thy desires and pleasures?” If
 this be the merry young man, what an object
 of contempt is he in all his mirth? Even
 in his jollity he is to be scorned, as well
 as pitied.

2. HE alarms this brutish sensualist
 with a prospect of *judgment*. God addresseth
 himself to thee as one stupidly ignorant;
But know thou; (it's what thou art little
 acquainted with, or thoughtful about;) *for all
 these things he will bring thee into judgment.*
 A sore thorn in thy gay clothes, a great
 cooler to thy lusts, mere gall in thy cups,
 and a sad disturbance to thy airy conceits:
*God will bring thee into judgment for all
 these things.* “ Tho' thou
 “ despise his laws, thou shalt not escape
 “ his sentence: He will not leave it to
 “ thee, whether thou shalt be miserable,
 “ though he referred it to thy choice,
 “ whether thou wouldst be serious: He'll
 “ compel thee to feel his wrath, though
 “ he would not force thee to refrain thy
 “ voluptuousness. Yea, oh thou that sport-
 “ est thy self in thy brutish delights! thou
 “ shalt account for all, thou shalt suffer
 “ for each. Thy punishment shall be pro-
 “ portioned to thy sins, and to thy pleasures
 “ thou didst take in sinning; and dost thou
 “ never consider how great that's like to
 “ be?”

3. HE

3. HE then annexeth a serious *caution* against two evils, to which young persons are obnoxious; *ver. 10. Therefore, (1.) Remove sorrow from thy heart*; that is, *anger*, as the word may be rendred, or all those heart-lusts which will end in sorrow of heart. Thou art afraid of seriousness; thou seemest to prevent sorrow by thy carnal mirth: But alas, thou art making way for the deepest groans by thy seeming cure; thou bringest on sorrow by a pretended driving it away. But, young man, God seeing thou takest a wrong course, condescends to warn thee against the anguish which thou preparest by thy vicious inclination. (2.) *And put away evil from thy flesh*; that is, fleshly pollutions, to which youth is prone; or the bodily punishments, which vile courses expose to. —If you take the first sense, then, as in forbidding heart-lusts, he stops a course of sin at the spring-head, without which all the attempts for reformation will be too feeble; so in forbidding fleshly pollutions, he would restrain the acting of sin: As if he had said, “Tho’ lust is conceived in
 “ the heart, yet let it not break forth in
 “ thy practice; for abstinence from wick-
 “ ed acts will conduce to change thy
 “ temper, and abate thy guilt.”—If you take the latter sense, then he argues from that misery, which brutish youth is most likely to be affected by: As if it were said,
 “ That

“ That body which thou so indulgest, that
 “ flesh whereof thou art so tender, is like
 “ to feel the woful effects of thy folly ;
 “ therefore as thou lovest thy very flesh,
 “ kindle not the flames which are to de-
 “ vour it in hell ; bring not down those
 “ judgments, which may torment thy bo-
 “ dy on this side the grave.”

THE wise man introduces these advices by a motive referring to *ver. 9. Therefore, &c.* As if he had said, “ Because God will
 “ bring thee into judgment, avoid these sins,
 “ for which thou shalt certainly be ar-
 “ raigned ; and prevent the miseries, which
 “ the sentence will include, and which
 “ the judge must execute according to the
 “ sanction of that law whereby thou shalt
 “ be judged. Then, then, O young man !
 “ thou shalt know by the punishment felt,
 “ that thy lawgiver’s threatnings were not
 “ vain, tho’ during temptations they ap-
 “ peared so.”

MY text is a further motive, and as such is here inserted: *For childhood and youth are vanity* ; as if it were said, “ To these
 “ sins your young years are prone ; they
 “ have room in your temper, and without
 “ great care and labour cannot be re-
 “ moved, or put away ; therefore be in-
 “ tent and vigorous to put away evil from
 “ thy flesh, to remove sorrow from thy
 “ heart.”

HAVING thus describ’d the coherence
 of

of the words, I shall lay them down for a doctrine as they be in my text.

DOCT. *Childhood and youth are vanity.*

I SHALL explain this doctrine, and then insist on that sense of the words, which will most conduce to the advantage of young persons.

[I.] CHILDHOOD and youth may be taken for that time of human life, which is short of manhood.

IF you take it thus, then the whole clause may be thus expressed: " Though
" you are very apt to boast of these years,
" as most conducive to happiness; tho'
" now your spirits are vigorous, your
" bodies healthy and strong, your senses
" quick, the cares and maladies of old
" age are far from you; yet all this will
" not make you happy: This time of
" youth it self is *vanity*; it's insufficient
" to make thee a blessed creature; yea,
" though thou didst enjoy all sensible
" things that can minister to its satisfac-
" tion, it is but *vanity*; a poor thing, a
" short and empty matter, which leaves
" its admirers deceived, yea, undone, if
" they have no better provision." A se-
rious old man disdains those years, and
would not live them over again; yea, few
live long, that wish not much of that time
expunged

expunged out of their life, and remember it with a blush.

[2.] CHILDHOOD and youth denote persons of those years or age, *viz.* children and young people.

I SHALL consider the words in this sense; and of such of you the Spirit of God proclaimeth *vanity*, as your proper epithet. But,

Quest. WHAT is meant by *vanity*, as it is predicated of these young people?

Answ. VANITY is either *natural* or *moral*: And thus it's the same as to say,

(1.) YOUNG people are frail and mortal. *All flesh is grass, and all the goodliness thereof, as the flower of the field.* The robust youth hath his breath in his nostrils; by the course of nature he may live longer than old men, yet by the frailty of nature he may die before the oldest man. Thou reckonest upon long life, but thou mayest die to morrow. Oh young man! thou hast the seeds of death in thee, thou canst not resist any messenger of death; the *sentence* lies against thee; and *sin*, the cause of death, cleaves to thy early age. What variety of accidents art thou subject to every moment? It's by God's power, you children are alive till now, as well as the man of eighty. Oh young folk! that think of many years, before death and you can meet; how many younger

Heb. ix.

27.

Rom. viii.

10.

younger than you are already rotten in their graves? There may be many children in this place, whose death your fathers, yea, grandfathers may live to mourn for? it's a brittle house *your* very souls inhabit.

Exb. I CANNOT omit this exhortation. Do and forbear, all you ought to do and forbear, in order to eternity, as persons *within a step of death*. I hope the youngest here are assured, that *there is no* Ecccl. ix. *working in the grave*. What is to be done ^{10.} for eternity, must be done while you live; the state of trial lasts no longer than life: Whatever is beyond the grave, is unchangeable reward or punishment.

WILT thou lay to heart these things? (1.) I have much to do for eternity. (2.) Work for eternity is hard to do. (3.) This work as hard as it is, must be done, or I perish for ever. (4.) How short a while may I, as young as I am, have to do all this hard work in? which is the point I am upon. Young man, if *death* overtake thee, thou canst not put it off till thou set about the work thou hast neglected; all the cries in the world will avail nothing. Bethink thee then, if *Abijah* had not been *good betimes*, he must have been eternally undone: So it may be thy case, O child of ten years old! if thou dost not get grace before thou art a year older, or it may be a month or week older, thou must die graceless. Doth not

Job xxxvi.
14.

the word tell thee of some, *who die in youth, and their life is among the unclean?* Shall that be thy case? canst thou bear it? Be persuaded now to fix thy thoughts on such things as these: "Shall I lye or
 " swear now, who may be dead within a
 " month? Dare I profane this sabbath,
 " who may be dead within a week? yea,
 " my next sin may be the last act of my
 " life. How can I live without Christ a
 " day longer, when I may die to night?
 " Shall I delay to know, and love, and fear
 " my God, who must do it soon or never?
 " I am sure, If I do not fear God before I
 " die, Hell will be my place; and I am
 " not sure of a week to attain this fear of
 " God." Did the youngest of you know
 your frailty, you would tremble at delays; you would not dare to sin; you would blush at your slothfulness in any good work. Oh then hear this sermon, as one that may never hear another! Pray the next time, as one that may never pray again! When thou art next tempted, ask thy self, "Would I yield to this, if I were to
 " die to-morrow?" Will you believe this, and walk as them that believe it? Even youth is too uncertain, for any wise one to venture to sin, or neglect his salvation, as if sure of time to repent, and repair his neglects.

(2.) VANITY is taken in a *moral* sense, viz. as it regards the minds and manners.

Thus

Thus the Spirit of God warns us against *walking in the vanity of the mind*. Vanity Eph. iv. is oft put for *all sins*: Yea, several sins are 17. expressly called *vanity*; and this name is 2 Kings xvii. 15. applied, partly with respect to the nature of some sins, but chiefly from the tendency and consequence of every sinful course. Every way of sin is *vain*; and *sin* deserves the name of *vanity* from this consideration, that it is committed to no valuable purpose; yea, it ends in what is destructive, and far worse than merely unprofitable.

IN this sense I shall improve the Text, and it includes these things.

FIRST, *Young people are prone to many sins, that are notoriously vain.*

SECONDLY, *Young People are apt to live to very low and unprofitable purposes, which is vanity.*

THIRDLY, *Young people are apt to live to evil and destructive purposes, which is the height of vanity.*

BEFORE I enter on these things, let me ask you young folk, Is not this a true charge? and is it not as awful a description of your state, as it is true?

Obj. BUT how comes this to be laid so universally, that young people are thus vain?

Ans. I. BECAUSE the generality of
 N 2 young

The Vanity of

young people are vain. For one that is sober, how many are wild? for one that is pious, there be many prophane. A religious child is become a wonder. Godliness in youthful years is very rare; the body of your ordinary young people is fottish; the generality of witty youths are atheistical and irreligious. When the disease is so common, the charge is proper as against the whole.

2. ALL young persons are inclined to be vain: Vanity is the temptation of that age. Your constitution, and want of experience, do especially expose you to this mischief. Though grace may deliver some of you from the power of vanity, yet it hath not cleansed you from all disposition to vanity; it hangs about you, and liveth, though restrained. Your stumblings will be at this stone, and your faults will be under this head of youthful vanity.

YOUNG people! you see why the charge is so common: Will you then apply what I shall say to your selves? When I describe this disease, say, "This is my disease." When I propose the remedy, speak to thy soul, "This is proper for my case, this is necessary to my condition." Thou child, say, "I am a child, and therefore apt to be vain." Thou young man, say, "I am a young man, and therefore I am apt to be vain: I must deny my age, or own this charge." Nay further, reason
awfully

awfully with your selves, “ Most young
“ people are under the power of vanity ;
“ the wicked youths are a hundred, to
“ one that is pious. Oh my soul, what
“ is my condition ! is there not more dan-
“ ger, that I am one of those hundred
“ wicked ones, than that I am that *one*
“ pious young one ? ”

I SHALL NOW return to consider the three particulars, under which I included the moral vanity of young people.

FIRST, *Young people are prone to many sins, that are notoriously vain.*

THERE be some particular sins, that in their nature argue more vanity than other sins; they infer a very vain mind in the persons committing them. Young ones have many of these sins, and lust is strongly prompting them thereto.

I SHALL reduce your sins to *eight particulars*, and give you some directions under each, to help you against that particular sin : But remember, each of these are sins: Every sin defileth thy soul, and bindeth thee to undergo the punishment threatned, if it be not repented of and mortified : Nor canst thou hope, that these sins will be put away, unless thou follow the methods God hath directed for that end : He will not convert thee as a brute that regards nothing, tho’ he must consider thy weakness as a sinner, and therefore

exert his power by the means thou attendest.

I. *YOUNG people are subject to folly.*

The Spirit brands our tender years with this crime : *Folly is bound up in the heart of a child.* Is this limited to children ? no, *A young man void of understanding,* is too often seen. This fault is not a want of that wisdom which is unexpected from your age ; but it is such a folly, as in your years might have been healed ; and it's made up of blindness and mistakes, against that light which God hath afforded you.

GOD hath given you reason to govern your selves by ; you are under the means of wisdom, whereby you may know your true end, and the proper means to that end. Nevertheless, most young persons are *fools.* Dost not thou place thy interest in things which are vain and destructive ? Dost thou not think jollity thy only heaven, and the pleasing thy lusts the only real paradise ? What is enjoying God, or glorifying God, to thee ? these are things thou art unacquainted with, and unconcerned for.

Obj. PERHAPS thou wilt say, “ I desire to be saved, and I do something towards it ; how then do I mistake my end or means ? ”

Ans. I. I FEAR, thou dost not know, what it is to be saved. Salvation with thee

is only being kept out of hell, as a place of torment, when thou hast sinn'd thy fill: But there is little more to commend heaven to thee. If there be not vain sports, revelling, and the like carnal enjoyments, thou canst not tell how heaven should be a happy state, tho' better than hell. But is not this the grossest folly? What, to think *that* salvation, which contains no vision of God, no perfect holiness of heart, no full conformity to Christ, no ravishing sense or communications of the divine love, no hand in God's praises? Foolish youth! there's no heaven, but what principally includes these; *that* is not salvation, which wants any of these. Let me ask thee, "Art not thou foolish, if thou
 " judgest salvation to be what it is not? Art
 " thou not foolish, to think it to be another
 " thing than God describeth it to be? Art
 " thou not a fool, who fanciest, *that* can-
 " not be a happy state, unless it wants
 " what all good men account to be hap-
 " piness? and unless it includes such
 " wicked and brutish things, as heaven
 " must keep and cleanse us from?" Oh poor creature! thus foolish do thy notions of eternal life discover thee to be.

2. THY folly appeareth, in that thou fanciest thou canst be saved in another way, than that which leads to it. To convince thee of this, consider,

(1.) CHRIST is the principal way to Joha xiv.
 N 4. life.^{6.}

life. He as a *Priest*, by offering up himself, merited life for such as repent, believe, and obey him : He as a *Prophet* teacheth men the author, means, and nature of the terms of life : He as a *King* applies his purchase by the Spirit, subdues impediments, fits the soul for, and judicially admits it into glory. Now, child ! dost thou hope to live for ever, and neglect Christ ? Is it not folly, to expect life, and to despise a Saviour, yea, to trample his blood under thy feet ? Is it not folly, to hope to be saved by Christ, and yet to believe the devil rather than him, and to prefer the dominion of others before his government ?

(2.) FAITH, repentance, and holiness, are a way to heaven, subordinate to Christ : I say, *subordinate* to Christ, for they could not save thee but for a Christ. Sinners had never obtained them, but by a Christ ; and they tend to save, as they refer to Christ, whose atonement is the only purchasing price. But yet, they are a way to life ; no man shall ever get to heaven without them. Christ hath resolved, that without *faith*, no man shall have pardon by his merits ; and therefore all the savingly enlightned do *believe, that they may be justified*. He appoints us also to *repent*, that our sins may be blotted out, *when the times of refreshing shall come* ; and limits the number of the saved, to such as *obey him*.

Gal. ii. 16

Acts iii.

19.

Heb. v. 9.

Now young man, is it not folly in thee

to expect heaven, when thou hast nothing which Christ has instituted as a means of that glory? Doth he as our law-giver declare, that he will and must suspend thy salvation till thou believe; and wilt thou madly say, "He will save me though I do not believe?" Dost thou know what he'll do, better than himself?

YEA, your folly is greater, in that Christ hath not only suspended life on these conditions; but he hath expressly declared, that *they shall for ever perish*, who do not in these things submit to him: And yet thou art confident.

WHAT greater folly, than for an unholy one to look for glory? when God saith, *Without holiness no man shall see the Lord*; and *the wicked shall be turned into hell*. Is it not folly, to remain impenitent, and yet be in hopes of heaven? when Christ saith, *Except you repent, you shall all perish*. Will not you own your madness, that look'd for life in your disobedience? when you shall hear our Lord saying, *Slay these mine enemies, who would not that I should reign over them*. Is it not an establish'd rule under the gospel, *He that believeth not, shall be damned*? Unbelief and hell are as certainly connected, as faith and heaven.

3. THY folly appears yet more, in that thou fanciest thou canst be saved, in a way contrary to salvation, and certainly leading

to

to hell. Wouldst not thou judge him a fool, that intending for *Dover*, yet chuseth the road to *York*? Are not they fools, who desiring health, refuse physick, and take nothing but poison? Thy behaviour exceeds the grossest of these instances.

WHAT bars any one from heaven, but the dominion of sin? And *that* conscience justly chargeth thee with. Doth not God
 Rom. viii. 6. declare, that *to be carnally minded is death*?
 Eph. v. 5. Thou art so minded, and yet expectest
 life. Is not God express, that *no whore-
 monger, nor unclean person, nor covetous,
 hath any inheritance in the kingdom of God*?
 Rev. xxi. 8. and also, that *the abominable, and all lyars,
 shall have their part in the lake that burn-
 eth with fire and brimstone*? Is he not as
 1 Cor. vi. 10. positive, that *no fornicator, reviler, thief,
 or drunkard, can be saved*? What can be
 plainer, than that in being such as these
 thou destroyest thy self? These vices lead
 to destruction, and God warns thee against
 foolish self-deceit, by hoping for a better
 issue than ruin by such a course. Oh sot-
 tish youth! will theft, drunkenness, swear-
 ing, profaneness, (think you,) lead to hea-
 ven, after all these discoveries of God's
 resolves? What will damn thee, if such
 vices will not? Who can be damned, if
 thou be saved? Will a provoked God lye
 for thy sake? No, no, his threats will take
 hold of thee, notwithstanding thy silly
 dreams.

CHILDREN, you see I have described the *folly* of all young ones, who are wicked. And this I have shewn in this great instance, *viz.* They mistake their true happiness, and the way to it.

I MIGHT open this great sore beyond this. Alas! young people are generally ignorant of God, and themselves; they know neither good nor evil aright; they commend what they ought to dispraise; they chuse what they should reject; they make a mock of the greatest mischiefs, as sin and hell; they rarely understand men, or know how to carry it aright, for this world, or for eternity; they mistake truth for error, and are governed by appearances rather than realities. Where shall I stop, if I attempt a full display of the folly of youth?

Quest. WHAT shall I that am young do, to heal me of my *folly*?

Answ. (1.) BEG wisdom of God by fervent prayer: *If any of you lack wisdom, let him ask it of God, &c.* Thou wantest wisdom, thou art bid to ask it: Thou art encouraged to ask; for he *giveth it* to such as ask; yea, he *gives liberally*, and *will not upbraid thee* with thy past folly, when thou settest thy self to get wisdom. Nothing will heal thy folly but wisdom, and a prayerless creature is never like to obtain it: Therefore press thy soul with the sense of its want, and with the loveliness and necessity of wisdom; this will help

help thee to strong desires, which are fervent prayers. O child! wilt thou be a fool for want of praying? Shall God say, "Here's a youth void of wisdom, because he would not ask it?"

(2.) STUDY and believe the Scriptures. If thy judgment be directed by the word, it will be sound; for *that gives understanding to the simple*. Before you learn to read; and when you can read, read the scriptures most. There you must learn to think aright of God; they will teach thee, what the will of God is; the way of salvation is there discovered; from them thou hast the truest account of sin, and holiness. In the written promises thou wilt know what to hope for; in the threatnings, what thou shouldst fear; in the commandments, what thou must do; in the revealed doctrines, what thou shouldst believe. Come, children, you are allowed to learn the scriptures. *Timothy* is commended for *knowing the scriptures from a Child*. Study you these; there is nothing needful for a Christian, which is not contained therein; every thing as to salvation is doubtful, which is not deduced from these.

Pfal. cxix.
130.

2 Tim.
iii. 15.

(3.) SUSPECT thy first thoughts, and never be governed by thy fancy. If thy sudden imaginations be right, they will bear enquiry; if they be wrong, they need amendment. Ordinarily the first dictates proceed

proceed from vanity ; and shall that prescribe, when life and death depend on thy resolves ? Nay, how knowest thou, but that they be Satan's whispers which thou executest, when fancy is thy guide ? for he speaks to the soul by impressing the imagination.

(4.) CONVERSE with the godly wife, and strictly observe and lay up their sayings and examples. The word tells us, *He that walketh with wise men, shall be wise ; but a companion of fools shall be destroyed.* Their speeches will instruct, their practice will allure imitation ; whereas ill company will debauch thy mind, and nourish thy lusts. Prudent persons will judge thy temper by thy associates ; well knowing, thou art already, or wilt certainly be, what thy chosen companions are.

(5.) DESIGN all knowledge in order to practice, and live up to the light thou receivest. He that in sacred things takes up with notions for notions sake, is as truly a fool as if he knew nothing. It's a practical judgment that makes us spiritually wise, when other knowledge will aggravate our sin and woe.

OH young man ! wilt thou *say unto wisdom, thou art my sister ?* Wilt thou cast off folly with indignation, as thy great disease ? Should you be fond of that which sin introduced, and which obstructs your healing while it prevails ? Folly is the bane
of

of intellectual beings; and that's of the worst sort, which guides our practice. Folly is the root of all your other sins. Wert thou spiritually wise, thy work were more than half done; and methinks, thou shouldst not be hardly persuaded to get wisdom. Child! wouldst thou be willing to be an *idiot*? Surely no; every one pities such a one, and is too apt to laugh at him. But I tell thee, to be a fool as to eternal things, is much worse than to be an idiot. The idiot hath few, if any, actual sins to answer for; but thou hast many. There may be hopes of an idiot's salvation, especially if he be the child of a believer; but if thou remain spiritually a fool, there's no hope of thee, tho' both thy parents were the best of people. All folly is the blemish of human nature, but spiritual folly most of any.

II. *YOUNG people are subject to inconsiderateness and rashness.* How hard is it, to make you think, or lay the greatest things to heart? Neither danger, nor duty, do young ones apply to themselves. Would not the consciences of most of you agree with my accusation, if I tell thee, child, and thee, young man or woman, Thou art under God's wrath, but wilt not consider it? Thou dost not meditate on the way of recovery, tho' it be at great expence provided: Christ died for thee, but thou

thou hast not spent one hour in the contemplation of him: Thou art loth to think, what thy ways are, whether good or bad; or thy state, whether safe or dangerous. How few young ones here have seriously asked themselves, "Am I born
 " again or no? what will my sins bring
 " me to? what evil is there in my
 " sins? when I must stand at God's tri-
 " bunal to be judged, what shall I answer?
 " what is like to be the issue? how shall
 " I dwell with everlasting burnings?"

It is too commonly with others, as it was with that young man, *He goeth after her straightway, (or suddenly,) as an ox goeth to the slaughter, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.* He took not time to think, what would be the issue of sin: Unavoidable torment gives the first prospect of his danger; when consideration would have represented this misery, as a guard against sin, even while temptation solicited.

Quest. WHAT shall I a young one do, to deliver me from this *inconsiderateness*?

Ans. IN general, Strive to consider, and bind thy mind to suitable and fixed thoughts. To this end,

(1.) Do not at any time allow thy thoughts to wander unaccountably. It's hard to confine them at any time, when they usually rove. It's a great help for this world,

world, and for another, to have our thoughts manageable; and our souls capable of being easily fixed in their contemplations. Whenever thou thinkest, be able to say, "What I think of is worth a thought."

(2.) AWE thy soul with the importance of the things thou oughtest to consider. If they be soul-matters, they be of the highest nature; and they be of the greatest concern to thee. Tell thy self, "Life and death depend on these: If sin have dominion over me, *I shall die*; if I am not born again, *I cannot enter into the kingdom of God*. And shall I lightly think of these? what's all the world to me, if I perish for ever? Things divine, things on which eternity depends, must be considered. Oh my soul! wilt thou, yea, darest thou, refuse to dwell on these, which thou wert made for, which thou must shortly converse with, as the only realities, whether thou wilt or no?"

John iii.
5.

(3.) GET so much knowledge of what thou shouldst consider, as that thou mayst be able to represent it to thy mind in some evidence. It's hard to consider long, of what we little know: If it be of God, be not unacquainted with his nature; if it be of Sin, be not ignorant of arguments to dissuade from it, and a sense of what aggravates it, &c.

(4.) LEARN to discourse with thy self,
and

and to urge things upon thy heart: This will fix thy thoughts, and bring things with some due impresson on the heart. If thou canst not debate the matter inwardly, speak outwardly with thy tongue, as if two persons were in talk together. "What, shall I lose my soul for a lust? Must not I, if God's word be true, rue my present course?" It is God's charge, that *you commune with your own hearts.* He Psal. iv. 4. can neither be true nor profitable to himself, who seldom speaks to himself.

(5.) TAKE fit time and place to debate, and apply things of most concern, and bring things to a good conclusion. Great things must not be determined by a few thoughts; for so thou wilt neither pass a right judgment, nor yet be duly affected. Neither are serious matters becomingly considered in a croud, or when thou art unfit to think: And to consider, without coming to a conclusion, cannot fix thy judgment, or govern thy will and practice. Therefore if the matter thought of be a doubt, press it to a resolution; if it be a duty, consider all arguments, till thy will be fixedly determined to do it; if it be a sin which thou layest to heart, cease not representing the evil and danger of it, before thou feelest thy self resolved against it, and a strong indignation kindled to support that resolve.

WILL you resolve to follow these
 O Rules?

Rules? will you strive to manage your thoughts, and shew your selves willing to be considerate? I am sure thou wilt not refuse, if thou hast a mind to chuse aright, to walk safely, or to have the benefit of what God hath afforded by natural light, revelation, or providence, to govern mankind by. Yea, young man, it's impossible to be truly religious, or to answer the great ends of religion, without considering. Oh then! *ponder the path of thy feet*; maturely deliberate on things that thy thoughts are due to.

Prov. iv.
26.

III. *YOUNG people are subject to be obstinate and heady.* This is one of your diseases; you break through restraints, and are regardless of advice; intreaties avail little. Yea, children, though you be compared to tender twigs, do you not discover much stubbornness? Parents command, but you are disobedient; they correct, but you remain obstinate; they persuade and intreat you to be sober, but you are still vain. Masters reprove, but you are still the same. Ministers importunately call thee, (oh young man,) from thy destructive course, but thou passest on, and shuttest thy ears against the word. Conscience oft speaks, and represents thy guilt, but thou seemest resolved on thy own ruin. Yea, God stands in thy way, as the angel with a drawn sword; but thou art

art fearless, and seemest to say, "I will
 " sin still, let *what will* come of it : Let ^{Job xv.}
 " guilt grow, let God strike, let my soul ^{26.}
 " perish, all these shall not alter me."

OH poor stripling ! how soon can God
 undo thee ! how soon will hell-torments
 break thy stomach ! And wilt thou still be
 like *the wild ass, which snuffeth up the* ^{Jer. ii. 24.}
wind, and in her occasion, who can turn
her away ? How canst thou, child, endure
 to hear thy parents groan, " I persuade my
 " child to be good, but I cannot prevail ;
 " I would instruct him, but he is un-
 " teachable ? Woe is me, I have brought
 " forth for the destroyer, when this my
 " child was born : I see him running
 " hell-ward, and cannot restrain him : I
 " tremble to think from his setting out,
 " what he is like to come to : Oh that
 " the fruit of my body should dishonour
 " God, as he is like to do ! that he should
 " do the mischiefs, I foresee he will ! If
 " God change not his heart, he may come
 " to an untimely end, and is sure to be
 " damned for ever ! Oh that I had been
 " *written childless !*" Canst thou be un-
 moved, and still perverse ?

Quest. How shall a young person be
 cured of this *obstinateness* ?

Ans. (1.) GET thy heart possessed
 of a *holy fear*. Beg of God a heart that
 is in awe of him ; a heart that reverenceth
 thy parents and superiors ; a heart afraid of

sin, and trembling at hell, and all the other punishments due to sin. Fearlessness is a great ground of obstinacy: Young man, these deserve fear; God hath put this passion into thy nature, to make thee governable. What horrid madness is it,

Heb xii. not to fear a God who *is a consuming fire?*
29. not to fear hell and misery, which will

Matt xxii. force thee to *weep and wail, and gnash thy*
23. *teeth for ever?* What confusion and disorder is it among mankind, that inferiors are wholly fearless of their superiors; especially sinful worms of a dreadful God?

(2.) BELIEVE the *kindness* of those, against whom thou art obstinate, and stir up some grateful returns of *love* to them. Thy perverseness implies, that thou lovest not thy advisers; nor thinkest that they have any love to thee, when they advise thee. But, young body, I would mind thee to day, that it is from love all these opposed admonitions do proceed.

DO TH not God love thee, who made thee; who put such bowels in thy parents towards thee? Doth he not love thee, who gives thee all the good thou enjoyest; who spares thee, and intreats thee, month after month, when he might have sent thee to hell at first, without any loss to himself?

DO TH not Christ love thee, oh child, who gave his life for thee, when thou wert an undone enemy to him? who sent his Spirit to strive with thee, his Gospel to
offer

offer mercy to thee, his ministers and others to teach thee, as soon as thou couldst understand any thing? Must not he love thee, young man, who pleads with God, ready to cut thee down, *Lord, let him alone this year* Luke xiii. *longer?* Doth not he love thee, that weeps^{s.} over thee, when he finds thee unpersuadable; and this, because he knows the woful anguish thy contempt will end in?

Do not thy parents love thee? Oh think what care and pains thy father is at for thy livelihood! Think of the tender bowels of thy mother, what sorrow she hath felt, what fears she is in, when thou art in danger; what tears she poureth forth when thou art sick, and how it goeth to her heart to correct thee! I might shew further, that all others love thee, who advise thee to be good.

WELL, young body! canst thou chuse but think, that the reproofs of these must proceed from love? And art thou such a brute, as not to love them at all? What! not love thy God, who is so good to thee? not love thy Christ, who bled out his soul in love to thee? What! not love thy father and mother, to whom thou art so indebted? Wouldst thou be so requited, when thou hast children?

Obj. "I HOPE, I do love God, Christ, and my parents: I am not such a devil: And I think, they love me."

Answer. WHAT! love them, and be obstinate against their intreaties? love them, and be disobedient in things they most insist on? God and Christ account

Luke xix
27.

them enemies, that are rebels: Christ puts it plainly to thee, If you love me keep my commandments; John xiv. 15. as if he should say, Never fancy or talk that you love me, unless you will obey me. Thy parents, if they be pious, will reduce thy love to the same instances:

Prov. xxxi.
2, 3.

Thus thy mother bespeaks thee; What my son, and what the son of my womb, and what the son of my vows! give not thy strength to women: And so too, in the next following words, she forbids drunk-

Prov. iv.
2, 4.

ness: Thy father charges thee, Hear, my child, the instructions of a father; Let thy heart retain my words, keep my commandments, and live; get wisdom, &c. They will both intreat thee; "Child, if " thou hast any love for us, keep from " sin; save thy self from hell: We are " most concerned, to see thee a real saint, " and eternally glorious; we'll bear any " thing rather than sin; we are afraid for " nothing so much as thy soul; if thou " destroy that, thou shewest the greatest " hatred, and art as cruel as thou canst " be, to us."

CANST thou think thou lovest them, and be thus perverse? Nay, if thou think they love thee, that must cause some relents:
ings:

ings: "How can I run so croſs to my
 " God, and to my parents, who ſo dearly
 " love my ſoul, and are ſo ſolicitous for
 " its weal? My hardened heart begins to
 " yield, and I cannot continue obſtinate;
 " my love to them, and my ſenſe of
 " their love to me, do overpower my
 " ſtubborn ſpirit."

(3.) BE perſuaded of thy own *igno-*
rance and unſuitneſs to direct thy ſelf. A
 proud conceit, that you know better than
 any what is for your good or harm, is in-
 cluded in an obſtinate frame. Doſt not
 thou think, that if thou wert convinced,
 that God bids thee do nothing, but what
 were for thy good, nor forbids thee any
 thing but what is for thy harm, thou
 wouldſt do what he commanded, and ceaſe
 from what he forbids? And would it not
 be the ſame as to thy parents and others?
 Let me then reaſon with thee, young
 man! Doſt thou think, that God would
 deceive thee, or thy parents and miniſters
 would lye to thee, when they diſſuade thee
 from ſin, and perſuade thee to ſerious piety,
 and are ſo earneſt in it? Thou muſt con-
 clude they think as they ſay: "If they
 " be not miſtaken, they would encourage
 " me to do as I do; but if I be miſtaken,
 " I ought, and would do as they adviſe."

THEN, young creature, the matter is
 brought to this: Thou art obſtinate againſt
 counſel, becauſe thou art in the right,

The Vanity of

and they that give thee counsel are in the wrong: They, as thou thinkest, advise thee to thy loss; and all things set together, thou consultest thy own true interest better than they do.

BUT is not this a very vain conceit, and capital error? Oh child! sure thou art not wiser than thy holy parents! They know more than thou, they have experienced what thou hast not; they and thy masters are forced to teach thee the little things of this life; thou wouldst soon spoil and kill thy self, if they left thee to thy own management.

OH young men and women! are not you sordidly foolish! Can you imagine you know what God will do with you, better than he knows it? do you know what you must lose by sin, and suffer for sin, better than God knows? You judge by a short moment, but he sees what eternity is. You conclude from what your body now feels; but he knows what thy soul is, and what himself is to the soul, whether in wrath or love: He knows what the glory of heaven, and terrors of hell amount to. Thou concludest by thy fancy, but he passeth a just judgment, which every one will soon submit to; therefore I beg thee to distrust thy self, as ever thou wouldst save thy self. Consider, all the *good men* in the world were conceited as thou art now, but they have repented, and
owned

owned their folly : When they came to their right minds, then they came to be of God's mind. Yea, all the *wicked* will be convinced of their mistake ; why else will they wail and mourn for ever ? If it be best to be in hell, why should they always complain there ! The *prodigal* Luke xv. thought, he was wise when he rioted ; but 17, 18. repentance assured him, he had been mad.

YOUNG folk, have you never seen resolved sinners, even in sickness and poverty, roar out and mourn at the last, saying, *How have I hated instruction ?* Prov. v.

CONSIDER, how unlikely is it, that thy Opinion is truer, than that of thy holy master, or minister ? Thy lusts darken thy mind : They have all the wise part of the World on their side. Thou canst remember thou wert as confident of other things, which now thou feest to be false, as they told thee then. Thou sometimes now condemnest thy self for thy course, when thy sinful inclinations are calmed. When thou wert sick, thou didst own, that thy loose way, thy irreligious way, *was thy folly* : And after all these wilt thou bear it out ? Must that be thy character, *The fool rageth, and is confident, while thou knowest* Prov. xiv. *not at what thou stumblest ?* Must this be written on thy grave-stone, *He died without instruction, and in the greatness of his* Prov. v. *folly he went astray ?* 23.

(4.) ACKNOWLEDGE thou art one under
dominion,

Pfal. xii
4.

dominion, and not at thy own disposal. People refuse to be subject, from a conceit that they have a right to govern themselves. Is not this your case? *Our lips are our own, who is Lord over us?* therefore I will lye, swear, talk frothily, let who will contradict.

Rom. xiv.
9.

BUT, child, thou canst tell *who made thee*; it was God: And should not he that made thee, govern thee? Ought not the Creature to observe the laws which his Creator gives him? Nothing thou hast is so much thine, as thou art his. Christ bought thee with his blood, and additionally founded his dominion in his purchase: *He therefore died, that he might be Lord both of the dead and living*: Thou art therefore the most unjust of rebels, if thou art an obstinate sinner.

THY parents, thy masters, thy ministers, have an authority over thee; and disobeying their just commands and calls, is a renouncing an authority thou shouldst own, and usurping a power, to which thou hast no claim. A masterless child, a masterless youth, is a slave under pretence of liberty; and doubleth his yoke while he seeks to break it. Therefore know, young folk, you'll find God a terrible judge, whom you rejected as a lawgiver: He'll vindicate his own authority, and the deputed authority of your parents, by the sorest vengeance. Eternal chains shall hold that
youth,

youth, who would attempt to break God's easy bands.

IF any of you say, "I do own God to be my ruler and master;" consider God's challenge: *If I be a master, where is my fear? saith the Lord God of hosts.* Mal. i. 6.

To finish this, How many sturdy, resolute young people are here? Will none of your knees tremble? Will love melt no heart? Will a sense of God's skill to direct, and authority to command, bend no stubborn Will this day? Dare any child or young person go hence, and say, "I have been stiff-necked, and will be so; nor will I follow these rules to become more persuadable?" If thou hast the impudence to do thus, I have God's warrant to tell thee, *Thou shalt suddenly be destroyed, and that without remedy.* Prov. xxix. 1.

IV. *YOUNG people are subject to anger and violent passions.* Children are apt to be peevish and cross; young men to be full of rage: The clause before the text may be rendered, Oh young man, *put away anger from thy heart.* How soon is the fire kindled, how fervently doth it blaze? Young persons are oft angry with their best friends, even for what they should be thankful for; they are incensed too frequently without a cause, and are so hasty, as not to search the reason. Slight matters are with them great provocations; and moderation

moderation in their resentments they disdain. And no wonder, for thy reason is darkened from seeing the fatal consequences of thy fury. Lasting enmities, quarrels, murders, are too frequently the effects of this inordinate fervour.

YOUNG man! is this a thing allowable? Consider with thy self, anger is a short madness. Thou losest the management of thy own soul; whence our Lord commands, *In patience possess your soul*. An over-heated spirit is void of prudence, and sure to procure bitterness to it self. God saith, *He that is soon angry, dealeth foolishly*; and truly, he that is very angry, is next to mad; he looks, he speaks, he acts, too near a lunatick. A passionate man is at the mercy of any designing foe, and by indulging his anger becomes his own tormentor. How uneasy to his family, how dangerous to himself, how unfit for counsel, how troublesome to his friends, how insnaring and infecting to society, is a passionate man? May not I hope, you young ones will be out of love with anger? It unmans you, tho' it seems brave: It makes you contemptible with the wife. But above all, argue with your selves, "This
 " my God forbids me: *Let all bitterness,*
 " *wrath, and anger be put away.* This
 " will unfit me for the visits of the Spirit,
 " who loves a calm temper, and therefore
 " appoints meekness, as a qualification for
 " communion

Luke xxi.
19.

Prov. xiv.
17.

Eph. iv.
31.

1 Tim. ii.
8.

Jam. i.
21.

“ communion with him in his ordinances.”
 How lovely is patience? it is the height of fortitude: Yea, God saith, *He that rules his spirit, is better than he that takes a city; and he that is slow to anger, than the mighty.* In a word, *a meek and quiet spirit is an ornament,* and describes one *blessed.* How amiable is a patient child! he is more beloved by all, than a froward one. How excellent is that young man, who is master of his passion? He is armed against sudden assaults; he is fit for great services and sufferings; he is fit to use the knowledge he hath attained, in the most dangerous passages of his life.

Quest. WHAT shall a young person do to be healed of *anger* and unruly passions?

Ans. IN general, Get the grace of patience, and delightfully accustom thy self to the exercise of it, as what is really thy glory, and no way a reproach. But more particularly,

(1.) GET thy heart filled with love to God and man. Love to God will incline thee to imitate him, who is long-suffering, slow to anger, *kind*, full of love, and good to all. Love to man will incline thee to interpret all to the best; to be afraid to hurt him, willing to benefit and forgive him; and not prone to those dislikes, which are unsuitable to thy fellow creature; especially, if the image of Christ be instamped

instamped on him; as you see, 1 Cor. xiii. 4, 5, 7.

(2.) OFTEN present to thy soul the example of thy Saviour, and strive to imitate him. He was humble, meek, lowly, and patient under the greatest provocations. He calls thee to *learn of him*: And if thou hast any part in him, he hath formed thy soul to some degree of *imitation*, and to endeavour after more.

Mat. xi.
29.

1 John.
iv. 7.

(3.) RECKON on provocations, and be still armed against them. Thy own carriage is not so inoffensive, nor are thy acquaintance so innocent, but that thou oughtest to expect some trials: And to expect them, and be unguarded, is folly; neither is it possible to prevent anger, when wholly unprepared: Therefore awe thy soul against passion, and accustom thy mind to such considerations as are fit to restrain thy spirit.

Prov. xiii.
10.

(4.) BE humbly convinced, how mean, sinful, and ill-deserving a creature thou art. *Contention* is *from pride*, and he is fondly conceited of himself, who thinks he ought to bear nothing; whereas a due sense of thy own nothingness, and offensiveness to God, will make thee fit to endure much; especially considering, thy provocations from men may be the humbling rebukes of thy God, who must forgive thee great things, if he cast thee not into hell itself; yea, whose decree it is, *If you do not forgive,*

give, neither will he forgive your trespasses. Mark xi. 26.

(5.) ALLOW not thy froward spirit a liberty, even where thou hast most power and freedom. He that is not peevish at home, will not be passionate abroad; whereas anger indulged among servants, and in trifles, will expose thee to its power, when more dangerous and indecent.

(6.) WHEN thou feelest anger begin to kindle, forbear to do or say any thing, till thou hast well considered. The cause of thy resentments, if just, will abide the thoughts of a calm temper, and the ways of thy vindication are far likelier to be due; whereas, if the cause in itself is too slight, or thy sudden purposes are too severe to be approved, how darest thou take blind passion for thy guide? Thou must believe, that *the discretion of a man defer-*

*Prov. xix-
11.*

V. YOUNG people are *subject to idleness and waste of time.* It's a while before you are fit to learn, or do any thing; but when you are capable, how commonly are you remiss and slothful? Were you left to your selves, what would you do besides eating, drinking, sleeping, and playing? Thou art put to learn, and thou art idle at thy book; not learning in a week, what thou mightest learn in a day, if diligent. Thou art a servant or apprentice,

tice, having work to do ; but art thou not a waster of that time, which is thy master's, and not thy own ; and loth to do the business incumbent on thee ? How little is it, most of our youth do for this world, or for eternity ? Sports and idleness eat up that season, which is the best opportunity of life ; and the character of most young people is, to spend their time in doing nothing. You are idle in the duties of religion, and waste that time you pretend to employ with God. You are idle in your particular callings, as if you had *no business* as inhabitants of this lower world.

OH young people ! how precious is that time you do mispend ? and how sad an account are you able to give of those hours, which are not to be recalled ? Will it be comfortable in this world, to reflect on wasted time ? Grown years will be full of these reflections : “ I might have been a
 “ scholar, my knowledge had been im-
 “ proved, I had now been fit to serve my
 “ country, and benefit my self and fami-
 “ ly, had I been studious in my youth :
 “ I might have understood my trade, been
 “ encouraged in my calling by others, and
 “ laid up for my subsistence, had I been
 “ diligent and industrious in my youth.
 “ But those years are spent in folly, and
 “ now I am unteachable ; my credit is
 “ gone ; ignorance, contempt and poverty
 “ are

“ are my companions : Oh foolish I !”

BUT, oh thou child! oh thou youth! how much more uncomfortable on a death-bed, and in eternity, will thy idleness and mispent seasons be, as they refer to thy soul? “ I had a teachable time, but I die
 “ in ignorance of God and Christ : Woe
 “ is me! the seasons of grace I enjoy-
 “ ed are my torment now, because I
 “ improved them not! I hardened my
 “ heart by neglects in my tender years :
 “ How have I trifled, when I heard
 “ sermons? How have I mocked God,
 “ by my sleepy prayers? How have I
 “ undone my own soul, by a foolish re-
 “ missness in all my seeming labours for it?
 “ What can I shew for all the years I have
 “ lived? To what a case have my sports,
 “ my idleness and vanity reduced me? Oh
 “ that I could recall my precious time!
 “ but that’s impossible. Oh that -I had
 “ profitably employed those mispent sea-
 “ sons! but that’s as vain a wish. Oh
 “ then that I had never lived those days,
 “ which *I did not live*, but sinned away, ^{1 Tim. v.}
 “ as one asleep, or *dead in pleasure!*” ^{6.}

DAREST thou, O young body, for a little present indulgence to thy fleshly sloth, entertain thy self hereafter with such heart-piercing thoughts as these?

Quest. How shall a young person be healed of *idleness* and waste of time!

Answ. IN general, Abhor *sloth*, and re- ^{Prov. xix.}
 P *deem* ^{15.}

Eph. v. 16. *deem time.* Sloth is a wicked unaptness for action, and very unsuitable to an active soul. Time not redeemed is mispent; and when it is not applied to its proper work, it passeth away to no advantage. And therefore,

Col. iii. 23. (1.) ENQUIRE what is thy present work, and be assured that what thou art about, is what *God would have thee do.* Every hour hath its business; if what thou art about be not that business, meddle not with it, but find out what it is thou oughtest to be employed in at that time. Conviction of duty is a spur to diligence.

Eph. vi. 7, 8. (2.) STILL remember, that God who is thy owner, hath given thee thy abilities, and the time thou hast, to do thy present work. God calls thee as by name, “ Use my talents to this, which I have made *thy present work*; in this thou improvest the stock I lent thee; in this I will bless thee, and protect thee as one pleasing to me; for this thou shalt not fail of a reward.”

Prov. xviii. 9. (3.) EXCITE thy self to do what thou art about with vigour. Engage thy strength, call up the powers of thy soul to activity; for *the slothful is brother to the wasler.* Idleness is a degree of omission, in the affairs both of soul and body; for there is much undone, that might have been done.

(4.) To this end consider, God will call

call thee to a strict account, how thy work hath been performed in that time which he affords thee. Tell thy self, "There is a time of reckoning for this, that I am now doing or neglecting." The *slothful servant* is in God's esteem a *wicked servant*; and he that *hid his talent* must perish, as well as he that mispends it. The *more* good that might have been done in such a day, will be observed, as well as what *little* hath been done in that day. Oh never forget, that vacant hours and loiter'd moments are recorded with him, who will not inspect dreamingly, what thy slothful spirit makes no account of. Again,

(5.) REMEMBER, that all thy works preparatory for heaven, need an intense spirit, and are confined to a short season. It is proper advice, *What thy hand findeth to do, do it with thy might; for there is no working in the grave, whither thou art going.* Time is passing, and we had need redeem it, because our business is difficult and the consequences great. There are great things to be acquired and done, before we are meet for glory. There be great oppositions in our nature, and from our tempers, to every degree of that meetness. A vile heart is not easily renewed; darling sins are not soon nor easily mortified; the necessary faith, knowledge, love, strength, and joy are *hardly* come

by ; and the expected services in our generation are slowly proceeded in. Haste and eagerness are absolutely needful to such things. He that *idletb*, can hope for little ; and trifling in such matters is little better than downright neglect ; especially, when *giving diligence* is as much a duty, as doing any thing. He is not upright in the matters of religion, whose deep concern doth not make him industrious ; because his judgment never determined for these things as the greatest ; nor hath his will resolved the pursuit of them above all others, whose idleness declareth his indifferency. Therefore oft tell thy remiss soul, “ This day is
 “ past ; that week is over, and shortly
 “ time will be at an end ; and shall I idle
 “ as I do ? How little work is done in past
 “ years ? Dare I to loiter still, and be sur-
 “ prized, while my works are so imper-
 “ fect ? Or can I reckon on greater im-
 “ provements in the same number of days,
 “ if I be no more intent and industrious
 “ than I have been in those ?” To thee is
 Rom. xii. that directed, *Not slothful in business, fer-*
 11. *vent in spirit, serving the Lord* : Resolve then to obey it.

(6.) BE able to give a good account to thy conscience, of the time that's laid out in sleep and recreations. These are the common wasters of time, by a disregard to their just bounds. Many do almost divide their hours between sleep, and recreating.

creating sports, visits, and talk ; which three fall under this head of recreation. It's an awful consideration, that what are appointed only to fit men for business, should become with many their only business ; as if they had little else to employ themselves about. But know thou, young man, that he who *sleepeth* longer Prov. vi. than health requireth, is a *slug-gard* ; and ^{9.} he that lays out more hours in diversions, than prepares him for the better discharge of duty, is a mispender of time. Thy reason should tell thee, “ God would
“ never have given me a soul endowed with
“ such abilities for service ; he had never
“ placed me in a world full of opportunities
“ and calls to employment ; he had never
“ charged me to be diligent and useful ;
“ if I am able with comfort to plead my
“ sleep, and pleasures, as the greatest part
“ of my exercise while I lived.”

ATTEND to these rules with care, and from this moment *gird up the loins of thy* 1 Pet. i. *mind*, as one determined to run thy christian race with intenseness and haste. ^{13.}

VI. *YOUNG people are subject to levity, and inordinate mirth.* This is a common distemper. Your talk is frothy and unfavoury : How far from grave are you, in your carriage, or dress ? Vain books thou lovest to read, idle tales thou likest to hear, foolish fights thou art best pleased

with, foolish songs thou greedily learneſt : What airy conceits is thy imagination filled with? Theſe thou indulgeſt, till they become the guides of thy practice, and the chief object of thy thoughts and diſcourſe ; to ſay nothing of thy inſtability, exceſſive laughter, vain jeſtings, merriments, &c.

OH young ones ! is this a temper to be allowed ? It is condemned by all prudence ; it's contrary to all that is ſerious, and obſtructs all improvements in wiſdom. How odious is the character of *a vain fellow*? How do God and angels deſpiſe thee ; how do the good and wiſe compaſſionate thee ? yea, canſt thou reſuſe to be angry with thy ſelf ? Reaſon a little with thy own ſoul : “ Have I not better things to think
 “ of, than theſe ſilly matters, which tend
 “ to no good for ſoul or body ? Do not
 “ theſe antick geſtures make me ridicu-
 “ lous ? What hurt to others, what a
 “ wound to my ſelf, comes by this frothy
 “ talk ? Is not my mind groſſly vain, that
 “ I can reſiſh ſuch fooleries ? Can it ever
 “ be bettered, while I employ my ſelf in
 “ nothing but what is fooliſh ?” Doſt not thou find, that this lightneſs is even riſen to profaneſs ? Thou canſt ridicule the Scriptures, ſport with the divineſt ſubjects, and turn the moſt ſerious matters into fuel to thy childiſh conceits. Poor wretch ! God will force thee to be ſerious, by the torments he'll ſhortly inflict. Thou wilt be
 be

be convinced, that thy atheistical thoughts have not put God out of his throne, tho' they cast thee out of his favour. Thy ridiculing of religion hath not made it less real, or necessary, though it hath excluded thee from all the blessings of it. Thy *making a mock at sin*, hath not a jot lessened its evil, but exposed thee more to the vengeance due to it. Thy jocular temper shall not delay the awful recompence of that contempt, wherewith thou hast treated the gravest matters. What is more fit to make a serious heart bleed, than to see thee jest and fool thy self into eternal flames? How *surprising* will those torments be to a poor creature, that always disdained a sober thought? Prov. xiv. 9.

Quest. How shall a young person be healed of this *levity* and inordinate mirth?

Ans. IN general, Follow after *sobriety* and *discretion*. The want of these is evident in thy frothy behaviour: And a total want of them is unbecoming thee, in the most early exercise of thy reason; much more in improved age. The gravity of an old man cannot be expected in a child; but a degree of it is necessary to the youngest, that is capable of acting by the notice of a discerning mind. What is thy reason for, but to discern what is meet, direct thee to what is fit, and govern thee in thy carriage according to the rules of thy condition? *Discretion* will Luke xii. 46.

tell thee, that a godly book is more profitable than a play-book ; that the soul deserveth more care than a perishing body, which will shortly be meat for worms ; and that silly tales edify not, as wise discourses. *Sobriety* will direct thee, to endeavour a demeanour becoming a man rather than an ape ; it will check thee in those jests which discover thy vanity, as well as expose a christian name ; it will urge thee to refrain matter of future sorrow, for the sake of that contemptible pleasure which thou takest in indulging a light fancy, while more important things are not regarded. To this end,

(1.) OFT represent to thy self thy condition in this life. Sure it must conduce to seriousness, when thy mind is accustomed to such thoughts, as thy present state suggests. Oh young man ! thou art born *a child of wrath* : Thy nature is vicious, the *condemning sentence* was passed on thee by the very law of innocency : Death is justly fearful ; thou art in a state of trial, and on thy good behaviour for an endless joy or misery. Thou hast contracted much guilt by thy actual enormities and omissions : Satan, the world, and thy own lusts, are active to fix the curse, and prevent thy reconciliation with God, by keeping thee in a state of infidelity, impenitence, and disobedience to the gospel. Thy exercises as a christian are difficult ;

Eph. ii.
3.
Rom. v.
18.

cult; if thou art *saved*, it must be *scarce-ly*: And many endeavours for salvation do prove ineffectual, because a perseverance in so many things is essential to determine thy state. Alas! of *many called*, how *few are chosen*? Multitudes of professors miscarry; seemingly strong hopes are oft delusive: *The heart is deceitful above all things, and so desperately wicked*, that it may well be asked, *who can know it*? These, and the like things, may call thee to mind thy self, and be a means to lay that froth, which argueth small sense of thy bleeding wounds, and of the slippery paths, disadvantages and dangers, attending thy case in this life, as it leadeth to eternity.

(2.) DELIBERATELY propose a becoming end in all thy words and actions, and let them be conducive to that end. To speak or act thou knowest not why, is a reproach to thy prudence; and so it is, to speak or do things to an end which they are not fit to serve. Neither is it becoming a serious person, to intend that which will put him to the blush, while he deliberates of it. I can hardly think, thou darest say to thy self in thy closet, “ I’ll spend so many hours to day, in shewing my own folly, or gratifying another’s madness: I’ll lay out my pains, to divert my own mind, or another’s, from all that is serious; to make my heart
“ vainer

“ vainer than it is ; to furnish my self with
 “ those false notions of things, which I
 “ must with trouble unlearn before I be
 “ wise ; and to strengthen that levity, to
 “ which I am already too prone.” Canst
 thou resolve, “ I will spend this week,
 “ in trimming a poor carcase, and neglect
 “ my soul? Let this shift for itself, as to
 “ any care of mine, unless it be to add
 “ to its hurt, by the snares which my vain
 “ conversation shall expose it to.” But
 if thy design be what’s edifying, thou
 canst not imagine a course of foolery will
 ever accomplish that design. Yea, this
 very fixing on warrantable purposes, will
 gradually dispose thee to seriousness.

(3.) REMEMBER thou art still under
 the observation of such, as should awe thee
 to sobriety, and make thee ashamed and
 afraid of a frothy behaviour. Thou wouldst
 be ashamed, that a wise friend were ac-
 quainted with all thy light fancies and
 talk, but one day. Oh! forget not, that
God trieth the reins, and knoweth all thy
thoughts. Poor youth! is not the eye of
 thy God and Judge, more than all the
 world? Holy angels are not always
 strangers to thy carriage, and discourses ;
 and mayst thou not blush at their remarks?
 Devils do oft impress thy fancy, and put
 those things into thee, which thou think-
 est and talkest of ; these enemies of thine
 do gladly behold thee unmanning thy self,
 wounding

wounding thy soul, and corrupting others with thy foolish speeches and actions. Thy silly companions observe thee, and receive the contagion to which their own inclinations make them apt. And is it nothing with thee, that thou conversest with people ready to be diverted from seriousness, and forward to be vain by thy example? Alas! thou becomest accessary to all the evil they shall propagate; and wilt be condemned in their thoughts, if God give them repentance, or cursed by them in hell, if they die impenitent. Thy ungrave deportment sometimes is seen by such as are wise and good; and those despise thee, and pity thy madness, when thou pleasest thy self as being airy and witty.

(4.) BE not an unconcerned stranger to the state of the world, where enough daily occurs to make thee serious. Canst thou be light, and altogether vain, in a world so full of sin and misery? How many dismal objects dost thou see and hear of? what cruelty in one man to another? How oft is the church oppressed? what judgments and calamities are thy neighbours under? what dangers is the land of thy nativity exposed to? Most of the earth *lies* in ignorance, idolatry, and subject to the devil's empire. How many souls are bemoaning their own sins, and ready to despond under doubts and fears? Where is there a family, but groaneth under

¹ John v.
19.

der some disaster? And canst thou play the buffoon, as if childish toys diverted thee from all sense of these things?

(5.) AWE thy soul with the importance of sacred things, so as not to dare to entertain a light thought concerning them, much less to speak jestingly of them. Every scripture-truth is a beam of divine light; it's revealed by the eternal Spirit to mankind, for to *direct* their faith and practice: And dare a poor worm that shall be judged thereby, affront heaven by ridiculing its discoveries? Young man! that cannot be matter of jest, which the holy wise God is intent on, and the hearts of all devout persons are deeply exercised with. Are such things to be sported with by man, which the very devils tremble at? Canst thou chuse but be seriously affected with the matters of religion, if thou believe, these are the things which the incarnation, sufferings, death, and testimony of the Son of God refer to? These are the things, which great miracles have attested; these are the things, which the various operations of the Holy Ghost on souls design, and the ministry of angels subserve; these are the things, which the devil is so industrious to oppose; these are the things, a gospel-ministry is established for, and about which all pious ministers are so intent and importunate; these are the things, which most affect, and govern all such,

2Tim. iii.
16.

such, who are freed from the dominion of their lusts, and can die with hopes; these are the things, which if totally disregarded, expose mankind to all brutish villanies in this world, and endless tortures in another.

(6.) ABSTAIN from the society of light persons, and observe the danger of excessive mirth. There's that levity in thy temper, which infers danger by vain persons; and thou art inconsiderate, if the latter doth not force thee, to say of laughter, *it is mad; and of mirth, what doth it?* Eccl. ii. 2. Yea, *sorrow is better than laughter; for by the sadness of the countenance, the heart is made better.* Eccl. vii. 3.

(7.) ACQUAINT thy self with those purer and higher joys, which a serious temper leads to. There be delights of a higher nature, than what thou pursuest; they would soon render these unsuitable to thy taste, as well as contemptible to thy judgment. No holy young man would exchange *the feast* of his heavenly father, Luke xv. 16, 23. for thy swinish *huffs*; there's no present emptiness, nor following bitterness, in spiritual delights. The sense of God's love, peace of conscience, the lively hopes of glory, the satisfaction of well doing, the serenity of a composed soul, the ease of a rectified nature, as far as the faculties are delivered from sin and healed by grace, do constitute a delight so real and refined, as if thou once taste, will make thee reflect

on thy past joys with shame and disdain.
See *Pfal.* iv. 6, 7. and *Cant.* ii. 3, 4.

VII. *YOUNG people are prone to lye.* This sin appeareth in childhood, and then such a habit is contracted, as they hardly are delivered from. It's now true of many,
Pfal. lviii. 3. *They go astray as soon as they are born, speaking lyes.* You lye to your parents, to excuse your faults: You lye to God, in breaking your baptismal vow. You lye to your equals, for pleasure, or gain: You speak falsely, to revenge your selves on such as you are angry with. Oh how oft do you speak otherwise than you think, and contrary to what you know, deceiving them to whom you speak!

CONSIDER, thou child, lay to heart, O young man; that lying is a horrid sin.
John viii. 44. *Herein thou imitatest the devil, who is the father of a lye, and the first liar.* Thou art
Prov. xii. 22. *contrary to God, who is a God of truth; to him lying lips are an abomination: He is so incensed by this sin, that he allots*
Rev. xxii. 15. *every liar his portion among the worst of sinners.* Oh child! wouldst thou get to heaven? then thou must not lye. Art thou afraid of burning in hell for ever? then fear a lye. Wouldst thou be a child
Isa. lxiii. 8. *of God? he tells thee, his children are such as will not lye.* It's the charge of
Eph. iv. 25. *God to thee; Put away lying, and speak truth.* Darest thou say, "I will not re-
 "gard

“gard what the Lord saith to me!”
Alas! he will punish thee for a lye, worse than thy father or master can punish thee for any fault.

YOUNG men, allow not your selves in this iniquity. Let no master force you to lye in your trade; much less do you use it in your discourse: It’s a mean thing, it’s destructive to human society, and the bane of conversation. What is a greater reproach, than to be a liar? What is esteem’d a worse affront, than to say *thou lyeest*? Great are the mischiefs to men’s repute, estates, peace, by a false tongue; and in vain are all pretences to religion, if *the* Jam. i. *tongue be not bridled* as to this fault. How ^{26.} hateful is it to debase so noble a thing as speech, in deluding thy brother in thy communication with him!

Quest. How shall a young man be preserved from *lying*?

Ans. (1.) LOVE truth, and despise what would allure thee to quit it in thy speech. It’s the character of him that shall inhabit God’s temple, *He speaketh the* Psal. xv. 2. *truth in his heart.* To speak the truth argues a plain man, an honest man, an heroic man, and generally a godly man. Therefore, like it in thy self, as thou must do in another. In order to this, get rid of slavish fear, which induceth to lying excuses: Hate pride and vain glory, whence all lyes for ostentation proceed; trample

trample on love of filthy lucre, and thou wilt not lye for gain ; abhor a hurtful envious spirit, which will prevent those lyes that are framed to the damage of thy neighbour.

(2.) BE wary, and thoughtful of what thou art about to speak. He that speaks *hastily*, is in danger to speak *falsly* ; and having uttered one lye in haste, is too apt to back it with more : Whereas he that is sparing in his words, doth not easily betray truth ; and he that considers, dares hardly utter a false thing. Who will venture to lye, that says within himself, “ God hears “ what I am going to say, and he will “ judge me *by my words?*” This restraint on thy speech is so needful, that thou shouldst pray, *Set a watch, O Lord, before my mouth ; keep the door of my lips !*

Pfal. cxii.
3.

(3.) LET the lyes thou hast uttered at any time, be matter of deep humiliation. Repenting sorrow for what's past, will be a strong caution against the same fault. Thy grief for it will make thee earnestly pray with *David*, (whose fault this was,) *Remove from me the way of lying !* They slightly confess a lye, who can persist in the practice of it.

Pfal. cxix.
29.

(4.) TAKE heed of equivocation, which is ordinarily downright lying. What is blamed in *Jesuits*, is too usual among Protestants : As if a poor artifice would compensate for truth. To conceal thy
meaning

meaning where thou dost not owe a discovery of it, is warrantable; but to impose delusion under pretence of truth, is intolerable, especially where rules of justice are violated. How sad is it to observe the liberty some take in deceiving their friends with ambiguous words, which they hope will be interpreted contrary to what they know to be true?

(5.) Do not be encouraged by reports, to publish what thou hast not just reason to believe. What false slanders do some utter on incredible evidence? *Report, say* Jer. xx. *they, and we will report it*; as not daring ^{10.} to invent the lye, yet not scrupling to repeat what they more than suspect to be false. But learn thou, never to say any thing of thy enemy, upon worse testimony than thou wouldst believe it of thy friend.

(6.) You that are subject to correction, be watchful and innocent in your carriage, that you may not need to lye. Do nothing that thou needest be afraid to own. This will prevent falshood; and thy fear of being put to lye, may guard thee against many irregularities.

HERE I would advise parents and masters to encourage truth, by abating somewhat of severities for faults, that are plainly confessed. And I wish, buyers by their backwardness to give a just price, would not tempt the sellers to lye, in bargaining for their goods.

VIII. **YOUNG** people are *subject to fleshly lusts, especially uncleanness*. This head concerns persons past childhood, and therefore I direct it to young men. You are not ignorant, that your appetites are unruly, and your inclinations too lascivious. In eating, you are prone to gluttony : Excessive drinking is too common a fault ; there be many drunkards short of twenty years old : And voluptuousness seems the Idol, whom our striplings worship above the living God.

1 Thes.
iv. 4.

UNCLEANNES is thy raging disease. What immodest dalliance, what filthy thoughts, what obscene speeches, what wanton looks, self-pollution, yea, actual fornication, doth conscience charge some of you with ? How few *possess their vessels in honour*, or arrive at manhood without a forfeiture of chastity ?

Phil. iii.
19.

THOU that art apt to drunkenness, or gluttony, oughtest to consider, what these vices are ; and how vile thou renderest thy self, by indulging thy self therein. Sure thou forgettest thou art an embodied soul, while thou art led by thy brutish lusts. 'The name of Christian ill becomes thee, *whose God is thy belly*. Where is thy reason, that thy appetite should thus rule thee ? What is thy conscience, that fails to terrify thee out of sins, so undoubted, and dangerous ? Shall God put thee off with a portion that becomes a beast ; and when thou

thou askest heaven, reproach thee with *far*ing sumptuously every day, and receiving *thy good things in this life?* Luke xvi. 19, 25.

OH drunkard! how odious art thou to all that behold thee? How subject to do and suffer the worst of mischiefs? Thy enemies have an advantage to betray thee; Satan may easily persuade thee to the greatest of sins, when thy soul is in no case to see the temptation, or the consequences of it. What secret art thou able to keep? What business art thou fit to do: How do reproach and penury wait thy persisting in this course? But above all, dost thou lay to heart, that God is incensed against thee? He left it a rule to *Israel*, that the young man should be *stoned*, against whom his parents witnessed, that *he was a glutton and a drunkard*: And 'tis the sanction under the gospel, that *Drunkards shall not inherit the kingdom of God*. Deut. xxi. 20. 1 Cor. vi. 10.

thy pleasure worth the pains thou must endure, or the loss thou shalt sustain?

OH unclean person! how dismal is thy case? This lust blindeth thy judgment, and seareth thy conscience, so that misery becomes unavoidable by stupidity in sin. How darest thou worship a holy God, while thou wallowest in thy pollution? Doth not thy filthiness make God a terror to thee in every duty, as well as defile the duty by the wandrings of a vile imagination? The holy Spirit is *quenched* by

- 1 Cor. vi. 19. lustful motions, and *cannot dwell* in a heart so unclean. Thou professest to belong to Christ's body; hear the Apostle's
- 1 Cor. vi. 15. expostulation, *Shall I take the members of Christ, and make them the members of a harlot? God forbid!* How oft, O young man, hath the Spirit of God reproved thee? How oft hath conscience bitterly warned thee? And darest thou waste thy body, debauch thy mind, ruin thy estate, deface all hopeful impressions on thy soul, and renounce Christ, for a base lust? Wilt thou defy God to avenge thy affronts, and for ever undo thy self, and them whom thou allurest to partake in thy lasciviousness? If
- Rom. xiii. 13, 14. not, admit that as a holy resolve, *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness; but put ye on the Lord Jesus.*
- Rom. i. 26. Take heed, lest God give thee up to vile affections.

I *Quest.* How shall a young person be delivered from *gluttony and drunkenness*?

Ans^r. (1.) SET thy self to get the mastery of thy *appetite*. Reason with thy soul, and cry earnestly to God, that *this* may not be thy ruler: None would be a glutton or drunkard, but that his appetite hath more power than his reason; and conscience is too weak to resist the cravings of his lust. Most young people are pleased, that the beast should rule the man; they quietly yield up themselves to
the

the empire of this brutal part; they can bear no check to it, they are afraid it should come under restraints. But, Oh young man! thou art carnal or spiritual, as thy appetite or sanctified reason governs thee: Much of a christian's warfare consists in the struggle between these; the inordinate appetite is a great part of that *flesh*, which *lusteth against the spirit, and is contrary to it.* ^{Gal. v. 17.} Is it not high time, thou shouldst set thy self to contend with this enemy, and attempt to bring it into subjection? This is temperance, when thou canst restrain its irregular motions, and deny its cravings. Oh then, daily quench this fire; and press after that sobriety, which implies a moderation of soul to the objects of sense, and a government of our life by the will of God, and not by fleshly desires. Let it then be thy business in every duty to weaken this tyrant, and the scope of thy life to deliver thy self from the power of thy appetite.

(2.) MAKE no provision *for the flesh,* ^{Rom. xiii. 14.} *to fulfil its lusts.* It's afflictive to behold some persons contriving for their bellies, as if careful for nothing else. The design of their labours, and the thing that makes riches valuable with them, is, that they may pamper the flesh, and fulfil its desires. But resolve with thy self, thou wilt not minister to this flame, nor live as if catering for the flesh were thy principal employ-

ment in this world. Prepare what is meet for thy body ; it's a mercy in our pilgrimage to have the conveniencies of life ; but excesses are fittest for them who dare

1 Cor. xv.
3--

brutishly say, *Let us eat and drink, for to-morrow we die.* Poor worms! is there nothing after death, that they should live in preparation for? yea, is not life it self as bad as death, while it serves to no higher an end? Nay, these voluptuous courses do often so enfeeble nature, and multiply diseases, that life is a burthen, and some beginning of hell in bodily torments.

(3.) AVOID temptations, according to thy weakness to resist them. He that is prone to slip, ought the more carefully to look to his ways. Is gluttony thy crime? be afraid of feasts. Art thou apt to be drunk? look not at the wine when it sparkles. Refrain the company, in compliance with whom thou hast so oft offended. Knowest thou not, that *the companion of riotous persons shameth his father?* It's in vain to pretend, "I will not be drunk, though I do associate with them that will persuade me to it." How oft hast thou resolved, and yet complied? nay, thy delight in the sin is plain, in the choice of such associates; and thy lust is strong enough to prevail when the temptation offers, if it be able thus before-hand to lead thee into the occasion.

Prov.
xxviii. 7:

(4.) FORCE thy self to an abstinence from

from just liberty for some time, when the strength of thy lust is found to abuse what is otherwise lawful. Some people are so exorbitant, that if they drink any wine, they must drink to excess; if they go into a tavern at all, they cannot forbear drunkenness: If that be thy case, do not despise it as below virtue, for a while to drink no wine at all, or wholly to forbear a tavern or alehouse. It is thy misery, that what is to another man lawful, is to thee a snare; but it is thy duty and wisdom, to manage thy self with a regard to thy weakness, that thou mayest by degrees get rid of thy wickedness.

(5.) BE intent by watchfulness and hard struggles to oppose thy lusts, till time and frequent repulses abate their power. An appetite long indulged, is not soon brought under the power of the soul. It will be importunate and uneasy, even after its dominion is removed; much more, while the contest for superiority between it and grace is undecided. Therefore sink not, as if it were in vain to strive; nor let the uneasiness of the struggle, tempt thee to give it over. For as yielding to the flesh makes it more impetuous, so frequent denying it will abate the strength of its motions. Many drunkards, after a while, become rid of all inclinations to be drunk; and sobriety grows so habitual to them, as if excess had never been their

temper. Oh children! never make your cure hard, by beginning a wicked custom: Oh young men that are insnared! grieve not to be at due pains, nor patiently to wait the stopping of the course of sin, which you have strengthened by frequent compliances. Thou must cease to be a drunkard, or thou art miserable for ever. And thou must be at all the labour here advised, and be willing to continue it till thou art reformed, or a drunkard thou wilt be still.

2 *Quest.* How shall a young man be delivered from *uncleanness*?

Ans. THE former directions are proper to this case: I shall apply somewhat of them, and add some more rules.

(1.) AWE thy soul with the purity and perfection of God's law, as it refers to this sin. It's a great snare, to mistake a precept, and confine it below God's explication of it, or intention in it. Yet how many young people allow themselves in degrees of uncleanness, as innocent; not seeing, that these things are comprehended in that precept, *Thou shalt not commit adultery*? Therefore young man! examine the word more strictly, and thou wilt find, that God hath provided against every degree of uncleanness, and against all that leads thereto. Are thy hidden thoughts and motions free? No; *the thought of foolishness is sin*: Our Lord reproves the Pharisees

Pharisees as hypocrites, because *their hearts were full of uncleanness*; and *evil concupiscence, inordinate affections, &c.* are to be mortified. Are thy lustful gazings on a woman allowed? No; our Saviour expressly saith, *He that looketh on a woman to lust after her, hath committed adultery with her already in his heart.* Mat. xxiii. 27. Col. iii. 5. Mayest thou talk obscenely? No; *neither filthiness, nor foolish talking, nor jesting, are convenient, nor to be once named among Christians.* Eph. v. 3, 4. If the command of God reach to these lesser degrees, sure thou art not so stupid, as not to see that all grosser acts are forbidden, as more abominable. And if marriage be the remedy against incontinence, thou darest not think that God allows thee other ways to gratify thy lust, and so frustrate the great ends of that ordinance, and the aptitude of human nature for it.

(2.) BE watchful against all occasions of uncleanness. Nourish not lust by an intemperate diet. He had need be free from fleshly inclinations, who dares strengthen the assaults of the flesh against his chastity. The Spirit of God tells thee, that *if wine prevail, thine eyes shall behold strange women.* Prov. xxiii. 33. Be not in the reach of a woman that will entice thee. *Joseph* escaped the snare by *flying* from his mistress, and refusing *to be with her*: Whereas the young man that admitted the *speeches* of the immodest woman, was soon *insnared*. Gen. xxxix. 10. Prov. vii. 21.

ture not on thy own strength too far : God may justly leave thee, when thou temptest him ; and stronger than thou art, have sadly rued the power of occasions. Play-houses, mixt dancings, &c. have been the ruin of many youth.

(3.) GUARD thy senses. These are inlets of evil ; by them objects insnare, and kindle those lusts which lay asleep. *David's* eye betrayed him into adultery. *Job* is to thee a good example, who says,
 Job. xxxi. *I have made a covenant with mine eyes.*
 1. Listen not to immodest songs, or leud discourse ; which insensibly stir up those inclinations, which tend to the vilest acts.

(4.) STIFLE the first workings of lust. First motions are weakest, and so more easily conquer'd ; the longer they are entertained, the more violent they grow, and the soul less apt to oppose them. Filthy contemplations allowed, darken the mind, and abate that dread and abhorrence which are a great part of thy security against sin. Oh then crush the first appearance ! If thou ask me, how ? I'll tell thee : Banish these evil thoughts out of thy mind : Plead God's command, and seek his help : Represent to thy self the threats and punishments of God against this sin : Consider, that these motions unrestrained, may end in the grossest action ; and resolve, not to speak a word, to glance one look, or use
 one

one gesture, in compliance with that sinful motion.

(5.) **AVOID** idleness, as that which tempts the devil to tempt thee. Young man! it's a great mercy to the world, that we have business to follow; and he that hath no employment, will wish hereafter he had never had an estate to prevent a calling; therefore, be sure thou hast work to do, and attend it. Sin easily entangleth the idlers, who will be doing wickedly for want of business: But the diligent is not at leisure for vain thoughts, he needs not insnaring company to divert him. Labour substracts matter from lusts, and renders the body less disturbing to the soul. Leisure hours are the young man's danger. Be not desirous of too many such, and double thy watch in the spending of them: For Satan observes thee then, and will suggest vain thoughts to thy mind, excite fleshly motions, and prepare insnaring opportunities.

(6.) **ATTENTIVELY** regard, and yield up thy self to the motions of the holy Spirit. The Spirit will warn thee against these defilements, and direct thee to that purity of heart and life, that will prevent the advantages the unclean spirit finds in thy youthful age. A reverential regard to the presence of the Spirit, will call thy mind from base employs, and excite thee to what is approved by him; And the
more

more his fruits abound, and express themselves in thy temper and carriage, the more effectually wilt thou be cleansed from all thy fleshly pollutions. To this we are directed in that exhortation, *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* Yea, the aids and influence of this holy one are necessary to a saving abstinence from, and dominion over lusts; as you see from that of the Apostle, *But if ye through the Spirit do mortify the deeds of the body, ye shall live.*

(7.) KEEP thy thoughts well employ'd. This will prevent those vain imaginations, which are the incentives of lust; and by which the judgment is blinded, or bribed to persuade the will. *Let the word of Christ dwell richly in thee,* by filling thy mind. Contemplate God in his perfections; behold him present with thee, when in the greatest secrecy. He makes a third, when thou and thy paramour are most retired. In this case he testifies, *Even I know, and I am witness, saith the Lord.* Represent to thy soul the torments following these lusts, if gratified. Hell-fire is enough to quench these lustful flames; and who dare wish the pleasure so dearly bought? Attend to such scriptures, as, *Whoremongers and adulterers God will judge, &c.* Oh young man! canst thou think of this believingly, and cast off restraints, or give a carnal mind its scope?

(8.) RESOLVE

(8.) RESOLVE before thou compest with the most urgent temptation, to put up a serious prayer to God in Christ. Lay thy self under this law, “ I will not consent, before I look to God.” It must be a dreadful evil, that will not admit an address to Christ. If it be a sin, I have need of strength from him, who came on this errand, *to put away sin, to cleanse from iniquity, and destroy the works of the devil.* (Heb. ix. 26. Eph. v. 26. 1 John iii. 8.) Prayer may deaden the temptation when strongest: It may recover thy baffled power; for Christ is able to inspire thee with that light and vigour, as may support thee when thou art almost gone. St. Paul prayed *thrice*, when grieved with a ^{2 Cor.} thorn in the flesh, and *the grace of Christ* ^{xii. 8, 9.} proved *sufficient for him.* The devil, the flesh, and an enticing object, are too hard for any man, that calls not in the help of Christ by prayer. Satan desires no more, than to engage thee single: And without frequent supplications, thou art like to be so. On the other hand, prayer will drive Satan to some more subtle assault, than so gross a wickedness as uncleanness must appear to every one, that beholdeth Christ when calling on him. Therefore, I do again intreat thee, even when thy lusts seem to have most advantage, that thou wilt not forget to present thy case to him, who is concerned for thy good, and able

to foil the enemies of thy soul, when in the greatest prospect of success.

THUS have I represented to young people some of the sins, to which your age is most subject. All are not named : Alas ! there's *Swearing*, which is a prophane villany, that hath neither pleasure nor profit to allure. There's *Theft*, which is a violation of justice, and a discontent with what God hath thought fit to give you. There's *Pride*, (one instance whereof I shall hereafter speak to,) which among you children and youth is generally upon very fordid accounts : You are proud of a little beauty, which the small-pox may spoil, and no body is truly the better for : You are proud of your fine clothes, and from pride desire them ; but what trifles are these ? none but fools esteem them, or value thee the more for them.

THOUGH I cannot insist on these, yet if God is pleased to deliver thee from such sins as I have mentioned, all others will be reformed. Oh then set thy self against them. Let the youngest be warned against these, as what they will feel temptations to : And be all resolved, faithfully to observe the directions given ; that if possible, you may arrive to middle age, free from the corruptions of childhood and youth, and not be forced to cry out with bitter reflections, *Thou makest me to possess*
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the iniquities of my youth. What would an aged faint give, that he had been innocent of all these crimes while he was young? Learn wisdom by such now, while thou hast opportunity and warnings.

Job xiii.
26.

I NOW proceed to the second head of the vanity of childhood and youth, *viz.*

SECONDLY, *Children and young people are apt to live to no valuable purpose, which is vanity.*

THOU wilt easily allow, that to spend ones strength and time for nothing, or what is as good as nothing, is vain. Is not he a vain body, that thinks much, talks much, and doth much, to no purpose? Common opinion will grant this. We brand *Caius Caligula* as vain, for bringing a great army to the sea-shore, and gathering cockle-shells, when he pretended a great attempt. The Spirit of God justly accuseth these persons; *Behold, they are all vanity, their works are nothing.* Solomon doth frequently mean this in his book of *Ecclesiastes*, when he saith, *This also is vanity*; that is, it's to no valuable purpose; it is not worth the labour and concern a man is at: One had as good let it alone, and be unemployed, as reap no other fruit.

Isa. xli.
29.

YOUNG people! this is your very Case: Most of you live, and busy your selves for nought.

The Vanity of

1. You are apt to design nothing at all in your living. It's long before thou askest thy self, "What do I live for? what end shall I pursue?" Are not most of thy actions performed, thou knowest not why? Most of you are hurried by a foolish temper, allowing no deliberate design to govern you. A vain mind, or devilish suggestions determine the actings of most young people. Is not this a reproach to thee, If thou happen to do any good, it's more by chance than by thy choice? If thou receivest any real advantage, it's by a merciful providence, and not by thy intention. If God should ask thee at the church door, Wherefore comest thou hither? May not some of you say, "I do not know: It was from a fancy I had to hear, or from custom." But how few can say, "I had a design to get some help to grapple with my youthful lusts; I proposed to meet with God in his word for my soul's improvement." When you intend so little in an ordinance, what purposes must govern you in the ordinary affairs of life?

2. YOUR youth is spent to no considerable purpose. May not I tell most here, Thy time past is lost, and the time to come is like to be lost? For,

(1.) THOU hast lived in vain, as to *thy self*. What hast thou gotten by the ten years

years thou hast lived, O child of ten years old? What hast thou improved by the fifteen years thou hast lived, O youth of fifteen years old? Yea, may not I as justly ask the young man of twenty, What hast thou done? what use hast thou made of thy twenty years? Must not conscience answer, "Oh! I had as good been just now born, for any good I have got-ten!" That I may fasten this conviction, I call every soul to answer me; What art thou nearer God to this day? How much is sin mortified? What grace hast thou attained to this very time? Oh youth! hast thou yet got an interest in Christ? What treasure hast thou laid up in heaven? If thou must own, "I am further from God, and not nearer; sin is stronger, and not weakened;" then sure thou wilt own, thou hast lived in vain to thy self. But farther,

(2.) How many *others* may lay to thee the charge of unprofitableness? Thou livest in vain, as to *God*. He may say, "This young man never served nor praised me; I had as good there had not been such a youth in the world." Thou livest in vain, to thy *friends*: Thy *parent* may say, "It is an unprofitable child to me; I have yet had no comfort by him." Thy *relations* may cry, "He never gave us good counsel or example." Thou livest in vain, to thy

R

master:

master : He hath got little advantage by thy care, or labour. Thy *minister* may cry, " This young body brings me little joy as yet ; I have striven to little purpose with him ; he seems as if I had laboured wholly in vain." Thou hast lived in vain, to the *church* : What increase, or glory, hath it reaped by thee ? Thou hast lived in vain, to the *nation* : Thou hast not helped to make it, more innocent by thy life, more flourishing by thy industry, or more safe by thy prayers. So that now, young man ! is it not a true charge, which I lay to thee ? and mayest thou not cry out, " Oh usefess I ! I have lived for nought ; I have been an usefess shadow ; I have cumbered the ground, and God may justly cut me off as an unfruitful one ?"

1 Thes. iii. 5.

Luke xiii. 7.

Obj. I FORESEE some young one will be ready to evade this charge, and say, " I do live to some purpose that is valuable : I gratify my senses, I live pleasantly, I begin to mind and look after the world, &c."

Ans^w. ALAS, poor creature ; is living to the flesh valuable ? is living barely to this world valuable ? is living to the devil valuable ? Methinks thy reason should tell thee, it's better not to live at all, than to live to these. An intelligent spirit to live to the flesh, is base : An immortal soul to live

live

live barely to this world, is madness: A creature of God, redeemed by the Lord Jesus, to live to the devil, is self-destructive, and foolish. What! live to him, who hath undone thee in the Fall, and is so studious to prevent thy recovery by Christ! live to him, who hath blinded, blemished, and debased thee, as he hath done! live to him, who though he hates thy God, cannot escape his own misery! live to him, who envieth thy good, desires thy woe, opposeth all that is the benefit of mankind, and contributes to all the miseries and disorders which the world is distressed by! Oh young man! canst thou justify this course of living?

BUT this will more appear, if upon a due reflection on thy life, thou wilt answer me these questions.

[1.] DO TH thy life answer God's end and purpose in giving thee a being?

THE wisdom of God may assure thee, he had an end becoming himself in thy creation. He tells thee, *All things were created by him, and for him.* Col. i. 16 The blessed God had an eye to himself, and a regard to Christ the Redeemer, in giving thee an existence. He exerted his power in thy being, that thou mightest serve and honour him: Dost thou answer this end, by living as thou dost? hast thou ever aimed at this? doth thy behaviour contribute to

this at all? Thy way of life would be a reproach to thy maker, to have proposed it to himself in thy creation.

[2.] ARE there not greater purposes, to which thy nature and abilities are suited?

HE lives to no valuable purpose, that neglects to live to the *highest* purposes he is capable of. Little things are a reproach to him, that is adapted to great things. Have not you faculties to know and love your God? and do your childish or wicked employments answer them? You are capable to serve, and glorify the blessed God; and is the gratifying thy lusts equal to these? You are receptive of divine joys; and are thy carnal merriments answerable to these? Oh young body? what use art thou fit for to *others*? what benefit dost thou yield to *thy self*? How canst thou seem to answer these, by a trifling diversion, or a perishing advantage? Sure, thy capacity is thy shame: The very beast, that liveth to the utmost of his power, will witness against thee, who behavest thy self so much below thine. It would have been thy mercy, whose exercises have been so low, that thy abilities had been less. Hence,

[3.] WILT thou not shortly acknowledge with shame and grief, that thou hast lived to unvaluable purposes?

No minister's rebuke will be so sharp as thy

thy own, when grace renews thee, or endless torments overtake thee. If the Spirit ever enlighten thy mind, and alter thy will, we may ask thee, *What fruit had you of those things, whereof you are now ashamed?* ^{Rom. vi. 21.} With a grieving blush thou wilt answer, “ Nothing I dare boast of, nothing I can justify. I am ashamed of my reward, as well as my labour. What I reaped by my sin is my shame, as well as sin it self. It was a fool’s diversion, wherewith I pleased my self; it was my blemish, wherein I gloried; it was my loss, whereby I valued my self. What are they now to me? They are *dog’s meat* ^{Phil. iii. 8.} [*σκυβαλα*] to what I now taste. I am astonished, that I could relish those unfavoury things, or derive the least contentment from them, when my chief good was unsecure.” Young man! if grace do not awaken thee, Hell will. This and the *never-dying worm* will be convictions, of the emptiness of what thou hast pursued, and of the base purposes thou hast lived to. How will they tear thy soul with such thoughts as these? “ Where’s the pleasure now? Where’s the satisfaction, to which my endeavours were confined? Oh that I had been but a beast, who have lived to designs so brutish! Oh that I had no intellectual nature, since I studied not to know my God, and the way of Life! Oh

“ that I had been void of rational powers,
 “ since I did not govern my self accord-
 “ ingly ! Oh that ever I had natural abi-
 “ lities to love and fear, since I have not
 “ loved my God, nor so revered him, as to
 “ abstain from vanity ! Woe is me, that I
 “ had a capacity for any service, seeing I
 “ have lived so uselessly to God, to my
 “ friends, and to my self ! Alas, where is
 “ the fruit of my labour ! What now do
 “ I enjoy, that deserved one hour of my
 “ life, or answers the least of my abili-
 “ ties !” These, these, oh child ! will be
 the effects of thy present way.

THIRDLY, *Children and young people are apt to live to destructive purposes, which is the height of vanity.*

THE last head is convincing, that it were *as well* thou hadst never lived ; but by this it were *far better* for thee, thou hadst remained mere nothing to this day. To live to hurtful ends, is worse than not living at all. Yet this is your condition ; you dishonour God, you provoke the eyes of his glory, you trample the blood of Christ under your feet with contempt. How many young people serve the devil with their strength, and are a snare and infection to all they can influence ? One young body spoils many others, and leads them to that villany they had never thought of.

You

You oft break your *parents* hearts; and they by thy means feel, that a *foolish son* Prov. x. 1. is the heaviness of his mother.

You frequently destroy your *master's* estate. To the serious, you are a grief; to the city and kingdom a plague, as helping on its sin, hastning its punishment, and obstructing its good. How many may complain of harm on thy account?

BUT whatever hurt you bring to others, sure you avoid mischiefs to *your selves*? No, no: Young men live most to their own hurt, and seem to take great pains to make their misery sure and great. Oh, vain youth! thou daily makest thy self more the child of wrath by thy sinful practices; thy wicked habits grow more strong. By idleness and frequent opposition, hopeful principles are more baffled and expelled. Conscience by thy affronts, is less concerned, and capable to admonish thee. Thy ill treatment of God's Spirit makes him withdraw, and his visits are more seldom; so that he is ready to say of thee, *Let him alone.* Hof. iv. 17.

BELIEVE it, careless youth! thy ways tend to more sin, and less hopefulness of grace and glory. Oh, wretched life! to live only to be more guilty, and to be exposed to greater punishments. Thou runnest hell-ward; thy thoughts tend there, thy words lead there, thy vile actions heap

Rom. ii.
8, 9.

the greater store of eternal flames. *Indignation and wrath, tribulation and anguish,* are the things thou workest for: Thou labour'st for these wages; thou deliver'st thy self daily to a greater obnoxiousness to these woes; as if thou wert afraid thou shouldst not be miserable enough.

Isa. xli.
24.

OH soul to be pitied! *Not to be born* had been thy mercy, as well as *Judas's*; unless thou change thy living. Is it not to thee those words are proper, *Behold you are worse than nothing*, *ISA. 24.* Hadst thou not lived at all, thou hadst not done the mischief thou art now doing, thou couldst not have felt the hurt thou must shortly endure. How may most young folk bemoan the day of their birth! their life is a misery, which might have capacitated them for the bliss of angels, had they well employed it. The Lord grant, you be not found thus foolish, and cruel to your selves! But to this you are more prone, than to a more profitable course.

My next work is to shew you, 1. *How childhood and youth became thus vain?* 2. *Why they continue so?* 3. *How most young people grow still vainer?*

1 *Quest.* *How comes it to pass, that childhood and youth are vain?*

Ans. CHILDHOOD and youth became vain by original sin. There's the spring

spring of the disease : Thou didst not come out of God's hand thus prone to sin, and thus averse to himself ; but a depraved nature descends to thee from *Adam*, by the line of thy ancestors. Thou wast born under the infection common to mankind, generated in the ordinary manner ; the very quickened Embrio in the womb hath all the seeds of those sins, which time ripens, and opportunity brings forth. Our constitution is become sinful, and all corrupt effects are next to natural.

I SHALL not trouble you with disputes, but merely inform you, (1.) How our nature *became corrupt* : And (2.) How it *descends thus corrupted* to thee.

(1.) OUR nature *became corrupt*, or vain, by the entrance of sin ; whereby the divine image was expelled, as well as forfeited.

A RATIONAL soul cannot be void of moral qualities and dispositions, as it is a subject of God's moral government. There must be wisdom, or sinful ignorance, in the mind : There must be love or enmity to what is good, and aversion or inclination to what is evil, in the will. For man is not considered in God's law, merely as an agent with respect to what he occasionally acteth ; but he is considered also as to his temper, *what he is* ; what are his governing principles, and prevailing dispositions. These are necessary to the denominating him a godly or ungodly man, as well

well as influential into the ordinary course of his actings, which will be answerable to his inclinations and light.

ADAM was created *after God's image*, which consisted *in knowledge, righteousness, and true holiness*. Gen. i. 27. Eph. iv. 24. Col. iii. 10. This was his constitution; tho' not so fixed, as to prevent the possibility of sinning. And while *Adam* sinned not, our nature was impressed with that holy power, light, and love, which answered the law, and capacitated us for that exact obedience enjoined by it. These divine qualities are inconsistent with their contraries, by the *law of innocency*; tho' they are not incompatible, by the *law of grace*. For that law insisted on perfection, and entire innocency; and fixed a forfeiture of all holy gifts, by man considered in *any* degree sinful. Yea, besides this forfeiture of these gifts by the penal sanction of the law, man was not entitled to those aids of the Spirit, whereby divine qualities might subsist in the same soul with contrary sinful dispositions, as they do under the law of grace. No such influences of the Spirit were provided in the law of creation. And therefore, as the least sin in the soul brought down our holiness below perfect, and thereby made it cease to be holiness by the rule of innocency; (for love was not love by that law, if there was any mixture of enmity against God;) so Sin would prevail

vail to extinguish that Purity, and expell those holy dispositions at first implanted, if once it entered into the soul.

ADAM did subsist a while happy under this law: But at last he sinned. His heart turned from God to the creature; which implies ignorance in the mind, and averfaction and enmity to God in the will. The entrance of these did of course deprave the soul of *Adam*; knowledge was expelled by darkness, corruption removed his original purity. The disease invaded the whole man, the poison operated to the extinction of his glorious excellencies. There was no need for God to take any good out of the human nature; it necessarily died by the force of sin: And it is by a new grant, that there be any remains of good in lapsed man. It is not from any thing in man, or in the first covenant, that there be any moral virtues, or good nature in any: God in mercy bestows these, and restrains the growing contagion of sin, that we become not more devilish.

WHEN holy light and love were expelled by sin, the appetite (of course) became master of our reason, and all disorders hence ensue. The soul being clothed with flesh, doth for want of holy principles become subject to sensible inclinations, which thro' the presence of agreeable objects hurry poor man into all that is flesh-pleasing; while the proper concerns of the soul are forgotten,

forgotten, and its intercourse with unseen things is cut off, for want of that light which should perceive them, and that holy love which might relish and desire them. A soul thus debased and entangled, becomes little better than an active power to contrive fuel for our various lusts, and receive the little delights which are ministered by sense and fancy. Oh wretched state! especially when error, and enmity against God and holiness, help to compleat its depravedness.

(2.) THY nature descended thus corrupted to thee, as propagated by the appointed law of natural generation.

ADAM was not only the common head of mankind, as representing all mere men, but also he was the original of all men in order to propagation. As representative, he was capable to forfeit much good. As he was the common parent, he must transmit the nature which he had with its impurities. He was to propagate his kind, and begat *Seth in his own likeness*; which is opposed to *the likeness of God*, wherein *Adam* was made: Though *Seth* was the father of the holier part of the world, and a good man; yet he was not begotten after God's likeness, or with a nature in its original purity, but with a nature as depraved in fallen *Adam*. Lapsed corrupted nature cannot propagate a holy nature: For *who can bring a clean thing out of an unclean?*

Or,

Or, how can he be clean, that is born of a woman? A person naturally sinful, cannot generate a child free from that sinfulness: If the father be naturally void of spiritual wisdom, the son in the course of nature will be so. And if we are born void of wisdom and holiness, we must be vain, foolish, and ungodly; for human nature must be unholy, if it be not holy. This made David own, *I was shapen in Iniquity, and in sin did my mother conceive me.* Job xxv. 4. Psal. li. 5.

This is so fixed a rule, that our blessed Lord must have an extraordinary generation, to escape the pollution of human nature: *Mary was found with child of the Holy Ghost; the Spirit overshadowed her; and this Christ is the only one born holy.* Mat. i. 18. Luke i. 35.

Others are made holy by grace: Some, it may be, are renewed in the womb; but none are naturally so, or by ordinary generation. Therefore if thou shouldst ask, *Why do not good men naturally beget good Children?* I answer, Their goodness is superadded to their nature, it comes by another law than that of nature; their grace is from Christ, for the salvation of their own persons, but not to propagate to their offspring by generation.

OH young man! thou see'st, how thou groanest under *Adam's* fall, and labourest under the depravedness of human nature, as propagated from *Adam* by thy ancestors down to thee! And is there ever a child here,

here, but is a living witness to this corruption? Are you not all proner to sin, than holiness? Is it not easier to make you vile, than to make you gracious? Do not fewer and weaker arguments incline you to be wicked, than to be godly? Is there not that in thee, which serves instead of a tempter to evil, tho' there were no ill example or sollicitation from without? Wert thou ever sensible of this, oh child? Hast thou been yet truly humbled for *original sin*? Thou wast wicked while an infant, as to the temper of thy soul; the corrupt nature thou then hadst, is the spring of all thy vanity. Thy nature is, to be foolish, to lye, to be unclean, and what else is vile. That nature, while unrenewed, will express its unholiness and enmity against God, one way or another. It's true, the power of one contrary lust may bridle or destroy another: Thy bodily constitution, God's restraints, education, &c. may prevent the raging of some lusts; but the malignity continueth, and cannot fail to govern, till the grace of Christ do alter thee.

2 *Quest.* *Why do childbood and youth continue vain?*

Answ. CHILDHOOD and youth *continue vain*, for want of a *due use* of the means appointed for their healing. O young people, here are three things in this, that are very fit to move you.

(1.) HERE'S

(1.) HERE'S comfort, that the vanity of youth is *bealable*. Thy case is sad, but 'tis not desperate. There's *hope in Israel*, concerning the recovery of sinners in their youth. The devils became wicked, and never can be recovered; they may grow viler, but they can never grow better: But blessed be God, this is not thy case. Thy wound, though sad, is yet curable. There have been many young folk made pious and serious. *Isaac* was good betimes; *Timothy* and *John* were old disciples, before they could call man; *Josiah's* tender years were impressed with grace. I have known undoubted evidence of grace before ten years old. Oh then you need not resolve to be vile, because 'tis in vain to attempt to be good. No, no. No young persons in this assembly need to say so, or need to think so. God has not resolved against young persons, that they shall never be recovered; nay, he has determined, that *out* ^{Mat. xxi.} *of the mouth of babes and sucklings he will* ^{16.} *perfect praise*. Children! our Lord Jesus has never said, I will have nothing to do with such as you; I'll neither wash you, nor heal you, nor teach you: Nay, he has said quite otherwise, *Suffer little children* ^{Mat. xix.} *to come unto me, and forbid them not, &c.* ^{14.} The Spirit of God never resolved, I will convince no wicked children, I will sanctify no profane youth: Nay, instead of that, to you he says, *Come, ye children,* ^{Psal.} *bearken* ^{xxxiv. 11.}

bearken unto me, and I will teach you the fear of the Lord. The Spirit has a mind to be the teacher of children, and the instructor of youth ; he has a mind to train up the young generation for heaven, as well as the old ones. So that young ones may say to day, “ Why, though I am
 “ wicked, yet there’s hope ; and though
 “ I have a vile nature, yet there’s hope.
 “ I may be recovered, even though my
 “ whole frame seems thus fet for villany,
 “ and appears thus desperately disposed.”

THERE is the first point, and that’s a great matter ; and under the power of that, I preach to young ones ; under the hopes, that you young ones will regard what I say, and urge ; for the case of youth is *bealable*.

(2.) HERE’S a loud call to you, that *God uses means* to heal young ones of their vanity. This confirms the former. Is God at pains with youth to make them better ? then there is hope of youth ; for God would not be at this labour, if it were wholly usefess. O my friends ! God has sent his Son to die for young children, as well as old men ; even young ones receive forgiveness by his blood : *My little children, your sins are forgiven you for his name’s sake.* The Spirit of God strives with many young ones, as soon as they can understand any thing ; he bids early for your compliance. I believe, there is
 not

¹ John ii.
^{12.}

not a child of six years old under the gospel-means, but the Spirit of God has been striving with. This holy one can truly say, I have been dealing with this child to make it happy.

PRAY let's a little consider : Thou child or youth ! hast thou had no sense of hell's misery ever upon thy heart ? Hast thou never been convinc'd, that 'twas ill to lye, or swear ? Hast thou never found pressing motions to be good, and to resolve against evil ? have no good desires stirred in thy soul ? Why, all these were the workings of the Spirit of God on thy poor soul. God has been labouring with every young body in this congregation. He has been labouring with thee, by the advice of thy parents : When they taught thee to read, or taught thee thy catechism, or instructed thee to pray, it was God by them was taking pains with thee.

WE Ministers preach to you young ones, as well as to the old. Nay, we preach *to you* with more hopes, expecting that you are not hardened as old persons are. Young people, consider ! have not the *mercies* of God, have not his preservations of you, been so many teachers ? What has been the language of every mercy to thee, child, to you, young ones, but this ? " Oh children ! don't you provoke
 " this God ; don't make me your enemy ;
 " for you see, I would fain do you good,
 S " I would

“ I would fain be merciful, and not a destroyer of you.” Nay, have not *afflictions* been the pains of God with you? Is there ever a young one here, that has not been sick at one time or other? why the Lord sent that sickness to thee, and spake in this manner thereby, “ I will warn this young one to be religious, lest he should die before he be converted.” All the *corrections* of thy parents, and master, for thy sin, have all been the calls of God; and his language in them all has been, “ I would fain imbitter sin to this poor young one, by something short of hell: I would gladly restrain the wickedness of this youth, that I may not damn him.”

You see, you had need look to it, for God has used means towards your recovery: Think not, “ God doth not mean *me* in his word.” Don’t say, “ God did not intend *my* cure in the helps I enjoy.” But believe, he intendeth thee as well as any other. It’s thy enlightning, O young man! that he intends by all his teaching. ’Tis thy conversion, O young woman! that he designs by all his calls. All these have been directed upon this very design; and lest you should doubt it, the Spirit of God does particularly name you: *Young*

Psal.

cxlviii. 12. *men and maidens, praise ye the Lord; and*Tit. ii 6. *young men are exhorted to be sober minded.*

Nay, Christ himself tells us, in the beginning

ning of the *Proverbs*, that his great design there, is, *to give discretion to the simple young ones*. Therefore I beg, that not one young body in this place may forget what I now say, That they frustrate God's hopes, if they be not good ; and disappoint him of all his labour, if they be not gracious : All the pains that have been taken with them, are lost upon them. And will God bear this ? What will become of you, if you proceed this way ?

(3.) HERE'S an awful charge, that you young men continue vain, because you don't *rightly use the means* for your healing. Ah, sad charge ! The case of young ones is curable, but *why* is it not altered before now ? Why, O conscience speak ! Children, you have consciences ; young ones, you have consciences ; can you say, " It is long of God I am vile still ? 'tis long of the want of means, that I am vile still ? " Ah, friend ! The Father, Son, and Spirit can all say, " It is not my fault, that this child is bad still ; it is not my fault, that this young man and woman is wicked so long ; it is not long of me." May not the Spirit of God say, " I have taken more pains with this child, and spoken oftner to this young person, than I have done with thousands in the world." Alas ! So it is concerning every one of you. Children of Pagans never had thy helps, in

all their days. Consider a little with yourselves, God may this day say, "I began early with this young one; I have still pleaded after many a repulse, I have followed him and her, from day to day, and from sin to sin: Oh how earnest have I been with this young stripling, that I could propose very little good by; yet have I taken pains and labour with him." Come, young people, Is it now to begin, that God has cry'd to you, *Turn ye, turn ye from your evil ways; for why will you die?* Is it now the first time, that he has said unto you, *Will you not be made clean? when shall it once be?* Has Christ never said unto thee, *Look unto me, and be saved!* look unto me for help, for there's help no where else: Thy distress makes me needful, and pity makes me willing.

Ezek.
xxxiii. 11.

Jer. xiii.
27.

Isa. xlv.
22.

LAY these things to heart, and I will defy any young body in this place, to go away, and say; "I have lived up to what I know, I have improved all that God has afforded me, but he denied to give me more: I am miserable and wicked still, because God has refused to help me, when I have sought it of him." Is there any that can talk at this rate? No, not one.---Not one? Why then, whence is it that we have so many young people bad still? why still so fatal to thy self? why a slave to base lusts? O friend

friend! God knows the cause, and thou knowest the cause: Thou didst not use the knowledge thou hast; thou didst not improve thy opportunity. Doth not conscience witness, Thy ear has not been opened, thy heart has not been attentive, *thou didst not frame thy doings to turn unto the Lord?* God can say this day, "This poor creature might have been in a good case; he would have been serious before now, if he would but have yielded to my pleadings, if he would but have turned at my reproofs. This young body would have been an eminent Christian before now, had all my impressions been retained, and all my calls complied with: He had known me better, had he been but as teachable in my ways, as he was in other things: *But he set at nought all my counsel, and would none of my reproof.*" ^{Hof. v. 4.} ^{Prov. i. 25.}

Oh then, young people! consider with your selves, what has been your case: You have told God plainly, *I will not come to thee, that I might have life.* Where's the young body, that has not practically given God a denial? Every time thou wast under conviction of Sin, and didst not leave it, thou didst tell God; "Lord; I would be thine, but I love my sin better: I would be happy for ever, but I will not, unless I may be wicked in this world." The youngest here hath

the great hand in his own ruin ; he that is but of ten years old, if he perish, he is his own destroyer : (I think it's true of many younger.)

CHILDREN ! You were born vain, and you have wilfully chosen to remain so. You may be ready to accuse *Adam*, by whom you became wicked ; but it is your own fault that you continue wicked, since God hath provided a remedy. It's your sin, that you are no better for mercies, no better for afflictions, no better for means ; wicked before, and wicked still.

OH therefore ! what will you be able to answer ? How sad is it ! that any young body here should be forced to say, " Lord, 'tis my fault, that I am no better for a Christ ; and no better for the gospel ; my misery is of my own choosing ; God has taken pains with me, but 'tis all lost through the obstinacy of my will."

THESE three things are plain under that second head, wherein you see, why young people remain vile and vain.

3 Quest. *How is it most young people grow still vainer ?*

Ans. YOUTH becomes yet more vain by *evil customs*, and indulging *carnal self*. Vanity unhealed is of a growing nature ; and there is no bad child, but grows still worse. Sin is not a stream that grows empty, or a root that dies by mere time :

God

God knows, we have had experience of that. Alas, how doth villany grow with years! The child that began with few sins, grows up to many sins; infomuch that we have some young men before eighteen, have committed as great sins as the man of eighty. Youth enters with lesser sins, and proceeds to grosser sins. We have many young people that seem to abound in wickedness, as they advance in age; as if they grew older, only that they may grow viler. Oh, what a mercy would have it been for such, to have died in the womb! or any one year before another! Now, Sirs, whence is it? how can it be, that young people should grow thus vainer and vainer, instead of better and better?

I TELL you, One sin brings on another; and by the lesser, thou art fitted for a greater. Sinful habits are strengthened by sinful acts; and fear, and shame for sin wear off, yea, are even extinguished by a course of sin. O poor soul! Satan has got the faster hold; the Spirit has been provoked, and given over striving; and it may be, thy parents through despair, have almost given over praying. *Conscience* that ^{1 Tim.} warned thee, is *scar'd* and silenced, and ^{iv. 2.} so the wicked creature has his full scope. God says of him, "Let this poor creature
"alone, I'll strive with him no more."^{Gen. vi.}
O young folks! you may be hardened be-^{3.}

fore you grow old; lust may be strongly rooted before old age; and I fear 'tis so with abundance of youth. Is it not so with some of you? Did not some of you blush at a little sin, and now thou canst mock at great ones? Are there not some among you, that once dared not to tell a small lye, and now you can lye all sorts? Are there none here, that trembled when they swore a little oath, and now can swear at the bloodiest rate, and add blasphemy and cursing to their oaths? Sirs, did not some of you feel a check for a light act, and now you can commit fornication and uncleanness without any inward rebuke? It was hard to bring thee to pilfer a penny, and now thou canst steal shillings and pounds. It was with much ado, that thou couldst endure to be drunk in the night; but now thou canst do it openly, and glory in it. Thou durst not formerly have neglected a sermon, and thou must pray by thy self; but now, alas, poor creature! thou canst play away a whole sabbath; and spend weeks without prayer, without one serious prayer. My friends, what's the matter? Is sin grown a less evil? By no means. Is God, and heaven, and hell, less certain? No, no, sirs, you will feel it to your cost. Is thy poor soul less precious, and less valuable? No, this is not it neither. But the reason of it is this, wickedness is grown by wickedness; committing
fin

sin has made it easy ; the current of sin running, has made the channel wider, and the opposition less. Oh, therefore, for the Lord's sake, begin this day to consider, the devil is grown more impetuous by thy consent : And I can tell thee to day, and let the youngest of you observe it, If thou continuest wicked, thou wilt be yet more and more so ; and thou wouldst now blush to think what wickedness thou wilt hereafter come to : As *Hazael*, when it was foretold him by the Prophet what cruelties he should commit, cries out, *Is thy servant* ^{2 Kings} *a dog, that he should do this great thing?* ^{viii. 13.}

THUS I have finished what I intended in the explication ; and now,

I come to the U S E.

First, By the way of *Inference* : May the Lord set it home ! Some owned great good on this day twelve-month ; may more receive good to day ! The inferences then are these.

Inf. 1. How dismal a sight doth this truth afford us of the world ? *Childhood and youth are vanity.* Ah, Lord ! How true then is it, that even *the whole world* ^{1 John v.} *lies in wickedness?* ^{19.} The greater part doth so ; for young people are many more than old ones. The chief part of age is vanity ; the best part of time is vanity : *Childhood* is the time fittest to learn in ; *youth* is the
time

time fittest to act in ; and yet both these are *vanity*. Oh, how little are heavenly designs carried on by young ones ? Oh, how little is God worshipp'd and served by young ones ? how few of them are engag'd in their own true concerns ? Dreadful ! that in youth we *will do* nothing, and in age we *can do* nothing ! Oh, who loves God, and is not grieved ? who loves souls, and is not melted ? All come *sick* into the world, and most men grow more diseas'd by their stay here. All come *miserable*, and most help on each other's ruin, and increase their own. Oh, how many go off the stage, and have reason to wish, " Would to God I had perish'd, " before I saw the light ! " So like Hell is this present state, that it's a wonder we are able to take any delight therein. God is serious with people in their younger years, and they heed it not. Ministers are earnest with young people, and they regard it not : Ah, poor wretches ! they think we have nothing to do with them. Oh, young ones ! Help us to mourn to day : For I am calling on men to *mourn for you*, who in your youth yield your selves up to your lusts, and thereby are injurious to Christ, and cruel to your own souls ; and will *you* be unmoved ?

Inf. 2. WHAT care is incumbent on *parents* and *masters*, in the managing of young persons ? Youth is vain, and that bespeaks

bespeaks a suitable carriage. O *parents*, you don't beget angels, but sinful children; you breed up corrupt ones, and not perfect ones. Few are sanctified in the womb, and therefore you should deal with children, as with depraved and corrupt persons, as with them whose childhood and youth are vanity. The very distemper directs *parents* and *masters* in their duty and carriage towards their children: I shall especially name *parents* in my directions.

(1.) *Children are ignorant*; oh therefore take occasion to instruct them. Alas! canst thou let thy children be unacquainted with God, and insensible of their own misery, or of the way of their escape? What, must thy child be inspired, or it must *perish for want of knowledge*? If it ^{Hof. iv. 6.} must *know*, pray who is fittest to teach it? upon whom does it lie in point of duty, as it does upon you? And who has the advantage of doing it as thou hast? Who is so like to prevail with thy child as thyself? None faithfully dedicates his child to God in infancy, that will not carefully instruct him when of age to learn.

(2.) *Youth have unruly appetites*; and therefore don't indulge them. Oh that every *parent* here had but his heart open to what I say! and I speak it out of pity to the souls of young ones. 'Tis an ill practice in parents, to feed their child by the cravings of its lust, and not by
 their

their own judgment. I will tell you the mischief of it; besides the laying a foundation of distemper in age, it gives the appetite an ungovernable force. Children being always indulged in what they crave, cannot deny themselves any thing they desire: And by the same rule, that they must now eat and drink what and when they will, while they are under your care; they will be drunk and whore, &c. when they grow in years. Their reason cannot bridle their appetite then, if yours (which ought to guide them) neglect to do it now. Oh dreadful thing! that any children's appetites should come from under their parents tuition unbridled. I look on nothing as a greater reproach to parents. And what's the ground of all wickedness in the world, more than an inordinate appetite? yet how few parents do help to cure it, while curable! whereas an appetite curbed in childhood would endure a denial in age.

(3.) *Youth have violent humours, and selfishness; and therefore don't foolishly gratify them. A child left to himself, brings his mother to shame.* Oh what a devilish sight! how pleasing to Satan, to see children cockered, and youth indulged? It's peevish, then all must be done to please it; it's obstinate, and it must have its will; it's revengeful, and it must not be checked: This is the way of most parents. And 'tis

'tis just with God, that child should break your hearts, whose will you never broke. How many poor creatures will have cause in hell to curse their parents? Dreadful! that they prove the worst enemies to their children, under a pretence of fondness.

(4.) *Youth have many lusts, and are prone to sin*; therefore be afraid for them, and prevent all occasions. *Job*, when his children had been feasting, *offered burnt-offerings for them, lest they should have sinned, and cursed God in their hearts.* Job i. 5. Oh that parents would consider, what brittle vessels children be! what dried tinder youth is! Occasions tho' small, over-rule young persons. What then? Oh then be persuaded to chuse the company of your children for them; see that it be of their own sex, and virtuous. Put them to trades, and such trades as have the least snares; place them in families, where most good is to be got, and least evil to be catch'd. Find them business and fulness of employ, and cut out their time for them. Parents, learn this wisdom, that your children have no time for idleness. Marry them as soon as convenient, if so be you are not very certain of their sobriety.

(5.) *The vanity of youth is deeply rooted*; therefore be importunate pleaders, and sharp correctors. If advice prevail not, 'tis not an easy thing to cure a child of its vanity, or youth of its folly. *Foolishness* Prov. xxii. 15.

Prov.
xxiii. 13.

ness is bound up in the heart of a child, but the rod of correction will drive it far from him; and withhold not correction from thy child, and he shall not die. I look upon it as a sad sign of growing villany in the next age, that *correction* is become unfashionable. The Lord pity us!

LET me tell you once for all, Sirs, youth is chiefly governed by *fear*; and they that lose the benefit of that passion, lose the greatest advantage which youth have to be manag'd or improv'd by. People may talk of *love*, but God's enjoining *the rod* so oft, discovers that it will prevail but with very few. Wisdom must be exercised in this matter, as the end may be best attained: But be assured, the blood of that child lies at the parent's door, who might have been reform'd by correction, and was not. Can parents forget God's severe judgment against *Eli*, for his indulgence to his sons? Or do you think, that children are now so harmless, that they need not be corrected? I should have call'd you to give them *good examples*, as being powerful means to incline them, who strictly observe, and are prone to imitate you: They are apter to evil than good; deny them no help to their holy improvements, and create them no hindrances. But time prevents me.

Inf. 3. How should young ones bear the rebukes and restraints of *superiors*, under

der a sense of their own vanity? Here I call to young ones again. Parents and masters know what will harm you, better than you do your selves; they know how weak you are to resist temptations; they know what's sinful and destructive, better than you. Oh therefore thank God! and thank them that are over you, who endeavour your healing, and *do not suffer sin to lie upon you.* If you be good your selves, you'll do the same for your children when you have them; therefore don't take that ill, which is your necessary cure: But reckon thus with your selves, "Am I vain! Then, though I have not the liberty I would, and have not the allowance I desire, matters are better order'd for me; for I can't bear those other things."

Inf. 4. How attentive ought you to be to all the advices and pleadings of your relations, as being design'd to heal you? Oh! for thy soul's sake, young one, never let the advice of thy parents be lost; never let thy friends counsel and reproof be lost; because 'tis all designed to remove this disease. Thou dost not see the hell thou art just running into; thou dost not see the heaven thou art flying from; thou dost not see the God thou hast provok'd; thou dost not know the misery thou art under; thou art ignorant what grace, what wisdom thou wantest. How much must thou

thou learn and attain, before thou art wise, or good! Thou art ignorant of many snares, and sins; thy folly hides thy folly from thee. Oh therefore! be heartily intent to all their advices, and say to thy self, " Lord, is this for my cure, " and shall I neglect it? Is this reproof " for my good, and shall I make light of " it? Is all this pains to heal my poor " diseased soul, and shall I cast it behind " my back? God forbid!"

Inf. 5. How great a wonder of grace is a young convert? and how thankfully should such acknowledge it? Oh the power, that makes the vain prodigal *come to himself!* How near does God come to the soul, to tame it, when 'tis *like a wild ass's colt?* How efficacious is Grace, that overcomes lust in its greatest rage? and that deadens temptations when they strike on youth, so prone to relish the offer, and yield to it? Oh blessed work! that inclines us to fear that God, whom in our youth we are so apt to despise.

Luke xv.
17.
Job xi.
12.

HAVING laid these things before you, I shall now offer,

Secondly, Two general Uses of *Exhortation*, and apply particularly to you.

Exb. 1. REFLECT on your selves, whether you are under this vanity, or delivered from it. Young folks, I speak mostly to you, and therefore I intreat you
for

for the Lord's sake to lay to heart what I am saying. Your case is dismal, you are born vain, and prone to be vain ; are you still so, or not ? It is a great work that goes to the healing of you ; is that work passed on thee ? It is a great deal of God goes to the making a youth good, and serious ; have I felt that ? Pray ask your selves, “ Am I vain, or am I not ? Is my heart “ a spring of divine motions, or of beast- “ ly inclinations ? ” Young people, how is it with you ? *Try your ways.* Are they ^{Lam. iii.} under the government of grace, or of ^{40.} lust ? Are they under the conduct of wisdom or folly ? Ask your selves, “ Do my “ ways profit, or hurt people ? ” Is it not time to ask ?—What, Sirs ! are the years you have spent unfit to be enquired after ? or is thy sin not worth being concerned about ? Oh ! ask your selves often, “ What am I doing ? whither am I go- “ ing ? does my walk please God, or pro- “ voke him ? do I walk with him, or do “ I forsake him ? ” Try and judge impar- tially. It's thy greatest concern : Thou mayest deceive thy self, but thou canst not deceive thy God, who will judge as the matter truly stands with thee. How is it with you, Oh young ones ! There is none here, but *ought to be* concern'd, how it is with them. You *will be* concern'd, nay, within a while you *must be* concern'd ;

T therefore

therefore enquire into this to day, and never rest 'till it be determined.

Exb. 2. RECEIVE Directions suitable to your case. And here I must divide this whole assembly into two parts: [1.] Such as are *under the power of vanity*; and, [2.] Such as are *by grace delivered from it*. One of these two is the case of every one in this assembly. Young and old, you are still under the power of vanity, or you are delivered from it. There is a great difference in your case, I'll speak to each.

[1.] As to *those of you*, who are yet *under the power of this vanity*.

POOR souls! would you be delivered? Or have you a mind to continue what you are? Come, children, dare you be still blind, and still obstinate? Shall thy soul that was made for God, be *a cage of unclean birds*? Shall thy tongue which is *thy glory*, be employed to his dishonour? Oh young body! shall not Christ heal thee of that nature, which the devil introduced? Wilt thou live a brute and a devil still? Shall Satan serve himself of thy parts, and of thy strength, and of thy opportunities? Shall the devil say of thee, "Here's a child, I hope, will do me a great deal of drudgery? here's a young person will do my work while he lives, and be damned when he dies?" Young folks, Satan stands by, and seems to speak thus
of

of you. And must Christ all this while weep over thee, and say, "Here's a young thing that's my creature, but he will rebel against me as long as I spare him? Here's a youth fit to serve me, but he will bring on me all the dishonour that he can, and obstruct my interests as far as he is able. Here's a stripling that I bought with my blood, but he serves Satan before me, and will not be saved, unless against his will?" For the Lord's sake lay these things to heart to day! What say you, child, to this? What say you, young people? I hope some of you will be ready to answer, "O Sir, help me! give me some counsel; for I am weary of this present condition, and would be in a better!" If so, take these few advices, and resolve to follow them in earnest.

I. BELIEVE how bad thou art by nature, and bewail it before God. Oh, 'tis thy picture I have been drawing, as bad as it is! Come poor young folks, you that pride your selves when you look in the glass, could you but see your souls with a right eye, you would abhor your selves. Young people, will you believe God speaking of you? does not he say, you are vain and vile? Will you believe all the wise people that know you? and will they not all agree in this, that thou art a sinful wretched creature? Doth not thy own experience

convince thee? Oh friend! own it, and go away mourning. How canst thou but do so, when thou considerest, “ My heart
 “ is filthy, my affections disorder’d, the
 “ powers of my soul poor and wound-
 “ ed, the image of God lost, Satan’s nature
 “ is visible upon me!” What a reproach doth every title fasten? What can be said worse of thee, than that thou art thus? Is this a Case to be rested in? Is this a state to be quiet in? Yet this is thy case, O young person! by nature thou art full of what’s hateful to God, and hurtful to others; thou art intent on thy own ruin. Oh, Sirs! the most innocent young sinner here, is fuller of poison than a toad, and filthier than a swine: All of you are thus by nature; and yet thou remainest so.

2. CONSIDER often, how miserable thou art whilst thou continuest thus vain. Danger will affright some, whom sin will not. But, O how unable am I to represent the horror of this to you! Young
 Eph. ii. 3. people, you *are children of wrath, as well as others.* Every lust is a killing wound; every step is on the brink of hell. There’s not a wicked child in this congregation, but I can stand over it, and say,
 Nah. i. 1, “ Here’s a child, with whom God is angry
 2. “ every day; here’s a young body, *for*
 “ whom God reserves his wrath, and sees
 “ his time a coming.” Young people, sure
 you

you will be afraid to go home, and say,
 “ I am a sinner ; and I am an impenitent
 “ sinner, and therefore an unpardoned
 “ sinner ; a sinner for whom everlasting
 “ wrath is reserved.” Once for all, you
 resolve to be wicked ; and God cannot but
 be just. You will not be *born again* ; and
 God must then keep you *out of his king-*
dom. You will *live after the flesh* ; ay,
 and God is as resolved, *you shall die in your*
sins. Come young people, God will be as
 peremptory as you, and his will shall stand.
 Therefore tremble to go out of this con-
 gregation, unless in a sounder mind than
 you came.

John iii.
3.Rom.
viii. 13.

3. BE convinced, that nothing short of
 renewing Grace can savingly heal thee.
 Morality may polish thee ; fear and shame
 may restrain and conceal a sinner ; but 'tis
 only grace can truly alter a sinner. Oh
 my friends, it must be *a new heart*, or it
 will always be a vain heart. Vain incli-
 nations will govern, 'till God *writes his law*
there. The youngest must be *a new crea-*
ture, or natural corruption will baffle all
 pretensions.

Heb. viii.
10.
Gal. vi.
15.

4. BE assur'd, Grace cannot be had but
 from God, through Christ, by the opera-
 tions of his Spirit. Don't think it an easy
 thing to attain grace, though it be neces-
 sary to have it. Young folks, *God* must
 open his treasures anew, or you will for
 ever want it. *Christ* must plead for thee,

or thy disease is incurable; he must act towards thee as Redeemer, and not merely as Creator, unless he pass by thee as one rejected. He *seeks the lost sheep*; he makes the stubborn willing: Faith is his gift; consent is his purchase, as well as the blessings annexed to it. *There is no other name by which we can be saved*; there is no other fountain of grace or help. Know also, that *the Spirit must give of Christ's fulness*: He must enlighten thee, O child, or thou wilt go blind to thy grave; he must renew thee, or thou wilt die in thy uncleanness. Christ made the atonement, but the Spirit makes us capable of its application. Christ hath acquired a fulness of grace and blessings; it's by the Spirit he imparts thereof to man. Men cannot renew thee; Means of themselves are too weak to alter thee. Oh, then look upwards! wait upon God; direct thine eye to Christ; depend on the holy Spirit, as able to conquer thy reluctancy, and ready to work by the means to which his presence is promised.

Mat.
xviii. 12.

Acts iv.
12.

John xvi.
14.

5. OBSERVE, that the more thou sinnest, and the longer thou art graceless, the more opposition thou layest in the way of grace. Think seriously of this; the hopes of the soul are upon the Spirit's working, and the disposedness of the heart to yield to his motions. Oh, my friends! will you go on in sin? then the Spirit of
God

God will leave you, he *will not always* Gen. vi. 3.
strive: The more you sin, the more you
quench the Spirit. Will you go on in sin?
 then your heart will be *hardened* the more Heb. iii.
through the deceitfulness of sin. Wilt thou go ^{13.}
 on delaying? then to morrow it will be
 harder to prevail with thee than to day. Oh!
 therefore be alarmed *to day*. More sin will
 strengthen your lusts, and further preju-
 dice your soul against Christ. Is not con-
 version difficult enough already? and is
 there need to make it next to impossible?
 For the Lord's sake consider! greater of-
 fences may make God and men say of
 thee, "This wretch is resolved against
 " grace, he arms himself against hope."

6. RESOLVE within thy self, that thou
 wilt follow after Christ, and throw off
 thy vanity without delay. Oh, that I
 could but get this consent from you all
 this day! that all the young people in this
 congregation would say, O Lord, *Amen*,
Amen! Come, poor sinners, put it to your
 selves this moment: Say, "For this I
 " will pray, that I may cease to be vain;
 " I will meditate for this; I will hear for
 " this." O young folks, that are yet in a
 state of sin, you have work enough for
 your time! Sometimes you know not how
 to pass away your time. What, spiritu-
 ally blind, and not know how to pass away
 time? What, dead and graceless, and not
 know how to pass away time? A sinner

wild in his frame, and have no work? Oh! be intreated this day to be earnest with God, and never be quiet 'till he has given thee wisdom instead of folly; 'till he has given thee sobriety instead of rashness; humility instead of conceit; calmness instead of passion; truth instead of falsehood. Never be satisfied 'till God has brought thee to live to the best and highest purposes. And, Oh, that every soul would say *Amen!* How would Satan be disappointed? how would heaven rejoice? It would be thy best day, and the entrance of eternal life.

Obj. BUT I believe some here are ready to say, "Sir, must I *now* change? must I *now* stop my vanity? Surely 'tis *too soon*; sure I might be vain a little longer; there's no danger in it, I hope."

Ans. MY address to you is, for this Heb. iv. 7. instant; even *to day*, *harden not your hearts*.

Oh child! just now cease to be vain; 'tis late enough with the youngest of you. It's not too soon to stop a wicked course. Now, now thou shouldst yield to Christ: If you ask, *Why now?* I tell you,

(1.) BECAUSE young people's souls shall be saved or damned by the same rules as the old ones, if they be past infancy.

Pom. ii. 19. Oh, if you die to night, *God will judge you by the gospel!* and that's the lowest rule Ecc. xi. 9. that God can judge you by. *Youth* must be judged, as well as men: *Young ones*, that
that

that *obey not the gospel*, shall not escape the 2 Thes. i. 8, 9. vengeance.

(2.) GOD is concerned at, and provoked by the vanity of children. Pray consider: You think, it may be, that God takes no more notice of what you say or do, than you do your selves. Alas! you are deceived: Don't you think, God was angry with the *little children*, whom he *slew by the Bears* for deriding the prophet? God notes what you do: Young ones, God doth not rule old men, and leave children to their own wills. His laws are prescribed to young men, under the same threats, as to the old; and it's not indifferent to him what you do. God observes what *you* do, as much as any other person; for you are his subjects, who were made for his glory. You serve him, or his enemy the devil; and what *you* do, is good, or evil.

(3.) THE youngest of you are under vows to God against vanity. I suppose, you were *entered into God's covenant* by your parents: And was not a holy heart, and a serious godly life engaged in that covenant, in opposition to sin and Satan? You are dedicated to God in your infancy; you are *his, and not your own*. Young children! what, will you lye to God now? will you be perjurd now? Oh, God forbid! Dare any young person here say, "I was given to God in my infancy, but I now retract it? I was sworn to be the Lord's,

Deut. xxix. 11, 12.

1 Cor. vi. 19.

“ Lord’s, but I will not keep to him ?” Baptism will sink those children of believers, who perform not their vows, and practically renounce their God.

(4.) LET me tell you, if you remain vile all your youth, a thousand to one but you will ever be so. You may die before you are old, and then you are undone : But if you live, and are not converted when young, it’s improbable that ever you should. Oh, it’s ill dealing with old sinners ! they are conceited, full of prejudices, and immersed in worldly cares ; the calls and threatnings of God are grown familiar to them, and their souls stupid and void of affection. God makes now and then an instance of grace in them, but ’tis rare. The *last hour Converts* are next to miracles. Most find how true it is, that

Prov. xxix. *he that hardens his heart, being often re-
proved, shall die without remedy.* Again,

(5.) OH, what service mayst thou do for God, when thou ceasest to be vain betimes ! Come, my friends, what a heap will every day’s little come to in time ? If young persons would but now begin to be holy, tho’ they act but a little for God every day, it will at length amount to much ; as we say, he that begins with the sun, will make a long day’s journey. Oh, how much do young people do for the devil, in a state of sin, when they live long ! how large is the roll of their transgressions ?

gressions? And how much might they do for God in a state of grace? How many may bless God for thee? and what a publick blessing mayst thou prove? Thou mayst thus be an eminent Saint, much improved for heaven, and abundant in the fruits of righteousness.

(6.) OUR youth, will be the plague, or hope of this land, in this great *crisis*. Great things are before us; the rapid motion of providence hints no common matters. There have of late been many ways taken to debauch young people in their manners, to prejudice them against holiness and sobriety. Nevertheless the holy God has seasoned some young ones; there are many looking heaven-ward; and God seems designed to reform the rest. Well, whether of these two prevail, doth determine *England's* lot. Oh, if our youth grow yet more profligate, God is about to leave us! If he recover our youth, we may hope he'll yet continue amongst us. Young ones, I would be earnest with you; for God indicates his mind to *England* by you. Oh! be you all ready to say, "Can I help to save a nation? By the grace of God I will be one of those that will do it; let Satan, and the world, and the flesh struggle with me as they can."

(7.) THIS youthful vanity continued in, will be the grief and wounding of thy age, though thou shouldst be converted then.

Job xiii.
26.

then. Little do you now know, what youthful sins may cost you in old age. *Thou makest me to possess the iniquities of my youth*; says *Job*. Oh! how bitter will the remembrance of past villanies be? How wilt thou tremble, to think thou hast help'd any one in the way to hell, when thou thy self art got out of that road? How will it grieve thee, to think thou hast been a means to damn any soul? Can it be a little thing to thee? The joy of *late Converts* is abated by the thoughts of youthful sins. *Paul* carry'd it to the grave with him, that he was a *persecutor* in his youth. Believe me, Sirs, the evidence of our conversion, when late, is more than made up by the innocency of our lives, when converted young: And they are to blame, who seem to complain, that gross villanies have not made their change more remarkable.

THUS I have done with the *first* Sort I was to speak to: God grant, it may be to such purpose, that none may go out of this place unwearied and unresolv'd; unwearied with his vanity, and unresolv'd to put an end to it! And now,

[2.] *As to those of you, who are through grace delivered from this vanity.*

BEFORE I enter on this, I must declare, you are *our joy*, and *our crown*. I would I could speak it of every one here to day:

Oh,

Oh, that every young one in this place were of this number ! You are our comfort, that God has some to propagate religion when we are dead and gone. How lovely is God's image in your tender years ! Your grace is less questionable now, than it would be if you were aged. I say, your conversion is more evident now ; for you are now in your health and heat ; you are now under the force of temptation ; you are not decrepit, and aged, and under the government of fear, as old folks be. Oh, my friends ! what but Grace could win your consent to Christ now, when the devil and the world are strongly bidding for it ? You are like to reap the largest harvest, because you have the longest seed-time. You young ones that do fear the Lord betimes, you are like to be the more remarkable in heaven. All the blessings that belong to the oldest Saint, belong to you ; and Christ as truly loves you. The youngest believer in this place may rejoice in all the fulness of Christ, as his store-house and security ; he may read over all the greatest promises of the gospel with comfort, as his own. We bless God for you : Bless God for your selves, that he hath adopted you for his so soon, and thereby prevented much sin, and made you early blessings. For your sake we hope, the Gospel will not be removed from *England* : How happy are each of you ?

Your

Your parents can die comfortably, now that you are in Christ. Your friends look with joy upon you, as secure in your better part. Oh the comfortable aspect that every such soul affords!

I WILL give you a few words of advice; and let them be attended to, and carefully observed, as *Directions* to such as are *converted in their youth*.

I. BE watchful over your selves, because some vanity remains in the best while here. Satan would more gladly overcome you than others; and he knows there's matter for temptation to work on in thee. Youthful years are subject to *youthful lusts*:
 2 Tim. ii. 22. Young *Timothy* himself was warned of them by wise *Paul*. Therefore don't venture on occasions of vanity; don't venture into temptations to sin: Nothing but perfect Grace perfectly heals the Sin of your constitution. Young ones, you don't think you are perfect! you are not thoroughly clean; therefore walk carefully, walk watchfully. Take care of voluptuousness, for there is some unruliness in thy appetite still: Take care of wanton dalliance, and
 7 Tim. v. 22. walk *with all purity*, for there is still some disposition to uncleanness. Still take care of evil company; for youth may be ensnared, though they are good: Avoid all frothy society, for youth is apt to be persuaded to loss of time and levity: Therefore walk with watchfulness in whatever
 you

you are doing. You are not in heaven, though in a state of grace; you are not perfect, though upright; therefore keep a jealous eye, while your green years continue.

2. KEEP humble and modest as to your opinions; for Truth admits the disquisitions of age and a long study. Young people think every notion they have gotten is infallible; and every plausible reason is with them unanswerable. But let me tell you, you will change your judgments, it may be before you die: And too much confidence in youth, leads a man to Scepticism in age: *Be not wise therefore in your own conceits.* You are subject to error; in deep things your knowledge can be but superficial; if you live long, you will blush at your present confidence: And therefore, don't presently take up notions; determine not hastily difficult points. Make no noise about singular opinions, and do not rashly censure men that are wise and aged; whose deep thoughts are preferable, to a voluble tongue, or luxuriant fancy.

3. DESIGN and furnish yourselves for great service for God in the world. I would earnestly bespeak a mercy for the next age: Resolve an eminency in holiness. I would have every young convert here resolve to be one of the highest saints. Resolve to do much for God's name and gospel; and if you have hopeful abilities, resolve to be
great

great blessings to your country; side with the best cause, and the best men. You may live to have greater opportunities to serve God, than we have had; you *may* do so, and I hope you *will* do so. The Lord furnish our youth with abilities transcendent to ours, as their work is like to be above ours! Oh my friends, I would have you therefore prepare your selves; get your heads well enlightened, get your hearts well enflamed with Love to God and men. Labour to be industrious in your calling, that you may have estates to do good withal; for idleness and waste make persons too poor to do great service; whence they live as shrubs though planted young. Study good Catechisms, as a guard against errors. Lay up rules of prudence for your conversation, but beware of craftiness and little base designs. Observe your constitution, that sickliness may not prevent your use. Get such an elocution, as may give advantage to what you speak, &c.

4. ADMIT the helps, and put your selves under all the instituted engagements of Christ's members.

ADMIT the helps.---Sirs, we have good books; see that you carefully peruse them: Read the Scriptures; ay, and labour to be well furnish'd, and skill'd in them *from your youth*. Set your selves to hear Sermons; especially put your selves under the labours and conduct of the best Ministers.

²Tim. iii.
15.

Contrive

Contrive every one of you to fit under that Ministry, that truly understands, and plainly and powerfully urges, the great things of the Gospel, *viz.* the mysteries, promises, and laws of our Redeemer. I tell you why I say this; young ones are apt to like the Preacher, that has fancy rather than weight, strong affections rather than judgment; that has vain jingles rather than solid truth; and that is earnest for small matters above essentials. Oh take it from me to day! all hearers favour of their Pastor. Give me therefore a Pastor, that's likest to ripen for a heavenly life, and not to amuse me with little fine-spun notions, where light carries not its evidence. Prefer moderate Pastors above others; men who are more intent on the great things of the gospel, than lesser matters; men who allow for different conceptions in others, knowing themselves to be imperfect; men who insist on no terms of, or bars to, communion, but what Christ hath made. If God do not deliver the growing age from a contentious, dividing, uncharitable temper, I shall say, the next fiery struggles will hazard the life of religion, and sacrifice Love (the very heart of religion,) to every trifle, and to disputable notions, which hath sorely wounded us. Value moderate men; wise men are always such. Your furious dividing

U Bigot

Bigot is unacquainted with himself, and is incapable of taking up the body of divine truths, as they stand in their order and place. Hence *one* thing fills his mind, and that commonly the least; and all his zeal is laid out in that, while he confounds truth and error. Few men have heads clear enough to distinguish truth. Truth and error lie oft so near, that the man who has not the clearest judgment, and the conduct of the Spirit, will easily fail; much more such whose parts are low, and whose uncharitable temper excludes the assistances of the Spirit.

FURTHER, I call you young ones to attend at the *Lord's supper*. You are dedicated to God by baptism, in the right of your parents: That was not thy act, but theirs for thee; that was not in thy own right, but in thy parents right. The first solemnizing of thy own profession is at the Lord's table, or in order to it; therefore I call you to make conscience of that. Young people, I say, make conscience of it. I tremble to think, how we differ from the church in former ages; that people now should be so backward to attend the Lord's supper.

Obj. BUT some may object, "Pray how old must we be, that come to the table of the Lord?"

Ans.

Ans. I ANSWER, he is old enough, that can give evidence of his consent to be the Lord's, and when he can act the graces that belong to a Sacrament, and improve the matter contained therein: Whenever any can do this, age is no obstacle. I would not scruple one of fourteen, no more than I would one of fifty, where there's a credible profession of grace, and a competent knowledge of the great essentials of religion, and a conversation suited to it. Therefore, my friends, make conscience of this great duty; for I am afraid, our young professors remain giddy, for want of this and of pastoral conduct. I fear, you want *strength* for want of this; and *comfort* for want of this; and Satan has great advantage against our young professors, because they are not more established and steady than they be. Therefore if thou hast given up thy self to be the Lord's; and if God has enlightened thy mind to understand the great things of the Covenant; thou hast a claim, and thou oughtest to make it. Sure thou art old enough to consent to be Christ's, when thou art fit to give thy self in marriage.

5. DISPOSE of your selves to the greatest safety, and the most usefulness. You that are *servants*, chuse no family where God is not worshipped; for a curse and a

snare is there, besides the want of those daily helps which you stand in need of. You that are *changing your dwellings*, go to no place where the gospel is not; live not in a country where Christ is a stranger as to his institutions. You young ones that are about *marrying*! Be sure that *Grace* be the first thing that you provide for. God knows, how much easier it is to stifle good beginnings, than to conquer riveted custom; and it's much easier to be overcome by a bad wife, than a bad wife to be converted by a good husband. Know this, my friends, he that does not wisely contrive for his soul, as a man in danger, will rue it sooner or later. God is not bound to help us, when we run out of his way.

1 Cor.
vii. 39.

6. RECKON upon a world of troubles and snares, and be still preparing for them. Oh young people, be every day arming your selves, for you may be every day attacked. Don't promise your selves too serene a state on this side heaven: *In the world you shall have trouble.* Thy work is a warfare, and holds for life; temptations will assault, disappointments and scandals will try; the best men may be a stumbling-block: Be fit for every thing, and resolved to hold on thy way. It is hard work; but Christ hath undertaken to assist thee, and heaven is worth thy

John xvi.
13.

thy labour. Oh do not think and act, as if you were to have your resting place here, where Satan hath so much power, and sin so great an interest!

7. STILL grow in grace, and usefulness, with age. Though thou art good for thy time, thou art not so good as thou mayst be, nor oughtest to be; much less so good as you should resolve to be. Oh let not age's dulness be reproached by the vigour of your *espousals*! Take care, that time adds to thy light, to thy love, to thy strength and fruit. Move heaven-ward, as days are prolonged. Jer. ii. 2.

8. FAMILIARIZE the Word as your instructor and monitor. *How should a young man cleanse his way, but by taking heed to the Word?* Let the Word be *the man of thy counsel*; take the Scripture for thy rule, and resolve to live by it. Oh *servants*! look what God makes your duty in Scripture; will that allow you to be idle, insolent, or wasteful? *Children*, see what God makes your duty to your parents, and to your other relations: May you be rebellious, unkind? &c. The Word is the true measure and light. Alas! the oldest of us are sure to stumble without the Word; what then can young ones do? Therefore study the Scriptures more, *search them*, and labour in every thing to manage your selves by them. Psal. cxix. 9.
Col. iii. 22.
Eph. vi. 1.

The Vanity of

Sirs, I would have no one here ignorant of a Rule proper to most of the exigencies of his life; and let that be still before thy eyes. I will give you young people *one advice*, that may do you good all your days, and that's this: I would have you all consider what temptations you are like to meet with, and what are the duties you are like to be called to; always have *an apt Scripture* lodged in thy mind, suitable to each of these; and resolve to do nothing, purpose nothing, before thou hast first consulted that Scripture in thy mind: This would be a stated way of avoiding much sin. Young people! you that are in Christ, labour to live to these rules.

I SHALL now conclude: I have been plainly telling all of you, *Childhood and youth are vanity*. You all come *vain* into the world, &c. Are you altered, or are you not? Do you still grow more vain, or more serious? Should God come this day, and divide this assembly, and set *the vain* on the right hand, and *the serious* on the left; O child, O young man, on which side wouldst thou be found? Oh put it to your selves; what answer canst thou return? Wilt thou go away and resolve to be as vain as ever, after all that has been said? If that be thy resolve, would to God thou hadst not been here!

here! this Sermon will be a thorn in thy side for ever. But if from what has been said, you go away resolving through grace to be faithful in the practice of all these directions, given you for the cure of your vanity; then thou wilt have cause for ever to bless God for the 25th of *December*, 1690.





A

Youth's Catechism.

Quest.  *HAT art thou?*

Answ. I AM a creature endued with reason, who must be in heaven or in hell for

ever. *Rom. ii. 9, 10.*

Q. Who made thee?

A. GOD made me; by whose power every creature was made. *Isa. xlv. 12.*

Q. What is the God that made thee?

A. GOD is a Spirit perfectly good, great, wise, holy, present every where, and without beginning or ending.

Q. How many Gods be there?

A. THERE is but one true God, Father, Son, and Spirit. *1 Cor. viii. 6. 1 John v. 7.*

Q. What did God make thee for?

A. GOD made me to bring him glory, and to be happy in him. *Rom. xi. 36.*

Q. Where

Q. Where may you know how to bring glory to God, and to be happy in him?

A. IN my Bible, where he declares his nature, and his will. *2 Tim. iii. 16, 17.*

Q. What condition was mankind created in?

A. GOD made all of us holy and happy in *Adam* our first father, and common head. *Eccl. vii. 29. Gen. i. 27.*

Q. By what rule did God govern all men in Adam?

A. GOD required sinless obedience, as a condition of life, and denounced death, if man should in any thing break his law. *Gen. ii. 17. Gal. iii. 10.*

Q. Did mankind continue holy and happy, by a perfect obedience to this law of innocency?

A. NO: *Adam* sinned against God, and thereby he corrupted the human nature, and became subject to all the misery which the law threatned against sin. *Rom. v. 12, 18, 19.*

Q. What condition wert thou born in?

A. I WAS born in a very miserable and sinful condition. *Eph. ii. 3. Psal. li. 5.*

Q. How camest thou to be born in this condition?

A. I MUST be miserable, if sinful; and I could not but be born sinful, because my nature was depraved in *Adam*, from whom it descends so to me by the line of my forefathers. *Job xiv. 4. and xxv. 4.*

Q. Why

Q. Why must thou be sinful, because thy nature was at first depraved?

A. GOD enacted this as the law of generation, that *Adam* should beget his children in natural likeness. *Gen. v. 3.*

Q. What if thou shouldst die in that condition wherein thou wert born by nature?

A. I SHOULD be undone, and be with the devils in hell for ever. *John iii. 5, 36. Rom. v. 17, 18.*

Q. Doth the law of innocency provide no way for thy deliverance out of that misery?

A. THE law of innocency provides no way for my deliverance out of this misery, as great and dreadful as it is. *Rom. iii. 19, 20. Gal. iii. 21, 22.*

Q. Why dost thou think so?

A. BECAUSE the law of innocency admits no pardon, but condemns for one sin; and I daily find that I have many sins. *Rom. iii. 23. Jam. iii. 2.*

Q. Is there no way then to avoid that sin and misery thou wert born in?

A. YES; there is, by the rich mercy of God, a way to save lost sinners. *Rom. viii. 3. 1 Tim. i. 15.*

Q. What is the way which God hath contrived to save lost sinners?

A. THE way of pardon and reconciliation revealed in the gospel. *Rom. iv. 7: 2 Tim. i. 10.*

Q. How did God appoint a way of pardon and reconciliation?

A. THE

A. THE Father appointed his Son to be the Saviour of sinners, and Christ accepted of that work under certain terms agreed on between them both. *Zech. vi. 13. John xvii. 3, 20, 21, 25.*

Q. *What was appointed to, and undertaken by Christ, as Saviour or mediator?*

A. CHRIST was to assume our nature, and therein to fulfil all righteousness, and die a sacrifice for our sins, and to save all the elect committed to him. *Isa. liii. 5. John x. 15, 16.*

Q. *What was promised to Christ, as the reward of his undertaking?*

A. THERE was promised to Christ, besides the glory of his person, as God-Man, that his obedience and sufferings should be accepted as an effectual price for the reconciliation of all such sinners to whom it was applied. *Isa. liii. 10, 11, 12.*

Q. *Was there nothing else promised to Christ, with respect to the elect?*

A. ALL the absolute promises of grace in order to the application of his blood, were made to Christ. *Gal. iii. 16. 2 Cor. i. 20.*

Q. *Did our Lord Jesus fulfil all righteousness, and make his soul an offering for sin?*

A. HE did; and thereby honoured the law, and vindicated the government of our Creator, notwithstanding his gracious
dealings

dealings with sinners. *Mat.* iii. 15. *John* xix. 30. *Isa.* xlii. 21. *Heb.* ix. 14, 28.

Q. *When Christ had thus made atonement, was he sufficient to be a Saviour?*

A. YES : For, (1.) He hath the Spirit and a fulness of grace, with a right to give thereof to men. (2.) All judgment is committed to him whereby he is the law-giver to a sinful world. And, (3.) By the fulness of his merits he hath pardon, peace, and eternal life to dispose of, notwithstanding we had forfeited all into the hands of our Creator. *John* xvi. 14. *John* i. 16. *John* v. 22. *Heb.* v. 9. *Heb.* vii. 25.

Q. *What more is necessary to restore the happiness of lost man?*

A. THE application of the effects of Christ's fulness to their persons, that they may be regenerated, pardoned, and saved. *Rom.* v. 11. *Acts* ii. 38.

Q. *What way doth Christ take to apply his merits for the salvation of sinners?*

A. HE enacteth and publisheth a law of grace, wherein he promiseth pardon and life to such sinners as will accept of him as a Saviour on the terms of the gospel. *Heb.* xi. 6. *John* iii. 16, 17, 18. *Rom.* iii. 26.

Q. *What are the terms of the gospel?*

A. TRUE repentance, faith in Christ, and sincere obedience. *Acts* iii. 19. *Acts* xvi. 31, *Acts* xx. 21. *Heb.* v. 9.

Q. *What*

Q. What is repentance?

A. A SORROW for, and the separation of the heart from sin, as the greatest evil. *Jer. xxxi. 18.*

Q. What is faith in general?

A. SUCH a sight of things revealed in the Word, as powerfully affects the heart suitably to the nature of them. *Heb. xi. 1.*

Q. What is faith in Christ?

A. SUCH a sight of, and regard to Christ, as causeth the humbled soul to accept of, and come to him as our Prophet, Priest, and King. *John i. 12. Mat. xi. 28.*

Q. What is it to come to Christ as a Prophet?

A. To yield up our selves to his teachings, believing him infallible. *John vi. 45, 68, 69.*

Q. What is it to come to Christ as our Priest?

A. UNDER a conviction of our guilt and the fulness of his merits, to rely on him, as the only atonement for sin, and purchaser of all good for sinners. *Gal. ii. 16. Rom. iii. 25.*

Q. What is it to come to Christ as King?

A. To acknowledge his sole authority, and submit to all his laws, unfeignedly resolving to obey him in every one of his appointments. *Acts ix. 6. Luke xix. 14, 27. Isa. l. 10.*

Q. What else doth the gospel contain?

A. IT

A. IT contains a prophetick account of what God decreed, and a transcript of what was promised to Christ, with respect to the Elect; to say nothing of doctrinal mysteries, rules of a christian's walk, conditional promises, the danger of sinners that reject Christ, &c.

Q. *When did this gospel-rule of life begin?*

A. IN the first promise to *Adam* after his fall, though the fullest discoveries of it were reserved till Christ came in the flesh. *Gen.* iii. 15. *Gal.* iii. 8. *2 Tim.* i. 10. *Heb.* ii. 3.

Q. *Did God ever since the fall propose any way of Salvation, besides this law of grace?*

A. No: And every saved sinner was saved by this rule, according to the measure of its discovery that obtained in every age. *1 Cor.* x. 4.

Q. *How far are all sinners that live under this gospel concerned in it?*

A. LIFE through Christ is freely offered sincerely to every sinner that will repent and believe; and if they do thus, the want of perfection shall not condemn them. *Acts* iii. 19. *Acts* x. 43. *Acts* xvi. 30, 31. *Rom.* iii. 22.

Q. *What if thou dost not accept of Christ?*

A. I SHALL be more miserable than if Christ had never died, *1 Pet.* ii. 7, 8. *Mat.* xi. 24.

Q. *Is*

Q. Is the mere enacting and publishing the gospel all that Christ hath done towards the application of his merits to elect sinners?

A. BESIDES that, he hath appointed his Spirit to incline their hearts, and effectually enable them to obey those terms which the gospel requireth. *1 Thes. i. 4, 5, 6. 1 Cor. ii. 10. Gal. iii. 14.*

Q. And doth the Spirit thus concur to apply redemption, and enable them to obey the gospel?

A. YES; and doth not only strive with them, as he doth with others. *2 Cor. iii. 3. 1 Pet. i. 2. 2 Thes. ii. 13.*

Q. By what means doth the Spirit work upon Souls?

A. PRINCIPALLY and most usually he works by the gospel itself, putting forth his power thereby, as a seed of life. *Gal. iii. 2. Jam. i. 18. Rom. x. 14.*

Q. By what part of the gospel doth the Spirit usually work?

A. HE is confined to no part; he works by the precepts, by the account of Christ's death, by the promises, threats, or the great rewards; yet which ever of these he works by, it is pursuant to, and in accomplishment of, the absolute promises of grace which were made to Christ. *Acts xvi. 30, 31. Gal. iii. 29. Gal. iv. 28.*

Q. How dost thou expect to be made willing and able to accept of Christ?

A. NOT

A. NOT by any natural power of my own, who am dead in sin; but by the grace of Christ expressing itself in the operations of the Spirit. *Eph.* ii. 1, 5. *Acts* v. 31. *Tit.* iii. 5.

Q. *How doth the Spirit cause the sinner to accept of Christ?*

A. BY enlightening the mind, and changing the heart in regeneration; whence there is an inclination, will, and ability to accept of Christ. *Acts* xxvi. 18. *Tit.* iii. 5.

Q. *Doth the Spirit nothing in order to the making the Soul earnest and willing to this?*

A. HE awakens the soul to a concern for salvation, and a deep sense of its present misery without Christ. *Acts* ii. 37. *Luke* xv. 17.

Q. *What oughtest thou to do on thy part, in order to get this grace?*

A. I MUST not be idle, but I must (1.) Diligently hear the word. (2.) Pray fervently to Christ for the Spirit's operations. (3.) Consider and bewail my condition. (4.) Put a stop to all ways of sin to my utmost. (5.) Carefully entertain, and improve every motion of the Spirit. And, (6.) Strive with my heart, and urge it with all gospel arguments to obey the call of Christ. *Prov.* ii. 3, 4, 5. *Mat.* xiii. 19.

Q. *What may a sinner expect when he accepteth of Christ?*

A. HE

A. HE may expect, (1.) To be united to Christ in the nearest relation. (2.) To be admitted into a state of pardon and peace. (3.) To be adopted, and made still more conformable to Christ in grace and holiness. (4.) To be supported with strength for service, and perseverance. And, (5.) To be partaker, when he dies, of the glory of Christ in the highest heavens. *Eph. v. 30. Gal. ii. 16. John i. 12. Col. i. 11. I John iii. 2.*

Q. What is the condition of every sinner till he do accept of Christ?

A. HE abides under the wrath of God, and hath no personal title to pardon, peace, or glory. *John iii. 36.*

Q. Is this the condition of the Elect while they abide in unbelief?

A. YES: For though God hath decreed, and Christ hath purchased, faith and life for them; yet God hath determined by the law of faith, that all are under condemnation until they do believe. *Mark xvi. 16. Luke xiii. 3. hence Rom. v. 1. viii. 30. iv. 24.*

Q. Is not a believer pardoned, before he can put forth any other acts of obedience?

A. THOUGH true faith is a certain principle of obedience, yet as soon as we believe, we are pardoned; even before there can be any time to put forth any other acts of obedience. *Gal. v. 6.*

Q. Do repentance or faith any way make satisfaction to justice ?

A. No: That is only Christ's work ; but God hath appointed, that that soul shall repent and believe, on whom pardon for Christ's sake shall be bestowed ; and he hath solemnly declared he'll forgive no man till then. *Mark* xvi. 16. *Rom.* xi. 20, 23. *Heb.* iv. 6. *John* viii. 24. *Rom.* x. 13, 16. *1 Pet.* ii. 7, 8. hence *Gal.* ii. 16.

Q. What assurance hast thou, that God will forgive and save thee if thou believe ?

A. I HAVE God's testimony, and promise ; and the seals of the covenant, viz. baptism and the Lord's supper. *1 John* v. 9, 10. *Acts* xxii. 16. *Luke* xxii. 20. *Rom.* iv. 11.

Q. Art thou engaged to accept of, and submit to Christ according to the gospel ?

A. YES, I am strongly engaged to submit to Christ, because he bought me with his blood, my parents dedicated me to him in baptism, and love to my own soul requires it. *Rom.* xiv. 9. *Mat.* xxviii. 19. *Ezek.* xxxiii. 11.

Q. On what account wert thou baptised ?

A. MY believing parents were allowed, and engaged to dedicate me to God as their child ; and God graciously admitting the infant seed of believers into covenant, as part of themselves, did seal to me those blessings which my infant state needed,
and

and was capable of. *Deut.* xxix. 11, 12. *Gen.* xvii. 7. *Acts* ii. 39. *1 Cor.* vii. 14.

Q. *What doth the covenant bind thee to?*

A. To be the Lord's, in a sincere care to know, love, believe, obey, worship and serve him all my days, and to depend on God through Christ for all happiness. *Ezek.* xvi. 8. *Rom.* xii. 1. *Rom.* vi. 4.

Q. *What didst thou engage against?*

A. I ENGAGED against being governed by Satan, or the flesh, as my rulers; and against taking up with the world's goods as my portion, and against the customs of the men of this world as my guide. *Rom.* vi. 14, 15.

Q. *When ought a child to know, consider, and agree to this covenant?*

A. As soon as he is capable to use his reason, and judge of good or evil, which many are fit to do about seven years old. *2 Tim.* iii. 15. *Psal.* xxxiv. 11.

Q. *What if a child through the love of sin, or vanity of mind, will not agree to this covenant when he is capable?*

A. HE then rejecteth Christ our Saviour, and renounceth the blessings of the gospel. *2 Pet.* ii. 1.

Q. *Is it a great sin to refuse to agree to this covenant, to which thy baptism engaged thee?*

A. IT's the damning sin, and the heart of all sin; for, (1.) It's rebellion continued against my maker. (2.) It's ingrati-

tude and perjury to my redeemer. (3.) It's gross injustice to my parents. (4.) It's an affront to all the Godly. And, (5.) It's a self-killing cruelty to my own soul. *Pfal.* ii. 3, &c.

Q. *When wilt thou personally consent to this covenant, as the only way of life to sinners?*

A. I WILL truly with my whole soul consent now, and live expressing my consent: And as soon as I understand how to improve the Lord's supper, I will by Christ's help solemnly renew it there.

Q. *Ought you upon every fault to question your interest in this covenant?*

A. THOUGH I ought to bewail every sin, and seek pardon by faith in Christ's blood; yet I should not doubt my covenant interest, unless my fault be such as gives just cause to question whether my consent was ever sincere. *Pfal.* xxxii. 5. *Mat.* vi. 12. *Pfal.* xviii. 21, 22, 23.

Q. *What is the best joy and pleasure in this life?*

A. THE deep sense of God's love, and the lively hopes of glory. *1 Pet.* i. 8.

Q. *What shouldst thou be most afraid of in this World?*

A. OF sin; because that provokes my God, and is the cause of all misery. *Rom.* vi. 23. *Heb.* xii. 15.

Q. *What must thou do to keep from sin?*

A. (1.) I MUST believe every thing to be

be a sin, which is against the word of God. (2.) I must humbly look to Christ for strength. (3.) I must avoid all occasions which lead to sin. And, (4.) I must, when I am tempted, consider what a dangerous and evil thing sin is, and resolve against it. 1 *John* iii. 4. 2 *Cor.* xii. 8, 9. *Gen.* xxxix. 9, 10.

Q. What is the sin that most hinders the good of souls, except unbelief?

A. A CARNAL selfishness, which I ought to deny and mortify. *Mat.* xvi. 24.

Q. When is one carnally selfish?

A. (1.) WHEN one is governed by his fleshly appetite, humour, or self-will. (2.) When he inordinately pursues the things of the present life. And, (3.) When he loves carnal self above God. *Deut.* xxix. 19. 2 *Pet.* ii. 10. 2 *Tim.* iii. 2, 4. *Jam.* iv. 4.

Q. What be the sins which professing Christians are most subject to?

A. HYPOCRISY, formality, censoriousness, and divisions. 2 *Tim.* iii. 5. *Rev.* iii. 1. *Mat.* xv. 8. *Rom.* xiv. 3, 10. 1 *Cor.* xi. 18.

Q. Who are hypocrites?

A. THEY whose hearts are not truly changed by grace, and who allow themselves in any known sin, or are seemingly religious from some carnal end. *Rev.* iii. 1. *Mat.* xxiii. 25, 27. *Mat.* vi. 5.

Q. What is formality?

A. To be satisfied with the bare outward doing of the duties of religion, while the heart is not answerably affected, or employed. *Hos.* vii. 14. *Mal.* i. 8, 13.

Q. *Wherein lies the life and power of religion?*

A. (1.) IN mortifying sin. (2.) In exercising grace for more communion with God. (3.) In love to God, which is holiness. And (4.) In love to men, which will keep from hurting them, and incline us to seek their good. *Col.* iii. 5. *1 Tim.* iv. 7. *1 Cor.* xiii. 3, 6.

Q. *Who are the happiest persons in the world?*

A. THEY that have most grace, and do most good.

Q. *Who are the hopefullest children?*

A. THEY that are most afraid of sinning, and are most industrious to know and love God, and become like to Christ.

Q. *What graces most adorn children?*

A. HUMILITY, meekness, and teachableness.

Q. *What must thou do when thou wantest any good?*

A. I MUST in the name of Christ pray earnestly to God, who is ready to give whatever good thing I need. *Phil.* iv. 6. *John* xiv. 13. *Mat.* vii. 11.

Q. *From*

Q. From what dost thou receive all good things?

A. FROM God my Father, who graciously bestows whatever I have for soul or body. *Jam. i. 17.*

Q. What dost thou owe to God for his daily mercies?

A. (1.) I MUST love him more. (2.) I must heartily praise him for his goodness. (3.) I must be more careful to please God. And, (4.) I must use his gifts to his glory, that so I may be able to give a good account of my talents. *Luke xvi. 3, 10.*

Q. By what signs mayest thou try the state of thy soul, whether thou art a true Christian or no?

A. I MUST faithfully and oft examine my heart and ways by these things:

(1.) Do I love God above all things, and delight in the thoughts of him? *Mat. x. 37* *1 Cor. viii. 3.* *Psal. civ. 34.*

(2.) Do I unfeignedly accept of, and submit to the Lord Jesus, as my full and only redeemer? *John i. 12.* *Psal. ciii. 3.*

(3.) Is there no sin which I live under the dominion of? *Rom. vi. 16.* *Jam. ii. 10.* *2 Sam. xxii. 24.*

(4.) HAVE I a sincere regard to every command of Christ? *Luke i. 6.* *Psal. xviii. 22.*

(5.) ARE my affections more set on heaven than on this world? *Luke xii. 34*

(6.) ARE the thoughts of heaven sweet to me, as it is a state of perfect holiness, and communion with God and Christ? *Eph.* v. 27. *1 Cor.* xiii. 10. *1 Thes.* iv. 17, 18.

(7.) AM I thankful for the worst affliction, if I find I am better, and liker to Christ by it? *Psal.* cxix. 71. *Heb.* xii. 11.

(8.) Do I find a soul-renewing power in the truths and duties of religion? *Psal.* cxix. 50. *1 Pet.* ii. 2. *2 Cor.* iii. 18.

(9.) Is the scope of my life and aims, to please and honour God, and be meet for glory? *Acts* xxiv. 16. *Luke* xii. 43.

(10.) Do I love the image of Christ wherever I see it? and do good men please me best, when they most express the life of Christ in their speech and carriage? *1 John* iii. 14. *Psal.* lxix. 32. *3 John* ver. 1, 2, 4.

(11.) AM I more thankful for an interest in Christ, than any temporal good? and am I most concerned to keep this interest unquestionable? *Col.* i. 12. *1 Cor.* ix. 27. *Heb.* iv. 1. *Psal.* cxxxix. 23.

(12.) Do I find every holy attainment makes me still hunger and press after more, longing to be perfect? *Phil.* iii. 12, 13, 14. *Mat.* v. 6.

(13.) Do I carefully approve my self to God in what I am, and in what I do, despising the opinion of men in comparison

rison therewith? 1 *Cor.* iv. 3, 4. 2 *Cor.* x. 17, 18.

Q. When thy conscience is helped by the Spirit to see these signs in thee, what mayest thou then do?

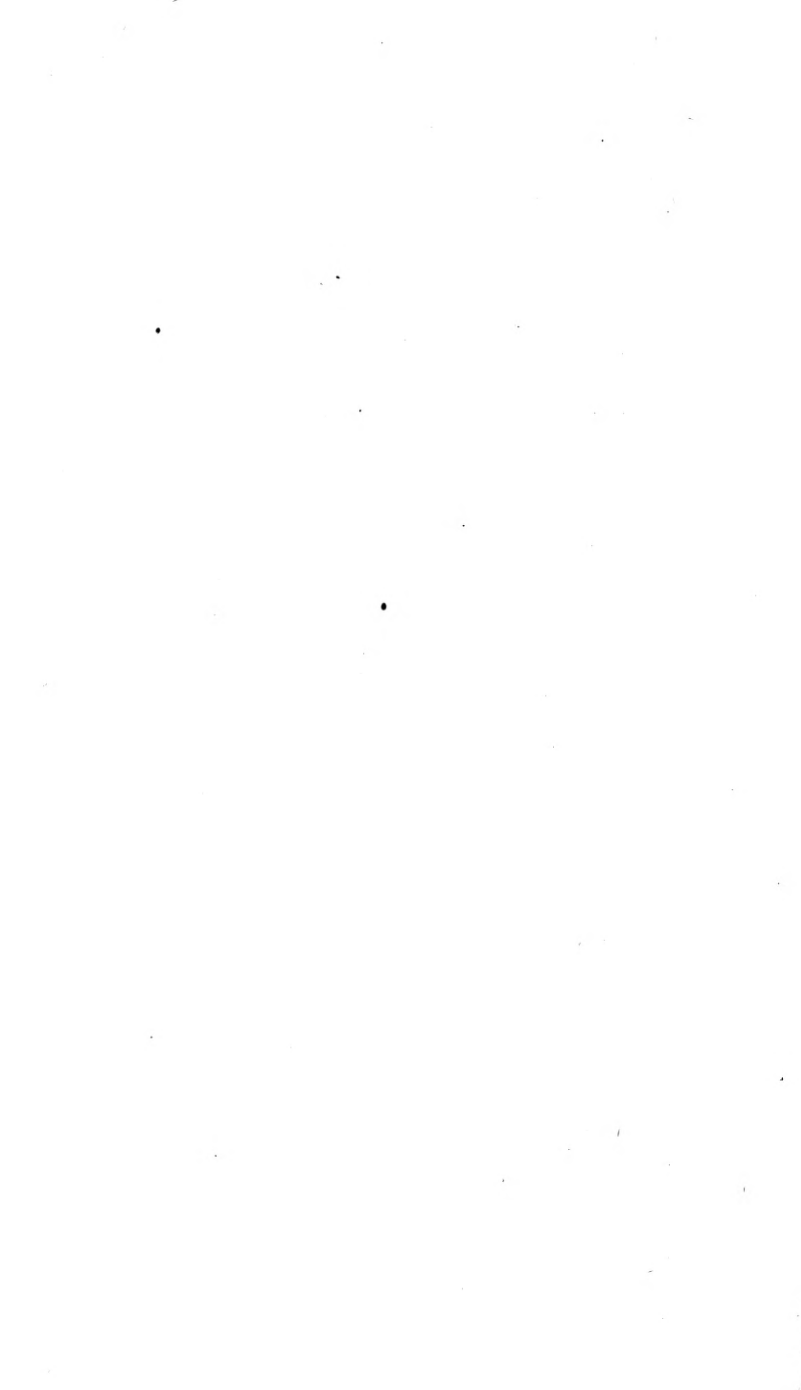
A. (1.) I MAY safely rejoice in all the perfections of God, and in the fulness of Christ, as what doth secure my happiness. 2 *Tim.* i. 12. 1 *Cor.* i. 30, 31.

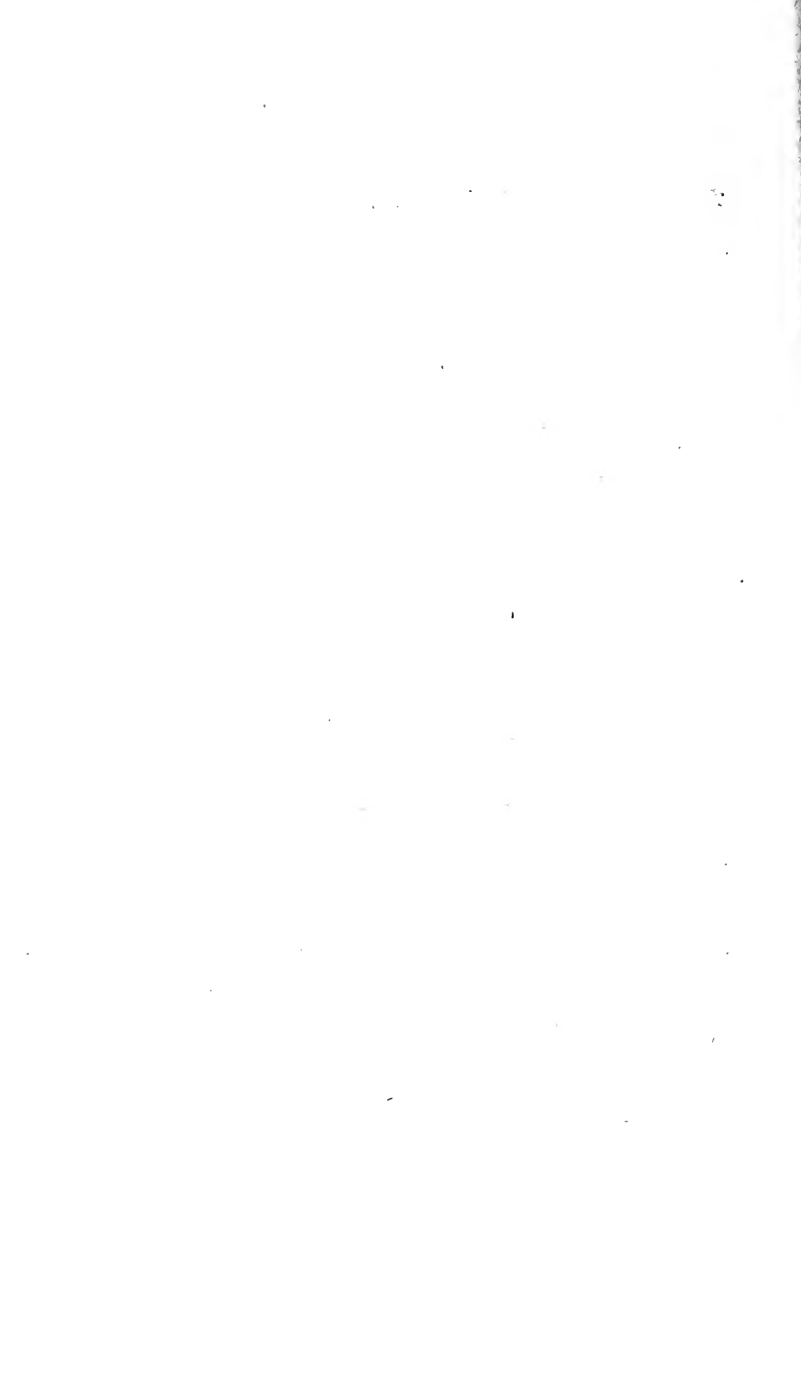
(2.) I MAY comfortably apply to my self all the promises made in the gospel to believers. 2 *Cor.* vii. 1. 2 *Pet.* i. 4.

(3.) I MAY admit a holy joy, and expect death without fear. *Rom.* v. 2, 5. 1 *Cor.* xv. 55, 57.

T H E E N D.









TO THE
AUTHOR, &c.

S I R,



S remiss as the Zeal for true Christianity is at present, the faint Remains of it must excite some of different Denominations, to contend for our common Faith. With this View I publish these Sheets, which (except the first Paragraph) were finished for my own use, before I saw any of the Answers to your Discourse, and not a word alter'd upon reading those admirable Tracts. I laid them aside to this Time, to see if I might be excused by what some Dissenters were preparing of the like Nature. But considering the present State of Things, I think it better, to publish what I hastily wrote

wrote in an infirm State of Health, than that all of us should be silent for so long time, as those more elaborate Answers may require.

Intending this Antidote for such as may regard what's written by a Dissenting Minister, I repent not, that I confined my self to plain serious Reasoning. Nor shall I examine the Quotations, because those from Heathen Authors would be of no use to most of them, to whom I can hope to be serviceable: And as for the English Writers, I think Conformists will vindicate them, for the honour of the Church of England, of which all of them were Members.

Sir, my Design by these Sheets, which I direct to you, is to prove sundry Truths, and to detect the weakness of the (too oft jocular) Insinuations, whereby you attempt to expose them. Nor can I think it impertinent, to produce Scriptures, when I vindicate Christian Friendship, and prove the Eternity of Hell-Torments. The Subject of our Debate I judge too awful, to admit my writing in a way favouring of Levity; and your self in Circumstances, which require me as a Christian, neither to harden you by provoking Insults, or wrathful Treatment; nor yet to forbear a sober Appeal to your own Conscience. Any Veneration for the most high God, will keep us from jesting with his Name; or sporting with the Scriptures, were it for no other Reasons, than that they contain so much of his undoubted Will,

in the Morality of them; and that their aptitude to serve Divine Purposes, is so demonstrated by their holy effects, as to argue at least a Probability, that the Author of them is no other, than the ever blessed and jealous God.

The very Possibility of a Future State of Retribution, ought to terrifie us from bantering Hell-Torments, and rendering our selves or others obnoxious, by any Opinions, or Speeches, which express a contempt of what may prove to be, the Divine Government, Grace, and Image.

If you have any certain Evidence, that the Scriptures are a Forgery, why did not you produce solid Arguments instead of Ridicule? which can convince no Man, but must be felt as a Degree of Persecution, by all who love the Lord Jesus and his Gospel: And many of these are impartial in their Enquiries; nor is their rational Faculty less instructed by natural Light, by being illuminated by Divine Revelation, and therefore they are as capable of discerning the evidence of Truth, as any who appropriate to themselves the Title of Free-thinkers.

You'll find, I grant (what no true Protestant denies) that every man has a right to Free-thinking about Religion: But I propose some necessary Qualifications; for though we are free to think of any Subject, we are not free to think of every Subject
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in what Manner, and to what purposes we please ; and much less to confine Free-thinking, only to profane Challenges and impious Censures of all true Religion ; right Reason condemns all such Abuses.

It's our Interest to consider, that if men are Subjects of Moral Government, there will be a Rule as well as a Time of Judgment. By this inflexible Rule we shall be justified, or condemned. Truth will then be Truth, and Error be Error, independent on our Apprehensions. If the Gospel be found the Rule of Judgment, you have Cause for trembling, unless God give you Repentance to the acknowledgment of the Truth in this World. But if your Scheme contain that Rule of Judgment, you assure me, that I shall be in no danger by my Opinion ; for I not only think freely, which with you is sufficient ; but unbiassed by any worldly Respects, I join with my Endeavours, many fervent Prayers to God, in the Name of Christ, that I may be directed to know (and obey) the whole Mind and Will of God, signified either by the Light of Nature, or his Revealed Word. Nor can this Addition to what you prescribe, be dangerous, seeing you declare, (pag. 33.) If I do my best, I shall be as acceptable to God, if I should prove mistaken in my Opinions, as if I receive none but right Opinions. May not I hence infer, your Contempt of the Gospel, as any Means of your Convictions,

tions, to be so far more dangerous, as to oblige me to pray God soon to enlighten your Mind? for as yet I hope it's my Duty, though you should pity my mistaken Concern for you.

If Fame reporteth the true Author, your Character also excites me to wish, that your bright Parts were employed in Defence of the Truth; that your sober Life were sustained by a Principle of true Faith; and that the Publick may not more ways than one, suffer by this Performance of yours, who are reputed a zealous Lover of your Country. I am,

Sir,

Your faithful Servant,

DANIEL WILLIAMS.



The first part of the book is devoted to a general survey of the history of the United States, from the discovery of the continent to the present time. The author discusses the various stages of the nation's development, from the early colonial period to the formation of the Union, and the subsequent growth and expansion of the country. He also touches upon the political, social, and economic changes that have shaped the nation over the centuries.

The second part of the book is a detailed account of the American Revolution, from the outbreak of hostilities in 1775 to the signing of the Declaration of Independence in 1776. The author provides a comprehensive overview of the military, political, and social aspects of the revolution, and the role of the various states and individuals involved.

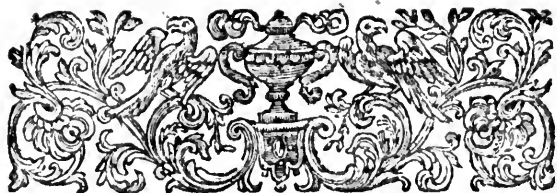
The third part of the book is a history of the United States from 1789 to the present. The author discusses the early years of the Republic, the formation of the Constitution, and the subsequent development of the federal government. He also covers the various wars and conflicts that have shaped the nation, as well as the social and economic changes that have occurred over the years.

The book is written in a clear and concise style, and is suitable for both students and general readers. It provides a comprehensive and up-to-date account of the history of the United States, and is a valuable resource for anyone interested in the subject.

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ASTOR LENOX TILDEN FOUNDATION





TO THE
AUTHOR
OF THE
Discourse OF FREE-THINKING.



AD your Discourse been only a Preservative from *Popish* restraints on our thoughts, it had been reasonable. But as the plausible *Rights of the Church* undermined all Christian Ordinances; so you seem, by *Free-thinking*, to arraign and condemn the Gospel and the Christian Religion. You can't then blame any, who have founded on these all hopes of eternal Life and of present Supports, that the following Queries are proposed.

FREE-THINKING is thus defined by you, *pag. 5.* By *Free-thinking* I mean, the *Use of the Understanding*, in endeavouring to find out the meaning of any Proposition

whatsoever, in considering the Nature of the Evidence for or against it, and in judging of it according to the seeming force or weakness of the Evidence.

Qu. 1. OUGHT not some Qualifications be added, to distinguish sober, useful *Free-thinking*, from that which is sceptical and dangerous? Of which hereafter.

Qu. 2. Do you mean only the *intrinsic Evidence* of every sort of Proposition? For if you intend this, you exclude *Revelation* as a *Divine Testimony* from being any determining Evidence of the truth of any *Doctrinal Proposition*; unless you can account for it as true by *Human Reason*. For instance, if God hath revealed that *the Dead shall rise again*, is not this *Testimony* a sufficient Evidence of this *Truth*; though it be an *extrinsic Evidence*; and natural Reason can find no Evidence in the Nature of it, upon which to conclude it, without such *Revelation*?

Qu. 3. IF all men have not an *equal Degree* of Understanding, nor Advantages to attain the same Degree of Evidence of a *Doctrinal Proposition*; will not their Judgment of it proportionably differ, about the meaning, and about the truth of it? being they cannot judge *alike* of the force of the true Evidence, or of the weakness of the contrary: Nor have they equal Evidences, because of lesser helps.

Qu. 4. CAN any man who rejects *Divine*
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vine Revelation as *false*, judge aright of all the reveal'd Articles of Faith? seeing, he thinks the Evidence given by Revelation to have *no force*, and the weakest Objection against such Articles to be conclusive.

Qu. 5. MAY not they who judge of a Proposition by the *seeming* force or weakness of the Evidence, be uncertain, and mistake about some Propositions? For that Evidence may *seem of force*, which is really weak; and *seem weak*, when it is of more force than what is offer'd against it.

Qu. 6. Is it a certain consequence of any self-evident Truth, that man's Understanding *since the Fall* needs *no more help*, to search the meaning, and judge of the Evidence of what Truth and Duties concern our Recovery; than it needed *before the Fall*, to search the meaning, and judge of the Truths and Duties proper to a State of Innocency? Is not the Mind more blind? Is not the Will by its corrupt Inclinations apt to pervert and prejudice the Mind, and indispose it to that Industry and Impartiality which are necessary to search and judge of all supernatural Truths? nay, even of those that concern the Practice of such Virtues, as the very Light of Nature directs? How much more then of such, as transcend that Light?

You tell us, *pag. 5.* You will *prove this right to think freely.*

Qu. 1. IF men have a *right* to such *Free-thinking* about *religious matters*, as becomes fallible men, seriously concerned to know Truth in order to Salvation; does it follow, that they have a *right* to such *licentious Liberty* of thinking, as argues a contempt of Religion, and carelessness about Salvation?

Qu. 2. OUGHT not men, when they would use their Understandings to search, in order to judge rightly of Divine Subjects, to see that their *Aims* are pious, and not to become secure in evil Practices; to see, that they be humble, and not proudly conceited; to see, that they reverence Things sacred, and indulge not profane Levity, or a fondness of Novelties, from a disgust of Truths, because long accustomed to their thoughts, or vulgarly received; and to see, that the Mind is open and attentive to receive Light, by all such ways as God communicates it? and not to reject Revelation, if he chuse that?

Qu. 3. Is it rational to think, the Creatures dependance on God is so inconsiderable, as that it's needless with our endeavours to find out Truth, to join *fervent Prayer to God*, that he would open our Understandings, to know the true meaning of Doctrines, and to make a
right

right Judgment of what we are examining?

Qu. 4. ARE not blasphemous, ungodly, unbelieving Thoughts *sinful*, if indulged, though under pretence of *Free-thinking*, or as the effect of that?

Qu. 5. OUGHT not such as enjoy the benefit of *Gospel-Revelations* greatly to fear, that if they should *not like to retain God in their Knowledge*, by the Evidence of *Gospel-Light*, and a Love thereto; lest God give them up to a *reprobate Mind*, and the Lusts of their own Hearts? For so he did *the Heathen*, who *liked not to* Rom. i. *retain God in their Knowledge*, received by ^{28.} the Light of Nature; and those, who fell under *strong Delusions to believe a Lye*, because *they received not the Love of Gospel-* 2 Thes. ii. 10, 11. *Truths.*

Qu. 6. IF you confound these very *different Kinds of Free-thinking*, and mean to prove, that the *ill manner of Free-thinking* is proved, by what only proves a *warrantable way of Free-thinking*; will not all rational Judges condemn your Reasons, as proceeding upon a *false State* of the *Question*; and be convinced that they conclude no more, than that men have a *right*, and obligation, only to *that Free-thinking*, which takes in the before described limitations?

THESE limitations to *Free-thinking* in matters of Religion, are as self-evidently

true, as that men have a *right* to *Free-thinking* at all: And to pretend a *right* to *free-thoughts* without such limitations, is to claim a *right* profanely and proudly to search for matters to undermine and banter all true Religion; under the cover of pleading for that Judgment of *private Discretion*, which is allow'd by all *true Protestants*. Granting therefore the force of most of your Reasons, to prove, that it is Man's *right* and duty to *think freely*, under the mentioned limitations and adjuncts, I shall remark some Passages only, which may appear inconsistent with that Veneration for *revealed Truths*, that becomes those who are professed Christians.

You argue, *pag. 6. If the Knowledge of no Truth be forbidden us by God, or hurtful to us, then we have a right to know any Truth.*

Qu. IF God has declared some Truth in such a manner, as to intend our knowing it at present but *in part*, and to be more perfectly known hereafter; have we a *right* to know that Truth *fully at present*? Against whom is that Right pleadable? Is it against God, who has made known *now* as much as suits our present State, though he has bounded our Knowledge as to what of it is unrevealed, and requires us to know no more than that which is revealed?

You

YOU say, pag. 10. *It is impossible that God, when he condescends to teach mankind by Writing or Books, should write as ill or worse than mortal Men, and act against the Rules of Art, &c.— Pag. 11. To understand the Matter of the Bible, requires the most thinking of all other Books; since to be master of the whole, a Man must be able to think justly in every Science and Art.— Pag. 12. Nay, the Morality of the Holy Scriptures is not to be precisely and distinctly understood, without an antecedent Knowledge of Ethicks, &c. So that no Duty whatsoever contained in Scripture, can be precisely and with certainty understood, without a Knowledge of the Law of Nature.*

Qu. 1. WHEN God by the Bible intended to teach men *Divinity*, and not Trades, or common Arts or Sciences; is it rational to judge he writes *well* or *ill*, by the *aptitude* of his Writings to instruct men in the Knowledge of himself and his Will, (which is the end for which he wrote;) or by the *aptitude* of his Writings, to instruct men in Trades and common Arts and Sciences, which was not his end?

Qu. 2. WHEN God sent his Word to direct in the Way of eternal Life, persons of all countreys and sorts, Young and Old, unlearned as well as learned, simple and more intelligent; is the *accuracy of Arts*, or is a conduciveness to affect
and

and impress *all sorts*, in order to their compliance with the conditions of Eternal Life, the *best* rule of Writing? The Experience of all pious men (even the most learned) to this Day determine this.

Qu. 3. HAD it become the *Majesty* of God, who dictates, and authoritatively commands, what we are to believe and do, to have written otherwise than he did?

Qu. 4. THE Word being written for all *future ages* of the World, as well as those present, and it mentioning *occasionally* some things in the Sphere of Nature according to the *received* Opinion of Mankind in *that age*; is it a dishonour to the Word, as a rule of divine faith and manners, that we, in *after ages*, think we are more improved in Natural Philosophy? By the same Rule, those *former ages* had then disputed the Truth of the Word, as a rule of divine faith and manners in their time; and all must do the same in *future ages* (when they shall have different notions,) if those occasional Expressions were now accommodated to the present prevailing Sentiments.

Qu. 5. MAY not one think justly in other Arts and Sciences, and yet be ignorant of those Truths which were principally intended to be taught by the Word? And may not another profitably and savingly know those Truths, and be very un-

skilful

skilful in the other Arts and Sciences? The instances are common: The Philosopher stumbling at the Gospel, from a conceit of his Learning; the plain Man believes, and liveth the Word.

Qu. 6. WILL that man *think freely* to any great or godly purpose, who spends his whole time to be a *master* only of those parts of the whole Scripture, which he cannot be *master* of, unless as he is able to judge justly in every Science? (I write the word *master* with dislike.)

Qu. 7. IF an occasional Word in reference to Sailing, Husbandry, Pharmacy, make a precise Skill in those Arts necessary, to become *master* of the whole of the Scripture; will not the mention of *Christ*, *Holy Ghost*, *Angel*, *Heaven*, the stated *Term of Life*, the *Judgment Day*, and the like Subjects, (which include the principal Sum of Scripture, and as to which those words referring to Arts are used,) make it necessary, that we receive Divine Revelations, which only can give a certain instructive Account of these Things? And if we cannot comprehend the utmost of all those Revelations, is it not rational humbly to own, that our Ability to judge of some Parts of these sublimer Things, is not so proportionable to those, as it is to master sensible Arts and human Sciences, of which nevertheless no man is perfect Master?

Qu. 8. IF

Qu. 8. IF a man has no antecedent Knowledge of *Ethicks*, but *acquires* it by Study of the Scripture, why may not he, as precisely and certainly understand the *Morality* of the Scriptures, as by any other external Means? For where is the *Law of Nature* so fully explained, so certainly stated, and particularly applied, as in the Bible?

Qu. 9. Is not the Sense of those Words very ambiguous, or worse; *No Duty whatsoever contained in the Scripture, can be precisely and with certainty understood, without a Knowledge of the Law of Nature?* It's true, some degree of the Knowledge of the *Law of Nature* is necessary, to know the Duties enjoined by that Law; and yet those, as they be recorded in the Scripture, may be known by us as that Law is there explained: But is it therefore true, that the *Scriptures* contain *no Duties* but what the *Law of Nature* contains? Or is it true, that we cannot know those additional Duties *with certainty* upon Scripture Evidence? or that the unwritten *Law of Nature* can give us a more precise or *equal* understanding of those Duties, as we may attain by what is recorded, explained, and established, by the Scripture Revelation, seeing this is the way by which we come to the first notice, that God requires such positive Duties?

You

You argue, pag. 13. *That if men have no right to think freely, they must, if they will have any Opinions, run into the grossest Absurdities in Principle and Practice.*

Qu. DOES not this depend on the *due Regulation* of men's thoughts? For how great *mischief* in the Christian Church did *thinking*, when *free* from the restraints of the *Scriptures*? Papal Inventions discovered this: But the *Reformation* was made by casting away *Human Inventions*, and reducing Principles and Practices to the Rule of the *Word*. How little availed the *free-thinking* of *Pagans*, to rectify the prevailing false notions of a *Deity*, till Divine Revelation prescribed to their thoughts? And are there not multitudes of Christians, who think very justly, and practise answerably, who dare rely on the *Scriptures*, as the Guide and Limiter of their thoughts in matters of Religion?

FROM pag. 15. to pag. 25. you argue from *the Absurdities of an Eye-sight Faith*, that Priests are *needless* and *dangerous Guides*: And among *the various and contradictory Forms of Confession made at different times*, (pag. 17.) supposing one to be drawn as *the Standard of Eye-sight Faith*, you say, (pag. 18.) *The several Propositions will be said by them to be above, but not contrary to Eye-sight; it will be esteemed*

esteemed dangerous trusting to carnal Eyesight, &c.

Qu. 1. AFTER you have told us, that so great Skill in all Arts and Sciences is necessary to enable men to understand the Scriptures ; must we suppose *every man* as able to understand the Scripture, *without* the assistance of *any Teachers*, as they are to judge of a visible Object by their bodily Eyes ?

Qu. 2. IF the *bodily Eyes* cannot rightly discern, and judge of a proposed Object, without a proper Light or Medium, can *our Reason* rightly discern, and judge of supernatural Truths, without the *Light of Revelation* to inform it ?

Qu. 3. OUGHT Persons of *weak Parts*, when tempted by subtil Deluders to deny the Christian Religion, so far trust to their *own Understanding*, as not to consult men of greater Knowledge, to try whether they can solve their Doubts, and give them Reasons sufficient to establish them in the Truth ?

Qu. 4. Is it not an Advantage to mankind, that there is an *Office* instituted by Christ, to which none ought to be admitted without considerable *Abilities* to instruct men in the matters of Religion ; and by which Office they are obliged stately, as *their Business*, to instruct, and to render their Instructions as useful as they can to men's practice of Godliness and Virtue ;
and

and this in a dependance on the *Divine Presence*, which is promised to be *with them*? Or can it be just, to deny a Subsistence to such as are faithful herein?

Qu. 5. WHEN the Persons invested in *this Office* are required by Christ Jesus, to put People on *searching the Scriptures*, and to exercise a Judgment of private Discretion, whether what they teach, require, and practise, be conformable to the Rules appointed in the Word; ought that *Office* to be condemned, if some Persons externally admitted to it, presume *against* its Prescriptions, to be *Lords of Men's Faith*, impose their own Dictates, or for ambitious or covetous Ends, employ their Labours to overthrow *religious or civil Rights*? Yea, must not such as endeavour to subvert this *Office*, have a malignant Design against Religion, Godliness, and Virtue? For who seeth not, that the promoting of those must be far less attended to, by Persons under no peculiar, solemn *Obligation*? yea, intellectual Qualifications for instructing others will be confined to a few, if not diminished in all, when none are designed for this Office; not to mention, how God may be provoked to give up a People to *judicial Blindness*, who shall reject so great a Benefit?

Qu. 6. WILL not your Censure of *Forms of Confession* be accounted an Accusation

sation of that commonly called *the Apostle's Creed*, which is a Summary of what we are to believe ; and of the *Decalogue*, which contains the Precept, respecting most Moral Duties ; and of the *Lord's Prayer*, which is an Abridgement of what are to pray for ?

Qu. 7. WHEN it's notorious, that there are sensible Objects *too remote*, or of *too small* a Quantity, to be seen by our Eye, and sundry things in Nature *too difficult* for our Understanding, (as the extent of the *Divisibility of Matter*, and a thousand other things ;) is it a Wonder, that some *Propositions of Faith* should be in some respects *above* our Reason at present, and *against* our false Reasonings, though *not against* true Reason ? Cannot my Reason be well informed, and sure that a thing *exists*, and know in a good Degree *what* that is, unless it comprehends the *Manner* how it is ?

Qu. 8. WILL it not be found too sad a *Truth* to jest with, that *the carnal Mind discerneth not the Things of God*, because they are *foolishness to him*, and are *spiritually discerned* ? Do not *prevailing Lusts* of themselves indispose the Mind, to credit the Reality, consider the Importance, and feel the effectual Power of such Truths, as tend to imbitter Obedience, and mortify the Dominion of those Lusts, by introducing the opposite Graces and Virtues ?

And

And may not *these Lusts* also provoke God to abate assisting Helps, which conduce to enlighten the Mind? And are not those, who resolve to indulge their corrupt Hearts, very prone to embrace such false Opinions, as are necessary to quiet Conscience in their wicked Course?

You say, pag. 25, 26. *Any restraint whatsoever from Reason on thinking, is absurd: No just restraint can be put to my thinking, but some Argument which shews me, it is not lawful for me to think on the Subject I propose to do: As for instance, I propose to consider, Whether the Christian Religion is founded on Divine Revelation? but am told the great Danger and Sinfulness of thinking on that Subject, &c.*

Qu. 1. SHOULD any be branded with telling you so, who oft persuade men to examine and think of *the Grounds*, on which they believe, that the Christian Religion is founded on Divine Revelation; that so their Faith may be confirmed, and the Influence of revealed Truths be thereby the more effectual? Who are the true *Protestant Divines* who do otherwise, even when they warn men, that they *examine these Grounds* with a devout Mind, and not sceptically, or with evil Designs?

Qu. 2. Do not Christians owe that regard to what induced them upon *former Enquiries* to believe this, as not to doubt

of it, before they meet with some *good Reason*, to think it is not founded on Divine Revelation?

Qu. 3. OUGHT we not as diligently and impartially to search for Arguments to prove this Truth, and to admit their Force as sincerely and gladly, as we do those new Arguments, which seem to disprove it? A contrary Method discovers too plainly *an evil Heart of unbelief*.

Qu. 4. CAN you upon thinking come to a *certainty*, that the Christian Religion is an *Imposture*; unless it be upon better Evidences, than you may find of its being founded on Divine Revelation? And if you attempt this, must not you prove, either, (*1st,*) That God has not revealed *any Religion*: Or (*2dly,*) That he has revealed some *other Religion* different from the Christian; which other you are obliged to follow? If you chuse the *First*, must not you prove, either that God *could not* give any such Revelation, or that he *would not*, although the State of mankind rendered it so useful and necessary? But if you fix on the *Second*, does not your own Scheme require, that every Part of that *other Religion* be more agreeable to the Law of Nature, more God-like to enjoin, and that it's founded on a Divine Revelation better attested?

Qu. 5. WHEN you enquire into *Evidences*, that the Christian Religion is found-
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ed on Divine Revelation ; may you reject all the *former External Evidences*, whereby God attested those Revelations to be from him, unless you see them repeated ? For instance, If God did work *Miracles* for the Conviction of *Infidels*, when he introduced the Christian Religion ; and transmits a certain account to us, that such Miracles were so wrought ; ought we who live in a Time when, and Place where, this Religion is become effectual and received, to deny the *former Miracles* to be any Testimony at all, unless God will condescend to produce the same sensible supernatural Effects of his Power in our sight ? And consequently, that he must do the like from Age to Age, in the sight of every Person, who shall be obliged to entertain the Christian Religion ? Upon the same Reason, must every particular Man reject all former inspired Revelation, unless he feel *the same self-evidencing Testimony* of God's speaking those Things to him, as the Prophets and Apostles experienced ?

Qu. 6. WHEN we find the Scripture-Revelation, explaining and requiring Obedience to all the real Precepts of the *Law of Nature*, and enforcing it by the most cogent Arguments, with proper Directions ; and that whatsoever more is enjoined, directly tends to promote Godliness and Devotion ; does it most become us,

to accuse these Revelations of Imposture, because of some *Difficulties* therein; or from a Sense of the sublimeness of some Points, and the shortness of our Capacities, to *suspend* our Judgment concerning those *Difficulties*?

You argue, *pag. 27. Free-thinking is upon experience the only proper Means to destroy the Devil's Kingdom among men.* And *pag. 28. you add, Thus the Devil is banished intirely from the United Provinces.*

Qu. 1. DOES not the Devil's Kingdom consist in opposing the Gospel, hindering Reformation, promoting the dominion of Sin, the ignorance and profaneness of People, Persecution, and perverting the Minds, and turning them from Christ and his Truth, as much as it consists in *Witchcraft*? The Word tells us, the deluded *are led captive by the Devil*, and he *rules in the Children of Disobedience*: Or is the Devil *banished*, where any of these prevail?

Qu. 2. CANNOT the Devil serve his Purposes in opposition to the Kingdom of Christ, by *forbearing* Apparitions and contracting with Witches, and the like, in a Christian Country; when he has a prospect of *regaining* his Empire by *Infidelity* and *Sadducism*? May not his Malice vent itself against some few ignorant wretches,

by

by Witchcraft, &c. in *Pagan Countries*, or in Places where Christianity is so strictly and generally professed, that the People are averse to speculative Infidelity, and there are few or no fit Instruments to promote it? And yet, may not he *intermit* such Apparitions and Witchcrafts, &c. in those Places, when he finds them more inclined to renounce Christian Principles, and that many are qualified and active to undermine the Faith of the Gospel, especially as to *things unseen*? Is not he, in such a case, too sagacious to confirm the staggering, and to confute his bewitched Emisſaries, by such Demonstrations of the Being of *Spirits*, and thereby of the Truth of many other things, from the disbelief whereof he knows his Kingdom would be far more enlarged, than by his Impressions on the Bodies of some poor ignorant People?

Qu. 3. WHEN you say, *Free-thinking* is upon experience *the only proper Means* to destroy the Devil's Kingdom; and add in *Italick Letters*, pag. 28. that *casting him out miraculously*, multiplying Priests, &c. have often increased, but never wholly destroyed his Power: Have not you Reason to fear the Power of *Satan's Delusions*, unless you can demonstrate the Scripture, and the most credible History, to be Forgeries? Did not Christ and his Followers *miraculously cast out Devils*? Did not the

Gospel prevail more against *Idolatry* and *Pagan Blindness*, than all that your *Heathen Free-thinkers* said or wrote? nay, were not most such the greatest Supports of the Devil's Kingdom? And is it not still the common Experience, that the faithful endeavours of godly Magistrates and Ministers, and the exemplary Lives of Christians, conduce more to the Destruction of the Devil's Kingdom in the Hearts and Lives of People, than *all that Free-thinking*, which ever was, or still is, employed in undermining the Foundations of the Christian Religion? And is any man so blind, (if not infatuated,) as not to foresee, that if Christianity were overcome, the *Authority* as well as the *Power* of the Devil must be acknowledged by all Nations, and *Heathenism* prove a thicker *Darkness* than *Popery* it self? (though you say otherwise, pag. 28.) But blessed be God, such as obey the Gospel are sure, that *true Christianity* shall in due time triumph over both, and their respective Supporters too.

You say, pag. 33, 34. *If the surest and best Means of arriving at Truth, lies in Free-thinking, then the whole Duty of Man with respect to Opinions, lies only in Free-thinking; because he who thinks freely, does his best towards being in the right, and consequently does all that God, who can require*

require no more of any Man than that he should do his best, can require of him ; and should he prove mistaken in any Opinions, he must be as acceptable to God, as if he received none but right Opinions.

Qu. 1. CAN God require no more, and can Man do no more towards *being in the right* in his Opinions in the matters of Religion, than to *think freely*? May not God require Prayer, for his Assistance to discern the Truth? May not he require us to call upon him, to give us Faith to receive the Truth? May not he require a humble Reverence, a Love to Truth, an honest Purpose to obey it, an Abstinence from what provokes God to withhold his help from us, and his restraints on Satan? May not he require us, to mortify those Lusts, which blind and prejudice the Mind, and faithfully to practise what we already know? Is God *unjust* or *impotent*, in requiring such things with our *Free-thinking*? Or cannot Man do these, as well as *think freely*? The Light of Nature must allow, if not enjoin, Things which have in them such a tendency to thinking freely with good Success.

Qu. 2. If a Man by a neglect of those Things, receive such false Opinions, as the Scripture calls *damnable Heresies*, and Errors *whereby Men make Shipwreck of Faith*, can you think, that Man is as accept-

able to God by an Opinion that is so contrary to Divine Revelations, as by an Opinion which is according to them? Is a *God of Truth* so indifferent to Truth and Error, that when he has given forth his Revelations, it's *alike to him*, whether Men believe them or not? Is it *no matter*, if their Opinions allow them to blaspheme his Son, ridicule his Spirit, deny the Resurrection, make a Jest of the Corruption of Human Nature and Hell-Torments, &c? Would God be *no more pleased* with them, if they conceived honourable Thoughts of his Son and Spirit, and just Notions of every revealed Doctrine? By what Rule do you put God under a Necessity to *accept alike*, where there is so great a contrariety, as receiving important Truths, and important Falshoods? Are such Men *alike* to you, or to any Man of Sense.

Qu. 3. WILL it not follow, that your *Free-thinkers* are as *acceptable* to God, when they *act consonantly* to their erroneous Opinions, as those Believers who act according to the true Principles of Religion? Saint Paul was once such a *Free-thinker*; A&S xxvi. 9. for he *verily thought within himself, he ought to do many things contrary to the Name of Jesus of Nazareth*: But did not he afterwards account himself *the chief of Sinners*, 1 Tim. i. 13. 15. for having done such Things? or did his *Ignorance* excuse him from standing in need of

of pardoning *Mercy*, and thinking himself *unworthy to be called an Apostle*?

Qu. 4. DID not many whom you applaud as *Free-thinkers*, entertain such Opinions as directed them to practise what the Holy God must abhor? Some ascribed all to *Chance*, and hence despised all religious Worship all dependance on God, and Thanksgivings to him for benefits. Others received *unworthy Notions* of God, and thence utter'd the most horrid Blasphemies; not to mention the Idolatry, Self-murder, &c. warranted by the Opinions embraced by others.

FROM pag. 35. to pag. 40. *Superstition* is treated of as a *great Evil*; and your *Censure is just*, as to *Pagan Fooleries*, and *Papal Additions* to the Rules prescribed by Christ for Worship, &c. nor can it be denied, that *groundless Scruples* and *Fears* among Christians are *blameable*. But the Point is carried far beyond these in sundry Passages. For, pag. 38, 39. you say, *The Superstitious make God talk to all Mankind from Corners, and consequently require things of Men under the [Sanction or] Penalty of Misery in the next World, of which they are incapable of having any convincing Evidence that they come from him. They make him (who equally beholds all the Dwellers upon Earth,) to have favourite Nations and People, without any consideration*

deration of Merit. They make him put other Nations under disadvantages without any demerit, &c. These Men have no quiet in their own Minds; they rove about in search of saving Truth, &c. and neglecting what God speaks plainly to the whole World, take up with what they suppose he has communicated to a few; and thereby believe and practise such things, in which they can never have Satisfaction.

Qu. 1. DOES God's equally beholding all the Dwellers upon Earth, prove, that God may not exert his Sovereignty, in favouring some Nations above others? He who does so in external Advantages, is not confined from giving greater helps for Salvation to some than others. Is not his giving some Men stronger Faculties, to judge of what God speaks to all mankind in order to future Happiness, some help towards obtaining that Happiness, which they of duller understandings have not?

Qu. 2. IF the Gospel is an Advantage in order to Salvation, as it contributes to our fuller Knowledge of God and his Will, and gives the strongest Motives, and best Directions to render Men obedient; what Merit can any plead for obtaining it, or what freedom from Demerit could be pretended, when all Nations (except the Jews, and they oft,) were for many Ages impious and idolatrous? But if the Light of Nature is sufficient, where,

where, or when did God deprive them of it?

Qu. 3. OUGHT the Testimony of *Isai-ab*, (whom you commend as a *Free-thinker*,) be received? He asserts, *In the* Isa. ii. *last Days, the Mountain of the Lord's* ^{2, 3.} *House shall be established on the Top of the Mountains, and all Nations shall flow un-to it; and many People shall go and say, Come ye, and let us go up to the Mountain of the Lord's House, and he will teach us of his Ways, and we will walk in his Paths: For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.* Was not *Jerusalem* a Corner, which long enjoyed the means of knowing these Ways of the Lord above other Places? And were not the Nations under disadvantage, 'till they came to know where to find those means, and were made Partakers of them as received from *Jerusalem*? Or did God put them under that disadvantage before, by giving some better helps to others, when he left to them what they were possessed of, and what you judge sufficient?

Qu. 4. WHAT Things does God *speak plainly to the whole World*, which sincere Christians neglect? Are there any Duties evidently required by the *Law of Nature*, which the Christian Religion confirms not? or does the *Chri-*
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tian Law allow any thing, which the *Law of Nature* forbids ?

Qu. 5. DOES not God speak *as evidently* to Christians, by his *revealed Word* annexed to the *Law of Nature* ; as he speaks to other Nations by the *Law of Nature alone* ? And had not the *Pagans* as different Apprehensions, about what the *Law of Nature* required, discovered, and directed ; as Christians have about *their Rule* ? and far more and greater, than Christians have concerning what the *Law of Nature* requires and dictateth ? Your Free-thinker *Varro* will tell you the many contrary Opinions, which the *Heathens* received concerning God.

Qu. 6. Is it *unjust* or *impossible* for God to reveal some Truths, and enjoin some positive Precepts, *besides* those which he signified by the *Light of Nature* ? How is he obliged to give no further Discoveries of himself and his Purposes ? Why must he give no further Directions concerning his Worship ? Why may he not promise, and more explicitly manifest, what Rewards he will confer on the Righteous, than the *Light of Nature* declares and assures Men of ? Or why can he not further represent, what Sorts and Degrees of Punishment he will judge proportioned to the Aggravations of Men's Crimes ? For herein you know the wicked are so favourable

vourable to themselves, as to be unapt to infer them from the Law of Nature.

Qu. 7. WILL not your own Notions of the goodness of God, incline you to think him concerned to instruct and reform Mankind? And will it not follow, that he would reveal such things as before mentioned, when for many Ages the *Light of Nature* was *ineffectual* to deliver the World from their Blindness, Idolatries, Irreligion, Carnality, Barbarities, and neglects of the Labour necessary to know their Duty, and to be convinced of their Sins? He knew also their violent Propensions and Temptations to all those Sins, as well as their Aversion and Impediments to the Exercise of Virtue, and much more of Godliness.

Qu. 8. WHEN the Nations (not excepting *Greece*;) were *so universally ignorant* of God, and his Worship, and a future State of Retribution, notwithstanding what you term *his plain speaking to the World*; Is it not more probable, that those *few* among the *Heathens* who arrived to any juster Notions of such things, derived them either *mediately* from some Divine Revelations given to others, (as *Bochart* and others collect,) or from *immediate Inspirations* communicated to them, for their own and others Benefit; than that they acquired them only from their own Attention to natural Light?

Qu. 9.

Qu. 9. CAN you expect to be believed by any understanding serious *Christians*, that they are *incapable of having any convincing Evidence*, that the Revelations on which their Religion is founded are from God? If then they are convinced of this, all of them must therefore be reproached as *Fools*, who admit Convictions without the Evidence, which every wise Man would require? But what if they cannot inform you, how far their inward Disposition, and Divine Illumination, contribute a convincing Force to that Evidence, which does not persuade such as are Strangers thereto? Yet they can declare to you the Reasons, why they think so well of the Evidence, as to wonder how any are *capable of rejecting* that Degree of it, which *may be known* by every honest Enquirer.

CAN they resist Conviction that *the Gospel is of God*, which has *such a Testimony*, that none but the true God can give; a Gospel in it self *so Divine*, and subservient and effectual to holy Purposes, that none but God could dictate; and *so far from contradicting his Law of Nature*, that it explaineth, confirmeth, and inforceth Man's observance of it? Can a Gospel thus glorious be *hid to them*, when it *shines into them* with a Light resistible by none, whose *Minds are not blinded by the God of this World*? For,

2 Cor. iv.
3, 4.

I. To them it's evident, that to the Lord JESUS CHRIST agree *all the Characters*, by which God described the *Messias* to his *Prophets* in all the former Ages of the World: And in him were answer'd *all the Types*, which God had instituted to prefigure him. God oft acknowledged him by his *Angels*; he attested his Authority and Mission, at his *Baptism*, and at other times, by a *Voice from Heaven*. What greater Testimony could be given, than by his *raising him from the Dead*, after the great Things that attended his Death, and the *Miracles* which he performed in his Life in Attestation of his Holy Doctrine? Our Lord was unspotted in his *Life*; the *Miracles* he performed were *real*, in *open View*, for the *good of Men*, and declared by him *before-hand*, as what he would work to prove, that he came from God, and to which he appealed. He *prophefied* of his own *Death*, with the Manner of it; he foretold his *Resurrection*, the ruin of the *Temple*, the success of his Gospel by *improbable Instruments*, the Conversion of the *Gentiles* against the great Power, Learning, and all the established Customs and Prejudices which obstructed it. He promised to send *the Holy Ghost* to his Apostles, with Power to give him to others, and to work *Miracles in his Name*: And this *Power of Miracles* remained some Hundreds of Years in the

Church

Church so evidently, that *Tertullian* and others appeal to their Enemies of greatest Power, for the Truth and Trial thereof. —These amazing things were foretold by him, to be wrought as the *Effects* of his *Resurrection*: The *Spirit of Prophecy* was also in many of his Followers, and declared to be *the Testimony of the blessed Jesus*.—And may not these now be esteemed (though a small Part of what might be mentioned,) some *External Evidence*, that our Religion, which Christ and his Servants published, is founded on a Revelation which is Divine?

2. WE have further grounds to believe, because these are contained in the Scriptures as *the Testimony* of Christ's *inspired Disciples*, who are most credible Witnesses as to Matters of Fact: For they could not be *deceived themselves*; and were mean Men, who could have no View to serve any *secular Interest*; and Men, who if they *believed* what Christ or themselves had *said*, they could expect nothing but *eternal Misery* if they deceived others, and in this World *the greatest Sufferings* if they published them as Truths: In a word, they were Men, who did *seal* those Truths *with their Blood*, some in *Jerusalem* and *Jewry*, the Places *where*, and at the very Time *when*, these things were acted; not to mention the great Number of *other Martyrs* in that Age. Need it be added, that

that these Matters of Fact are conveyed down by many other ways with more Advantages, to assure us of their certainty, than any other History can pretend to?

3. THE *Miracles, &c.* thus recorded are the *less exceptionable*, because they attest as Rules of Practice, the improved *Law of Nature*, and no *positive* Duties or Institutions, but what are exactly suited to our Estate *as remediable*, and which God has promised to bless. Moreover, as to the attested *Articles of Faith*, most of them are self-evident Truths; none of them impossible to be true; the most speculative are useful to practice, and so far intelligible; and as far as any part of any of them is incomprehensible, God does not require us to understand that.

4. WE think, that the *Attestations* being thus solemn, and the *Matters attested* of such Importance to future Ages, it would be the Concern of Providence, to have them transmitted *secure* against all Attempts, to render them insufficient, or unfit to answer the saving Designs of those Revelations.

5. BUT you may also meet with many Christians, who will tell you, they are capable of discerning in these Scriptures (now in our hands) *intrinsic Evidences* of their being Divine; and that they are thereby convinced, the Christian Religion is founded on Divine Revelation. They see

the *Truth* of many Prophecies and Promises, by their *accomplishment*. They behold the *godlike Design*, Purity, Spirituality, Power and Tendency of the several Parts, (as well as the Harmony of the Whole,) to *sanctify* Persons in their inward Dispositions, and regulate their Behaviour towards God, and other Men, and themselves. And they find, that as they advance in a divine Life, they have more reason to approve, admire, and relish those Truths, as agreeable to the Nature of that Life, and as much conducive to its Perfection, as they felt them to be at first to their Conversion from Sin to God.

6. THEY can also plead, if it were requisite, that it is against all common Sense, that the Scriptures could be *corrupted* in things of moment; because their Copies were soon scattered far and near, and carefully watched and examined by *Jews* and *Gentiles*, Friends and Enemies, Orthodox and Heterodox; and also still preserved by the Church, as its great Charter, Rule, and Treasure.

Qu. 10. ARE you well acquainted with true Christians, if you can think, that by *taking up* with Scripture Revelations, they believe and practise such things *in which they can never have Satisfaction*? If you had said, they could not come to a *Satisfaction about what they believed and practised*,

tised, without this Revelation, or against it, they would assent to it. But as they cannot take up with this Revelation, if they neglect what God speaks plainly to the whole World; because the Scripture containeth the *Law of Nature* more explicitly and fully than it's any where else recorded: So they give the most certain Evidence the Matter is capable of, that they are arrived at *full Satisfaction* in what they believe and practise according to Scripture Rules; for they deny themselves, mortify their Lusts, sacrifice their Estates, Places, Honour and Lives, in Obedience to the Precepts of the Word; and as far as they are *diligent* to walk by this Light, they live and die in a *true Peace* and Joy, founded on the satisfying Evidence they have of the Certainty of the Gospel-Revelation: And such of them as want this Peace, will inform you, that their *uneasiness* proceeds from the *defects* of their Obedience to the Gospel, and not from a *Suspicion* that the Gospel is not true.

Qu. 11. MAY not such Truths be justly called *saving Truths*, and not Trifles, to the Belief and Practise whereof God promiseth *Salvation*; and threatens to *damn* such, as disbelieve and disobey those Truths?

Qu. 12. MUST not such as live under the Gospel, be in *greater Danger* of fall-

ing under that *damning Sentence*, for rejecting those Truths ; than such as never heard the Word ?

Qu. 13. Is it *Wisdom* to banter such *saving Truths*, and their Sanction, unless Men can infallibly prove, that it's *impossible*, that those should be Truths, and that God has so threatened the Rejecters of them ? A Task too hard for the boldest Wit, though he could offer some Exceptions to God's threatening to damn Men, for not believing some more doubtful, and less important Truths.

You add, *pag.* 37. “ *Happy is the Man, (says the divine Virgil,) who has discovered the Causes of Things, and is thereby cured of all kind of Fears, even of Death it self, and all the noise and din of Hell.*” For by Free-thinking alone Men are capable of knowing, that a perfectly Good, Just, Wise, and powerful Being, made and governs the World ; and from this Principle they know, that he can require nothing of Men in any Country or Condition of Life, but that whereof he has given them an opportunity of being convinced by Evidence and Reason in that Place, &c. And, that an honest and rational Man can have no just Reason to fear any thing from him.

NOT to enquire, how the divine Virgil shews himself so well acquainted with God,

God, the universal Cause, as to direct Men, how to be *cured* (rightly) *of all Fears*, even *of Death*, and *all the noise and din of Hell*? Nor to ask, why *Strepitus* is rendered *noise* and *din* too? I ask,

Qu. 1. How few Nations, either now have not, or once had *an opportunity* to know the Gospel; and of being acquainted by *degrees* with the Evidence that it is from God? And if they add *a wilful neglect* of this opportunity; to their Idolatry, and wicked Courses against the Light they have; must God act against his own Nature, if he give them not *the same degree* of Evidence as to others? But our concern is not, to penetrate into God's Transactions with *Heathens*, (which are more secret;) though certainly even they are such, as become God, and will be vindicated by him: We ought to be solicitous about *the Rule*, by which God will *judge us*, who enjoy the Gospel.

Q. 2. MAY not God require of Men living in a *Christian Country*, that they *believe* and *obey the Gospel*, upon the Evidence he has given of the Truth of the Gospel? And if such know God to be a *just Governour*, must not they expect he'll *punish* their Neglects and Contempts? But of this else-where.

Qu. 3. HAS not every *Law* of God, published to Men in a State of Trial, a *penal Sanction*? Can you suppose God so

unconcerned whether his Laws be observed, that the Transgressors even of the *Law of Nature* are obnoxious to no Punishment ?

Q. 4. Is it *Superstition* for a guilty Sinner to be *afraid* of the threaten'd Punishment, when conscious of his Fault and Danger ? It's the Office of *Conscience* to charge Guilt, and put him to *fear* : And when it does so, rational Self-Love will prompt him to exercise *that fear*, which is implanted in his Nature, as a means of his governableness and safety. Will it not follow hence, that the *Law of Nature* may be transgressed with Impunity ; or, that such *Free-thinkers* encourage stupid Security, that so they may ridicule *Hell-Torments* upon the Authority of *Pagan Authors*, while they call *true Religion* by the Name of *Superstition*, which most of them distinguished ?

Qu. 5. WHEN you say, that an *honest and rational Man* has no just Reason to fear anything from God, can you suppose this very Man innocent from all Transgressions of the *Law of Nature* ? Has not he offended in many Things against that Rule ; yea, does not he continue to do so in many Instances ?

Qu. 6. Is he a *rational Man*, who must own he has sinned, and that God is a holy, wise, and just *Governour* ; and yet can be confident *he is safe*, though he
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has no good Evidence, that God will not punish him ?

Qu. 7. WHAT certain Evidence can any who *reject the Gospel* have, that God will not *punish* them for the Sins they committed against the *Law of Nature*; yea against the most extensive Explications of the Precepts of that Law, which they may find in the Gospel; yea, and for disobeying the Gospel ?

Qu. 8. IF Men conclude themselves *safe*, because they sin from a *fatal Necessity*, would not that be to deny themselves to be Subjects of *Moral Government*, although they profess to own God to be their Governour ? Or is it good Reasoning, that because God forbears *for some time* to punish them, that therefore he will *never* punish them ? or to infer *Impunity hereafter*, because they receive some common Benefits at present ? Or can they collect a certain Evidence of Impunity, from what God is *at free Liberty* to do or not do ? This is no other, than to be certain of obtaining that, which God as an arbitrary Agent may withhold, as well as grant.

Qu. 9. FROM which of the *Perfections* of the true God, who is supreme Governour, can the *Rejecters of the Gospel* come to a Certainty, that God will not *punish* their Sins against the *Law of Nature* ?—Can they argue it from his *Holi-*

ness? when as a Holy God, he must hate Sin, as it's repugnant to his Nature, and therefore an Evil too great not to *deserve* Punishment.—If they infer it from his *Justice*; will not this adjudge the Sinner to *bear the Punishment* which he deserves? —If they infer it from his *Wisdom*, they must conclude, that God will *deal with Transgressors*, as if he made a light Matter of their Affronts, obstructed their Obedience, encouraged their Rebellion, and tempted them to despise both him, and his Laws.—Or can Sinners found any certain expectations of Impunity, upon the *Goodness* of God? He is good, but can they think that to be the Goodness of a *God*, which would incline him who is Governour of the World, to grant an Impunity, that must reflect on his Holiness, Justice and Wisdom; that must prostitute the Honour of his Government, and frustrate the Ends of it, by giving the rest of Mankind occasion to think, they incur *no future Danger* by Disobedience? Moreover we see, that notwithstanding the Goodness of God, he inflicts so many Punishments on some Sinners *at present*, as may give others (yea, and these if unreformed,) ground to expect a *future Vengeance*.

Qu. 10. SHOULD Sinners plead as a further Support to their Hopes, that Mankind is by Nature *habitually corrupt* and prone to Sin, and averse to Obedience;
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would not this be to expect Impunity, by *impeaching God* as unholy, or weak ; in that he formed the *root of Mankind* with such irregular and impure Inclinations, and that without any demerit on Man's part ? A Charge far more reflecting on God, than it can be to affirm, that *Adam's Apostacy* was the Origin of this Disorder in his Posterity. I need not insinuate, that if the *depravedness* of Human Nature were granted to be this Way derived, *Free-thinkers* would find more rational and certain Evidence for most of the Principles of revealed Religion, than they can find for the *Impunity* of a Sinner who rejects the Gospel ; or for his being *justly fearless* of the Punishments, to which he is obnoxious for violating any of the *Laws of Nature* ?

Qu. 11. IF any Man who *rejects the Gospel* pretend to *Innocency*, must not he be *unacquainted* with himself, and with the Law of Nature ; or else accuse the *Law of Nature* to be *very imperfect*, as not forbidding all Evil in Heart and Life, nor commanding all that's Good, and fit to be obtain'd and done by men ? But men will find God's Laws to bear the impress of his Nature, and not to be variable, or to be measur'd by men's ignorance, lusts, or fancies.

Q. 12. THE *Gospel* indeed gives a satisfactory Account, how a *penitent Believer*

liever may be certain, that he shall escape all *destructive Punishments*, though he has oft transgressed the *Law of Nature*: For it contains a Promise of *Pardon* to such, upon a *Satisfaction* made by Christ, which subserves and secures the Ends of God's Government, and represents the Glory and Harmony of the Divine Perfections. But what Interest in this can any *Rejecters of the Gospel* expect? seeing they tread under foot the *Blood of the Redeemer as a profane Thing*, and are condemned by the *Gospel-Law*, as well as by the *Law of Nature*.

FURTHER you say, pag. 37, 38. *That God being incapable of having any Addition made to his Power or Happiness, and wanting nothing, can require nothing of Men for his own sake, but only for Man's sake; and consequently, that all Actions and Speculations, which are of no use to Mankind, [as singing or dancing, eating or drinking, &c. (in which the greatest part of the Heathen Worship consisted,) or the Belief of Transubstantiation or Consubstantiation, or of any Doctrines not taught by the Church of England,] either signify nothing at all with God, or else displease him, but can never render a Man more acceptable to him.*

Qu. I. THOUGH God can require nothing of men for his own sake, to make him

him more powerful or happy ; does it follow, that he can *require nothing* of men, *in Acknowledgement* of his Dominion and Perfections, and of their Dependance on him ? One you call a *Free-thinker*, saith, *God made all Things for himself* ; and must Prov. xvi. he *require nothing* from man, with an in-⁴ tent of receiving *any Homage* of Praise or Service from him ? He has wise and good Purposes to serve by men in this world, which tend to his Honour ; and may he not command men to subserve such Purposes ? Is it not rational, that we *do all Things to the Glory* of the Author of our Being, and of all Benefits ? and must it be against Reason, to *design his Glory* in any Thing we do ?

Qu. 2. CANNOT God *for the sake of mankind* require some things, which men *think not* to be *for their Good* ? Vast Nations have long thought many things required by the *Law of Nature*, to be unprofitable and hurtful to mankind. And are not men capable of *wanting some things* to make them happy, which are more and greater than those of which they are at present sensible ? Or can men understand by the *Light of Nature*, all that is necessary to their Improvement and Felicity in both Worlds, and what's conducive thereto, as fully as God knows these ?

Qu. 3. Is it not *more rational* to judge, that whatever God requires of men, is some
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some way or other *useful* to them ; than that God cannot require that Thing, which they know not *the way how* it becomes useful ?

Qu. 4. CANNOT God require of men some things, as subservient to his Glory, or as means by which he will communicate his Blessings, which seem *useless* to some men ? To instance, *singing* his Praises, *bearing* his Word, &c. Nay, what if he makes choice of what appears *contemptible* to some Persons, that he may the more manifest his own Power, *hide Pride from man*, convince us of our Dependance on him, and that his Prerogative and Authority are not to be limited by his Creatures ?

Qu. 5. CANNOT God by his Institution and *promised Blessing*, make such Things *useful* to men, which in their own Nature, and to the Eye of Sense, appear *insufficient* for that Purpose ? If he command us to *eat and drink at the Lord's Table*, in Commemoration of his Death ; and promiseth us in so doing, Communion with him, and Improvement of Grace and Comfort ; what Evidence have you, that our *eating and drinking* as he appoints us, shall *not be useful* to such Ends ? Even *Naaman's* bodily Cure was effected, by what he thought impossible to effect it.

Qu. 6. HAVE we any Reason to judge, that they who in Obedience to God, and
Faith

Faith in his Promise, *observe* the meanest of his *Institutions*, do not please God, and may not expect the Benefits promised by him? Or is it the best way to please him, and obtain those Benefits, to *neglect his Institutions*, and contemn them, as *useless* to Men, and *unfit* for God to appoint?

Qu. 7. WILL those humble devout Christians, who attend the *Ordinances* of God's external Worship in the manner he prescribes, and who experience the *Aptitude* as well as Benefit of them, be persuaded, that they are either *useless* to them, or *no Part* of their Homage to God, or of that Profession which he exacts from his Followers? *Sacraments* are in their account of *great use*, as distinguishing Badges, and assuring Seals; and every one who believes that *Christ died a Sacrifice for our Sins*, can discern the *aptitude* of the external Representation of his Death by the *Lord's Supper*, to excite their Graces and holy Affections.

Qu. 8. MUST all these Truths you call *Speculations*, (as well as *Actions*,) be *useless to mankind*, because they are so to some men? May not men of equal Honesty, Diligence and Understanding, as confidently affirm what they know and experience? They see, how those *speculative Doctrines* direct and influence them in Acts of internal Worship, and contribute to a Christian Life. Nor is it *unaccountable*, how they and others *so differ* about
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about the usefulness of such Speculations : For *they* believe them, *others* believe them not : They reverence Gospel-Revelations, others seem to despise them : They pray for the teachings of the Spirit, others ridicule them : They take the Word of God for the Rule by which they judge of Truths, especially such as could not be discovered but by Revelation ; others make their own Reason (though refusing the Light of the Word,) to be the Rule by which they judge of such Truths : They exercise themselves in what *both* the Christian and Natural Religion require ; others confine themselves to Natural Religion only, (if they exercise any part of it :) They are content to know as much, and as far, as they are capable of knowing ; others reject the whole Gospel, because their *finite Minds* are incapable to comprehend all that belongs to the *sublimest Doctrines* : They apply what they know of all Doctrines of Faith to practical Purposes ; others look at them as empty and false Speculations.

Qu. 9. Do you act *sincerely*, when you say, *The belief of any Doctrine not taught by the Church of England, signifies nothing with God, &c?* Do you mean by this Exception, that the belief of all the Doctrines *taught by the Church of England*, does signify something with God, to render us acceptable to him ? If so, our belief

lief of the sacred *Trinity*, and of all the *Fundamentals* of the Christian Faith, is of great use to render us acceptable to God. But when this is so directly contradicted by many Passages in your Book, it must pass for a *Banter*, or a *Blind*.

You tell us after this, *pag. 38.* By means of all this, a Man may possess his Soul in peace, as having an expectation of enjoying all the good things which God can bestow, and no fear of any future Misery or Evil from his hands; and the very worst of his State can only be, that he is pleasantly deceived.

Qu. 1. CAN what you refer to by all this, be a just Ground of this peace and expectation? What if Men neglect to use the Opportunities they have to be convinced of what God requires? Or what if they also omit and refuse to perform, what they are convinced God does require of them, and do what's contrary? Are not both too common? And yet such as you call *happy*, may be guilty of all these.

Qu. 2. OR if you mean, that an honest rational Man may by means of all this, be possessed of this peace; ought you not to express that, and describe what you intend by an honest rational Man? For if your rational Man is no more, than one capable of knowing and judging of the Truth of Propositions, and arguing thereon; surely such a Man with a wicked Heart

Heart and Life can have *no true Peace* now, nor justly *expect* those good Things. Or if by *honest Man*, you intend no more than one *just to Men*; may not such a Man notwithstanding his Justice to Men, be *unjust to God*? And if so, hath he a right to such *peace and expectations*?

Qu. 3. Is it an easy Thing for *honest rational Men*, if sober and of tender Consciences, who live under the Gospel, *so to resist* the Evidences of its Truth, and be *so certain* of its being a Forgery, as *always* to enjoy *inward Peace*? Will no Fears disturb them, upon reviews of that Infidelity, Contempt, and Omissions, against which that Gospel denounceth the Wrath of God, and eternal Damnation?

Qu. 4. UPON what Evidence exclusive of Divine Revelation, can any Man *expect* to enjoy *all the good things*, which God *can give*?—A Believer has sufficient notice in the *Gospel* of a real Happiness in both Worlds, and he hath God's Promise upon which to ground his Expectation; and yet he must think less will make him *happy*, than *all the good things* which an Infinite God *can bestow*.—But where in the *Book of Nature* is this large Charter to be found? Many of your commended *Free-thinkers* deny the *Immortality* of the Soul: Such find no ground by the Light of Nature to *expect* many good Things *after Death*, or that God can give them
Immortality.

Immortality. Others of them speak of a *future State* with the greatest *Uncertainty*. But did any ever pretend, that God in the *Law of Nature* gave any Promise specifying *the Kind*, and *Degree*, of what good things he would give? Or can his Justice or Goodness be accused, if he is so arbitrary as not to give *all that he can bestow*, when he gave them no ground for such undue expectations?

Qu. 5. Is a *future State* so uncertain, that to persuade Men to use your prescribed Means against *Superstition* and fears of *the din of Hell*, you use these words as an Argument, *viz. The very worst of his State can only be, that he is pleasantly deceived?* Many *Heathens*, besides *Socrates*, and *Cicero*, seem more assured of a Life of Retribution, from the present methods of Providence. But is it not strange, that if God as a Governour *speaks so plainly to all the World* all that's necessary to be obeyed, *all the Free-thinkers* should not more certainly know, what is so necessary to restrain men's Disobedience to God's Laws, and to incline men to keep them? But if the *Light of Nature* had not so plainly expressed this, which is the aptest means to inforce God's Laws, they may find he has revealed it *by his Word* so fully, as may affect and terrify a very Infidel. And the Obscurity of the *Light of Nature* in so important a Matter, ought to make *Divine*

Revelation acceptable to all, who mind their own Happiness.

Qu. 6. BUT if he who *rejects the Gospel*, should find himself *deceived* in his Opinions and Actings, will not his being *pleasantly deceived* soon appear to be indeed *the very worst of his State*? For whereas a godly Fear and Concern had contributed to his Safety, his *pleasant Dreams of Safety* in his irreligious Course harden him against Divine Warnings: His delightful *Expectation of all good things*, fixeth him in a blind Security, and emboldens him in his Infidelity, in his Scoffs at revealed Religion, and in neglects of the Duties thereby required. As such Things expose him to the *sooner Punishments* hereafter, so his *pleasantness* in committing them maketh his State in this World next to desperate, as to any hopes of his Recovery.

You say, *pag. 40.* *The infinite numbers of Pretenders in all Ages to Revelations from Heaven, supported by Miracles, &c. make thinking necessary, &c.*

Qu. 1. MUST no holy Prophets and Apostles have received *true Revelations* from God, because Deluders have *falsly* pretended to Revelations?

Qu. 2. WHEN God had given *such Revelations* of himself and his Will, as he declares to be *a sufficient Rule*, is there the same Reason to question the Truth of these;

these ; as of *after-Revelations* pretending to make a *new Canon* for Faith, Worship, and the Terms of Salvation ?

I AM glad to find among the *Errata* the following Clause, *viz.* dele, *If a Man be under an Obligation to listen to any Revelation at all.* If this Sentence had come into the Book, as the Author's deliberate Thought ; I would ask, whether Man is *under any Obligation* to listen to the *Law of Nature* ? For that's a *Revelation* of God's Will, as well as inspired Revelation : So it is, tho' Custom lead us to speak of the *Law of Nature*, as contradistinguished from *Revelation*. But this acknowledged *Erratum* (if honestly done) will give us ground to say, that you grant Man is *under an Obligation* to listen to *some Revelation* in some degree.

AGAIN, you tell us, *pag. 44.* *The Design of the Gospel was, to set all Men upon Free-thinking, &c. St. Paul offers many Arguments, for the Confirmation of Christians in the true Faith ; whereby he made them, and all his Readers for ever, Judges of their Force ; for whoever reasoneth, lays aside all Authority, &c. Our Saviour commands us to search the Scriptures.*

Qu. I. BECAUSE *Free-thinking* is allow'd by the *Gospel*, to *find out the Truth*, and establish us in the Truth ; may we therefore sceptically employ our *Free-think-*

ing, altogether to search for pretences to *reject the Gospel*, after we have received it upon Evidence?

Qu. 2. BECAUSE *St. Paul* sometimes offers *Arguments* besides his Authority, to confirm Men in the *true Faith*; has he made all his Readers for ever *Judges*, whether what he delivered from God as an *inspired Apostle*, shall have *any Authority*, or serve as an Argument of any force, to determine their Judgment?

Qu. 3. BECAUSE *our Saviour* commands Men to *search the Scriptures, which testified of him*; and forbids them blindly to resign their Consciences to the Dictates of any fallible Persons; does it follow, that Christ forbids us to resign our Judgment, to what God speaks by infallible inspired Persons, and contained in the *Scriptures* as the *Rule of Faith*, as far as they are *rightly explained*? Had Christ favoured such a Conclusion, the Command had contradicted his Purpose, which was to put them on *searching the Scriptures*, as containing *infallible Truths*.

You add, *pag. 46. The Conduct of the Priests, who are the chief Pretenders to be Guides to others in matters of Religion, makes Free-thinking unavoidable: And to prove this, I will give you an Induction of several Particulars of their Conduct.* And then from *pag. 47, to pag. 76, the Divisions*

sions among *English Priests*, (as you call them,) about the *Nature and Attributes of God*, and the *Authority and Sense of Scriptures*, are mentioned.

HAVING still owned, that *Free-thinking* rightly managed is *lawful*, and a *Duty*, I shall suggest some *Queries*.

Qu. 1. ARE not more and greater *Divisions* among the *Heathen Free-thinkers* concerning God, and his Attributes? Yea, from them many *Heresies* came into the *Christian Church*.

Qu. 2. Is it not as just to reflect on the *Light of Nature*, or *Reason*, on account of such *Divisions* among the *Heathen Philosophers*, as to reflect on the *Scriptures*, because of these *Divisions* among *Christian Ministers*?

Qu. 3. YEA, would not such *Reflections* on the *Light of Nature* be more just? considering you tell us, that God speaks by that *so plainly*; whereas *Christians* own, that their *Religion* is in some Things *mysterious*.

Qu. 4. Is not your bold unlimited way of *Free-thinking*, the very *Cause* of the obnoxious *Passages*, which express the *Sentiments* of some of our *divided Priests*? For they had written and judged *with more Sobriety*, if their *Minds* had been restrained by the fear of God, and a due *Veneration* for his *Word*. But they ran into *Excesses* by indulging a profane *Wit*,

a vain Itch of Novelties, an irregular Fancy, and an Ambition to say something more than others.

Qu. 5. IF *Priests* are generally as bad *Men* as you represent them, is it any wonder some of them give you such a handle for Triumph? But might you not with equal Justice, expose revealed Religion by what *Heathen* Enemies have written against it, as by what any such *Protestant* Priests utter; who appear as much *Atheists* and *Deists* as any others, and with whom the *Scriptures* are but an idle Tale?

Qu. 6. Is it impossible, yea or improbable, that *some Truths* improving of our Knowledge of God, and his Attributes, must have remained *Secrets* as to us, unless God had revealed them; and is not the Knowledge of such Truths an Advantage? You had been *more ignorant*, had there never been any Divine Revelation.

Qu. 7. MAY not *these Truths* when revealed, be committed to *writing*; and the Book containing them be called the *Scriptures of Truth*?

Qu. 8. HAD Christians come to the Notice of such Truths by *unwritten Tradition*, would not their *Divisions* be much greater; when they are *so great* notwithstanding they enjoy the *Scriptures*?

Qu. 9. MUST not these *Scriptures* have a true certain fixed Sense, though
Men

Men differ ever so much concerning that Sense? If it be not so, why do you assert *Free-thinking*, that you may find out the meaning of the Scriptures?

Qu. 10. MUST not this *proper Sense* and Meaning of the Scriptures, be *infallible Truth*, though many wrest the Scriptures to their own Destruction, and the Disturbance of others?

Qu. 11. IF some Men think freely about the meaning of the Scriptures, and yet mistake the true meaning of them, and fix on a false Sense; is not that a *false Opinion* and *Error*? If it be not so, all who think freely must be of one and the same *true Opinion*, though ever so contradictory to each other.

Qu. 12. IF the *Errors* which a Man falls into upon his *presumptuous Free-thinking*, be such as determine him to neglect or act contrary to *any Duty, essential* to happiness by the Divine Constitution; may not that be called a *damning Error*?

Qu. 13. IF some upon that *Free-thinking*, which becomes Men *sincerely* solicitous to know the Mind of God, and *devoutly* supplicating his Assistance in their searches into the Scriptures, do attain the *true Sense* of them as to *some Points*; may not they be assured, that they so far have arrived at the Knowledge of *infallible Truths*, notwithstanding the different Sentiments of others?

Qu. 14. ARE not upright Christians, who believe that the *true Sense* of the *Scriptures* is the *chief and proper Rule*, by which they are to judge, what they are to believe concerning God and his Will, especially about the Salvation of Sinners; *in a more likely way* to adjust their different Sentiments, than by fixing on *natural Light* or *human Reason*, as the *chief Rule* or Judge of their Faith concerning God, and the Salvation of Sinners?—This appears so, because the Sense of Scripture is *so plain* as to many Truths, that the opposite Errors are confuted at first View; and wherein it appears *more doubtful*, yet when Arguments are drawn from *the Word*, as the *agreed Rule*, the extravagancies of the Mind are much restrained, and those Arguments from the Divine Authority of that Rule are apt to convince, as far as the deduced Consequences are gradually brought up to what is plainly expressed therein.

Qu. 15. CAN any who believe the *Scriptures* to be *divinely revealed*, admit that *natural Light* and *human Reason* are the *proper and chief Rule* and Judge, by which the Differences about all the great Doctrines of the Gospel are to be decided?

SOME who acknowledge no higher a Rule than *natural Reason*, may profanely put an end to Dissention about those Truths, by condemning all of them as
Trifles

Trifles and silly Fancies: But this Rule is *unfit* and *insufficient*, to adjust Debates of this kind to the Satisfaction of the Minds of real Christians; for they are convinced, that the Manifestations of God as the Saviour of Sinners by Christ, and his Will about their Salvation, transcend *human Reason*; and that it was not by the Light of Nature, that God revealed these Doctrines.

THE Redemption of Sinners contains such *Miracles* of Wisdom, Mercy, and Power, as *human Reason* could not *invent*; nor could Reason not informed by Revelation, *infer them* from the Nature of God, or his Works, or from what he had written on the Hearts of Men. Nor yet are all of them, any of those *self-evident Truths*, which Reason without the help of Revelation can discern, and must approve at first View.

To set up *natural Reason* as the *chief Rule* by which all those Doctrines must be judged, seems to be an Affront to God; as if he had display'd his Perfections to the utmost in the Works of Nature, and had no more of his Will to make known, than he signified by the *Light of Nature*; to which also he must be confined, as the *only way* by which Himself or Mind must be revealed, however the Condition of Mankind is changed.

To infer the *falsehood* of any *revealed*
Article

Article of Faith, because it cannot be proved by *natural Reason*, is to subject a *Divine Testimony* to our human Understanding, which is not only fallible, but apt to mistake through Ignorance of Matters above its proper Sphere. Moreover, to take *natural Reason* for the *chief Rule*, as to Matters of Gospel Doctrines, is *inconsistent* with believing the *Scriptures* to be a Divine Revelation; because these assert, that *they are the Rule* in those Matters, and are sufficient to be so. Yea, is it not a Contradiction? For as a *Faith* founded on *Human Reason*, (if it were Faith,) is *not a Divine Faith*; because a *Divine Faith* is founded on God's Testimony contained in the *Scriptures*: When therefore I do believe any particular Truth, because it is affirmed in the *Scriptures*, and yet appeal to *natural Reason* as the Rule by which I must judge whether it be true or false; is not this *believing the Scriptures*, and *not believing them*? Yea, is it not excluding *Faith*, and pleading for *Science* in the place of it?

Qu. 16. MAY not the *usefulness of human Reason*, and its concern as to the Christian Religion be great, though it be not admitted to be the *chief Rule*, but *subjected to the Scriptures*, wherein any Rivalship is pretended?

THE Cases wherein *Rivalship* may be pretended, are such as these: (I.) If a revealed *Doctrine of Faith* is plainly contained

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ed and affirmed in the Scripture as a *certain Truth*, and the meaning of it be fully agreed ; and yet a Dispute arise, whether *that Doctrine* be *true* or *false* ; if my *Reason* cannot reconcile it with Truth, shall I believe that *Doctrine* to be *true*, because I know the *Scripture* affirms it to be a true *Doctrine* ? or shall I reject it as *false*, because my *Reason* cannot reconcile it with Truth ? (2.) If the Dispute be about *the meaning* of a revealed Precept or *Doctrine*, acknowledged to be in the *Scriptures* ; must I search the *Scriptures*, and compare them, and conclude *that to be the meaning*, which is truly collected from the *Scriptures* so compared ? or must I conclude *against that meaning*, and prefer such *other Sense* as I collect not from any part of *Scripture*, but altogether from other *Topics* ?—In such Cases, ought I to *suspect my Reason* to be defective, and *subject my Understanding* to the *Scripture* ? Or from an *Opinion* of the *Infallibility* of my use of *Reason*, condemn the *Scriptures* as false and imperfect ?

BUT though a Christian yields the preference to *Scripture* in such Cases, the *usefulness* and *concern* of *Reason* are great in the Christian Religion.

REASON admits as a most self-evident Truth, that men are to *obey* whatever God commands, and to *believe* what he reveal-eth. It also condemns Idolatry, many Vices,

Vices, and many false Opinions, all which oppose men's receiving the Christian Religion. It also approves of those *Precepts* of the *Law of Nature*, which the Scripture more fully explaineth ; and of many Doctrines discoverable by its Light, which the Word reveals more perfectly : Yea, *Reason* has suggested to most Men, the *necessity* of some Divine Revelation, from the defect and uncertainty of *natural Light*, in what concerned the Worship of God, Expiation of Sin, &c. By such Things, and Inferences rationally deduced from them, the Minds of men are *prepared* to receive the Christian Religion, when proposed to them.

REASON with the Assistance which God affords to upright Enquirers, is also capable of judging of the *Evidence* of Revelation ; and thereby to conclude, whether it be *Divine* or not. And as it requireth us to be diligent and impartial in the Enquiry, lest we be deceived by Imposture ; so *true Reason* will incline us to acquiesce in *such Evidence* as is proper and sufficient.

WHEN we are rationally convinced, that the Revelation is of God, we must labour by Study, Meditation, and Prayer, to understand the revealed Truths, and to assent and approve of them, by bringing *every Imagination into Subjection to Christ*. The Faculty of *Reason* being *enlightened* by the revealed

revealed Truths, is to be exercised in *comparing* Scripture with Scripture for further Knowledge, and in making just Inferences by the Light of the Word, and in representing Truths with all proper, and especially Gospel Motives, to the Will, in order to its consent for practical Obedience; and in *comparing* our Temper and Practice with the Gospel and the Law of Nature, and in approving or condemning the same, according to their Conformity *both* to the Law of Christ, and the Law of Nature. In doing thus, we *shew our selves* Men and Christians too; and as wherein even our own Inferences from the *Law of Nature* seem to differ from the *Explications* of that Law in the Word, we must prefer those Explications as *more certain* than our own Reasonings from Nature; so we must *examine* those Explications with an Assurance of Mind, that God will *command* nothing by his revealed Word, which is *against* true Reason, or the Law of Nature *rightly* understood, though many Gospel Doctrines may be *against* what Infidels imagine by a Mistake of the Light of Nature to be their truest Reason. *Reason* is also of great Importance to *defend* the Christian Religion against the Attempts of Deluders: This can detect all false Conclusions illated from Scripture Premises, and prove all such Truths, which have their Foundation in the Light of Nature,

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(either in whole, or in part,) by its own *connate* or *acquired Principles*, as proper Mediums.

As to the large Catalogue of the Instances you give, wherein our *Protestant Priests* are *divided*, I shall leave it to be considered by others; who will easily find, that in most of what you quote from several of the Authors, their Sense is perverted by your concealing the true Occasion of their Expressions.

I SHALL consider only what you mention concerning the *Eternity* of *Hell-Torments*. You tell us, *pag. 68.* *Our Priests dispute whether Hell-Torments are eternal; some of the most eminent either doubt of their Eternity, or deny them to be eternal.* Among these you name *Dr. More*, and the excellent *Archbishop Tillotson*.

Qu. 1. SUPPOSING (but not granting,) that *αιων* and *αιωνος*, and God's *Comminations*, (as *Dr. More* thinks,) would not prove the *Eternity* of *Hell-Torments*, are not many other Arguments to be produced from Scripture, which are sufficient to convince us, that those *Torments* will be *eternal*? And the eminent Persons you instance, being *Christians* who had the Grace to believe the Word of God, it will not be improper to make use of *Scripture Arguments* in determining this Point.

Qu. 2.

Qu. 2. NOT to mention other Arguments, will not a careful comparing of *Mat.* xxv. 31, 32, 41, 46. with *1 Cor.* xv. 23, 24, 25, &c. prove, that *Hell-Torments* are *eternal*? For *St. Matthew*, and *St. Paul*, speak of the same Time, *viz.* the Day of Judgment. In *St. Matthew*, Christ pronounceth this Sentence in that Day on the wicked, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels*: And he saith of them, *These shall go into everlasting Punishment*; a Punishment, reserved and respered to that Time. *St. Paul* saith, *They who are Christ's*, Jude, ver. 13, 15. shall be made alive at his coming; and then cometh the End, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all Rule, and all Authority, and Power; for he must reign, till he hath put all Enemies under his Feet. Now,

Qu. 3. Is it not evident, that when Christ delivers up his Kingdom to the Father, he leaves the wicked under this Sentence, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels*; and the Execution of that Sentence but just begun?

Qu. 4. MUST it not follow, that *Hell-Torments* must be *eternal*, unless the *Damned* obtain a Release from those Torments, after that Christ has delivered up the Kingdom to the Father?

Qu. 5.

Qu. 5. WILL it be difficult to conclude, that the *Damned* shall not obtain a *Release* from their Torments, *after* Christ has *delivered up the Kingdom* to the Father, if we consider *what Kingdom* it is, and *how* delivered up? The *Kingdom* which Christ delivers up, in his *mediatorial Kingdom*; by which he applied the Fruits of his Death by mediatory Acts, and having *all Power* given him *as Mediator*, he exercised it till he had effectually attained the designed Ends of his Office; and this he did so perfectly, that *the Godhead*, as in Father, Son, and Holy Ghost, *becomes all in all*; as communicating Favours to the Saints, admitting Worship, and exercising Dominion, *immediately*, without the interposal of a Mediator, as *ver. 28*. The *Kingdom* and *Priesthood* of Christ, are said to be *for ever*, as to their being *perfect* in themselves; *eternal* in the Blessedness of the Saved, as their Effect; and *succeeded by no other Priesthood*, or mediatorial Kingdom; yet these will then be *at a Period*, as to mediating Acts: Our Lord Jesus *converts* no more men by his Power; he *saves* no more Sinners by his Merits; the *Trust* committed to him, he *delivers up* as fully discharged; and the *vicarious Power*, as successfully employed to *all the Purposes* for which it was delegated to him.

Qu. 6. THE *delivering up* of the Kingdom of Christ being of this Nature, are there

there not many Reasons which will make it certain, that the Damned *cannot be released* from their Torments? and consequently, that *Hell-Torments* will be *eternal*? For instance,

(1.) WILL it not be greatly to the *Dishonour* of Christ, and contrary to the *Gospel* of God, and of Christ, that the Damned be released? For they will not be released for the sake of the Merits of Christ; seeing they cannot be applied to any *new Subject*, after his Kingdom is *delivered up*. The *Sentence* of Christ must be also *reversed*; though it was according to the *Sanction* of the *Gospel*, which *condemned* the impenitent Unbeliever. Our Lord declares, that those must be *slain before him*, who would not submit that he, as Mediator, should reign over them; but when he has *delivered up* his mediatorial Kingdom, they cannot admit *this man*, as Mediator, to reign over them. By the *Gospel*, whoever comes to God, must come *by Christ*; but if the Damned come to God, it is not by Christ. We read, that *Christ will be glorified and admired in all those*, whom he does not punish with everlasting Destruction from his Presence; but he will not be glorified in those, who obey not the *Gospel*, as the way of their recovery. Can the Damned be released, when the *Gospel*, as the *Rule of Judgment*, is past into a *Sentence* against them; and this to be under an Administration,

² Theff. i. 8, 9.

John xii. 48.
Mark xvi. 16.

Luke xix. 14, 27.

John xiv. 6.

² Theff. i. 9, 10.

Gal. i. 8. stration, which the Mediator has no concern in? *Angels are cursed, if they preach another Gospel.* In the following Heads we shall see more of this kind.

(2.) Is it not very inconsistent with *God the Father*, to release the Damned, when the Mediator has *delivered up* the Kingdom? *He committed all Judgment to the Son*; and will he become a *Judge* in opposition to Christ, to favour his Enemies, and dissolve his Sentence?—Has God thought it not becoming his Holiness and Majesty to *transact* about Peace with Sinners here on Earth, except it were by *Christ as Mediator*, nor to save them from the Wrath to come without *his Satisfaction*? And will he *make Peace* with Rebels in Hell *without the Mediator*, and free them from Wrath, without regard to *that Satisfaction*, as if the work of Redemption were a needless contemptible Matter? Or is there *another Mediator* of more Dignity than his Son Christ Jesus?—God is for ever *holy and just*; and must not he *abhor the Damned*, if they retain their Malignity, and *continue the Punishment* Christ bound upon them, if they remain wicked?—Or if you should suppose them to be released as *Converts*, how shall they become so? It's not by the *Word* of Christ, nor by the *Spirit* of Christ, nor by *Grace* derived from *his Fulness*.—The *Papists* have a better Plea for their *Purgatory*,
than

John v.
22, 27.

1 Tim.
ii. 5.
1 Pet. i.
19.
Heb. ix.
22.

Hab. i.
13.

than can be found for admitting the Damned to a *new State of Probation* proper for Hell; and this, after *Judgment is passed* upon them, (which is *the Judgment of God*, as well as of Christ;) after *the Books*, and *the Door*, are *shut*; yea, after that solemn Declaration, *He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still: Their Worm that never dieth* will aggravate their woe; and their *gnashing of Teeth* for pain and rage, shew rather that a desperate Malignity will grow, than that Contrition from the Love of God, and Holiness shall begin, especially in *Out-laws*, who are in Hell incapable of merriting.

(3.) ARE the *Damned* (if they could be *released*,) capable of entering into *Heaven*? Christ Jesus *hath the Keys of Hell*; and will he let out his condemned *Enemies*? Heaven is *his Kingdom*; and will he receive into it such as are none of his *Subjects*, no *Members* of his *Body*, nor *Parts* of his *Church*, nor *written in the Lamb's Book of Life*? Shall they possess that *Glory*, to whom he declared, *I know you not; depart from me, ye workers of Iniquity*? He is *the way* to Heaven, and has declared, *there is no other Name under Heaven* by which men *must be saved*; and can they be *saved*, who come not to Heaven *by him*, nor who owe any thing to *that Name*? Are these things consistent with

Heb. iii.
11, 18.

God's declared Will, or with his Oath ; who *hath sworn*, the Unbeliever *shall never enter into his Rest* ?

(4.) IF the *Damned* shall be *released* after Christ has *delivered up the Kingdom*, will it not be against God's own *eternally decreed Method* which he has fixed, as well as against the Gospel-Constitution ? God is Eph. i. 5. expressly said to have *predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will* : And of such as are saved, we 1 Pet. i. 2. read, they are *elect according to the Foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience, and Sprinkling of the Blood of Jesus*. But if the *Damned* are to be adopted, it's *not by Jesus Christ* that God adopts them to himself, nor *by the Sprinkling of his Blood* that they are saved.

THESE things will make it evident to such as *believe the Scriptures*, that they whom Christ Jesus puts under *destructive Punishments* (or condemns to be *cast into Hell*) at the last Judgment, can no more be *released* after he has *delivered up the mediatorial Kingdom*, than that it's possible, that God will rob his Son of the Glory of his being *the only Mediator and Saviour of Sinners*, will reverse his *Sentence* as unjust, will brand his *Mediation* as insufficient, will proclaim the *Work of Redemption* as vain, will contradict *his own Gospel-Constitution*

stitution as weak and false; will expose the solemn Proceedings of the *last Judgment* as ludicrous; will erect a *new Kingdom of Grace*, at the Head of which Christ is not to be; will grant *another State of Probation* in Hell, for such as were condemned for wilfully neglecting that on Earth; will create a *new Kingdom* for such as cannot enter into Christ's Kingdom of Glory; and will reverse *his own Eternal Decree*, whereby he fixed the method of the Salvation of Sinners; whether that Decree be considered as conditional, or as absolute. *No better hope* can the *Damned* have, to escape out of *that Fire*, which is *unquenchable*.

I SHALL conclude this Matter with this Query.

Qu. Do not they who at all *believe a Hell*, run a bold and desperate Risque, if they flatter themselves in an irreligious Course, with the Expectation that *the Torments of Hell* are not *Eternal*?

WHAT if the *Light of Nature* do no more than evidence, that there's a *future State of Retribution*, wherein the Wicked shall be punished *in proportion* to their Crimes, without determining the Term of *Duration*: Yet what Stupidity is he under, who reads the *Scripture*, and *believes not* the Account that gives of those Punishments, unless he can infallibly prove it to be an *Imposture*? Or does he who *be-*

lieth the written Account, consult *his own Safety*, if he expect a *Period to Hell-Torments*; unless the Scripture gives him more express and plain Evidence for *such a Period*, than is produced for the *Eternity* of those Torments?

SUPPOSE that αἰώνιος, or *Everlasting*, sometimes signifies a *long Time*, and not *Eternal*: Yet when Christ expresseth the *Reward* of the *Saints* by this word, intending it to be expressive of the *Eternity* of those Rewards; would he in his *Sentence on the Wicked*, make use of the *same word* at the *same Time*, with an intent to express the *Torments of the Damned* to be but *Temporary*? Would not he have mentioned a definite *Time*, and not have hardened them against *Repentance* by a word, that must induce them to *despair* of a *Release*?—And if *Eternal Torments* are (as some without Reason imagine,) *inconsistent with the Divine Perfections*, would he use a word that might be interpreted to reflect on those Perfections? For *this word* does generally express what is *Eternal*, and is fit to do so; and there's no apter word to signify what is perpetual.—Or can we doubt, if God has affirmed *Hell-Torments* to be *Eternal*, that they are certainly *consistent with all his Perfections*, and will in his *Time* be convincingly declared to be so, although we could not at *present* fully reconcile them therewith?

But

But Believers will now say, *We are sure,* Rom. ii. 2, 6. *that the Judgment of God is according to Truth, who will render to every Man according to his Deeds ; and, Righteous art thou, O Lord.* Jer. xii. 1.

WILL it be any relief, that *Annihilation* is hoped, because the Punishments of the Damned are expressed by such words as *Death, Perish, Destruction?* Whereas, those Terms express their Punishments from the *first Moment* they begin ; they are fit, and are made use of, to express the *high degrees* of their Misery : and are joined with *other terms*, that signify the Persons who suffer *are alive*, and *sensible* of their Punishments ; such as, being *delivered to the Tormentors, weeping and wailing, and gnashing of Teeth, Tribulation and Anguish, &c.* Finally, *the long-suffering of the Lord, and willingness that all should come to Repentance*, was so great, that men walked the more *after their Lusts* from a Conceit, that he was *slack concerning the Promise of his coming* ; so that a longer delay, or forbearance of such Sinners, had done them no good, but hurt. Mat. xviii. 34. xiii. 42. Rom. ii. 9. 2 Pet. iii. 3, 9.

HAVING commended *Epicurus*, pag. 129. as eminent for that most Divine of all Virtues, and wherein the greatest Pleasure of human Life consists, and of which an ill man is incapable, viz. *Friendship* ; you say, pag. 130. *We Christians ought still to have*

a higher Veneration of Epicurus for this Virtue of Friendship, than Cicero; because even our holy Religion itself does not any where particularly require of us such a high degree of Virtue.

Qu. 1. Is Friendship among men the most Divine of all Virtues? Not to mention other Virtues, is not a sincere Love to God a Virtue? and is not he a more excellent Object of Love, and deserving of greater Love than is to be allowed to any Creature? Yea, to love any Man equally with God, shews that injurious Contempt of God, as may justly be termed a *hating of him*. But it seems, as *Epicurus* makes God *regardless of human Affairs*, so it's no wonder, they who have this Veneration for that Man, should assert that a Friend is more worthy of our highest Love, than God himself, whom he makes so useless to men.

Qu. 2. ARE you well acquainted with the Delights of a watchful Christian, when you think Friendship is the greatest Pleasure of Human Life? For he accounts, that Communion with God, a Sense of his Favour, inward Peace, and the Hopes of Eternal Glory, much more contribute to the Pleasure of his Life.

Qu. 3. Is a profane man an ill man? Or are Idolaters ill men? Yet these are not incapable of Friendship in your Esteem. Who more profane, than *Epicurus* and his Followers?

Followers? And the celebrated *Instances* commonly given of *Friendship*, are among idolatrous *Pagans*.

Qu. 4. ARE you serious, when you call that *our holy Religion*, and yet tell us, it is so defective in its Rules, as no *where particularly to require* that *high degree of Virtue*, and that for instructing us therein, *Epicurus* deserves *our Veneration*? Lawful *Friendship our Religion* appoints; but that's so small a part of it, that it would not deserve the Name of a *holy Religion*, if it required not *higher degrees of Virtue*, and other *Instances of Piety*.

Qu. 5. CAN any *lawful Friendship* pretend to a *higher degree of Love to Men*, than what *Christianity particularly requires*? And is it not a *higher degree of Virtue*, to exercise *this Love* to the various *Objects* described by the *Laws of Christ*, than in that contracted *Manner* as what you call *Friendship* allows?

OUR Lord Jesus tells us, that *to love* Mat. xxii. *our Neighbours as our selves*, is our great 39. *Duty*, next after our *Love to God*: Yea, *all the Law* is said to be *fulfilled in this*: Gal. v. And *the end of the Commandment is Charity*, 14. i Tim. i. *out of a pure Heart, and of a good Con-* 5. *science, and of Faith unfeigned*. Wherefore *as we have Opportunity, let us do good* Gal. vi. *to all men*; which *Love to all men* is upon 10. the account of their having *the Image of God* as Men. Our blessed Jesus com-
mandeth

Mat. v. 44, 45. mandeth us, *Love your Enemies, bless them that curse you, do good to them that hate you; that you may be the Children of your Father which is in Heaven:* And by St. Rom. xii. 20. *Paul, he requires, If thine Enemy hunger, feed him; if he thirst, give him drink.* But with regard to such as are partakers of the same Grace,

WHAT greater Instances of Friendship can be justly given, that exceed what the Gospel enjoins on the Followers of Christ to one another? By *Love serve one another*; and see, that you love another with a pure heart fervently. We must feed, clothe, visit them when sick or in prison; and sell our Estates, if they cannot otherwise subsist, as the first Christians did. We ought to have fellowship with them, and to bear their Burdens; to be kind one to another, tender-hearted, forgiving one another; to weep with them that weep, and rejoice with them that rejoice; and to be kindly affectioned one towards another, with brotherly love, in honour preferring one another. We ought to lay down our lives for the Brethren; to confess our faults one to another; and if a man be overtaken in a fault, to restore such an one in the Spirit of meekness.

ARE not these Rules fit to direct us to the height of Friendship, as far as it is a Virtue? Is it a Fault in Christianity, that it prescribes such kind Treatment towards
our

our Enemies, and to all Men? or that it calls for such *high Instances* of *Friendship* with all, who have the holy Image of *Christ* upon them? Sure it's the Honour of our Religion, to enjoin what argues us to be so like to God, and such Lovers of him: For the *Christian Love* is of a Divine Original, and founded on Divine Considerations.

IN our Religion we have also the *strongest Motives* to induce us to *Love*. The Necessity of it is so asserted, that *nothing can profit without it*: All things that *obstruct* it, are forbidden; and whatever formeth the Heart in the best disposition towards it, is enjoined. Upon such Evidence, none can instance a *defect* in our Religion, as to *true Love to men*, unless they were so bent to quarrel with *Christianity*, as to condemn it for that, which is fit to recommend it, as the greatest Blessing to mankind at present. Happy World, happy Church, if this *Christian Virtue* prevailed! Then neither Revenge, Malice, Self-seeking, Envy, Pride, nor Rage, (all which it forbids,) would hinder the common Benefit of all Men; the most holy, wise, and useful, would be most esteemed; and a safe Foundation laid, that all other good Qualities and Offices might contribute to that delightful Satisfaction and Confidence, which flow from that *more special Friendship*, as results from a greater
Harmony

¹ Cor.
xiii. 2.

Harmony of Tempers between some than others.

I SHALL take no notice of any of your mentioned *Free-thinkers*, except the *inspired Writers* of the Scripture, who are cited from pag. 150, to pag. 157.

2 Pet. i. 21. Qu. 1. WHEN you cite words from them as *Free-thinkers*, do you consider, that what they wrote was by *Inspiration*, and not from *their own* Suggestion, or private Thoughts? For *the Prophecy* came not in old time by the Will of Man; but holy Men of God spake as they were moved by the Holy Ghost. It was the property of Jer. xxiii. 16. false Prophets, to speak *Visions* out of their own Heart, and not out of the Mouth of the Lord.

Eccl. i. 4. Qu. 2. CAN any justly infer, that the *Eternity* of the World was Solomon's Judgment, from those words; *One Generation passeth away, and another cometh, but the Earth abideth for ever*? Can this import, that the *Earth* had no beginning, because it endureth longer than the successive Generations that dwelt on it? and perhaps, it may always continue, after it is purified. But *Solomon* assures you, the *Earth* had a Prov. viii. 23,—26. beginning; where *Wisdom* says, *I was set up from everlasting, from the beginning, or ever the Earth was; —while as yet he had not made the Earth, nor the highest part of the*

the Dust of the World ; which may signify the first Matter.

Qu. 3. HAVE you better Reason to accuse Solomon, as one who denied *the Immortality of the Soul*, or argued against a *future State*? pag. 152. You produce *Eccl. iii. 21. Who knoweth the Spirit of Man that goeth upward?* And neither the Original, nor Context, can admit your reading, viz. *Who knoweth that the Spirit of a Man goeth upward?* But will you allow Solomon's Vindication of himself in this very Book? *Eccl. xii. 7. Then shall the Dust return to the Earth as it was, and the Spirit shall return to God who gave it:* And at the Close of it, ver. 13, 14. *Let us bear the Conclusion of the whole Matter, Fear God and keep his Commandments; for God shall bring every Work into Judgment, with every secret Thing, whether it be good, or whether it be evil.* Any who read this xiith Chapter, must wonder you could represent *so wise a Man* as denying *so important a Truth*, or a *future State*: (pag. 152.) It is easy to prove, that these Truths were also known to the *Saints* under the *Old Testament*, and generally received as what influenced their *Patience* and *Obedience*.

Qu. 4. Is it the same thing for God, not to accept but *reject* the external *Worship* of a profane People, who from their hypocritical *Observance* of that, encouraged

raged themselves to *live wickedly*, as it would be to *deny that he had ever instituted that external Worship it self?* You object, *Jer. vii. 22. I spake not to your Fathers, nor commanded them in the Day that I brought them out of the Land of Egypt, concerning Burnt-offerings, or Sacrifices.* But if you read the next Verse, you will find it explain'd; for he saith, *ver. 23. But this thing commanded I them, saying, Obey my Voice, and I will be your God, and you shall be my People; and walk ye in all my Ways that I have commanded you, that it may be well with you: But they hearkened not, &c.* The plain Sense is this: "I did not command
 " *Burnt-offerings*, as what would excuse
 " your Obedience to any of my *other*
 " *Commandments* which you neglect;
 " nor were *they alone*, no, nor were they
 " *the principal Condition* of my being your
 " *God*, and your being my *People*, or of
 " its being well with you: But *the Con-*
 " *dition* was, that you should *obey my*
 " *Voice* by walking in *all my Ways*, as
 " well as in offering these *Sacrifices.*" But to infer hence, *pag. 154. That the Prophets wrote, as if they believed the Religion of the Jews was not the Institution of God, but an Imposture*, is to charge God with a bad Memory, and Self-contradiction.

NOR can either the *Holiness* of God, or the *Divine Institution of the Jewish Religion,*

ligion, be accused, from *Ezek. xx. 25.* where he saith, *Wherefore I gave them also Statutes that were not good, and Judgments whereby they should not live.* These Statutes cannot intend what concerned their Religion, except as they turned them into an occasion of Evil, or as opposed to the Gospel-Dispensation: For he saith, *ver. 21. The Children rebelled against me, they walked not in my Statutes, neither kept my Judgments to do them; which if a Man do, he shall even live.* They must respect therefore a penal *Permission* of such idolatrous or civil Statutes, which their Heathen Enemies brought them under, as a just Punishment for rejecting the good Statutes the Holy God had given them.

Qu. 5. WHEN, pag. 155, 156. you cite the true Prophets declaring God's Rebukes and Threatnings against the wicked Priests, and false Prophets, does what they say stigmatize good Priests, or true Prophets, or imply there can be none such? Were not several Priests and Prophets approved of God as good men, and as most eminently such? But moreover, does God nullify the Offices of true Prophets or Priests, by any of those Reproofs? We find, the Offices remained; the Aaronical Priesthood continued, till Christ put a Period to it by acting as a Priest of the Order of Melchisedeck; and the Prophetick Office continued long in the Christian Church. Or
does

does God, in any of the cited Texts, in the least *condemn the Office* of either Priests or Prophets? No; instead of that, his severe Reproofs and Threatnings against these wicked Men, imply the great Account he made of *both the Offices* which they profanely managed: For the Indignation of God was excited against them, because Men in so *sacred* an Office as the *Priesthood* should be so *wicked*; and that *vile* Persons should pretend to so *divine* an Office as the *Prophetick*. The *Dignity* of these Offices aggravated their Sins, and exposed them to sorer Punishments. If your design in these Instances be to condemn *all the Ministers* of the Gospel, because *some* of them are wicked; will not it follow, that *all Free-thinkers* must be Libertines, because *some* are so? Or if you would infer, that the *Office of the Ministry* is to be rejected, because bad Men pervert it to ill Purposes; is it not as rational to condemn *Free-thinking*, because this is abused by too great a Number to the worst Purposes?

I do not hereby insinuate, that *Free-thinking* is not both *lawful* and a *Duty*, when it's justly limited and directed to a proper and good End. Whether it has been thus managed in your present Performance, I leave to the Judgment of the Christian Reader, and the Reflections
of

of your own awakened Conscience. In the mean time, you have Reason to suspect, that many well-meaning People will not be so much convinced by your strongest Reasons for *Free-thinking*, as they will be prejudiced against it, when they find you represent it as no other thing, than a raking only for such Stuff, as will most expose Revealed Religion, and a Gospel-Ministry.





~~~~~

S O M E  
Q U E R I E S

Relating to the

B I L L

For preventing the

G R O W T H of S C H I S M.

~~~~~


Printed in the Year 1714.





S O M E

Q U E R I E S, &c.

Qu. I.  I L L it not bring a severe *Persecution* upon Dissenters, though eased and protected by a *Legal Toleration*, oft confirmed by Assurances from the *Throne*; and thereby encouraged to lay out their Money in the Publick Funds, *South-Sea Stock*, &c?

FOR will it not prove a *Persecution* against Dissenters, when they shall be excluded from several more Privileges than by former Laws? such as, *Teaching to read*, &c.

MORE of their Number are restrained from a *Subsistence*; as the *Women*, who have a Livelihood by Teaching to read: And further *Qualifications* are imposed on the Men, *viz.* Receiving the *Sacrament* after the manner of the *Church of England*.

THE *Penalties* are also greater than by former Laws, if they keep any School. A-

mong the rest, if they go at any time to any of our *Meetings*, they are *for ever* incapacitated to teach; yea, though qualified according to the Bill.

THE *Process* against them if they offend, is more dangerous, and less agreeable to the former Liberties of *Englishmen*.

THAT general Clause in it [*any other Literature*] will give a handle to *Apparitors* and others to disturb, if not a foundation for convicting and punishing many, for following their Trades and Callings. Nor can the Restraint otherwise *prevent Schism*, than as it ruineth vast numbers of Men, who are useful and necessary to the Nation's Benefit and Safety: For *Literature* is not a Word determined by our Laws. Who knows then, but Attorneys, Apothecaries, Masters of Ships, &c. may be prosecuted for teaching their respective Arts to their Apprentices? as also, such as teach Anatomy, Surveying, Arithmetick; yea, Writing-Masters, (though the word *Writing* should be expunged;) for *Letters* and *Learning* are concerned in each of these?

Qu. II. WILL it not bring *Disshonour* upon the *Church of England*? seeing that it's very inconsistent with the Preamble to the *Occasional Bill*, wherein she is declared to be against Persecution. This also promotes *Ignorance*. And will it not seem, that

that she puts *Her Majesty* upon doing that, whence some will rashly think her forgetful of her many Gracious Promises, to *protect* the Dissenters, and keep the *Tolerance inviolable*? as also to invite her to permit *Severities* against *her own Subjects*, when her Majesty with Zeal contends for the Rights of *such Protestants* abroad?

AGAIN, Will it not proclaim the *Weakness* of the Church, as if the *Occasional Act*, so lately added to many other Laws and Advantages, were insufficient for her Support, whilst poor *Old Women* teach Children their A B C in *English* or *French*? Yea, will it be the Glory of the Church, to *differ from all Nations*; for none to whom a Liberty for Worship was granted, were hindered to *educate their Children*? Or will it be her Glory, to imitate the *French King*, who began the Extirpation of the *Protestants* by prohibiting *their Schools*; and to out-do *Julian the Apostate*, who declared it *unnatural* to cramp the Education of *Children*? As to the lessening her Repute among *Foreign Reformed Churches*, it's not worth the naming to some Persons.

Qu. III. Is it not against the *Interest* of the Church?

ALL who are true Members of it as a *Church of Christ*, will esteem themselves to suffer by the *Errors* and other things de-

trimental to *Religion*, which will hardly be avoided, when the *Dissenting Teachers* become *illiterate*, for want of Education at home. But if their Youth are *sent abroad*, they will (besides the Money there expended) probably receive Principles less moderate, and have more Learning to defend them, than can be expected in the *few and small Academies* of Dissenters in this Land.

Qu. IV. MAY not this Bill issue in *the Growth of Schism*, (as they call it?)

FOR sober *Englishmen* abhor *Severities*, and pity the Persecuted; especially when under foot, and not wilfully Criminals. But they envy the Domineering, and suspect that Cause to be *Antichristian*, which inflames the Persecutors, and can't subsist by less inhuman means than Violence; especially if they seem too potent already, or less circumspect in their Behaviour.

Qu. V. ARE those of the Church who resolve to *oppose Popery*, sure those Times will never return, when a *Popish Prince* may attempt to *ruin the Church*, as possessed of Power, with all publick Emoluments; and in order thereto, tempt the *Dissenters* (by removing their Yoke) to stand Neuters? Or can they expect, that *new Promises* to these, will so easily obtain
their

their Assistance as formerly, when they are now again persecuting them, after such a plain Breach of repeated solemn Promises in the like Extremities?

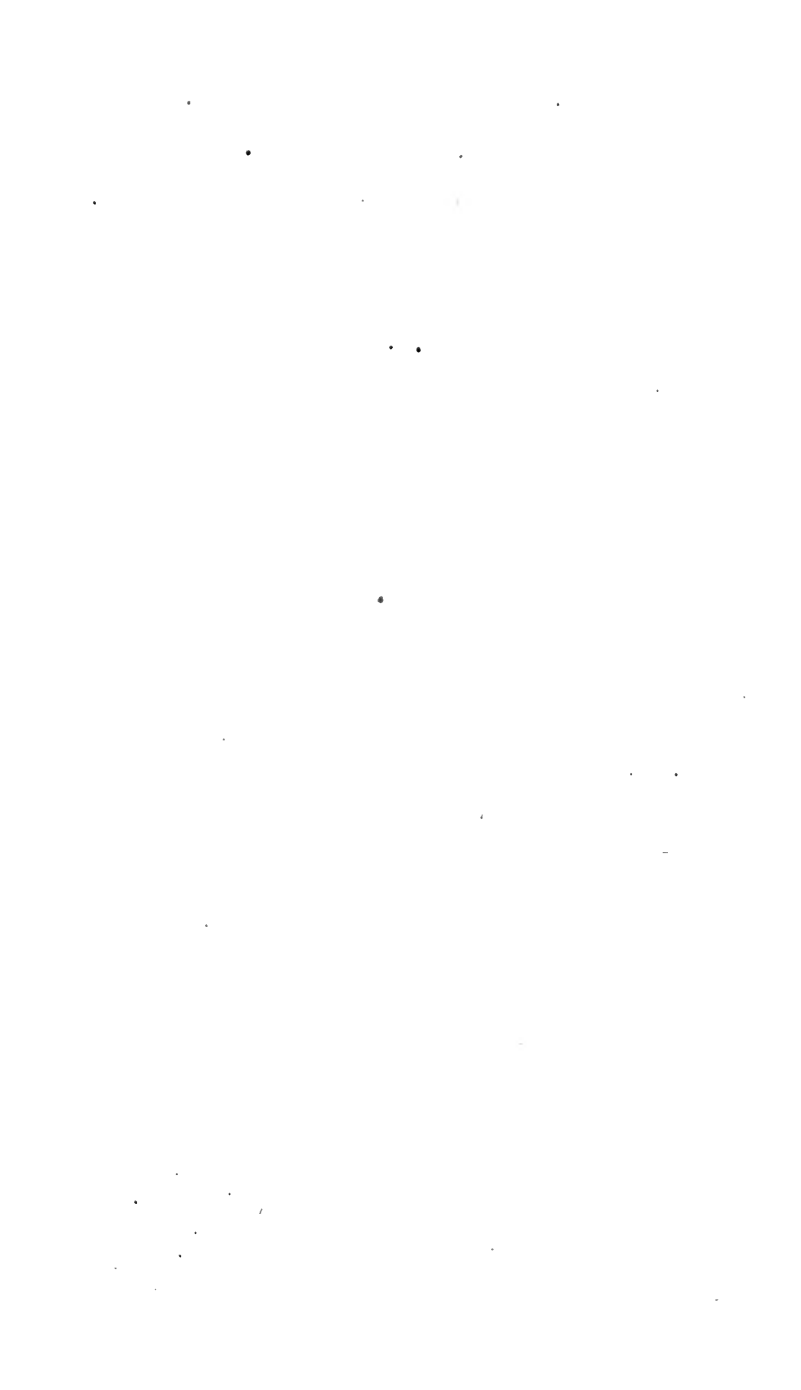
Qu. VI. IN *present Circumstances* at home and abroad, and when the most important Matters are depending, and Trade so reduced; have not the *Popish Party* the justest Reason to rejoice in, and expect Advantage from *this Bill*, as it divides, irritates, and weakens any true Protestants; especially such, as they think more remote from and zealous against them, than some others be? Nor ought it to be forgotten, that a *House of Commons*, (who, had they obtained the *Bill of Exclusion*, had saved us much Blood, Treasure, Honour, and Quiet,) and several *Bishops* since that time, have published, That the *Dissenters were persecuted* by the Instigation of *Papists*, and to serve their Interests.

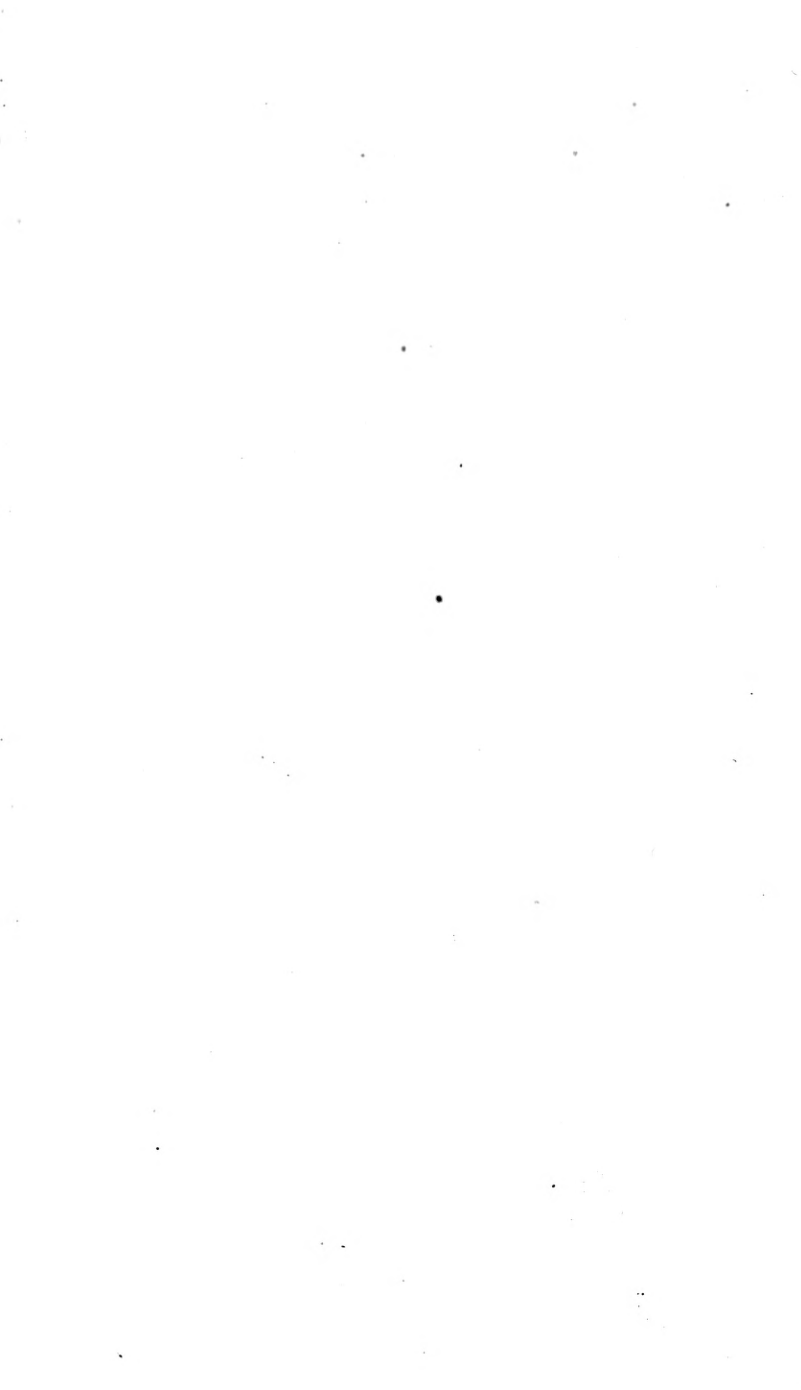
Qu. VII. ARE all Men in this blinded Age wise enough to comprehend the *utmost Views* and Tendencies of this Bill? Is it only to distress the *Non-Conformists*? No: For tho' more Hurt may be intended against them, if there be time enough for a gradual Progress; yet *they* being low Game, and having few left of greater figure than Tradesmen, may it not in time conduce to subject the *Common and Statute*
Laws

Laws to the *Canon Law*? Will it not begin to raise the *Bishops Courts* to a Power unbefitting our Protestant, and inconsistent with our Limited Government?

IT is true, the *Church of England*, whilst managed by real Protestants, can't be fatal to the Nation: Yet all her prudent and faithful Leaders know, the *Romish Church*, upon her growing Corruptions, proceeded gradually to determine the *Succession of Princes* at her Will, oft excluding such who had the *Legal Establishment*. But whether she condescended to admit their Title, or advanced a *Competitor* against Law, both must be made either mere impotent *Cyphers*, or formidable *Tools* to execute her ambitious Designs; as impowered to *tyrannize* over the People by a *Standing Army* of Slaves or Foreigners, with *her Assistance*. Nor was she disappointed, till the deluded *Laiety*, by the Smart of cruel Oppressions, were forced to *see with their own Eyes*; and from that dear-bought Conviction, to recover those just Rights they had *foolishly resigned* to the *worst Usurpers*, under the sacred Pretensions of *Mother-Church*.

F I N I S.





A F U N E R A L
S E R M O N

Occasioned by

The much Lamented DEATH

Of the late R E V E R E N D

Daniel Williams, D. D.

W H O

Deceased *January* the 26th, 1715-16.

In the 73d Year of his Age.

By J O H N E V A N S.

Printed in the Year 1716.



T O

Mrs. JANE WILLIAMS,

Reliēt of the REVEREND

Dr. WILLIAMS.

MADAM,

*Y*OU have here offered to your Eye,
since your Circumstances allowed you
not to bear it, the Discourse preached
at your Desire upon Occasion of the Great
and General Loss we have sustained. I ten-
derly sympathize with You in the Part You
bear; and hope our compassionate High-
Priest in Heaven does so too, in a much
more beneficial Manner than any of Your
Friends on Earth can do.

T H E

T H E Sovereign Disposer of all Things has been pleased to give You sensible Experience, in this dying World, of the Vanity of earthly Comforts, by the Removal of many desirable Relations. Besides your first pious Consort, (whose Memory is precious to them that knew him,) several of your immediate, and more remote Descendants, have been carried to their long Home before you. And while your Tears were yet flowing for one hopeful Branch of your Off-spring, who was growing up apace towards Maturity; God has touched You also in that nearer Part, the Subject of this Discourse.

B U T, Madam, though You have thus had Sorrow upon Sorrow; yet you have no Reason to sorrow as One without Hope. Those sprung from You, who are called hence, were Children of the Covenant; and of such is the Kingdom of Heaven. The Excellent Persons, to whom successively You stood in the nearest Relation, laboured to please Christ in their Stations while they lived, and are now pleased in Him and with Him. Allow me therefore to desire, You'll bear some Part with Them in their present Joy. By the Favour of Providence You have a Prospect, superi-

or to many others, of Comfort and Satisfaction from your surviving Posterity, who have been so agreeable and dutiful both to the Dead and to You. After threatenng Distempers and hazardous Accidents attending them, You live to see them entred upon the World with Hopes of Service and Comfort.

BUT above all, your Highest and Best Friend in Heaven ever lives. He has shewn a Care and Favour for You and Yours hitherto, which has signally rewarded the Christian Bravery of your Pious Father, in quitting with Chearfulness a noble Estate in France, rather than make Shipwreck of Faith and of a good Conscience. I should value the Entail of such a Blessing, far beyond the Possession of such an Estate without it. For while You and your Posterity shall continue to make it your great Aim, living and dying, to please the same Master ; You may depend upon his Favour, in Life and Death too.

T H A T the Great God may be a Husband to the Widow ; That the Peace of God, which passes all Understanding, may keep your Heart and Mind in Christ Jesus ; That the best of Blessings, for Time

The Dedication.

*and for Eternity, may ever rest upon a!
Yours, and Theirs ; and You may be guided
by his Counsel, till You are brought to
his Glory ; is the hearty Prayer of,*

HONOUR'D MADAM,

Your much obliged Friend,

and affectionate Servant,

Feb. 16. 1715.

John Evans.



A F U N E R A L
S E R M O N
F O R
Dr. D A N I E L W I L L I A M S.

2 C O R. V. 9.

*Wherefore we labour, that whether
present or absent, we may be
accepted of him.*

A GREAT Man this Day is fallen in our Israel : It is, I doubt not, the common Sense of this mournful Assembly. The Improvement of so affecting a Providence from the Pulpit, is devolved upon One on many accounts unfit for it ; were it not, that *as a Son with the Father, he hath served with him in the Gospel* here for several Years past. When upon that account this Province is assigned me, by *Her* whose Authority I could not dispute in the Case ; I would endeavour in the best manner I can, with God's Assistance, to excite you and myself, by the Life and by

the Death of this excellent Minister of Christ, to prepare to follow him into his Master's Joy.

THE highest Character of a Gospel-Minister, or of a private Christian, is drawn in the Text : And I think it was the most shining part of *His*. And the Temper and Course here exemplified is the surest way for us all in our several Stations, to obtain the glorious Rewards of another Life.

THERE were some, we find in the former Part of this Epistle, who had endeavoured to lessen *St. Paul's* just Esteem among the *Corinthians*, by false Intinuations. Therefore, after other Arguments in Vindication of himself and his faithful Brethren, he urges the noble Principles which governed them in their Ministry ; shewing, that they acted not upon Temporal Considerations, but the Prospect of a World to come, and the Rewards and Punishments in Reversion there.

HE enters upon the Principles of *their Hope* at the 13th verse of the ivth Chapter, and carries it on through the Beginning of this. The Scope of his Argument is to this Effect * : “ Knowing, “ that God, who raised up Christ from “ the Dead, will raise up us also ; “ therefore we preach the Gospel faithfully, not fearing any present Evils “ which

* Vid. *Locke* in *Loc.*

“ which it may draw upon us. For
 “ we reckon the short Afflictions which
 “ may be endured here very inconfi-
 “ derable, in comparison of the Eternal
 “ Things of a future Life ; and we know
 “ that they will be so far from hinder-
 “ ing, that they will increase our Hap-
 “ piness there. Therefore Death, which
 “ will bring us home to Christ, is no
 “ Terror to us. All our Care is, that,
 “ whether we shall stay longer in the
 “ Body, or soon leave it ; whether living,
 “ or dying ; we may approve ourselves to
 “ Christ in our Ministry.” In the two
 Verses after the Text, he turns from their
 Hope to the darker Side, the Object of
their Fear ; the Punishment they must re-
 ceive in the Day of Judgment, if they
 were unfaithful or remiss in their Trust.

WHILE he is representing their Temper
 towards this and another Life, he launches
 out into an elegant Description of our Re-
 lation to both States ; how the Case stands
 with us with reference to the Body, and
 what we expect in the Life to come.

(I.) OUR *Abode here*, on the one hand,
 is but a Residence *in a Tabernacle*. Our
 Bodies are only *a Tent* set up for a Season,
 like *the Tabernacle* in the Wilderness ; suit-
 ed to the Passage-state wherein we are, and
 intended to be pull'd down ere long. But,
 on the other hand, we expect *in the Life to*
come a more durable and excellent Dwel-
 ling,

- Ver. 1. ling, a House not made with hands, eternal in the Heavens ; a Mansion for our Souls, immediately prepared by God without any Human Agency ; suitable to the Perfection and Continuance of the Heavenly State ; that is, Bodies of a nobler Contexture ; spiritual, incorruptible, immortal Bodies. Upon consideration of the Difference, he goes
- Ver. 2. on, *In this we groan earnestly, desiring to be clothed upon with our House which is from Heaven* : The Incumbrances and Sorrows and Sins, which attend us by occasion of our sojourning in our present Bodies, make us long for those of a Heavenly Make. *If*
- Ver. 3. *so be* (or, *Forasmuch*) *that being clothed, we shall not be found naked*. If it were an absolute, perpetual Separation from the Body which was to be expected, the Law of our Nature would restrain us from desiring that : But since our vile Bodies are to be changed for glorious ones, therefore we
- Ver. 4. desire this advantageous Change. *For we, that are in this Tabernacle, do groan, being burthened ; not for that we would be unclothed, but clothed upon, that Mortality might be swallowed up of Life*. Herein, as Christ upon the Cross expresses the Reluctancy of Human Nature to a Separation, when he said, *If it be possible, let this Cup pass from me* : So the Apostle intimates, that he and other Christians would not chuse in itself to be stripped of their Bodies by Death, and to have them laid in the
- Grave,

Grave. If they could have the same Change, as that which will be made by the Resurrection, to pass upon them without Dying, as it will on those found alive at Christ's Coming, this they could chuse rather ; an immediate Transfiguration of their mortal Bodies, into their incorruptible State. But we must understand him as designing a tacit Submission to the Sovereign Pleasure of God, in what way they should come at their perfect Bodies. These Aspirings towards the State of the Resurrection, he ascribes to *the Operation of God*, Ver. 5: and particularly to *his giving them the Spirit* as an *Earnest of the Inheritance*.

BUT supposing they could not immediately pass from Imperfection to Perfection ; but before they had their new Bodies, must lay down their old ones to see Corruption, and be pure Spirits for a Season : What would they chuse in that State of the Case ? Why, even upon those Terms they had rather *be with their Lord*. Though put the Case between Translation and Resurrection, they should certainly prefer a Translation ; yet rather than *be absent from the Lord*, they would quit their Bodies. He therefore rises higher in the following words, and chuses to be *separate from the Body* rather than *separate from Christ*. To usher this in, he observes, that

(2.) WHILE we are *in the Body*, we

are *absent from the Lord* ; but when we *leave the Body*, we *go to the Lord*. This begins at *ver. 6*. The Original has a greater Force than our Translation, and contains a lively Turn of Thought, with which the Apostle seems greatly delighted : For he dwells upon it in one Verse after another. He represents Christians, as belonging in different respects to two several Countries. By their Natural Birth, while they continue imbody'd, *this World* may in some respects be called *their Home*, their *Native Country*. Here they came into Being, and this is now their Residence. They have many Interests and Affairs here, which concern them as well as other People. And towards this State, and the People and Things of it, there is a strong Bias in their Natures by means of their Bodies ; like the particular Affection and Bent, which Men have for their own Country and People. Good Men themselves, till they lay down their Bodies, cannot and should not get above all Regards for these Alliances to Earth. But then, as they are *new-born*, they belong to *another Country*, where their Lord is ; and to *another People*, the Family in Heaven. They are *Citizens of the New Jerusalem*, *whither Christ as their Fore-runner is for them entered* : And while they are *here*, they continue *at a distance* from their more proper Home, which must be *with the Lord*.
 This

This different State of the Case is plainly described; *Knowing that while we reside in the Body as our Home, we are absent from that other (that better) Home with the Lord.* The next Verse tells us, how this is: Not that there is no manner of Converse or Intercourse between Christ and his Servants now; But 'tis at a greater Distance, and in a more imperfect Way: *For we walk by Faith, and not by Sight:* As a People out of their own Country, know the Affairs of it more imperfectly by Relation at Second hand, than they would do if they were upon the Place. Ver. 6.

WHEN the Case is thus stated, the Apostle declares, which of these he and such other Christians would chuse, if they had their Wish. *They were willing rather (or they should be much better pleased,) to travel out of the Body, to quit that Home, and to get Home to the Lord.* There was no room to hesitate in cool and calm Thoughts, which of these was preferable. Ver. 7.

AND thereupon, as the Conclusion of the whole Matter, he professes that Determination which we have in the Text: *Wherefore we labour, that whether present or absent, we may be accepted of him.* As if he had said; "Since we know the Favour of Christ to be so valuable, that for the sake of the fuller Enjoyment of it we could chearfully consent to leave
" the

“ the Body and all Things here ; there-
 “ fore it is the Height of our Ambition,
 “ the Mark we chiefly aim at, that whe-
 “ ther we are in Heaven or upon Earth,
 “ both during the Course of this mortal
 “ Life and when we are actually leaving
 “ it, we may be acceptable to our Lord.”

THAT which was the Frame and Temper of the Apostle and his faithful Associates in their Times and Circumstances, is the real Disposition of all Christ's sincere Disciples in every Age, and in all the Stations which they are called to fill. So that we may justly found this General Maxim upon it.

THAT 'tis the great Aim and Endeavour of true Christians, both while they sojourn in the Body and when they leave it, to be acceptable and pleasing to their great Lord.

THERE is somewhat of this Temper in every Christian: And as far as any Man acts like a Christian, and worthy of that Name, this is indeed true of him. I shall therefore endeavour to state *this Character* distinctly to you. To that Purpose *three Things* are to be considered, which the Text points at.

First, THE End itself which Christians propose,

propose, or the Mark they aim at : *To be accepted of their Lord.*

Secondly, How they stand affected towards this End, and what they do in prosecution of it : *They labour to be accepted of Him.* The more comprehensive Sense of the Word will be considered presently.

Thirdly, THE Extent and Compass of their Concern and Care to reach this great Design : *Whether at Home, or from Home ; whether sojourning in, or leaving the Body.*

I. WE are to consider *the End itself*, which Christians should propose and aim at. We read it, *that they may be accepted of Him.*

THIS Expression is used in the New Testament for *our Admission into a State of Favour and Acceptance* upon our first Believing. *He hath made us accepted in the Beloved.* Eph. i. 6. But that is not the Thing directly intended here. The Apostle, and those whom he includes with himself, were *already* in such a State, and assured that they were, so as to be able to look forward to another World with Comfort ; as the whole Context shews. Every real Christian indeed, as far as he has remaining Doubts of his State of Acceptance with God, cannot but be solicitous to have it secured and cleared. But that is a Matter pre-supposed to the Design here in view.

And

And the Original will be better expressed by rendering it, *to be well-pleasing to him*; that is, to be such, and to carry it in such a Manner, that Christ may be *well-pleased with us*.

THE Thing aspired after may be described by the following Steps:

I. A CHRISTIAN should desire, that Christ may *take Delight* and Complacency *in him*.

HE should have something farther in View, than merely that the Sentence of Condemnation be reversed; that he may have *a real* as well as a relative *Change*, and may be such a one as his Lord will like. Now there can be *no Complacency* farther than there is *a Suitableness*: Hence

Rom. viii. *they that are in the Flesh, cannot please*
8. *him*; the absolute Dissimilitude of Nature and Temper makes it impossible. On the

contrary, Christ *delights in his Servants*, as they bear his Image, and perform Obedience to his Will. Our Holiness is not the Satisfaction to Justice for our Sins; nor the meriting Consideration, for which we are accepted with God after our Apostacy: But 'tis the only Thing *in us*, which can be *amiable* in Christ's Eye. Therefore in Scripture he is spoken of as *delighting in his Servants*, only as they exercise Grace and live in a Course of Obedience. *He*

John xiv.
21.
Prov. xi.
20.

that loveth me, shall be loved of my Father, and I will love him. Such as are upright

right in their Way, are his Delight. This then should be the Christian's Ambition, to have the inward Glory and outward Lustre of Holiness, which will be pleasing to his Holy Master.

2. IT should be his Aim, that Christ's *Delight* and Pleasure in him may be *more entire* and nearer Perfection, than it has been hitherto.

CHRIST'S Complacency in his own Servants rises or falls, in proportion to the Strength or Weakness of their holy Dispositions ; to the Fervency or Decay of their Love and Zeal for God ; to the exemplary Lustre of their Usefulness and good Works ; or to their Falls into Sin and Slumber to the Dishonour of his Name. He cannot possibly *like* and *approve* any more in them than is truly Good : For Sin must be hateful to him *in them*, as well as in any others ; he must be displeas'd at it, and with them for it. A Christian therefore should be solicitous, not only that he have *something* in him *truly amiable* in his Lord's Account, but *much* which he will approve. He should be afraid of any Thing remaining in him, or done by him, that may offend so good a Friend, and make it necessary that his Smiles should be turned into Frowns. He should aspire in all Things to be *more* the Man which Christ would have him be, *in all holy Conversation and Godliness* ; to out-
grow

grow his Ignorance and Mistakes, and Carnality and Negligence; and to perfect Holiness in the Fear of God: That he may fully apprehend that, for which he was apprehended of Christ Jesus.

Phil. iii.
12.

3. IT should be his Desire, to outstrip others in Christ's Delight and Complacency.

AN Emulation here is truly commendable. Christ does not delight in all his own Servants alike. Though they have all an equal Security for the essential Blessings of the Covenant; yet they are not equally the Objects of his Complacency; but in proportion to the Eminency of their Graces and the Brightness of their Character. Daniel is singled out as one greatly beloved.

Dan. ix.
23.

John xiii.
23.

And among all the Apostles, 'tis said with an Emphasis of John, that he was the Disciple whom Jesus loved.

Job i. 8.

THOSE that shine with uncommon Rays of Holiness, the Excellent of the Earth, are his peculiar Delight: He has a special Value for them, he glories in them. Who would not be ambitious of such a first Place in the Esteem of his great Lord, as Job had! when God himself proposed him for a Non-such; Hast thou considered my Servant Job, that there is none like him in the Earth, a perfect and upright man, one that feareth God, and escheweth evil? Every Christian should aspire to stand in the first Rank of his Worthies, and not content

content himself with a vulgar share in his Master's Approbation.

4. HE should be concerned, that he may receive *the fullest and most distinguishing Marks* of Christ's Delight and Pleasure in him.

HE encourages us to expect proportionable Discoveries of his Love, and peculiar Signs of Favour, if we outstrip others. *In this World* he is used to grant larger Measures of his Grace, to those who improve most carefully their present Stock, and to give most Comfort and Refreshments by the Way to his best Servants. He frequently *honours them* by extraordinary Favours of Providence or Grace, who *honour him* in the most distinguishing manner in the Course of their Lives. He gives them more remarkable Answers to Prayer, more chearful Forecasts of Glory, or the like Tokens of special Love. This is ordinarily his way with his Servants now.

BUT suppose eminent Saints should miss of these, or some of these *Signals of distinguishing Favour* now; yet we have certain Assurances of a *full Distinction* to be made *in the Life to come*, not only between the Enemies and the Friends of Christ, but among good Men themselves, according to the Degree of their Care to serve and please him. People are differently employed; but according to the *Labour* they use in their Stations, *their Wages* will be.

He

- 1 Cor. iii. 8. *He that planteth, and he that watereth, are one; and every man shall receive his own Reward, according to his own Labour. The present Life is the Seed-Time for us all; but the Harvest will answer the Seed sown.*
- 2 Cor. ix. 6. *He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Of those that get to Heaven, some will find their Happiness abated by the Alloys in their Character on Earth, in comparison of more uniform Christians. Some build on Christ the true Foundation Gold, Silver, and precious Stones: Now upon the Trial, if any Man's Work abide which he hath built, he shall receive a Reward, that is, a proportionable Reward: But if any Man's Work shall be burnt, as far as it will not stand the Trial, he shall suffer Loss, it will lessen his Reward; but he shall be saved, yet so as by Fire; with great Difficulty, in comparison of the other. They that turn many to Righteousness, shall shine as the Stars. Now certainly such Declarations as these, are not made with no Design; but to excite our Ambition, to covet the best of our Master's Gifts, and the highest Marks of his Favour. Though we are unworthy to have the meanest Place in his House on Earth, or especially in the Heavenly State: Yet when he has set the highest as a Prize in our View, it is not Modesty, but an unworthy Meanness of Spirit in a Christian,*
- 1 Cor. iii. 11, — 15.
- Dan. xii. 3.

not to aspire to the *noblest Recompences*, with which *the King of Glory will delight to honour* his special Favourites.

II. I AM to shew, How Christians *stand affected* towards such an End as this, and *what they do* in prosecution of it.

WE labour for this purpose: So we translate the Word φιλοτιμιμεθα. In its original Sense 'tis as much as to say, *We love or desire it as a Point of Honour*. And as Ambition is a powerful Principle of Action, from thence it comes (both in the *New-Testament*, and in other Authors,) to ^{Rom. xv. 20.} signify *the Pursuit of any End with un-_{I Theff. iv. 11.} *common Study and Diligence and Application*. As an ambitious Courtier, who is set upon gaining his Prince's Favour, will turn about in his Thoughts all ways of compassing his End; make every Thing he is Master of, subservient to his Design; relinquish other Aims, when they cannot be made to comport with this; and use unwearied Pains, and persevering Labour, to come at his Point: So the Christian should *stand affected* towards his great End of *pleasing Christ*; and thus should he *act*, that he may reach it.*

THREE Things may comprehend the Christian Temper in this Case.

I. A CHRISTIAN settles it with himself for his *highest Ambition* to please Christ.

John v.
44.

IT should be a determined Point with us, that this is the most honourable Aim we can have in View. The Generality of People form quite another practical Judgment, and accordingly govern themselves by it. They are easily diverted from their Duty, or persuaded to embark in the worst Interests, because *they seek not the Honour which cometh from God only*. But a true Christian will esteem it *the greatest Honour* of which he is capable, to stand fair in Christ's Esteem, and to have a Prospect of receiving his blessed Approbation of *Well done, good and faithful Servant*. The Dignity, the Wisdom, the Supreme Authority of the Approver, give his Sentence the greatest Weight. Men court the Favour of Princes, and value themselves mightily upon a Share in it: What should it then be accounted, to stand fair with *the King of Kings, and Lord of Lords?* To be in the good Opinion of Men of good Sense and Judgment, is justly valued: But here is *the most infallible Judge* of true Worth. We study especially to please those, from whom we have the most to hope or fear: But Christ is to pass *the definitive Sentence* upon all Men and all their Actions, so as to adjudge them past Retrieve either *to everlasting Life, or to Shame and everlasting Contempt*. The Christian therefore wisely esteems *this*, the Aim most worthy of his Nature and Obligations, of his

his Profession and best Interests; and therefore comes to a fixed Resolution, that he will make it his *Study to shew himself* ^{2 Tim. ii. 15.} *approved to him.*

2. HE makes *all other Considerations give place* to this his highest Ambition.

As *we cannot serve two Masters*; so we cannot make two Sorts of Good our supreme End; but *either we shall hate the one, and love the other; or else hold to the one, and despise the other*: Either be violently set upon the one, and against the other; or at least, most steadily pursue the one, and treat the other in comparison with Indifference. A Christian therefore, having determined *this* to be his most becoming and reasonable Aim, *to please his Master in Heaven*, will allow nothing else the same Place; much less will he make *this* to truckle to lower Designs. He is not so set upon *pleasing himself*, but that he can cheerfully consent to *deny himself* ^{Mat. xvi. 24.} too, that he may follow and please his Master; to relinquish his Ease, when his Master calls him out to hard Service; or to expose his Credit and Reputation, when he cannot avoid Reproaches without being unfaithful to Christ and his Interest. For he pursues his Approbation, through *Honour and Dishonour*, through *evil Report* ^{2 Cor. vi. 8.} and *good Report*; yea, *even his Life he counts not dear to him, so that he may finish* ^{Acts xx. 24.} *his Course with Joy*. He is willing to please

other Men, as far as is consistent with his Duty: For he pays a due regard to the Authority of Superiors, to the Tendernesses of Relations and Friends, to the Judgment of the Wise and Good, and even to the common Opinion of the World: All these have their Weight with him in their proper Spheres. Christianity teaches him, by all innocent ways, to recommend himself to the Love and Esteem of other People; to *please his Neighbour for his good to Edification*. For this purpose he'll practise frequent Forbearance and many Condescensions, and freely part with his own Right in some Cases: But he will not suffer by any means, this End to be set on a Level with the *pleasing of Christ*: In that comparative View the Apostle says, *If I yet pleased Men, then were I not the Servant of Christ*. He behaves inoffensively to Men as far as he can, as a Part of his Duty to Christ: But when he must break with them, or offend his Master, then comparatively he will *hate Father and Mother, and Wife and Children, and Brethren and Sisters, and his own Life also* for Christ's Sake. He *obeys God, rather than the greatest Authority upon Earth*; and renounces the Influence of the dearest Friend, with a *Get thee behind me, Satan*. In a Word, he dares not commit the least known Sin, or deny the least Truth

Rom. xv.
2.

Gal. i.
10.

Luke xiv.
26.

Truth

Truth of God, to please all the World or the best Man upon Earth.

3. HE will carefully *direct his Actions and Endeavours* in the best Manner he can towards his great End.

THIS directly expresses the Force of our Translation. *We labour* to be well-pleasing to Christ. 'Tis a vain Thing to profess that we desire and intend his Approbation, if the Course of our Actions is quite another way; or indeed, if they carry not a plain Bias and Tendency towards it: For *that* is a Man's governing Aim, which he chiefly pursues. He that would in earnest be what Christ would have him be, *cares how he may please the Lord*. I mean not, that this Design can be supposed actually to come into his Thoughts in every particular Action he does: That is next to impossible. But such a Man will take a great deal of Pains to discover his Master's Will; to *prove what is acceptable to the* Eph. v. *Lord*, whose he is, and whom he desires 10. to serve. He employs himself most in such Things, as are certainly agreeable to him: He cannot satisfy himself to want, or so much as seem to want, the Qualifications indispensably necessary to his Acceptance; and his Pleasure and Business is in the Discharge of his Duty: Whereas, on the contrary, he keeps a strict Guard against every known Offence. In the deliberate and more important Ac-

tions of Life, he will oblige himself to enquire particularly, how far they suit with his Design. All the Talents and Capacities he is furnished with, are consecrated without Reserve to his Lord: Nor can he be content to refer one Sort of Actions only to this End, while others are ordinarily exempted; as suppose a Man should pretend to please Christ in his Religious Actions, but not in the Course of Common Life. A sincere Christian pursues his Approbation in every Station he fills; in every Relation wherein he stands; with every Talent, natural or acquired, of Body or Mind or Estate, wherewith he is intrusted. A devoted Servant of this Master cannot satisfy himself to neglect his Duty, when he can propose no other Aim by it besides Christ's Acceptance; as for Instance, such Parts of his Duty as are invisible to Men, or unreputable in the account of the World. He will take pains, to *purify his Heart*, as well as *his Life*; to *adorn the hidden man of the Heart, which in the sight of God is of great Price*; and to manage all his Performances in that Manner, which he has reason to hope Christ will like best; to *do all heartily and chearfully, as to the Lord, and not to men*; and to carry his Conformity and Obedience to him, to the greatest Heights he can. He'll think himself concerned, in Acts of Worship, not to *bring the torn,*
and

1 Pet. iii.
4.

Col. iii.
23.

Mal. i.
13. 14.

and the lame, and the sick, but the Male of his Flock; and in the Service of Life, to do his best for the Glory of God and the Benefit of his Generation.

THERE is yet another Branch of the Character to be enlarged upon; and that is,

III. THE *Extent and Compass* of a Christian's *Concern and Care* to reach his excellent Aim. *Whether present, or absent*; whether continuing in the Body, or dislodging out of it; he *presses towards the Mark of this Prize*, to be acceptable to Christ.

SOME indeed refer this, to our *Acceptance with Christ*: As if the Apostle had said, "We desire, that Christ may be well-pleas'd with us here and hereafter: We strive, both for those Marks of Acceptance which he grants his Servants in this World, and especially for the higher Tokens of it in the Life to come." And this is, without doubt, in the Christian's View; as there has been Occasion to shew already. He is solicitous for the Grace and Mercy he needs from Christ by the Way; and for his Mercy also unto *Eternal Life*. He desires to belong to Christ's Family, on Earth, and in Heaven too. Jude
ver. 21.

BUT I apprehend, we are rather to refer these Words, to *the Christian's Concern* about being acceptable to Christ. As if he

had said, “ Whether we are going on in
 “ Life, or on the very Borders of another
 “ World, this is *the Ambition and Concern*
 “ of our Souls*.” This emphatical Ad-
 dition may bespeak three Things.

I. THAT a Christian is *more concerned*
 to have *Christ pleased with him*, than about
the Time of his Life or his Death; whe-
 ther he is to continue in the Body, for a
 longer, or a shorter Time.

THUS the Words will be brought in as
 a Sort of Check to those *eager Desires* of
 leaving the Body and going home to the
 Lord, which the Apostle had expressed in
 the foregoing Verse. “ However, though
 “ were I to chuse for my own Interest,
 “ I should gladly quit this Body to be
 “ with my Lord: Yet as to that, *not as I*
 “ *will, but as my Lord will.* I am con-
 “ tent, for that and every Thing else, to
 “ be concluded by his Determination.
 “ Let me but have my higher Wish in
 “ this, that I am *acceptable to Christ*; and
 “ then, *whether in the Body, or out of the*
 “ *Body*, I am fully satisfied in his Choice
 “ for me.” He expresses just the same
 Temper

* As the words lie in the Original, they may admit
 of either Sense: Διο και φιλοτιμυμεθα, ειτε ενδημυτες,
 ειτε εκδημυτες, ευαρεσει αυτω ειναι. The words I am
 now considering, lie in the midlt between φιλοτιμυμεθα
 and ευαρεσει; and therefore may without Absurdity be
 applied to either. Yet I apprehend, if they were in-
 tended to relate to the last, they would rather have run,
 ευαρεσοι αυτω ειναι, ειτε ενδημυ. &c.

Temper in his Epistle to the *Philippians* ; According to my earnest Expectation and my Hope, that in nothing I shall be ashamed; but that with all Boldness, as always, so now also, Christ shall be magnified in my Body, whether it be by Life or by Death. His greatest Hope and Wish was, that Christ should be magnified in him ; whether by his Life, in active Service to his Interest ; or by his Death, suffering for the Testimony of Jesus. And therefore, tho' afterwards he declares the same Preference of a Departure to be with Christ, as he does in this Context ; yet upon an Apprehension that it would be more for the Interest of Christ and his Church, that he should remain a little longer below, he expresses himself *fully satisfied* to do so. Such ought to be the Frame of Christians in general. Heaven should be prefer'd to Earth, *as far better* : But they should be *fully willing* to stay or go at Christ's Pleasure ; to exercise *Patience* in waiting for their own Reward, till they have done all the Service which Christ will have from them below ; and have borne all the Exercise he is pleased to assign them, either by suffering for his Cause, or enduring the Pains and Sicknes of a crazy Body, or the Infirmities of Age. *Faith* and *Patience* are indeed *needful* to a Christian, who knows he shall go to his Father's House when he leaves this ; *that*

after

Phil. i.
20.Ver. 23,
24, 25.Heb. x.
36.

after he has done the Will of God, he may receive the Promise: But this he should be striving and praying for, that he may be *cheerfully willing* to deny himself in this, as well as other Cases, for the pleasing of his Master.

2. IT may intimate, that a real Christian *continues* and perseveres in this holy Temper to the End.

HE *desers not*, on the one hand, to make Provision for so important a Concern till his last Moments; but pursues his Prize, living as well as dying; and though he should begin early, would reckon the whole Course of this short Life little enough to lay in for the Smiles of his Master. On the contrary, he is *not satisfied* with a transient Care in this Matter; but keeps up *the same Concern* to the last; as knowing, that *if he should draw back*, Christ *would have no Pleasure in him*. A lively Christian works hard all the Day, and yet is not weary of his Master's Service in the Evening. And for certain, when he comes actually into the separate State, he'll be far from changing his Biass: Though there will be no Occasion then for any painful Pursuit of his Design; yet a Tendency, a Bent towards it, will be the Temper most connatural to his confirmed and perfect State.

3. THIS may be intended to signify, that a Christian will *shew his Desire* to please

please Christ, *both in Life and Death*, by a suitable Behaviour in both. *If he lives,* ^{Rom. xiv. 8.} *he lives to the Lord; and if he dies, he dies to the Lord; whether he live therefore or die, he is the Lord's.*

As long as a Christian remains in the Body, *to him to live is Christ*. He will ^{Phil. i. 21.} readily do him all the active Service he can; while he has Breath and Being, with his Health, and Strength, and Capacities of all Kinds. As a Probationer and a Citizen of this World, he endeavours to manage himself with a farther View than to this World: Though he lives in it, his Life is directed to higher Aims, than any Thing within the Bounds of Time.

AND when he has it in nearer View, that he shall *leave the Body*; yet he'll express a Devotedness to Christ in ways suitable to his present Circumstances. When *dying*, he *labours to please Christ*. If he is threatned with Death by the Cruelty of Persecutors, unless he will be unfaithful to his Master; he is content to offer Life a Sacrifice to him: As St. Paul speaks, *I am* ^{Acts xxi. 13.} *ready, not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus*. And when Death makes it's Approaches in the ordinary way, as he has Room and Opportunity, he will be glad to do Christ Service in his last Moments; to be a Witness of his Goodness and Fidelity, and of the Pleasures of his Service,

to

2 Pet. i.
14, 15.

to those about him ; and to leave the best Impressions he can, on the Minds of his surviving Relations or Friends : As St. Peter, knowing that he must shortly put off this Tabernacle, endeavoured, that those who had been his Charge before, might be able after his Decease to have the things wherein he had instructed them *always in Remembrance*. A good Man will contrive with pleasure for the Good of future Times, when he is bidding an Adieu to the World himself ; that Christ's Honour may be promoted, and his Service advanced, as far as he has a Capacity for it, when he himself is dead and gone. Charitable Benefactions out of his Substance, or good Advices to those that come after him, will be a pleasant Employment, when Flesh and Heart are failing. 'Tis true, Good Men have not always Time, or Strength and Spirits, for this ; or they may not be apprehensive of Death immediately approaching : For the best Men may be *surprized* with the Harbingers of Death, as well as other People, or may not be sensible how near Life is ebbing out ; though they are *not surprized* with Death itself, so as to be altogether *unprepared* for it. But supposing a Christian, to discern *his Departure at hand*, to be in a present chearful Frame, and to have a desirable Supply of natural Spirits ; he will be glad

to seal his Testimony for Christ with his last Breath.

AND now, having drawn out *this Character* of a real and lively Christian, according to the Apostle's Description in the Text; 'tis fit I should come to make some *Application*. And that shall be in the following Inferences.

(I.) WE may collect hence, *how great a Thing it is*, to be a Christian.

'Tis far more, than wearing a different Name from the rest of the World: For it refines and raises a Man's governing Aim and Bent. It gives him a new Centre, and consequently alters his Tendencies and Inclinations. He chiefly loves and regards an unseen Saviour, and makes more account of his Smiles or Frowns, than of the Friendship or Enmity of all the World. And his Course of acting is suitable to a Heart thus fixed. May it not then be justly feared, even of most that bear the Denomination, that they are altogether unacquainted with the Temper and Spirit, of Christians! They pass under the Name: But the Designs they plainly pursue, mark them out for *Men of the World, whose* Psal. xvii.
Portion is in this Life. They rise up early, 14.
and sit up late, and eat the Bread of Care- cxxvii. 2.
fulness, to compass some secular Design:
But the *pleasing of Christ* appears to have
little

little Place in their Thoughts, because 'tis evident *that* is not made the Scope of their Lives. They are either pursuing Ends inconsistent with this, or discover a Negligence here, which speaks other things to have the Ascendant in their Affections. But the true Christian first settles his great End, and then in the main of his Character acts consistently with it both living and dying.

(2.) THIS Character of a Christian, may justly *put the Best among us to the Blush*, and engage to deep Repentance and Humiliation, that we *act so far beneath* the Aims by which we profess to govern ourselves.

IF Conscience can vouch for us, that we have fixed our End right; yet in how many Cases may it be our Monitor, That either we forget our chief Design, or pursue it with great Coldness and Inconstancy! It was our Saviour's Observation, and every Age proves it too true, Luke xvi. 8. That *the Children of this World are wiser in their Generation, than the Children of Light*: That is, Those who have acted the most foolish Part in the Settlement of their chief End, satisfying themselves with a Portion here, generally take wiser Steps in pursuit of the Good they have fixed upon, than those, who have made their Choice by better Light, ordinarily do for
securing

securing theirs. The ambitious Courtier, the covetous Miser, the Man of Pleasure, prosecute their several Aims with Eagerness and Application; can deny themselves in other Matters to reach the Point of their Wishes; and are very solicitous to know what Progress they make towards their End by all their Endeavours. But how often may Conscience reproach us with practical Indifference in our greatest Concernment! We suffer ourselves to go off from our Centre; we forget our Master, and how we should behave to him; we let other Aims carry us impetuously after them, and go on at an Uncertainty whether our Master approves us or no. Such Sallies from our main End, are the greater Reproach to us, when we have fixed our Choice on a Design so worthy and reasonable. It should *humble us* before God, and at the Bar of our Consciences, that when we took the wisest Step of our whole Lives in determining to seek the Favour of Christ as our principal Interest, we should carry it more irrationally in Pursuit of such an End, than those who have only fading Trifles in view.

(3.) WE should all be excited to a *Conformity of Temper* to that expressed here by the holy Apostle: We should be *delivered into the same Mould*.

ARE you hitherto utter Strangers to
any

any such Biases? Have you never bent your thoughts towards *pleasing of Christ*; but merely lived to your selves, or the Humours and Inclinations of your Fellow-Creatures? Think a little, how unjustly and unrighteously you have lived. *Christ* has the most undoubted Claim to your being thus affected towards him. You are his in Right, before your own Consent. He is clothed with his Father's Authority for your Subjection: He has bought you with the Price of his own Blood: Most of you have been solemnly dedicated to his Service: You *call him Lord*, which bespeaks your full Obligation to this. Either therefore renounce the Name of *Christians*; or let Him be owned in his Claims from you. How ungrateful is your Refusal, after all his Condescension and Grace! He *pleased not himself*, but became *a Man of Sorrows, made himself of no Reputation, became obedient unto Death*, for your Sakes: And can you refuse this Return of Duty and Affection? You are called to *live to him, who died for you*, (that you might become pleasing to God through him,) *and rise again*, that he might receive the Testimonies of your Devotedness to him. What Enemies are you to your own Interest, by standing out against this Demand! You have *no other way* to secure your everlasting Welfare, but by his Favour. Can you think of dying,
while

2 Cor. v.
15.

while He is not your Friend, who *has the* ^{Rev. i. 18.} *Keys of the invisible World and of Death*; who has the Power *to give eternal Life*, or sentence to eternal Death! You have a *more certain way* to secure his Approbation, than the Esteem of men: They are humorous, inconstant, and of different Sentiments: But he is *of one Mind*, and has let us know his Will; and is easily pleased by any one that heartily makes it his Business: *If there be first a willing Mind, it is accepted according to that a Man has.* ^{2 Cor. viii. 12.} And I may justly say, if you would be persuaded to make a Trial, you would find the truest Pleasure to yourselves in pursuing Christ's Approbation. In Pursuit of this End, you would find *Rest to your Souls*, and that *Peace of God through Christ, to keep your hearts and minds*, which is not to be met with elsewhere.

IF we have deliberately settled upon this for our governing Aim, let us pursue it with the *Spirit of the Text*: Often review our End; recall ourselves, when we are going off from it; and press towards it with more Zeal, and Steadiness, and Uniformity; endeavouring to *walk worthy of* ^{Col. i. 10.} *our Lord, unto all pleasing*. Every Branch of Holiness and Duty will be then natural and easy to us; *in keeping his Commands* ^{Psal. xix. 11.} we shall feel a great Reward. Conscience will furnish us with a constant Entertainment. Afflictions and Sufferings will lose

their Sting: Christ, whom we serve, will care for us, and be with us, in all our Difficulties: His Spirit will *help our Infirmities*, and *abide with us as a Comforter*. Death itself will have a chearful Aspect; and an *Entrance* will be *ministred to us abundantly into his everlasting Kingdom*.

2 Pet. i.
11.

(4.) WE have great Reason to *lament it as a sensible Loss* to our World, when *such Christians*, and especially *such Ministers*, are *removed hence*, as were eminent-ly governed by this noble Aim.

SUCH Persons are the most diffusive Blessings, while they live: Acting under this Influence, they fill up their several Stations at another Rate than the common Rank of People, to the Honour of God and the Good of Mankind. *Ministers* especially, (as their Office and Business has the most beneficial tendency to the highest Interests of men,) when they behave themselves in their Work with a lively Regard to their Master's Judgment, spread a Blessing around them, and have such Opportunities to do Good as come not in every one's Way. Therefore all the Time allowed them to stay below, while they are capable of acting for their Master, is a Kindness to the Places where they are. *To abide in the Flesh* (says the Apostle,) *is more needful for you*. And if their Wisdom and Experience are ripened by advancing

Phil. i.
24.

vancing Years, they may do more Service than in a small Compass of Time, than they were capable of before in a far longer Space.

You are therefore all sensible, what a wide Breach is made upon us in the Death of *our venerable Father and dear Friend*, whose Remains were lately laid in the silent Dust ; who among all his Excellencies was most eminent for this, that *living and dying he laboured to please his Master in Heaven* : For this consecrated all his other Endowments, and made them shine with Lustre, and spread a lively Warmth around.

HE was furnished with many uncommon Advantages for Service. God blessed him by Nature with an unusual Genius : He had a copious Invention, a penetrating Judgment, a faithful Memory, and vigorous Affections : These were cultivated by much thought, and diligent reading. His Mind was capable of the closest Application, and could easily dive into Points of no small Difficulty, immediately fasten upon the main Hinge of a Debate, (which was especially remarkable in his Resolution of Cases of Conscience ;) could survey the Compass of an Argument, turn it on all its Sides, and represent it in all its Views, with as great Force and Quickness as were ever met with in any man. This *natural*

Strength of his Mind supplied some Disadvantages in his Education at first setting out, which would have cramped a common Genius through his whole Life.

To such a Make of Mind was added a strong and vigorous Constitution of Body, which was favourably continued to him till his elder Years. That Distemper, which most of his Friends apprehended might have been peculiarly dangerous to him, the *Small-Pox*, he escaped to the last. And before he appeared in this City, he was possessed by the Bounty of Providence of a considerable Share of worldly Substance; which, with his large Acquaintance and diffusive Influence, gave him Advantages for Usefulness beyond many of his Brethren.

THESE Things indeed, without good Principles and Ends to govern them, will not serve to brighten a Character: When wrong set, they only make men more capable of opposing the Interest of Christ in the World. But that which gave them all a real Lustre in him was this, that he listed them All in the Service of his Great Lord.

HE began to mind Religion in earnest in his younger Years; as I have learnt from his own Converse, and the Information of others who knew the Zeal of his youthful Days: And entred upon the
Ministry

Ministry on the despised bottom of *Non-conformity*, in an early part of his own Age, not being then arrived at *twenty*; and one of the earliest of the rising Generation, after the melancholy Ejection of *Two thousand Ministers* in 1662.

WHEN he had preached for a few Years occasionally in several Parts of *England*, and found the Times here so frowning on a *Protestant Dissenter*, that he could have little Prospect of pursuing his Ministry on this side the Water; Providence very seasonably opened him a way for Service in *Ireland*; where even in *those Times* the Government saw fit to treat Men of his Principle, amidst a Swarm of bigotted *Papists*, in a very different Manner from the Usage of their Brethren here, and even from the Difficulties thrown upon the *Presbyterians* of *Ireland* since, whereby their Hands are tied down to this Day from serving the Government. As he made an occasional Visit to a pious Lady *, who was not ashamed of the Dissenters Chain; he received an unexpected Invitation to be *Chaplain* to a Noble Family of that Kingdom †. There he found a Refuge from the Storm, and at length was called to the *Pastoral Office* in the City of *Dublin* over a Congregation of principal Figure there. In that Kingdom he had

* Lady *Wilbraham* of *Weslon* in *Shropshire*. † The Countess of *Meath*.

an Opportunity of publick Service, for near *twenty Years*, by his Labours in the Pulpit, by his prudent Advice, by the Improvement of the Interest he obtained in Persons of the highest Rank, and by many other Methods in which Providence chose to make him a general Blessing. There he filled his Station with unusual Acceptance, in great Harmony with his Brethren in the Ministry, and respected by most who were *heartly Protestants* in that Island; till he was driven away with many others, by the tyrannical and violent Proceedings of a *Papish Administration* in the Reign of King *James*.

IN this City, to which he made his Retreat, he was soon observed and esteemed, and invited to more Congregations than one for their stated Minister. But God, in his kind Providence, reserved him for *You*, where he has continued in the Service of the Gospel about *Twenty-seven Years*.

UPON the Death of the pious Mr. *Baxter*, he was chosen into the *Merchants Lecture* at *Pinner's Hall*. There was another Competitor proposed*; and the Electors happened to be equally divided. It was therefore immediately agreed, that they should appeal to Providence by a *Lot*; which fell upon *him*. Upon this Occasion, a Person well known to be a Judge of
men,

* Mr. *Wedcock*.

men, and far from being prejudiced in his Favour†, said, “ That though he had served his Friend, yet now he thought every one ought to acquiesce in the Choice, upon so immediate Direction of Heaven, and that Mr. *Williams* was a Person of the best natural Parts in *England*.”

THE unhappy Differences, which fell out afterwards, and the strange and hard Treatment which he met with from some, I chuse to pass over in Silence; wishing, (as he did,) that it may for ever be buried in Forgetfulness. It is neither in my Inclination, nor a Thing becoming me, to revive those preter-natural Heats, since the Flame was far spent before my Acquaintance with him. Yet I cannot forbear mentioning it, to the Praise of *this Congregation*, that You faithfully stood by your Minister in all his Difficulties; and to the Praise of God, (as I have heard him and many others take notice of it, who were acquainted with the Transactions of those Times,) that God gave him that Sedateness and Calm, beyond his natural Temper, and that Presence of Mind under his eager Prosecutions, which defeated the Designs against him. And I will add with Pleasure from my own Knowledge; that he lived to soften the Minds of many who were most angry at him, and to convince not a few, that they had taken

† Mr. *Jer. White*.

up very wrong Apprehensions concerning him.

I AM satisfied, those who knew him best, had the greatest Esteem for him; and could not but discern just Grounds to believe, that *his governing Aim* was to be *acceptable to Christ*.

IN the Exercise of his *Ministry*, he studied to shew himself *approved to God, and to every man's Conscience in the Sight of God*. He had a very strong Conviction of the Importance and Design of the *Ministerial Work*; and therefore diligently laboured in it *in Season, and out of Season*. His Subjects were generally of a *practical Nature*; and yet (whatever some have suggested,) he was a strenuous Asserter of the Grace of God. His Thoughts were solid and copious; so as to go over the whole Compass of a Subject, and to take in an uncommon Variety of that which was pertinent to it. His Manner of managing it, was plain and Scriptural; with an Intermixture of doctrinal and applicatory parts, with great Propriety and Life. Light and Heat were joined together in his Discourses. He seldom closed a Sermon without a particular Address to good and bad Men, according to the Tenor of his Subject; and some close Questions to them upon it, which were peculiarly adapted to send them Home in a serious Frame.

He

He had a special Happiness in explaining the Nature of our *Covenanting with God*, so as to make People sensible of the Design and Force of it. And I cannot but apprehend, we should find it turn to a good Account in the Course of our Ministry, if we were more plain and frequent in this important Matter.

AND as he preached *in earnest*, so he was a *constant Preacher*. When he was seized seven Years ago with that first Illness, which began visibly to break his Constitution, he was heard to say, “ that from his
“ first Entrance upon the Ministry to that
“ Time, he had never been obliged wholly
“ to omit Preaching for above *five* Lord’s-
“ days.” And with what unwearied Zeal he continued in that his beloved Work among you, though frequently under great Indispositions in his later Years, you are all Witnesses.

HIS *Successes* were remarkable as well as his Labours, for the Conversion of some, the Improvement of others, and the Direction many received by the Word of God in his mouth in particular Difficulties ; of which I could tell some remarkable Instances. His anniversary *Sermons to young People* on that Day of leisure, *Christmas-Day*, (which he preached himself all the time he continued among you, except once,) had the Blessing to begin a good Work in several,

THE same Love to his Master's Interest, which spirited him to so much Zeal in his own Ministerial Work, induced him to encourage *the Sons of the Prophets*, and the younger Generation of Ministers. No man was a more candid Hearer of their Publick Performances, or more glad of an opportunity to help them forward into Usefulness; and yet no man a more faithful Friend by kind and necessary Admonitions, when there was Occasion for it. Upon *Eleven Years* Experience I must declare, that such was his Condescension and friendly Behaviour in all that Time to one *so much his Junior*, that I could not expect to serve in the Gospel with any other with more Easiness and Satisfaction of Mind. And I have had the same Account from both my worthy Predecessors in that Relation to him, both in *Ireland* and *England* *.

THE same Design which he pursued in the Pulpit, was the Thing he had in View in *his Writings* also; *viz.* the Service of Christ. As he endeavoured conscientiously to form his Principles of Faith and Practice upon an impartial Enquiry into the Mind of God in the Scriptures: So wherever he thought *Truth* carried him, he boldly avowed it without Disguise or Concealment, whatever Censures or Oppositions

* Mr. *Joseph Boyse*, and Dr. *Edmund Calamy*.

tions he might have reason to expect. And whatever he thought *the present Truth*, or that Branch of the Christian Scheme which was most struck at in any present Juncture ; he was one of the most forward to appear for it. This gave Rise to those of his *Writings* which are *Controversial* ; wherein People of Candour and Impartiality, whether they agree with his Sentiments or no, must see a very honest Design, a Clearness in the Manner, a plain State of the Matter in Question, a Strength of Reason, and a Temper becoming a Christian and a Minister.

HE was often obliged to be concerned in *Matters of a publick Nature* ; and certainly had a Head admirably turned for Business. The Compass of his Thoughts, and the Wisdom of his Advice, would remarkably appear upon such Occasions, and was observed by many of high Rank. But in this Part of his Conduct, he was under the same Government of Religion and of a Regard to his Lord, as in all the rest ; and therefore was inflexibly honest in all, and abhorred any *Wisdom of the Serpent*, which could not consist with the *Innocency of the Dove*. He would never suffer himself to come in to a Court-Trick or a politick Doubling ; nor could be affrighted, or allured, into Measures contrary, to the Interest of his Country : And
quickly

quickly gave up an Intimacy or Friendship with the Greatest, when they ventured to make any such Attempt upon him. There is one Thing fit to be particularly remembered to his Honour : When some Messengers from the Court, in the Reign of King *James II.* endeavoured to bring the *Dissenting Ministers of London* into an Address approving the *dispensing Power* ; in a Conference upon that Occasion, and in the Presence of the Court-Tools, Mr. *Williams* bravely declared, “ That as it was past
 “ Doubt, that the *Severities* of the former
 “ Reign upon *Protestant Dissenters*,
 “ were rather as they stood in the way of
 “ *arbitrary Power*, than for their *religious*
 “ *Dissent* ; so it were better for them to
 “ be reduced to their former Hardships,
 “ than declare for Measures destructive of
 “ the Liberties of their Country.” This he pursued with so much Clearness, that all concerned rejected the Motion, and the Emissaries went away disappointed. I will only add, That though he had frequent Occasion to stand before *great Persons*, yet he was far from affecting it, otherwise than as he had a Prospect of doing some Service to Religion by it.

HE was a hearty Mourner for the late melancholy Aspect of our Affairs ; and bore as great a Share as any Man in the Joy of His Majesty King *GEORGE*'s peaceable Accession to the Throne of these Kingdoms.

Kingdoms. The Safety of his Sacred Person, the Prosperity of his Royal Family, the Peace and long Continuance of his Government, the Direction of his Counsels, and the Suppressing of his Enemies, were the Subject of his daily Prayers; as they are of all his Brethren.

HIS *Estate* was chiefly used in doing Good. He exercised a *Frugality* as to his own Person, possibly to an Excess; but it was with this Design, (as he expresses himself in his last Will,) *that he might be the more useful to others, both in his Life, and after his Death.* And accordingly, the Blessings of many who were *ready to perish* came upon him. Besides, that Numbers of *Ministers* and *Students*, who were in necessitous Circumstances, received frequent and liberal *Exhibitions* from him. And I must say from my own Observation, that though he was naturally of a very *provident* Temper, and might not go so far as some others upon the mere Principle of Generosity; yet where a Sense of Duty, or a Prospect of Service to any good Design called him to *distribute freely*, I have met with few Men *more ready* and furnished to *good Works*. They were no small Sums of Money, which he entirely lost among some; to whom he charitably lent them for their Support and Assistance in the World, upon apprehensions of their

their good Character, or the hopes of promoting some useful Design thereby. And as he spent much of *his Life* in *Benefactions*, as God had prospered him; so it was plainly his Aim at *his Death* also, to consign the Body of his Estate to the greatest Variety of *excellent Charities*, for the Glory of God and the Good of Mankind, that I remember to have met with within the Design of one Man.

BESIDES his watchful Care over his own Congregation, and the many *other Services* in the Pulpit and out of it, to which he was called *in this great City*; he had a very extensive Concern for the Interest of Christ *in all Parts*; and was ready with his Advice, or Purse, or Influence, to give his Assistance for advancing or supporting it, upon Applications even from the remotest Quarters. Not only *England*, but *Scotland* and *Ireland*, and the *American Colonies*, had a very large Share in his Concern: So that it might be applied to him, as truly as to any ordinary Minister I have known, that *he had upon him the Care of all the Churches*.

THOUGH he was a steady *Nonconformist* upon Principle, yet he had a *charitable* Temper towards the *Established Church*. This induced him at the Revolution to be very desirous of a *Comprehension*, on condition of a *free Toleration* to such

such other Protestant Dissenters as could not be included. But the Temper shewn by the prevailing Part of *Clergymen* at that Time and since, made him apprehensive, that little Good was to be expected that Way : Yet he often expressed a firm Persuasion, “ that God would in time bring
 “ all *sober* and *moderate* Protestants nearer
 “ together, and find some Way of separating them more entirely from *the*
 “ loose and *the violent.*”

I VERILY believe, that He governed himself steadily, in all the Provinces he was called to, by the Dictates of *his Conscience* : And when that was determined, he was immoveable by any Temporal Considerations ; but pursued what he thought right, with a blunt Integrity and unshaken Resolution. *For it was a little Thing with him, to be judged of Man's Judgment.*

THIS Firmness in prosecuting and going through with the many Affairs he was concerned in, without Regard to the Opinion of Men, must be expected to draw upon him *many Censures*, and make him *some Enemies*. But I must say, he had an unusual Readiness to *forgive his worst Enemies*. He rejoiced in their Welfare, sympathized with them in their Afflictions, willingly did good Offices for them afterwards ; and seldom or never cared to speak ill of them, or to hear others do it, without important Reason. *The Testimony of*
his

his own Conscience gave him sufficient Satisfaction: But however *free* some People made with *his Reputation*, he was conscientiously *tender* of that of *others*, especially of *Ministers*; as knowing how nice a thing a *good Name* is, and of what Consequence to Men's Service in the World.

THAT which was his own beloved Character, *Simplicity and Godly Sincerity*; did above all things recommend others to his Esteem; though it were found in the meanest People, or attended with very weak abilities, or discerned in those of very different Sentiments from himself: For he truly loved an *honest man*, in whom there was *no Guile*, where-ever he met him.

IN such a Course of Service to his Generation and Fidelity to his Lord, *having obtained help of God*, he continued to a good Old Age. But now it has pleased the great Lord of Life and Death to *put a Period* to this valuable and useful Life; and thereby to give Occasion to many, to *lament so great a Breach*; especially to *sorrow most of all, that we shall see his Face no more*. This Congregation will enjoy no more the Instructions, the Oversight, the Prayers, of this able, experienced, and vigilant Pastor. I am bereaved of a kind and tender Father, and a most affectionate Fellow-Labourer in the Lord. His Brethren

thren in the Ministry have lost an agreeable Companion, a prudent Counsellor, and an eminent Ornament and Strength: The Dissenting Interest, a zealous Friend and Supporter: And almost all the Churches, one who *naturally cared for them*. A Loss it is, which will be *long felt*; and, I doubt not, more hereafter than at present. And impartial Posterity will readily own his Merit, when all matters of Personal Difference shall be quite forgot.

THIS Loss is the more sensible, because it has so soon followed the Removal of *two other Ministers* of principal Note and Worth for Experience, Fidelity, and Prudence, the one in *Scotland**, and the other in *Ireland †*; any one of whom would be *a general Loss* to an Interest at any time. Yet,

(5.) THIS Subject furnishes us with *just Grounds of Satisfaction and Support* under such melancholy Providences.

As we are *Christians*, our great Desire is, that *Christ may be pleased*. It was *his Will*, to call his faithful Servant to receive his Reward. He had *finished the Work which he gave him to do*; and we are sure, *the time he chuses* for dismissing any out of their Posts of Service here, is upon all Considerations *the best*; though we might

H h

appre-

* Mr. *Castaires*, Principal of the College of *Edinburgh*.

† Mr. *Blare* of *Londonderry*.

apprehend, their longer Continuance would serve many excellent Purposes.

OUR pious Friends or Ministers, who are *dead in the Lord*, are certainly *well-pleas'd themselves*; not only because their Will is entirely resolv'd into Christ's, but because it is in itself *far better to be with him*. If we could hear them speak, it would be the same Language with that of Christ to his Disciples, *If ye loved me, ye would rejoice, because I said, I go unto the Father*. And since *Christ and they* are fully satisfied, we can have no Reason to repine. Good Men would not live here always, for they deliberately prefer the other State, and *desire a better Country, that is, an Heavenly*.

John xiv.
28.

AND when Age and Infirmities grow upon them, then especially we should not grudge them *an Entrance into Rest*, a Rest from their Labours; or think much that they are called to go out of the Body to their God and Redeemer and Master, when their Bodies begin to become untenable. The Removal of our *Reverend Father* was agreeable to a Desire he often express'd, (and which wise and good Men in all Ages have concurred with him in,) *that if it please God, he might not outlive his Usefulness*. There was indeed scarce any discernible Abatement in the *Capacities of his Mind*: But as he had turned the Age of man, so *Bodily Disorders* greatly imbittered

imbittered Life, and began (in a manner unusual to him) to sequester him from his beloved Work in the Pulpit. 'Twas but *living* (as he often expressed himself in his last short Sickness,) *a dying Life*. God gave him *his Wish* in calling him hence, before Nature sunk under greater Infirmities.

'TIS a great Relief to us that survive, that the *Example* of our *departed Ministers* still lives; and their *Instructions* are not all buried with them, if we are but in earnest willing to recollect and improve them. We may *from both* see how to please our Master; and be excited by the Circumstances of their Death to labour in our several Stations for that End. *Being dead, they yet speak this*. And if we learn from them how to walk and to please God, *our Labour will not be in vain in the Lord*, any more than *theirs* was. We shall meet them with Comfort, and have a Share in the blissful Approbations of the same Lord.

F I N I S.



A
C A T A L O G U E
O F

*The Sermons and Tracts published
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places where they stand in this
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