

1892 Thomas Phillips  
T W O

1782.

# SERMONS,

ON

# Sanctification.

---

By JOSEPH BENSON.

---

*Without holiness no man shall see the Lord.*

---

---

L E E D S :

Printed by J. BOWLING, in Boar-Lane.

M.DCC.LXXXII.

---

## S E R M O N I.

---

1 THESS. v. 23, 24.

*May the very God of Peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.*

I. **S**ANCTIFICATION is much spoken of, and strongly inculcated throughout the sacred Scriptures. Its nature is there described, and its absolute necessity and great excellency pointed out in various forms of expression. *This is the will of God* (says St. Paul, 1 Thess. iv. 3.) *even your sanctification*; and his will, we know, is of indispensable obligation upon all his creatures; to comply with it, and be made conformable to it, is at once our duty and our happiness. *We are chosen to salvation*, that is, happiness in heaven, (says he again, 2 Thess. ii. 13.) *through sanctification of the spirit*. Salvation is the *end*, sanctification the *way*; a way in which all must walk who would arrive at that desirable end. For, says the same Apostle, *Without holiness* (*αγιασμος*, sanctification,) *no man shall see the Lord*. Whatever a man attains, if he attain not this, he shall be excluded the presence, and denied the blissful vision of God; he shall be shut out of heaven, and thrust down to hell. On the contrary, the *sanctified*, the *pure in heart*, stand entitled to the inheritance above (as St. Paul declares, Acts xxvi. 18.) and as the faithful and true witness testifies, Matth. v. 8. *shall see God, shall know and enjoy him for ever.*

2. So great is the necessity and excellency of sanctification, that it is the grand end God has in view in all the dispensations of his providence and grace to the children of men. *Christ gave himself for his church, that he might sanctify and cleanse it: He suffered without the camp, that he might sanctify the people by his own blood.* The Spirit of God is termed the *Holy Spirit* and the *Spirit of Holiness*; not only because he is holy in himself, but also because it is his office to sanctify and make us holy: and God *chastens us for our profit, that we may be made partakers of his holiness.* Yea, and every dispensation of God towards us, whether pleasing or painful, has this same end in view, for *his divine power has given us all things that pertain unto life and unto godliness, as well as those exceeding great and precious promises whereby these blessings are made over to us, that we may be made partakers of the divine nature, having escaped the corruption that is in the world.*

3. Hence it is that much hath been said of sanctification in every age since Christianity was first established in the world until now. It has appeared to be of such great importance, that many who have had the glory of God and the good of mankind at heart, have undertaken to write upon the subject, and not a few of these have written admirably well. Many excellent things have been advanced upon this point both by antient and modern authors; by our own countrymen and by strangers. And it is a doctrine concerning which there has been but little dispute, unless in our own age, an age fruitful of controversies of all kinds: And probably it would have been less disputed even now, had the Scriptures been more attentively and carefully consulted on the head. But be that as it will, as the subject is by no means exhausted, and as the Scriptures only can make us wise unto salvation,

tion,

tion, whatever others do, let us consider them diligently upon all points of doctrine, and especially upon *this*, so manifestly of the greatest consequence.—Having then seen the importance of sanctification, proceed we now to consider,

1st. Its *nature* and *extent*. And,

2dly. How we may attain it.

And, 1st, Consider we the *nature* and *extent* of sanctification.

1. *Sanctification* is often ascribed in the Old Testament to things without life. In the books of Moses, the tabernacle, altar, laver of brass, the priest's garments, and various other things used in the Israelitish worship, are said to be *sanctified*. So afterwards, in the historical books, the temple and the various utensils in the temple service are said to be *sanctified*. Now all that can be meant by that expression thus applied, is, that they were separated from common and profane use, and dedicated to the immediate worship and service of God. And indeed this seems to be the primary and original meaning both of the Hebrew word, שָׁקַד, in the Old Testament, and of the Greek word, *αγιαζω*, in the New, translated to *sanctify*: They both signify to *separate* and to *dedicate*, *devote* or *consecrate*. Thus the whole body of priests were sanctified in a ceremonial manner, they were separated from common and civil employments, and consecrated to the service of God in his sanctuary.

2. This observation may give us light in the nature of *our* sanctification. It also implies a *separation* and *dedication*, not, indeed, ceremonial and figurative, but *real*: a real separation from sin and the service thereof, and a dedication to God and his service. Accordingly, it is said, *Christ gave himself for us, that he might redeem us*

from all iniquity, and purify us to himself a peculiar people, a people consecrated entirely to him : and he died for all, that they who live (who are quickened by his death) might not henceforth (from the time they are quickened) live unto themselves, but unto him that died for them and rose again : Passages of Scripture these, which point out unto us very clearly the nature of that sanctification, which we have already seen to be the grand end of the death of Christ.

3. But this matter will be still better understood by considering the words of our text : *May the very God of peace sanctify you wholly, ὁλοκληρῶς.* The word is of a very extensive meaning, and signifies “every part, and every part perfectly.” And what we are to understand by *every part*, we learn from the following clause : *And may the whole of you (ὁλοκληρον υμων, all that belongs to you,) the spirit, the soul, and the body, be preserved blameless unto the coming of our Lord Jesus Christ.* This is an exact translation of the words, and it appears therefrom that the Apostle, in this passage, considers man as divided into three parts, which he very expressly and particularly enumerates *the spirit, the soul, and the body*, prefixing the article to each.

4. I am well aware that some persons, eminent for learning and piety, consider this text in a somewhat different light. They suppose that by the word *spirit*, the Apostle means their *spiritual estate*, viz. the spirit of God, with his various graces, wishing that it might be preserved to them whole and entire ; that by the other two phrases, *soul* and *body* (which they say make up the whole man) he means their *natural estate*, wishing it also might be preserved blameless. They argue, that man cannot consist of three parts appears hence, “the soul is either matter or not matter, there is no medium : But if it is matter, it is part of the body ;

dy ; if not matter, it coincides with the spirit.” (See Bengelius and Wesley’s notes.) This reasoning is perhaps very just : It is possibly more *philosophical* to consider man as consisting only of a *material* and *immaterial* part. But then, is it certain St. Paul spoke with philosophical exactness here ? Is it not rather probable that he alluded to the then prevailing opinions, and followed the Greek writers, who, it is certain, frequently consider man as composed of three parts, *spirit, soul,* and *body*. This he might do without any intention of teaching us the niceties of philosophy, merely that he might express the matter he had in hand more *strongly*, leaving points of mere speculation just as he found them ; even as we, who firmly believe that man consists only of two parts, do nevertheless frequently pray that our *body, soul,* and *spirit* may be consecrated to God, by which form of expression we would only be understood to mean *all that belongs to us, all our powers and faculties* of soul and body. Be this as it will ; in this light I beg leave to understand the Apostle, as meaning, by these different phrases, to signify that every part of us, all our faculties, and all our members, must be sanctified and devoted wholly to God ; a doctrine which, it will be readily allowed, the whole Scripture inculcates upon us.

5. By *the* (το πνευμα) *spirit*, I would, with the Greek writers, understand the *superior* faculties of the mind, such as the *understanding, will, conscience,* and *memory*, which are purely spiritual, and exist (no doubt) in the blessed angels, and in the spirits of just men made perfect. By the (η ψυχη) *soul*, I mean the *inferior* faculties, the *passions* and *appetites*, which, it seems, we have in common with the beasts that perish, only a little more refined. And by the *body* I intend all that is material. Now let us briefly consider how each of these is to be sanctified. 6. And,

6. And, 1st, The *spirit*, including the *understanding, will, conscience, and memory*. By the *understanding*, I here mean that faculty whereby we *apprehend, consider, judge, and reason*. Now experience and Scripture agree to inform us, that this stands in great need of sanctification, for it is naturally overspread with gross darkness, and employed as an instrument of iniquity. *Darkness covers the earth, says the Prophet, and gross darkness the people*. All mankind, like the Ephesians, are *alienated from the life of God, through the ignorance that is in them*; and hence the Apostle affirms, *there is none that understandeth, there is none that seeketh after God*. This is true of Jews and Gentiles, who are one and all become *vain in their imaginations, and their foolish (αουελοσ, unintelligent) heart is darkened*. We are therefore grossly ignorant of what it most concerns us to know: What we are, whence we came, and whither we are going? What the world is in which we live, and whether we are to live in another? If so, how we may insure happiness there, and how get rid of our present misery?—Who is the author of our being, what he is in himself, and what he is to us? What obligations we are under to him, and how we may fulfil these obligations? The value of his favour, and how we may attain it. Plain it is, the Heathen in general could never come to any certainty in these respects; and if we are not so dark as they, we owe it to the oracles of God. But the truth is, though by the Scriptures we have some *speculative* knowledge in these points, yet our knowledge has no proper influence upon us (while destitute of the illumination of the Holy Ghost,) but we are practically as ignorant as they, as far from all *saving* knowledge in things spiritual and divine.

7. But by sanctification, a manifest alteration is made. The *understanding* is then freed from its  
natural

natural darkness in the things of God, and enlightened by divine Truth, to receive whose cheering beams it now dedicates its powers. Hereby we attain that knowledge, which before we had no conception of, nor desire after. Spiritual things appear to us in a new light, and we judge of them in a new manner. We have neither that aversion to consider, nor that inability to understand them which we before laboured under; but we think of them with delight, and apprehend them with readiness. Hence we become savingly acquainted with them: *We know the truth, and the truth makes us free: The Gospel comes to us, not in word only, but also in power: Being turned from darkness to light, and disposed to receive more and more light continually, we are also turned from the power of Satan unto God.* In other words, the light communicated to our *understanding* influences our *will*, and brings it into subjection to the holy will of God, whom we *serve* as well as *know*, and whose service we find to be perfect freedom. This leads me to observe, 2dly, that,

8. From the darkness of the *understanding* arises the perverseness of the *will*, which in our unholy state of nature opposes the holy will of God.—Not discerning the vanity of the *world*, its unsatisfactory nature, and short duration, we chuse it for our portion, and foolishly seek our happiness in it. Not knowing the all-sufficiency of *God*, and his willingness to afford us solid and lasting comfort in his favour and presence, we shun his ways, and decline all fellowship with him. Not seeing the sinfulness of *sin*, and its destructive consequences, we do not loath and abhor it, but roll it under our tongue as a sweet morsel, and are prone to commit it, as the sparks to fly upwards. To *holiness* we have a strange aversion, arising from our ignorance of its excellent nature and blessed conse-



consequences. God's commandments we refuse to obey; they are grievous to us, because we understand not their reasonableness and happy tendency. To his dispensations we will not submit, not knowing that they are directed by infinite wisdom and almighty love, and assuredly work for good to them that love God. Now this perverse will is that *φρονιμα σαρκος*, *that carnal mind, which is enmity against God, which is not subject to the law of God, neither indeed can be, under the dominion of which, whosoever is, he cannot please God.*

9. But by the sanctification of the *will*, following the sanctification of the *understanding*, a glorious change is wrought. For being enlightened with the knowledge of God, we are no longer averse to his service, but consider it at once our duty and happiness to love him, and live to his glory. The veil which covered the world and concealed its vanity being withdrawn, we turn our backs upon it, and astonished at our former folly, cry out, "What have I to do any more with idols?" and affirm, concerning the creatures, "Miserable comforters are ye all." *Sin* appears in all its deformity, accompanied with a long train of miseries, and we flee from its pernicious touch, and *abhor the garment spotted by the flesh*. *Holiness* shines forth in all its lustre and beauty, and we embrace it with our whole soul. We have respect to all God's commandments, and delight to fulfil them, convinced they are *true and righteous altogether, more to be desired than gold, yea, than much fine gold; sweeter than the honey and the honeycomb; and moreover, that in keeping of them there is great reward.* We acquiesce in all the dispensations of his providence; and with sweet complacency and delight acknowledge, *Good is the will of the Lord.* How many soever our disappointments, losses, and sufferings are,

are,

are, still we say, *Not my will but thine be done, be it unto me even as thou wilt.*

“ We see the hand, we worship and adore,  
“ And justify the all-disposing power.”

10. In the sanctification of the *spirit*, I suppose is included, 3dly, that of the *conscience*; which has as much need of being renewed, as our other powers, it being equally depraved with them. For it is naturally blinded and mistaken, hardened and insensible. Unacquainted with the will of God, it does not give us due information concerning it, but erroneously approves where it should condemn, and condemns where it should approve. It gives an uncertain sound, who then can prepare himself for obedience? Nay, too often it gives no sound at all, but suffers us to go on quietly in the way of our heart, and to walk after the desire of our eyes. It is its duty indeed, like a faithful watchman, to warn us of approaching danger, and advertise us of the advances of our enemies. But, alas! intoxicated with the stupifying potions of sin,

“ It sleeps

“ On rose and myrtle, lull'd with syren song.”

Our threefold enemy assaults, prevails, and conquers; we are wounded, mangled, and slain; but still conscience gives no alarm, still we are insensible of our misery. We are, as the Apostle expresses it, *απηλγηκότες, past feeling*. Temptation hurries us hither and thither at pleasure, we drive furiously in the way of sin, and (if divine grace prevent not) we never stop, till down the precipice of death we rush into the dreadful lake, where conscience awakes into *a worm that dieth not, and where the fire is not quenched.*

11. This would be the case with all mankind were it not for the grace of God. This makes the difference wherever it is. But, suppose thro' the influence of that grace, operating different ways,

ways, our conscience is awakened from its sleep, and roused from its lethargy; suppose, further, it is no longer erroneous, but rightly informed, concerning the will of God; yet still it is not sanctified, till it be sprinkled with the blood of Christ, but is, what the Apostle calls *an evil conscience*, stained and polluted with sin and guilt. Such was David's conscience when he said, *Innumerable evils compass me about, mine iniquities have taken such hold upon me, that I cannot look up, therefore my heart faileth me. My wounds stink and are corrupt thro' my foolishness.* . Such was the conscience of the Publican, when he prayed, *God be merciful to me a sinner.* Such that of the Jailor, when he came trembling, and fell down before Paul and Silas, and asked, *Sirs, what must I do to be saved?* And such the consciences of the three thousand, converted on the day of Pentecost, when being pricked to the heart, they cried out, *Men and brethren what shall we do?*

12. Now the *sanctification* of the conscience, implies an acquittance from guilt, a freedom from condemnation, or the remission of sins, and acceptance with God; in consequence of which we are now no longer obnoxious to God's wrath, and liable to everlasting punishment, but being possessed of his favour, are entitled to eternal life. That our conscience may be thus sanctified, it is absolutely necessary, 1st, That we should be in Christ by faith, and have an interest in his sufferings. For it is the blood of Christ alone which cleanseth from the guilt of sin, and it is only to those that *are in him* that *there is no condemnation.* And then, 2dly, that we may continue in this state of reconciliation with God, it is further necessary that we *walk not after the flesh, but after the spirit*, Rom. viii. i. that we *walk in all God's ordinances and commandments blameless.* For if we would *rejoice in the testimony of our conscience*, we must

must have our conversation in the world in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God. Thus only can we have a conscience void of offence towards God and man.

13. It is easy to see that in what I have now said respecting the Conscience, I include all that is generally understood by *Justification*, which is the name whereby this work is commonly called, both in the Scripture and in the writings of the most eminent divines. I have only to add, when this inestimable blessing is conferr'd upon us, and we have peace with God through our Lord Jesus Christ, when we taste that the Lord is gracious, and can apply to ourselves the following words with confidence,

“ O. Love, thou bottomless abyfs !  
 “ My sins are swallowed up in thee !  
 “ Cover'd is mine unrighteousness,  
 “ Nor spot of guilt remains in me !  
 “ While Jesu's blood thro' earth and skies,  
 “ Mercy, free, boundless mercy cries !

Then let us dedicate our Conscience to the Lord, that being guided by his word and spirit, it may direct us in the way of duty, and warn us of the danger we are in from the assaults of our spiritual enemies ; and thus will it be properly sanctified and employed according to the will of him, who sent that guardian angel to conduct us thro' the snares of this world to his heavenly kingdom.

14. Once more on this head : The *Memory* must be sanctified. So we call that wonderful power, God hath bestowed upon us, of recalling former ideas and recollecting past events. This faculty, tho' strangely weakened and corrupted by the fall, still retains a surprizing degree of strength and vigour in some, all ages having produc'd individuals whose power of recollection has been amazing. But with the generality the case

is different: their memories are exceeding treacherous: which by no means proves that their souls have sustained more moral injury by sin than others, but only that the body is less perfect: for it is well known that the memory depends entirely on the brain, and is more or less strong as the modification of that organ is more or less calculated for exerting this function. But, be it *strong* or *weak* 'tis certainly, like our other powers, greatly corrupted in all. Instead of being, as was originally intended, a well order'd repository of divine truths and useful remarks, drawn from experience and observation, it is become a mere sink of sin, or a lumber-room of impertinence and folly. We commonly remember best what it would be well to forget, and forget what we ought to remember; our minds, like a leaky vessel, readily let out the pure water of life, while they never fail to retain the filth of sin and dregs of vanity. What is pious and useful makes but a very faint impression, and is therefore soon forgot, whereas what is impure and prejudicial, being agreeable to our carnal hearts, sinks deep and remains long.

15. But the case is quite alter'd when the Memory is *sanctified*. Then the things of God appearing to the mind in all their importance, make a deep and lasting impression upon our hearts: whereas earthly and temporal things, the vanity and short duration of which the understanding discovers, do not much affect us, and therefore are not remember'd. Thus the memory is weakened with regard to those things, which are trifling and hurtful, and strengthen'd with regard to those which are important and useful. Or rather, it casts away the former as unworthy of a place in such a sacred repository, and retains the latter, as things that deserve to be lock'd up in the cabinet of the heart. The *Understanding*, the  
leading

leading faculty, being enlighten'd, and the *Will* render'd obedient to its dictates, the *Memory* is only entrusted with what is useful and excellent, to which it is more at liberty to attend, and will keep with greater faithfulness; being freed from the care of that useless lumber, which before distracted and overcharged it. Add to this, that *the Spirit helps our weak infirmities*, and brings to our remembrance the things we have seen and heard, and that at the very time when it is most needful. In this way is the damage our memory hath sustained by the fall much repaired: However, as it depends so much (as has been said) on the bodily organs, it cannot be supposed it will be wholly restored to its original state, till the body itself is created anew by a glorious resurrection. Then, and not before, shall we be freed from this and every other infirmity.

16. In the mean time, be the memory strong or weak, it may be *sanctified*, and no longer employed as an instrument of unrighteousness unto sin, but devoted to the honour and service of God. Instead of subserving the designs of Satan, and ministering to our guilt and misery, by supplying fuel to our *pride, resentment, and lust*; it may serve the purpose of God's glory, and help to promote our holiness and happiness, by reminding us of motives to *humility, faith, and love*. Many have *strong*, but *unsanctified*, memories, which serve only to encrease their *knowledge*, not their *grace*; and, of consequence, to aggravate their condemnation. But by sanctification, the *memory* being consecrated to God and religion, becomes a sacred storehouse for the Christian's supply in his journey thro' this wilderness to the New Jerusalem. There the Word of Truth is laid up, whence he is furnished with *the armour of righteousness on the right hand and on the left*, with food to nourish, and with medicine to heal his  
B 2
soul.

soul. There former experiences are preserved, which being reviewed, afford much matter for humiliation and gratitude, and greatly add to his confidence and joy. And there the dispensations of Divine Providence, whether of a public or private nature, whether towards himself or others with whom he has been acquainted, are kept in store, and being reflected upon, serve both for caution and for comfort; both to guard him against those sins and follies for which God hath chastised him and others, and to prompt him to that holy living, and those good works, which fail not of meeting with a present reward. Above all, there he treasures up the commandments of God, with many prudential rules of duty, that he may never be at a loss to know the way wherein he ought to go, and *how he ought to walk therein so as to please God.*

We come now to consider, 2dly, the sanctification of the Soul (*ψυχή*) including under that term the *Passions* and *Appetites*.

1. By the *Passions*, I mean those *affections* or *emotions* of the mind, which are excited upon the apprehension of any *real* or *supposed* good or evil. When we apprehend any thing good or excellent, we *love* (that is, esteem and take complacency in) it; if it appears any way suitable to us, we *desire* it, and that more or less, as it appears more or less suitable. If there is any prospect of attaining it, we *hope* for it, and our hope is proportionable to such a prospect. If we have actually attained it, and find it to answer our expectations, we *rejoice* in the possession of it.—On the other hand, when we apprehend any thing *evil*, we *hate* it; if it appears hurtful to *us* particularly; we are *averse* to it. If, farther, it seems likely to befall us, we *fear* it; and if it does in fact befall us, it excites *sorrow* and *distress*. These are generally accounted

accounted the principal and leading *Passions*, from which all the rest are derived, and to which they may be referred, viz. *Love* and *Hatred*, *Desire* and *Aversion*, *Hope* and *Fear*, *Joy* and *Sorrow*; and these I shall confine myself to at present.

2. Now all these must be *sanctified*, being naturally inordinate and irregular. It is a melancholy truth, manifest from daily experience and observation, and confirmed by the testimony of Scripture, that we are prone to *love* what we should *hate*, and *hate* what we should love; *desire* what we should *abhor*, and *abhor* what we should *desire*; *hope* for what we should rather *fear*, and *fear* what should excite our *hope*; *rejoice* in that which ought to give us *sorrow*, and *sorrow* for that which ought to afford us *joy*. It is plain, that the supposed *good things* of this world, such as riches, honours, health, ease, the pleasures of sense and those of imagination, naturally excite our *love* and *desire*, *hope* and *joy*; while the supposed *evil things* of the world, such as poverty, disgrace, sickness, pain, labour, toil, awaken in us the contrary passions of *hatred*, *aversion*, *fear*, and *sorrow*.

3. It is true, there is a sense in which all this is lawful, viz. when it is done in perfect subordination to God and his holy will; when these different and contrary passions are excited in us in a regular manner and in a due degree, and are only indulged for God's sake, and with a view to his glory, being influenced by his love, and subjected to his command. But, surely, this is not the case with any before they are sanctified. Previous to this change being wrought upon us, not only the forementioned things of the world reputed *good*, but *sin* itself is the object of our *love* and *desire*, *hope* and *joy*; while God and religion, holiness and obedience, things spiritual and divine, are *hated* and *avoided*, as though they were



evil in themselves and prejudicial to us. That this is the case, all who are enlightened by the Spirit of God, have seen and felt to their sorrow; and as for those who are still unawakened, I beg leave to remind them of the words of inspiration, *The heart* (meaning chiefly the affections) *is deceitful above all things, and desperately wicked*, and again, *God saw that the wickedness of man was great upon the earth, and that the imagination of the thoughts of his heart* (the various motions and workings of his passions) *was only evil, and that continually, evil from his youth up.*

4. How much then do our passions need to be sanctified! How necessary is it that a change should be wrought in them! That they should be properly restrained and duly regulated! Subjected to the will of God, and fixed upon their proper objects! all which is implied in their sanctification. *The Lord direct your hearts into the love of God*, says St. Paul, 2 Thess. iii. 5. that is, *May the whole train of your Affections be under the influence of the love of God.* Now this is really and fully done when we are sanctified. Then God and his holy will, religion and virtue, holiness here, and happiness hereafter, engage our chief attention, and possess the supreme place in our affection. We highly *esteem* and fervently *love* them, eagerly *desire*, and diligently pursue them: They are the objects of our *hope* and *joy*, and we take complacency and delight in them from day to day. And if we *desire* or *delight in* any thing else, it is in subordination to God and his holy will. We are therefore *crucified unto the world, and the world is crucified unto us*: We are saved from the love of things temporal, from all undue attachment to them and desire after them, well knowing, *if any man love the world, the love of the Father is not in him.*

5. In

5. In the mean time, our *aversion* to the *evil things* of the world, as poverty, reproach, sickness, and pain, is so moderated, that we are resigned to suffer them when God shall so appoint; neither *fearing* them when absent with any fear that hath torment, nor *sorrowing* as those that have no hope nor portion in God, when they are present. But rather we desire often to *have fellowship with Christ in his sufferings*, and rejoice that *he is magnified in our body*, whether by ease or pain, *life or death*. Yea, when our *afflictions abound*, our *consolations do much more abound*. At the same time, *sin*, all sin, whatever honour, or pleasure, or profit it promises, is the object of our *hatred and abhorrence*. We are heartily *sorry* for our past sins, the remembrance of them is grievous unto us, and by the grace of God we determine for the future not to repeat them. We have an utter *hatred* to every appearance of evil, and a filial *fear* of offending him, whom our souls love. And thus are all our Passions exercised upon their proper objects, and duly regulated.

6. Having dwelt so long upon the foregoing particulars, I shall say less upon the *Appetites*, the sanctification of which comes next to be considered. By the *Appetites*, I mean these *propensities* or *inclinations* which are suited to an animal nature, and which God hath for wise ends implanted in us, whom he hath endued with such a nature. *These* it is not the will of God to eradicate, any more than our *Passions*, but only to regulate and restrain them, of which surely they have great need. For, alas! how frequently, how almost universally are they indulged to excess! How much delicacy and expensive superfluity in eating and drinking! How many useless, nay destructive dishes and invented liquors! How much intemperance among all orders and degrees of men!

men! How much gluttony and drunkenness! How many estates are squandered away! How many families reduced to beggary, to gratify a vile appetite, to fulfil a beastly desire! And what is yet more to be deplored, how many thus ruin a good constitution, and bring various diseases upon themselves; at once painful and shameful, which it is beyond the power of medicine to remedy, and which terminate at last in an untimely death; while, in the mean time, they deprive themselves of the divine favour; and cast their souls into endless perdition! *Their end is destruction, because their God is their belly, and their glory is their shame.* In fine, how much uncleanness of every kind, the scandal and reproach, I will not say of Christianity, but of human nature itself! How far, in these respects, is man degraded beneath the brutes that perish!

7. Now the sanctification of our *Appetites* puts an entire end to all this; and enables us to live *soberly*, as well as *righteously* and *godly* in this present world, strictly cultivating temperance and chastity in all their branches. It implies the crucifixion of all desire after superfluous or delicate food, and the restraint or eradication of all impure lusts whatsoever. Then shall we only take that quantity and quality of food which is most conducive to our bodily health, and best fits us for the service of God in that lawful calling wherein his providence hath placed us. Then shall we manifest in all our tempers, words, and works, the inward purity of our hearts. We shall glorify God by chastity and modesty in a single life, the more excellent way, to those who can receive it, or by temperance and fidelity in a marriage state, which is honourable in all, and necessary for many. In either state we shall preserve ourselves free from the *pollutions that are in the world through lust.* Remembering that our *bodies*, as  
well

well as *souls*, are temples of the Holy Ghost, and bought with the blood of Christ, we shall not prostitute them to sin and the devil by gratifying any base desire, but shall keep them holy, that we may glorify God, as well in our body as spirit, which are God's.

This leads me, 3dly, to subjoin a few words on the *sanctification* of the *Body*.

1. The *Spirit* and *Soul* being depraved, seduced from God, debauched by sin, and devoted to the service of Satan, the *Body*, a mere servant and instrument in their hands, is obliged to accompany them in their revolt, and obey the dictates of its leaders. As the *Understanding* does not discern the evil of sin, nor the *Conscience* re-monstrate against it; as the *Will* and *Affections* of man chuse and embrace it, and his *Appetites* hurry him on to the commission of it, it is no wonder if *his flesh serve the law of sin*, and he present his *members as instruments of unrighteousness* thereunto. Indeed the members of our bodies may be always said to *serve sin*, when we are not influenced by the love of God, and a regard to his glory; because then our *motives* and *ends* are not good, nor of consequence the words and actions to which they give birth. Our eye is not *single*, but *evil*, and hence *our whole body is full of darkness*, our whole conduct a scene of sin: We serve ourselves and the devil, but not the Lord Jesus. And however innocent our outward deportment may appear before men, it is far from meeting with his approbation *who searcheth the heart, and trieth the reins of the children of men*.

2. But, alas! too often it is not outwardly innocent, but we present our members servants to *uncleanness, and iniquity unto iniquity*. Our *Eyes* are employed in *beholding vanity*, if not in gratifying the lustful, envious, or covetous desire. Our  
Ears

*Ears* are attentive to idle songs, to flattering lips, and a slanderous tongue. If our *Hands* do not pick and steal, rob and defraud, hurt and maim any one; if they do not injure our neighbour in his person or property, yet are they perhaps incentives to concupiscence or wrath; or negligent in our calling and in relieving the indigent. If our *Feet* are not *swift to shed blood*, if they do not assist us to pursue; overtake; and abuse or destroy those for whom Christ died; yet do they perhaps *walk in the way of sinners, and follow the multitude to do evil*, conveying us to places of debauchery and excess, riot and uncleanness. And our *Tongue*, that glory of our frame, whereby we should praise our God, and edify our fellow-creatures, supposing, shame and humanity preserve it (would to God they always did!) from *blaspheming that holy name whereby we are called*, and cursing our brethren of mankind; yet will it backbite and slander the absent, or talk unprofitably before such as are present. Thus, through sin, do we abuse and dishonour our own bodies, and turn the gifts of God against him. We do not, indeed, *hide our Lord's talent in a napkin*, but we do what is still worse, we employ it to his manifest dishonour.

3: But observe the change *sanctification* produces, even in the use of our Body. Then it is that we comply with the Apostle's exhortation: *Let not sin reign in your mortal body, to obey it in the lusts thereof; neither yield your members as instruments of unrighteousness unto sin; but yield yourselves to God, as those who are alive from the dead, and your members as instruments of righteousness unto God.* Our *Eyes* are now employed in reading the Word of God, and discovering the wonders of his wisdom, power, and love, manifested in the works of creation. Our *Ears* are open to receive instruction, to hearken to the complaint of the  
 poor,

poor, and the distress of the afflicted. Our *Tongues* proclaim the loving kindness of the Lord, and speak of all his wonderful works. *Grace is poured into our lips, and the law of kindness dwells upon our tongue. Our conversation is seasoned with salt, meet to minister grace to the hearers.* Our *Hands* are exerted in honest labour, or stretched out in acts of charity, according to the ability God hath given. Our *Feet* convey us to the house of God, the assembly of the saints, and we walk in all his pleasant ways: We walk worthy of the Lord unto all pleasing, and serve him with every faculty of our soul and member of our body.

1. Thus have we seen how every part of us is to be sanctified: I have only to add, before I dismiss this head of my discourse, 4thly, That it is further intended by the word *ολοκληρις*, that every part should be sanctified *perfectly*. Not as if the Apostle meant that any bounds could be set to this sanctification, so that we could, at any period, say, *Hitherto shalt thou go and no further*: Not as if there were any state to be arrived at on earth, wherein our holiness should be incapable of increase. Surely no: Nor, it is probable, in heaven neither. It seems essential to the happiness of a *creature*, a finite being, that it should continually advance in perfection. And this it may do through millions of ages, and still come infinitely short of the perfection of God.—It appears from what has been said, that the sanctification of our other powers arises from, and depends upon, the sanctification of the *Understanding*. The more the Understanding is enlightened in the *true knowledge* of God, the more our *Will* and *Affections* centre in him as our chief good. The more we discern, by the light of grace the vanity of the world, the more must our hearts be disengaged from it. The same I may say of  
sin

sin in general: The more *evil* it appears, the more shall we hate and guard against it. And with regard to *holiness*, the more excellent in its nature, and happy in its tendency it seems to us, the more shall we love and pursue it. Now, who can say he is as much enlightened in these respects as he may be? Surely none. And surely then, none can reasonably think he is arrived at the top of the ladder in holiness, and can therefore advance no further. But while we are in the world, we may and must consider it to be our duty and privilege, to *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

2. But when the Apostle prays that we may be *perfectly* sanctified, he means, “as far as we are capable of being in this world:” *That the darkness may pass away, and the true light continually shine: That we may walk in the light, as he is in the light, having daily fellowship with him, and one with another: That we may have an unction from the Holy One, teaching us all things, the Spirit guiding us into all truth.* He means further, that our *Will* may be wholly conformable to, and swallowed up in the will of God, so that we may lie in his hands as the clay in the hands of the potter, to be disposed of according to his will, and formed after his likeness, choosing him for our only portion, and resigning up all our designs and desires to him. Again, that our *Conscience* may continually feel the cleansing virtue of Jesus’s blood; that we may wash in the fountain and be ever clean, saying, from the heart,

“Every moment, Lord, I feel,  
“The merit of thy death:”

And that we may find continual matter of rejoicing in the testimony of a good and tender conscience. He means, lastly, that our *Passions* and *Appetites* should be so regulated and inflamed with  
divine

divine love, that a *peace, passing understanding, may keep our hearts and minds through Christ Jesus, and we may dwell in love, and in God, and God in us.* Thus shall we be able to adopt the following language, very expressive of the full assurance of hope :

“ ’Tis done at last, the great deciding part,  
 “ The world’s subdued, and thou hast all my heart ;  
 “ It triumphs in the change, and fixes here,  
 “ Nor does another separation fear ;  
 “ No various scenes to come, no change of place,  
 “ Shall thy loved image from my soul efface ;  
 “ Nor length, nor breadth, nor distant high above,  
 “ Nor depth below, shall part me from thy love.”

And all this, that *whether we eat or drink, or whatever we do, we may do all to the glory of God ; that whatever we do in word or deed, we may do all in the name of the Lord Jesus, giving thanks to God, even the Father, through him.*

3. And now shall not this blessing be ours ? Can we hear of this renovation of our fallen nature, of this health and good constitution of soul, and not long to possess it ? Surely this *sanctification*, so excellent in itself, and so beneficial in its effects, must appear in the eyes of all that are enlightened, to be far more desirable than the most valuable of those earthly vanities, which so universally engage the attention, and engross the affections of all mankind ! Surely one cannot even transiently behold this divine perfection and beauty without emotion, and cannot attentively consider it without being overcome with desire, and made (as it were) sick of love ! How lovely is this image of God, this divine nature ! How honourable and happy to be clothed with it ! To have all our sins forgiven, and our consciences sprinkled from guilt ! To have all our diseases healed, and our souls restored to perfect soundness ! To have our life redeemed from eternal destruction, and our heads crowned with loving

C kindness



kindness and tender mercies! To have God's approbation on earth, and to hear him say in that day, Well done! O what equals this?

————— “ And shall the victor now  
 “ Boast the proud laurels on his painted brow?  
 “ Religion! Oh thou Cherub! heavenly bright,  
 “ Oh joys unmix'd and fathomless delight!  
 “ Thou, thou art all!” —————

4. As to the way in which this holiness is obtained, I must beg leave to make that a distinct head of discourse, having enlarged so much on the points already treated. In the mean time, let us carefully consider what hath been advanced; let us mark, learn, and inwardly digest it; and let us lift up our hearts unto God in earnest prayer for his blessing upon it! Thus shall we become more and more acquainted with its excellency and necessity. Our desires after it will be maintained and encreased, and we shall *even hunger and thirst after righteousness*. And then we shall not only be prepared to receive benefit by what may hereafter be said, but shall be in the high way to have our desires accomplished, for *blessed are they who hunger and thirst after righteousness, for they shall be filled*.

S E R M O N

---

 S E R M O N II.
 

---

I T H E S S. v. 23, 24.

*May the very God of Peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.*

I. **H**AVING considered the nature and extent of *Sanctification*, I proceed now, secondly, as was proposed, to shew how it may be obtained?

I. With regard to this, I must observe, 1<sup>st</sup>, We cannot produce this change in ourselves by any *wisdom* or *power* of our own. This will be readily allowed by all who attentively consider what has been already advanced on the *nature* of *Sanctification*. For it appears by the account given above, that *previous* to our sanctification, while in our natural state, we are devoid of all wisdom and power to do any manner of thing that is good. And this is confirmed by our Lord, who saith, *Without me ye can do nothing*. Now if we can do *nothing* without him, how can we do this, so great, so wonderful a work? Can the blind restore himself to sight? Can the dead raise himself up? Can the dead in sin quicken his own soul? Alas! he does not even know that he is dead, but sleeps on still and takes his rest; and if he did know, he has no ability to perform what is so supernatural. What then must be done in this case? Where shall we find relief? St. Paul tells us, *Our sufficiency is of God*; and  
 C 2 again,

again, *God worketh in us to will and to do of his good pleasure.* Hence it is, that, in the words of our text, he directs his prayer unto God for this blessing, *May the very God of peace,* *αὐτός δε ὁ Θεός τῆς εἰρήνης* : It should rather be rendered, *May the God of Peace himself sanctify you.* It is his peculiar work : Only he who commanded light to shine out of darkness, can shine on our hearts ; only he who created the world, and brought order out of confusion, can new-create our souls. We must acknowledge his workmanship, if we are created in Christ Jesus unto good works.

2. I observe, 2dly, God works this change in us, by communicating to us his holy Spirit in his various graces. As a Spirit of *Wisdom and Revelation*, he dispells the darkness of our minds, and makes us *light in the Lord.* As a Spirit of Holiness, he subdues our *Wills*, and raises our *Affections* to God and Heaven. As a *Comforter*, he removes our guilty fears, scatters our doubts, and sprinkles our consciences from dead works, that we may serve the *living God.* He composes the tumult of our breasts, gives us *peace and joy thro' believing*, and fills us with strong consolation. He is the *earnest of our future inheritance in our hearts*, and it is by him we are *sealed to the day of redemption.* Hence it is that we are said to *abound in hope by the power of the Holy Ghost* ; and *love, meekness, gentleness, long-suffering*, and every holy affection and temper is in Scripture ascribed to the Spirit of God. Yea, Sanctification itself, with all that it includes, is there said to be the work of the Spirit, (See 2 Thess. ii. 13.)

3. And as God *begins* this work by giving us his Spirit, so he *maintains* it by causing his Spirit to continue with us. For as the *beginning*, so the *continuance* of Sanctification depends necessarily upon his *inspiration.* For as the *branch cannot bear fruit of itself, unless it abide in the vine, and the sap*  
or

of the vine abide in it ; *no more can we, except we abide in Christ, and the Spirit of Christ abide in us. If any man (do not observe this and) abide not in him, he is cast forth as a branch, and is withered.* Hence Christ exhorts us, *Abide in me, and I in you ;* and, for our encouragement, adds, *He that abideth in me, and I in him, the same bringeth forth much fruit ; and every branch in me that beareth fruit, my Father purgeth it, that it may bring forth more fruit.* The sum of the matter is this : All our wisdom in spiritual things, holiness, and happiness, arise from the presence of the Spirit in us. While He continues to enlighten, sanctify, and comfort us, so long we *know, obey, and are happy.* But if He forsake us (which it is not His will to do) all our good vanishes, and we are left the same ignorant, *unholy, miserable* creatures we were before.

4. It plainly follows from what has been advanced, that our Sanctification can only be *increased* by an *increase* of the Spirit's influences. For if the *beginning* and *continuance* of our Sanctification depend so entirely on the beginning and continuance of the operations of the Spirit, so must an increase of it, on an increase of those operations. The more *deep, constant, and universal* those influences are, the more *deep, constant, and universal* must our Sanctification be. So that, in order to our *full, perfect, and entire* Sanctification, we must *be filled with the Spirit,* must receive all those measures of him purchased for us, and promised to us ; must *be filled with all the fulness of God, must dwell in God, and God in us.* Thus shall all the good pleasure of his will be fulfilled in us, and the work of faith with power ; we shall be made *perfect and entire, lacking nothing ; shall stand compleat in the whole will of God, being holy, as He that hath called us is holy.*

5. Thus it appears, if ever we are sanctified, we must be indebted to God for our sanctification, must acknowledge Him the Author of it; and none of us can doubt his power in this matter. *He is able, we know, to do for us exceeding abundantly, above all we can ask or think, according to the power that worketh in us.* But is he willing? *Lord, if thou wilt, thou canst make me clean.* And surely we have no more reason to doubt his *willingness* than his *power*; for he is a *God of Peace*, as the Apostle informs us in our text. Had it been otherwise, we could have had little hopes of being forgiven, much less of being sanctified; we could have expected nothing but utter destruction, having been rebels against his government, and traitors to the *King of kings, and Lord of lords.* But here is our comfort, *He is a God of peace. He has made peace for us by the blood of the cross. He is in Christ reconciling the world to himself, not imputing their trespasses to them, and Peace be unto you,* is the language of his love. He sent his angels to bring tidings of *peace upon earth,* and has appointed his ministers to proclaim peace throughout all lands.

6. And now say whether it is reasonable to call his *willingness* in question? *If he hath not withheld from us his only begotten Son, but freely delivered him up for us all, to sufferings, to death, even the most ignominious and accursed death of the cross, how shall he not with him freely give us all things?* Especially the blessings he *purposely* died to procure? Did Christ suffer without the camp that he might sanctify the people by his blood, and will he deny them the sanctification he thus purchased? Far be the thought from us. *If while we were enemies, we were reconciled unto God by the death of his Son, much more, being reconciled, we shall be saved by his life.* Oh! what consolation is here! That love which gave us Christ, can deny  
us

us nothing good.—We are *his offspring*, his children, and he our Father: And will our heavenly Father refuse us what he knows to be necessary for us? I appeal to yourselves. *If a son ask bread of any of you who is a father, will he for bread give him a stone? Or if he ask a fish, will he give him a serpent?* Now, if ye being evil, angry, peevish, unkind, if ye know how to give good gifts unto your children, how much more will your heavenly Father, who is pure, boundless, universal love, give his holy spirit to those that ask him? Sing we then,

“ Away my unbelieving fear,  
 “ Fear shall in me no more take place:  
 “ My Saviour doth not yet appear,  
 “ He hides the brightness of his face.  
 “ But shall I therefore let him go,  
 “ And basely to the Tempter yield?  
 “ No, in the strength of Jesus, no,  
 “ I never will give up my shield.”

7. For consider further, he hath invited us to come to him for this blessing: *Faithful is he that hath called you*, ver. 24. God hath, in a variety of ways, (by his providence, his word, his ministers, his spirit,) called us to come to him for sanctification. And will he mock his helpless creatures? Will he deceive our confidence, and disappoint our expectations? Will he bid us come to him for sanctification, and when we are come, turn his back upon us, and refuse us the blessing? Far be the thought from us! Surely this would be a degree of cruelty rarely to be met with among men, abandoned as they are; and to ascribe this to *God*, would be highly derogatory to his glory, and little less than blasphemy. It would be to impeach his divine love, his darling attribute, and to make him altogether such as, if not worse than ourselves.

8. But that unbelief may be banished from among us, that it may never more dare to shew  
 its

its head, I must add we have not only the divine wisdom, and power, and love, all engaged to sanctify us, but his *faithfulness* also. *Faithful is he that hath called you.* This intimates that God hath promised it, and this he certainly hath done in many places, and in various forms of expression. By Moses he says, *I will circumcise thy heart, and the heart of thy seed, and thou shalt love the Lord thy God with all thy heart, and soul, and strength.* By Jeremiah he says, *I will put my laws into their minds, and write them on their hearts;* which the Apostle thought so precious a promise, that he quotes it twice as a principal and distinguishing blessing of the New Covenant. By Ezekiel God promises, *I will sprinkle clean water upon you, and you shall be clean; from all your filthiness and idols will I cleanse you.* *A new heart will I give unto you, and a right spirit will I renew within you.* Christ himself assures us, *They that hunger and thirst after righteousness, shall be filled,* and that his followers *shall be perfect, as their Father in heaven is perfect.* And (to mention no more) St. Peter considers God's promises in general as made with a view to this one end, when he says, *There are given to us exceeding great and precious promises, that by these (by the accomplishment of these) we might be made partakers of the divine nature, even that image of God, in which we were originally created, light, holiness, and happiness, or, in one word, Sanctification.*

9. Plain it is then that this sanctification is promised, and that repeatedly, and in the most express terms. Now, observe who it is that hath made these promises; not a weak and helpless, false and perfidious, fickle and inconstant worm of the earth, whose malice and wickedness might prompt him to deceive us, if he were ever so *able*, or whose power might be insufficient, if he were ever so *willing*, to fulfil his promises. But it is  
 God,

God, our *Maker, Preserver, and Redeemer*, the Great I AM, the Everlasting and Unchangeable Jehovah, whose wisdom and power, holiness and justice, truth and love, are equally infinite; who is possessed of all possible perfections, and all whose perfections oblige him (so to speak) to fulfil his promises. That *love*, immense and unsearchable, which first induced him to promise, must as strongly incline him to perform; and this, considering his unerring *wisdom* and almighty *power*, he cannot want *ability* to do. Nay, this he *will* and *must* do, because he is holy, just, and true; because it cannot be, that the *Strength of Israel* should lie or deceive. So that it is, in fact, impossible God should neglect to fulfil his promises, for the fulfilment whereof all his attributes stand engaged; yea, as impossible as it is for him to be divested of those attributes, or cease to exist. And this we know is of all impossibilities the greatest. Well then might the Apostle affirm *the promises of God in Christ Jesus are Yea and Amen*. The pillars of heaven may give way, the laws of nature be reversed, but no promise of God shall ever fail of its accomplishment.

“ Should nature fail, and darkness hide the stars,  
 “ And cover with a sable veil the sun,  
 “ Unchang’d and fixt the truth of God remains,  
 “ Nor knows the least decay. Here will I rest  
 “ With full assurance and unshaken faith.”

Conclude we then with St. Paul in our text,—  
*Faithful is he that hath called you, who also will do it.*

10. But for whom will he do it? For it is manifest these promises are not made without some restriction, in that they are not fulfilled in all men universally. I answer, not for *unbelieving, prayerless, careless* souls; not for those who *despise* or *neglect* these promises, who prefer to them, great and precious as they are, the toys and trifles of earth, the vain amusements and gratifications



tions of sense. Let not *these* feed themselves with delusive hopes of holiness on earth, or happiness in heaven. Let them not imagine that God will confer so great a treasure upon those who so lightly esteem it, or that he will force this sanctification upon any one against his will. Nor let any suppose that their own desire is to have no part in this work, or that they are not to be *workers together with God*. But let them remember, that *as God worketh in them to will and to do, of his good pleasure*, they are to use the grace he gives, and to *work out their salvation with fear and trembling*.

II. To explain this point a little. There is by nature no *merit* and no *strength* in us. We can do nothing but sin till his grace prevent and accompany us, and, of consequence, can do nothing to *deserve* his grace; nay, can do nothing but what deserves his wrath, and curse, and eternal punishment. But this notwithstanding, without any regard to our merit, or rather contrary to our demerit, his grace does in fact prevent and accompany us all. Yes, that *grace* which is *saving hath appeared unto all men, and the true light enlighteneth every man that cometh into the world*. It quickens the dead soul, enlightens the dark mind, awakens the stupid conscience, excites in us good desires, and in various ways helps our infirmities. It is every way *sufficient for us*, and through it *strengthening us, we can do all things*. Now, upon our receiving or rejecting, using or abusing this grace, our salvation turns. If we stop our ears to its calls, and shut our eyes against its light; if we stupify our conscience with the opiates of pleasure, and silence its clamours in the hurry of business and the distraction of care; or, to speak in Scripture language, if we *grieve, quench*, and do *despite* to the spirit of God, our sanctification is prevented, and our salvation precluded.—But, on the  
the

the contrary, if we *come to the light* that our *deeds may be reprov'd*; if we *incline our ear and hear* that our *soul may live*; if we *consider our ways* and encourage, instead of stifling convictions; if we cherish the motions, follow the drawings, and obey the dictates of the spirit of truth and love, our sanctification is promoted, and our eternal salvation secured. Thus only can we reconcile those two grand and fundamental truths, writ in every page (almost) of the Bible, that *all our salvation is of God*, and yet *all our damnation of ourselves*; that we must acknowledge him the Author of our sanctification from first to last, and yet blame ourselves if we are not sanctified. Thus only can we see the reason of those exhortations, promises, and threatenings contained in Scripture, which can only affect intelligent beings, possessed of liberty of choice and action. And thus only, in fine, can we understand the suitability and necessity of those means we are enjoined to use in order to our sanctification here, and our salvation hereafter.

12. For be it observed, God hath appointed certain means with a view to our sanctification, and hath only promised to sanctify those who are found in the use of them. Such especially are *faith*, and, in order thereto, *hearing the word*, *prayer*, and *watchfulness*. The necessity of *faith*, in this view, is very apparent, particularly as it respects the promises of sanctification and the Lord Jesus, *in whom these promises are Yea and Amen*. By *faith*, according to the Apostle, the Ancient Worthies *obtained promises*, Heb. xi. 33. and we must, doubtless, obtain them in the same way. We, like them, *seeing the promises*, tho' apparently *afar off*, must be *persuaded of them* and *embrace them*. We must believe, assuredly, that the Lord hath promised this holiness, and must rely firmly upon him for the accomplishment of his promise.

And

And in as much as it will only be accomplished in and through Christ, who hath procured by his death, and received in consequence of his ascension into heaven, this and every other blessing for us, our eye must be unto *him*, and our expectation from him. Persuaded that *in him all fullness dwells*, and that he hath invited us to come and *receive out of his fulness grace upon grace*, we must, by faith, apply to and depend upon him for grace to help in time of need, and for the fulness of that spirit which is the one source of our sanctification; and which, according to St. Paul (Gal. iii. 2, 5.) we receive not by the *works of the law*, but by *faith*. Thus will *Christ dwell in our hearts by faith*, and we shall be *an habitation of God through the Spirit*. The Spirit of truth, holiness, and comfort will take up his abode in us, and enlighten, sanctify, and save us. Our *understanding, once darkness*, shall become *light in the Lord*; our *will*, naturally stubborn and refractory, shall be subjected to the holy will of God; our *conscience* shall be sprinkled from evil by the blood of Christ; and all our *appetites and passions* be brought under the influence of love divine. Thus, as the Lord Jesus promised on the great day of the feast, *Believing in him, out of our belly (as it were) shall flow rivers of living water*; and, as he testified to his Apostle from heaven, we shall obtain an *inheritance among those that are sanctified by faith in him*.

13. Now this *faith*, which thus purifieth the heart, *cometh by hearing*; that is, the word of God, whether read or heard, is the seed of it. Hence we are said to be *begotten by the word of truth*, and to be *born of incorruptible seed by the word of God*: The truth is said to *make us free* and the *sanctification of the spirit* is closely connected with the *belief of the truth*. But then as the seed, when lying uncovered upon the surface of the earth, will not spring up or bear fruit; so the word of God,  
if

it *merely* read and heard, if not received into the heart, and covered up (as it were) by frequent and deep consideration, will never produce true holiness, or that faith whereby holiness is obtained. We must therefore *mark, learn, and digest* the word; must think upon it, and ponder it in our hearts; must examine ourselves by it, and reduce it to practice. And thus only shall we *purify our souls, by obeying the truth*, unto that *unfeigned love* of God and the brethren in which our sanctification chiefly consists.—This is not all: As the seed sown in the earth will yield but a poor produce if not watered with the dew and rain of heaven, so the word of God, if not attended with the influence of the holy Spirit, will neither bring forth faith nor holiness. Now this must be sought in prayer, which is the *third means* I have mentioned as necessary to be used in order to our sanctification.

14. *Ask*, says the Lord Jesus, *and it shall be given you; seek, and ye shall find; knock, and it shall be opened.* This advice is applicable to every blessing we expect to receive at the hands of God: We must *ask*, if we would *receive* them. It is particularly applicable to *sanctification*: For in that remarkable passage in the prophecy of Ezekiel, where this blessing is so largely and expressly promised, the Lord hath positively said, that *for this thing he will be enquired of, that he may do it for us.* So that it plainly appears, all who would enjoy the sanctification above described, must wait for it in the way of *prayer*: And of all who do not possess it, we may affirm, *They have not, because they ask not, or, They ask and receive not, because they ask amiss.* They ask from wrong motives, or in a wrong manner. They are prompted, perhaps, merely by pride and self-love, and have no view to the glory of God, or they do not ask *earnestly, perseveringly, and in faith.* The Apostle

hath directed us to *continue instant in prayer*; but, alas! how few do so, resolved to take no denial in a matter where we have God's express promise? Instead of this, not being deeply convinced of the excellency and necessity of this sanctification, or not firmly believing that God will bestow it, the generality, even of serious people, *grow weary and faint in their minds*, and desist from the tiresome exercise, before they have obtained the blessing.

15. Be it observed, therefore, if we would ask *successfully*, we must ask *perseveringly*; and if we would ask *perseveringly*, we must ask *in faith*. Accordingly St. James says, (ch. i. ver. 5.) *If any man lack wisdom* (or any other blessing, suppose sanctifying grace) *let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering* ( $\mu\eta\delta\epsilon\nu\ \delta\iota\alpha\kappa\epsilon\rho\iota\nu\omicron\mu\epsilon\nu\omicron\varsigma$ , not disputing the divine veracity, or doubting the accomplishment of his promise) *for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive any thing at the hands of the Lord.* All God's attributes stand engaged to fulfil his promises; and, therefore, after this to *doubt* their fulfilment, is to put the greatest affront upon God; it is to doubt his being so holy, just, and true; so wise, powerful, and gracious as he declares himself to be. We need not wonder, therefore, at the Apostle's insisting so much on *faith* as necessary to that prayer which will be attended with an answer of peace. For hereby we give God the glory of his divine perfections, and set to our seals that he is true; whereas to pray in *unbelief* is to give the lye to the God of Truth, and rob him of his honour. Hence the Lord Jesus exhorts his disciples (wondering how soon the fig-tree he cursed was withered away,) *Have faith in God; for verily I say*  
unto

unto you, that whosoever shall say to this mountain, Be thou removed, and be thou cast into the midst of the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you (precious words, worthy of our deepest attention!) what things soever ye ask when ye pray, believe that ye shall receive them, and ye shall have them, Mark ii. 22—25.

16. Only let it not be forgotten, that the prayer which (as it were) opens heaven, and brings down those refreshing influences of grace upon us, whereby *the wilderness becomes a pool, and the dry land springs of water*, is always supposed in Scripture to be attended with *watchfulness*: *Watch ye and pray always*, says the Lord Jesus. *Praying always with all prayer and supplication in the spirit*, says St. Paul, *and watching thereunto with perseverance*. *Continue in prayer* (says he again) *and watch in the same with thanksgiving*. Now this *watchfulness* implies, that “we keep all the powers of our souls awake to a sense of the danger we are in from our spiritual enemies, and that we stand on our guard against their attacks.” *Watch and pray that ye enter not into temptation*, says our Lord. *Be sober, be vigilant*, adds St. Peter, (or rather *ἠγρυπνεῖτε γρηγοροῦσατε*, awake and be watchful) *for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour*. If we would be sanctified by the operation of the Holy Spirit (the only way we can be sanctified) it is absolutely necessary that we flee from all sin as what opposes him in his work, grieves his love, and makes him withdraw from us. Now this we cannot do unless we shun temptation, or are prepared to meet it, and *withstand in the evil day*. In order to which we must be awake and active, deeply impressed with a sense of our danger, and ready to oppose the enemy in

his first approaches. I might add too, that to watch against sin, and therefore against temptation, is necessary in order to our receiving the answer of our prayers; *for God heareth not sinners*, continuing in sin, as the blind man, whose eyes Christ had opened, testified, and his testimony is confirmed by the Psalmist, where he says, *If I regard iniquity in my heart, the Lord will not hear me.*

17. These means of Sanctification, *Faith, the Word of God, Prayer, and Watchfulness*, I particularly insist upon, because they are *directly and immediately* subservient to that end, and indeed necessary thereunto. But I do not intend hereby to disparage or set aside other means of grace, which are more remotely useful, as being helps to those above-mentioned, such as *Christian conversation, Fasting, and the Lord's Supper*. All these every Christian should be careful to use at all opportunities, and if he do not rest in them, but look thro' them to God, *his labour shall not be in vain in the Lord.*

To conclude this head. How pertinent in this view is the advice given by the Apostle in the verses preceding our text. *Let us not sleep as do others, but let us watch and be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation, ver. 6—9.* He exhorts further, ver. 17, *Pray without ceasing* for sanctification, and if ye would not pray in vain, *quench not the spirit*, by committing any known sin, by omitting any known duty, or indulging any wrong temper; yea, *abstain from every appearance of evil, and proving all things, hold fast that which is good*; constantly and resolutely avoid whatever appears to your awakened conscience to be displeasing to God, and as constantly and resolutely pursue whatever appears agreeable to his will. Now, on a supposition that the Thessalonians complied with his advice, he with confidence prays for them

them in the words of our text, and declares, *faithful is he that hath called us, who also will do it.*

I come now in the third place to apply what hath been advanced upon the before-mentioned heads.

1. And, first, permit me to remind you of the necessity of this Sanctification, and enquire whether you experience it in any degree? Permit me to ask, in reference to what has been advanced, Is your *mind* enlightened to see the evil of sin, and your *conscience* awakened to pain you for it? Has God sealed upon your heart the pardon of it, and wrought in your soul an hatred to it? Has he given you power over it, and are you groaning for its entire destruction? Has the all-sufficient God so discovered himself to you, as to attract your desires and win your heart? Have you chosen the Lord for your portion, and do you submit your will to him? Can you bear with sweet resignation what he lays upon you, and do with cheerfulness what he requires of you? Is he the centre of your desires, the foundation of your hopes, and the source of your comforts? Do you long for him, and delight yourself in him? Are your *appetites* under due restraint, and is your body but as an handmaid to the soul? *Being made free from sin, are you become a servant to God; and have you your fruit unto holiness, that the end may be eternal life?* If not, I dare not assure you, you are in a state of salvation, or that you possess even that measure of sanctification, which is consequent upon faith in Christ.

2. But is it not highly needful you should possess it? Yea, and that in as great a degree as is intended in our text. Can you be happy on earth, happy in heaven without it? Oh, settle it in your heart that you cannot. By the unalterable decree of God, *holiness* and *happiness* go



hand in hand, and the latter can only be where the former hath prepared its way. Absolutely needful it is you should be sanctified, if you would enjoy comfort in *life*. For oh! consider, what comfort can there be while a guilty *conscience* reproaches you for past crimes, and disturbs you with fears of future misery? While your *will* is rebellious, and you fret and repine at *his* dispensations, who, notwithstanding, will do all his pleasure? While you are the sport of tumultuous *passions*, which hurry you hither and thither without controul? While you are racked with doubt, dismayed with fear, and oppressed with a load of care? What comfort, while you are the slave of vile lusts and insatiable desires? While you serve sin, and are under the dominion of that spirit which worketh in the children of disobedience? While this is the case, I ask thee, What hast thou to do with peace, with happiness? Oh, nothing! If thou thinkest otherwise, it is because the *God of this world* hath blinded thy mind, and thou art still dead in trespasses and sins.

3. But supposing in this diseased state of soul, in which, from the crown of the head to the sole of the foot, there is no soundness, but wounds and bruises, and putrifying sores; and they have not been closed, they have not been bound up, nor mollified with ointment;—supposing amidst all this disorder and confusion, where *passion* and *appetite*, in league with the Prince of Darkness, are at war with *reason* and *conscience*, their lawful sovereigns, engaged in a wicked attempt to dethrone them both, and assume the reins of government to themselves;—supposing in this tumultuous anarchy and discord, where all is “chaos and wild uproar,” you could enjoy calm peace and undisturbed tranquillity, which is impossible;—supposing care and business, honour and preferment, wealth and pleasure, could so occupy and amuse you, that you forgot

forgot your present misery, and were unacquainted with distress, which you know is far from being the case, yet remember the end of these things is at hand, *Dust thou art, and unto dust thou must return.* It is appointed even for *thee* to die. And *what is thy life but a vapour,* which may afford thee a dim and uncertain light for the present, but will very soon vanish and leave thee to eternal darkness.

4. Oh remember *these days of darkness,* for they are many, and *who,* or *what* will entertain or amuse thee there? Alas! thou wilt there have time and leisure sufficient to reflect upon the happiness thou hast lost, and the misery thou hast incurred, without any interruption, any alleviation to thy woe from either business, amusement, or pleasure! There thou wilt find no healing medicines to restore thy disordered mind, no lenient hand to assuage thy grief, no intoxicating liquors to drown thy distress, no stupifying potions to lay thy keen sensations asleep, or blunt the sharpest edge of pain. There thou wilt meet with no defence against those ravenous beasts of prey which walk in darkness, no place of refuge where thou mayest flee for protection against these diabolical furies, which even now too often rend, tear, and (as it were) mangle thy soul, but will then be let loose to torment thee. Thy *anger, malice,* and *envy;* thy *pride, self-will,* and *discontent;* thy *cares* and *desires, fears* and *sorrows,* irregular and inordinate, even now give thee so much disturbance, notwithstanding the hurry of business, dissipation of company, and gratifications of sense, that life is an intolerable burden: But then, all avocations being removed, they will be at liberty to do their utmost, yea, they will be assisted by all the powers of hell, and armed with the almighty wrath of God, to render thee an eternal spectacle of wretchedness and disgrace.

5. Oh!

5. Oh! consider thou poor, blinded, and unholy mortal, what fruit thou wilt then reap of thy darkened mind, rebellious will, guilty conscience, disorderly affections, insatiable appetites, and deformed loathsome members! Ah! think what harvest they are likely to produce! *Be not deceived, whatsoever a man soweth, that shall he also reap. They that sow to the flesh, shall of the flesh reap corruption. The end of these things is death, eternal death; for as the Lord liveth, without holiness thou canst not see his face.* If found destitute of this at a dying hour, (an hour which may arrive, alas! how soon!) thou shalt be shut out of the holy city, where nothing unclean can enter, excluded the presence and denied the blissful vision of God. Banished from the society of the blessed, and deprived of the pure and rapturous delights of Paradise, thou shalt be left a prey to thy own devilish nature, and constrained to take up thine abode in the dreary dwellings of lamentation and woe, where every foul spirit, unhappy and malicious, hath fixt its habitation! There thou shalt wait with fearful apprehensions and terrifying dread the impending judgment of the great day, which will pour a whole deluge of extreme and endless misery upon thy guilty head.

6. Yes, thou shalt stand at the bar of that highly-exalted, tho' often despised Saviour, whose dying agony and flowing blood, when he suffered without the camp to sanctify *thy* soul, to expiate *thy* sins, melted the very rocks, fetched a sigh from the sympathizing earth, and caused the sun, the source of joy and gaiety, to put on sackcloth, but could not soften thy stony heart, nor excite one spark of sympathy or love from thy frozen and icy breast. Thou shalt stand, I say, at *his* bar, whose amazing and unsearchable love to thee, brought him once from the regions of bliss and glory,

glory, into a world of pain and infamy, where he did and suffered more than can be described for thy salvation; but whose justice is *now* incensed, whose wrath is now awakened, and whose omnipotence is now armed to punish thee without pity, to destroy thee beyond remedy! By this once compassionate and kind *Saviour*, (compassionate and kind, alas! in vain) but now inexorable and severe *Judge*, thou shalt be tried and condemned. Thou must therefore bear thy own curse, and suffer the just punishment of thy own sins, (since by his stripes thou would'st not be healed,) together with a super-added condemnation for neglecting so great a salvation! Yes, thou shalt be adjudged to take thy portion *in the lake that burneth with fire and brimstone*; and that will not be a place of purgation, but of torment, extreme and endless torment! No promises of sanctification there! No calls of divine love! No visitations from his gracious Spirit! No help! No hope! But he that is unholy shall be unholy still, and shall therefore be still miserable.

7. And now what sayest thou sinner? For what wilt thou neglect this sanctification, so indispensably necessary to thy present and eternal happiness? What hast thou discovered of so much more importance than this, that thou judgest it better deserving thy attention and desire, care, and pursuit? Surely thou wilt not be so mad as to sell thy title to yon fair inheritance above, with all the blifs and glory of it, and plunge thyself into endless and irretrievable ruin, for the momentary and unsatisfying pleasures of sense? For the glittering dust of this perishable world? Or for the empty breath of uncertain praise? Oh! my brother, consider what wilt thou be profited, if thou should'st *gain even the whole world*, amass together all its wealth, possess all its honours, and enjoy

enjoy all the pleasures it can afford in the greatest perfection (which, alas! poor, feeble, dying worm thou canst never do) and, by neglecting this sanctification, *lose thy own soul?*—Or, *What wilt thou receive in exchange for thy soul?* Or for this sanctification, which is indisputably its truest riches, greatest honour, and most exalted and lasting felicity? Destitute of which, it is poor, and wretched, and miserable, and blind, and naked; but possessed of which, it is rich, and glorious, and happy beyond conception, and for ever! What recompence will the devil make thee for neglecting to regain this blissful and glorious image of God; for continuing contentedly under his power, his obedient slave, his faithful servant, and hereby renouncing joy and glory, God and heaven? For what price dost thou sell thy time and talents, thy liberty and life, thy body and soul to him? Alas, alas! poor wretch, thy gains are but small! *Gains!* did I say? Thy *loss*, poor unhappy soul, is irrecoverable, and such as millions of ages cannot remedy, and ten thousand richer worlds than this cannot repay! For thou must *be punished with everlasting destruction from the presence of the Lord and the glory of his power; thou must depart accursed into everlasting fire, prepared for the devil and his angels.*

8. Awake then thou that sleepest! Know thyself thou fallen spirit, thou unholy soul! Know that thou hast lost the image of God, and art sunk into the image of satan! Know that God hath sent thee into this tabernacle, that thou mightest *put off the old man, and put on the new; mightest recover his image, even righteousness and true holiness.* If thou compliest with his design, he will take thee to dwell with himself in immortal bliss and glory; if not, he will consign thee over to everlasting pain and infamy. To help thee herein, he hath sent his only begotten Son  
into

into our wretched world, to instruct thee by his doctrine and example, and to expiate thy sins by suffering a shameful and painful death. With a view to the same end, his providence attends and watches over thee day by day, putting thee in the most favourable circumstances for thy restoration; and his spirit of grace visits thy soul, enlightening thy darkness, and helping thy infirmities. And all this God hath been doing for thee from thy youth up. And now the day of life is far spent, the night of death is at hand, and at such an hour as thou thinkest not, the messenger will be commissioned to fetch thee away, that thou mayest give an account of the time and talents allotted thee, in order to thy sanctification. And if not sanctified, a miserable account wilt thou give! How certain is thy death! How uncertain the time when! Perhaps even this night thy soul will be demanded! and dost thou trifle still?

9. Penetrated with a sense of these truths, let me exhort thee, *Up and be doing*. Convinced of its great excellency, its absolute and immediate necessity, let thy whole heart long for Sanctification! Let all that is within thee pant and gasp after this refreshing grace! Let thy famished and starving soul insatiably hunger and thirst for this righteousness, this bread and water of life! Let thy desires after it be fervent, constant, and increasing; and be not satisfied till thou *awake up after his likeness*.—Remembering that this holiness is the gift of God, that he alone can work it in thee, let thy desires be to *him*, and thy expectations from *him*. *Lift up thine eyes to the hills, from whence thy help cometh; thy help cometh from the Lord, who made heaven and earth*. Only *he* can create thy soul anew; and he is both able and willing to do it. Nay he hath infallibly promised this blessing to all who ask it. *By prayer and supplication, therefore, make thy requests known unto God*.  
And

And be in earnest; do not trifle with God. If Sanctification is indeed so valuable and necessary, and if God, faithful to his word, has indeed promised it; then let thy prayers for it be  *fervent and persevering; ask, seek, knock.* Repeat and urge thy request again and again. Be importunate in prayer, take no denial, say,

“ I will not let thee go without thy blessing ;  
 “ By thy great name I enter my protest,  
 “ Never to leave thee, till I see thy word  
 “ Accomplish'd to my vows : Till thou with full  
 “ And cloudless demonstration, to my soul  
 “ Confirm thy promis'd grace.”

And believe thou shalt have the petitions that thou *askest*; and be assured thou shalt have them.

10. In the mean time, consider to whom thou art indebted for this sanctification, who it is that hath purchased it for thee. Consider him who *gave himself for thee, that he might redeem thee from all iniquity, and purify thee from all pollution of flesh and spirit.* Remember he is *made of God unto thee Sanctification.* If the Father sanctifies thee, it is for his Son's sake, and in conformity to his Son's image; yea, and it is only by faith in his Son that thou canst obtain the blessing. Convinced of this, and of thy entire sinfulness, deep guilt, and utter helplessness, come to the Father for this grace, thro' the Son, confiding only in him for audience and success. Make what he hath done and suffered thy *only* plea; renounce all confidence in thy own wisdom, righteousness, and strength; trust in him alone; and be satisfied *he is able to save to the uttermost all who come unto God by him.* Absolutely rely upon his infallible word of promise: *Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son: If ye ask any thing in my name, I will do it.* Perseveringly wait its accomplishment, and it shall be done unto thee according to thy faith.

11. Only

11. Only observe : *If the blessing tarry, wait for it. It will surely come, and will not tarry long.* Follow the Psalmist's example ; *I waited patiently upon the Lord,* (or rather, קוה קויתי, In waiting I waited, that is, I waited earnestly and diligently) and *he inclined unto me and heard my cry.* Wait thou for the Lord. Expect the answer of thy prayers as the watchman expecteth the morning light, and that at all times and in all places. God has not confined himself to any time or place : expect him therefore continually : and with that earnestness which becometh a soul continually on the brink of death and judgment. *Watch thou, for thou neither knowest the day nor the hour when the Son of Man cometh.* Watch for sanctification ; watch for Christ's coming ; watch against sin. Remember where thou art, in the wilderness, not in Canaan ; in an enemy's country, not in Paradise ; in the field of battle, not reaping the spoils of victory. Wherefore, *be sober, be vigilant.* Awake, and keep a good look-out : Stand on thy guard : Put on the whole armour of God : Resist the Devil : Shun temptation, and *strive against sin though it be unto blood.* Conscientiously use all the means of grace, and look through all to the merits of Christ and the Spirit of God, on which alone thy hopes must be founded.

12. Once more : Amidst all this strife and agony, *possess thy soul in patience.* Endeavour after a calm, composed, and peaceful state of heart. Let thy mind be *stay'd on the Lord* and he will *keep thee in perfect peace,* and that peace thou wilt find wonderfully helpful in promoting thy sanctification. It was probably with a view to this composure and serenity of mind, so friendly to divine inspiration, that the Prophets of old sometimes made use of music, when they expected any extraordinary influences of the Holy Spirit.



See 2 Kings, iii. 15. They seem to have intended hereby, the calming of their passions, and the introducing into their souls an heavenly peace and tranquility, that the mild and gentle Spirit of the Holy One, might delight to visit and dwell with them. And surely we are never better disposed for further visitations, discoveries and operations from that same Spirit, for more intimate union with the Father and the Son through him, than when we are *calm, settled, and peaceful*. Then our souls wait for him as the thirsty land for the falling showers. Then, *as the eyes of a maiden are unto the hands of her mistress, so are our eyes unto the Lord, till he have mercy upon us*. Then the dew of heaven distills upon our branches, yea, he *sends a gracious rain upon his inheritance, and refreshes it when it is weary*. Thus *in quietness and in rest are we saved*. Let it be thy care, therefore, to resist every temptation to inquietude, care and anxiety.

“ What profit can’st thou gain  
 “ By self-consuming care?  
 “ To him commend thy cause, his ear  
 “ Attends the softest prayer.”

*Stand still, and see the salvation of God, and yet, agonize to enter in at the strait gate. Join the agony of desire to the peace of dependance, and the patience of hope. May God help thee to reconcile these, and all will be well: The God of Peace himself will sanctify thee wholly, and the whole of thee, the spirit and soul and body will be preserved blameless to his heavenly kingdom. Faithful is he that calleth thee, who also will do it.*

“ I rest upon thy word,  
 “ The promise is for me;  
 “ My succour and salvation, Lord,  
 “ Shall surely come from thee:  
 “ But let me still abide,  
 “ Nor from my hope remove,  
 “ Till thou my patient spirit guide  
 “ Into thy perfect love.” I must

13. I must not conclude these discourses without addressing a few words to you, who profess to have attained this Sanctification.—1st, See that your profession be founded on truth: Take care that you do not deceive yourself. Remember, if you are indeed *sanctified* in the sense that has been explained, you think less of yourself than ever you did in all your life. Your understanding is so enlightened in the knowledge of God and of yourself; you have such clear views of God's incomprehensible greatness, and your own exceeding littleness; of his infinite wisdom, and your extreme folly; of his almighty power, and your amazing weakness; of his unspotted purity, and your great defilement; of his inflexible justice, and your notorious guilt and desert of eternal misery; and above all, you have such a discovery of the boundless mercy and love of God to lost sinners in general, and to yourself in particular, and of your utter unworthiness in all respects, and how far you come short of paying the debt of gratitude due to him for such goodness;—that you are ashamed, confounded, and as it were brought to nothing before his glorious Majesty, crying out from the bottom of your heart, “*Who can stand before this holy Lord God? As for me, I am less than the least of all his mercies, less than the least of all saints, not worthy to wash the feet of the servants of my Lord!*”—And at the same time you have such an insight into the spirituality, extent, and obligation of the holy law of God, into the height and depth, length and breadth of the obedience it requires; and together therewith, have such a sense of your past sins, and of your present failings, whereby you continually come short of the glory of God, that you never before relished so well, or found such sweetness in the confession of holy Job, *Behold I am vile! What shall I answer thee? I will lay my hand upon my mouth.*—Judge

yourself, therefore, by this rule, and remember, if you indeed possess what you profess, you are *of a contrite and humble spirit, you even abhor yourself, and repent as in dust and ashes.*

14. Now that you may retain this spirit of humility, without which you cannot possibly retain that measure of Sanctification you possess, much less can you obtain a still greater degree and increase with all the increase of God;—settle these two things deeply in your heart, 1st, that what you are, you are by grace; and, 2dly, that you are not what you may, and, if you continue faithful, shall be.—Remember, 1st, that you are wholly indebted to the mere mercy of God, the atoning sacrifice of Christ, and the powerful influence of the Spirit of Grace for all the good that is in you or about you. And remember that the holiness which is wrought in you, is not lodged as a stock in your own hands, but you are dependant daily upon God for it. The same mercy which first bestowed it, bestows it afresh every moment; the same merit of Christ which first interposed on your behalf, and purchased this blessing for you, interposes still; and the same holy Spirit which first influenced your heart with the love of God, is still the one source of your wisdom and power, holiness and happiness.—If this were withdrawn, it might still be said that *in you dwelleth no manner of thing that is good.*

15. This is not all: It is not only necessary in order to your retaining an humble mind, that you should ascribe all the good that is in you to the grace of God alone, and no part of it to yourself; and that you should be sensible you are continually dependant upon God for it: But it is also needful, 2dly, that you should not over-value the good that is in you, or think of your attainments, or of yourself on account of them, more highly than you ought to think. That you may not fall into  
this.

this very *life* and *soul* of spiritual pride, which would undoubtedly grieve the holy Spirit of God, and be as a worm at the root of your graces, settle it in your heart that you still come very short of your duty, and are deficient both in the inward exercise of love, and the outward acts of virtue. Place before your eyes the moral law as it is explained by Moses and the Prophets, Christ and his Apostles. Remember it is of indispensable obligation, and can no more be abrogated, than God can be unholy. Remember too, that it requires you not only to love God *with all your heart*, but also to serve him *with all your strength*, or to the uttermost of your power, and *to love your neighbour as yourself*, doing him all the good you can in soul and body from day to day. In other words, the law of God requires you to employ all your powers and faculties, of whatever kind, at all times and in all places, as far as possible to the glory of God, and for the good of mankind. Now this you dare not say you have yet done for one single day in all your life; you dare not affirm, you have for one day loved and served either God or your neighbour as much as you might have done. You have therefore still need to pray, *Father forgive us our trespasses*, and to acknowledge it is of the Lord's mercies even *you* are not consumed.

16. It follows from hence, 3dly, that you have still room for growing in grace, and in a conformity to the Lord Jesus. This indeed you will readily allow; but you must allow *more*. You must allow not only that you *may*, but that you *must* go forward towards higher attainments in the divine life, if you would not grieve the holy Spirit of God, and lose what you have already gained. God, you must remember, *hath predestinated you to be conformable to the image of his Son*; to have that whole mind in you which was in Christ

Jesus, and to walk in all respects as he walked ; to have, like him, the law of God fully engraven on your heart, and fully exemplified in your life ; to be living images of him, as he is of the Father. This is the mark God hath set you, and if you would not deceive yourself, and sink into sloth and indolence, you must not set yourself a lower mark. You must not cease to desire and pray, strive and labour, watch, deny yourself, and take up your cross, till you have in you all the humility, meekness, and resignation ; all the faith, hope, and charity ; all the zeal for God's glory, and the salvation of sinners ; all the bowels of mercy, tenderness, and compassion ; all the love to God and mankind, with the proper fruits flowing therefrom, which dwelt in the Son of God. In a word, till, as the Apostle says, you are even *filled with all the fulness of God.*

17. Remembering you have dedicated all the faculties of your soul and members of your body, with all you have and are, to God, to be at his disposal, you must study to employ them from day to day according to his will, and for the promotion of his honour and glory. Your understanding, conscience, and memory, your will and affections, your passions and appetites, your senses and members, your time and talents, your spirit, soul, and body, with all that belongs to you, must be *holiness to the Lord*, set apart for God, and used as he directs. This is what the moral law requires, and what the example of Christ holds out to your view ; and this you must never cease aiming at and striving after. *Not as tho' you had already attained this, either were already perfected ; but you must follow after, if by any means you may apprehend that for which you are apprehended of Christ Jesus.* Brethren, you must not count yourselves to have apprehended all that God has to work in you, and perform by you : You live that you may still  
*know*

*know more, receive more, do more, and suffer more: But this one thing you must do, forgetting the things that are behind, and reaching forth to the things that are before; you must press towards the mark for the prize of your high calling of God in Christ Jesus, that at last you may stand compleat in the whole will of God, and be as Christ was in this world. I say, let as many of you as are perfect be thus minded; and if any of you be otherwise minded, God, if you are sincere and watchful, will reveal this unto you, and shew you your mistake.*

One more. Having guarded you against *pride* and *sloth*, let me also guard you against *carnal security*. Remember you have a threefold enemy yet to encounter, not only the devil and the world, but also the *flesh*. Tho' your old man is crucified with Christ, and you are even dead to sin, and alive unto God, thro' Jesus Christ our Lord; yet remember you have still an animal nature about you, the seat of various senses, appetites, and passions; and that this will infallibly lead you astray and betray you into sin, if not watched over and kept under continual restraint. You have, therefore, still daily need to *deny yourselves, to keep the body under, and bring it into subjection, lest after all these attainments you should become a cast-away*. And take care you do not rest in, or place any dependance upon, any thing done for you at any particular time or place; but remembering, "you are every moment pleasing or displeasing to God, according to the whole of your inward tempers and outward behaviour," give daily proof, as of your *justification*, so of your *sanctification*, by your unblameable and edifying conduct and conversation. And how much soever you testify in *words* concerning the great things the Lord hath done for you, testify still more in *deeds*, persuaded that example speaks louder than any thing, and will be believed sooner than any other testimony you can bear.

bear. Thus be ye the salt of the earth, and the light of the world. Yea, let your light shine before men, that they seeing your good works, may glorify your Father, who is in heaven. Now, may the God of Peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, thro' the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, thro' Jesus Christ, to whom be glory for ever and ever. AMEN.

---

## Advertisement.

**T**HE Printer not being able to include the Sermons in two sheets, as I expected, I take this opportunity of laying before my readers an extract from Archbishop Leighton's much esteemed Rules for an Holy Life, with some alterations and additions. This extract I made several years ago for my own use, and now offer it to the public with my most sincere and hearty recommendations; earnestly desiring they would give it not only an attentive but a frequent perusal, especially in their hours of retirement, and, I doubt not, but they will think their labour well bestowed.

---

An EXTRACT from  
*Leighton's Rules for an Holy Life,*  
 With ALTERATIONS and ADDITIONS.

**T**HAT you may profit by the following Rules, let me advise you,—

1st, To put your whole trust in God, who is become your Father and Friend in Christ, that he, prompted by his infinite love and inviolable faithfulness, will fulfill in you all the good pleasure of his goodness, and renew you in his glorious image.—If you fervently and continually desire it, earnestly and perseveringly pray for it, and diligently and constantly labour after it, in the use of all appointed means and proper helps, undoubtedly the blessing shall be given you, you shall be perfected in holiness. I do not mean that absolute perfection is attainable here, but I speak of high degrees of that spiritual and divine life, which is always growing and tending towards the absolute perfection of heaven. This God has promised, and this he will bestow upon all who sincerely and earnestly seek it. Only take heed you do not imagine your bare seeking, in the use of whatever means, and in the observance of whatever rules, or your striving and labouring, will be efficacious to make you holy either in whole or in part, without the super-natural influence of divine grace. As there is no merit in any thing you have done or can do, to purchase any blessing of God, so there is no virtue in you or your works to cleanse your soul from sin, and renew it in the divine image. But the God of peace, who is pacified towards you after all  
 you.



you have done, thro' the mediation of Christ, and who is therefore as willing as he is able to save you, must (as St. Paul testifies) *himself* sanctify you. Only he will be enquired of, in order hereto, that he may do this work for you. You must ask, and then you shall receive this gift from him; you must seek, and then you shall find this pearl of inestimable value; you must knock, and the door of this salvation shall be opened unto you. In other words, you must desire, pray, and strive with earnestness, fervency, and diligence, and thus shall you apprehend that for which you are apprehended of Christ Jesus, and shall be found in him without spot and blameless.

2dly, Let no particular exercise hinder your public and standing duties to God and your neighbour; but for these, rather omit the other for a time, and then return to them as soon as you can.

3dly, Tho' at first you find little or no comfort, or even advantage (as you think) in the exercises which I recommend, yet be not discouraged nor induced to leave them off, but persevere in them resolutely and faithfully whatever difficulties you meet with, whatever pain or spiritual trouble you feel; and be assured *your labour shall not be in vain in the Lord*. And let not your falling short of the strict observance of these rules, nor your daily and manifold imperfections and infirmities dishearten you, but continue steadfast in your desires, purposes, and endeavours; and always ask the best, aim at the best, and hope the best, being sorry that you can do no better, and God will graciously accept you and your services, and *in due season you shall reap, if you faint not*. And with regard to all such instructions, let your rule be to follow them as much as you can, but not too scrupulously, thinking your labour lost, if you do not exactly and strictly observe them in every thing. Desire and intend still better, and by the grace of God all will be well. SEC-

## SECTION I.

**RULE 1.** Set the Lord always before thee. Maintain upon thy mind a constant sense of his awful presence and glorious perfections. Think with deep attention and profound humility how excellent and incomprehensible he is, how infinitely exalted above all creatures, and how unsearchable in his nature and his works! Desire to know him in all his divine perfections, that beholding his glory, thou mayest be transformed into the same image, from glory to glory, by the spirit of the Lord.

2. And this knowledge of God, being the gift of his grace, thou must rather endeavour to obtain by fervent desire and devout prayer, than by intense study and outward labour. Pray then,

“ Most gracious Lord, whom to know is the  
 “ very bliss and felicity of man’s soul, and yet  
 “ none can know thee, unless thou wilt mani-  
 “ fest thyself to him, vouchsafe of thy infinite  
 “ mercy, now and ever to enlighten my mind,  
 “ to know thee and thy most holy and perfect  
 “ will, to the honour and glory of thy name.”

3. Depending then upon, and aspiring after his divine illumination, lift up thy heart to consider, with calmness and serenity, the eternal and omnipotent power of God, which, directed by infinite wisdom, created all things very good; his boundless and inexhaustible love, which constantly delights in the happiness of all his creatures, and which pitied and redeemed fallen man by the amazing sufferings and most ignominious death of his only begotten Son. Contemplate him, as very and only God, most excellent, most high, most glorious; the eternal and unchangeable goodness, the one centre and source of all perfection and bliss; a being in whom all beauty, excellency, and loving kindness, is so united and

con-

centred, that all the dignity, perfection, and goodness which is to be found in the whole circle of creation, or can possibly be conceived, cannot sufficiently express or give us an adequate idea of his great glory and majesty.

4. Consider that this ineffable Jehovah is thy God, thy Friend, thy Father, yea thy portion and treasure, the natural place and rest of thy soul; and let thy heart say, “whom have I in heaven but thee, and there is none upon earth I desire beside thee!”

5. Consider Jesus, the Redeemer and Husband of thy soul, and walk with him as becomes a chaste spouse, with reverence, humble modesty, and obedient submission. Let his self-emptying, suffering, dying love break thy hard heart and engross thy languid affections; while his infinite riches and exalted honours, in which he hath called thee to share, elevate thy views above this vain world, and rejoice thy soul with immortal hopes and glorious prospects. Let his infinite fulness attract thy warmest desires, and engage thy most absolute dependance, and in the strength of his all-sufficient grace, *live no longer to thyself, but to him who died for thee and rose again.*

6. Then turn to the deep and attentive consideration of thyself, thy own nothingness, thy extreme defilement, thy natural alienation from God, and that thou canst only be made happy by conversion to him, and union with him. Consider thyself and all creatures as nothing in comparison of thy Lord God; that so thou mayest not only be content, but even desirous to be unknown, or, being known, to be disregarded and despised by all men, yet as far as possible without any fault of thine.

7. “O God, infuse into my heart thy heavenly light and love, that I may know and love thee with all my heart, and inwardly loath  
and

and abhor myself. Grant that I may be so ravished with the contemplation and love of thee, that I may (as it were) forget myself and all things ; regard neither sickness nor health, honour nor dishonour, prosperity nor adversity ; may not fear to suffer all the pains of this world, but desire it, rather than be parted from thee, who art the only source of all perfection and blessedness, and the center of my desires. Oh ! let me find thee more inwardly and verily present with me, than I am with myself ; and make me most circumspect how I behave in thy presence, my holy Lord God, that I may not act, nor speak, nor think any thing offensive to the eyes of thy glory. Cause me always to remember how everlasting and constant is the love thou bearest towards me, and what continual care thou takest of me, even as tho' thou hadst no more creatures in heaven or earth besides me. And, What am I ? A vile worm and filth."

8. Consider the passion of thy Lord ; how he was buffeted, scourged, reviled, stretched with nails on the cross, on which he hung three whole hours ; how he suffered all the contempt and shame, and all the inconceivable pain of it, for thy sake ! Then aspire to a great contrition for and hatred to thy sins, and loathing thyself on account of them, crave pardon thro' the blood of Christ ; and then offer up thyself, soul and body, an oblation or sacrifice in and through him (as they did of old, laying wood upon the altar) and wait in earnest expectation for the spirit of burning to fall from heaven and kindle in thy heart the sacred fire of divine love, which will consume thy sacrifice, and render it an offering acceptable to God.

9. Offer and dedicate all that thou hast and all that thou art to his honour and service, that he may dispose of thee and thine as he pleases, and

that thou mayest neither use thyself nor any thing of all that is called thine, except in perfect obedience to his will, and in entire subserviency to his glory; and resolve (in dependance on divine grace) to use all the powers of thy soul, and all the members of thy body, in his service, as formerly thou hast done in the service of sin.

10. Then lift up thy heart to him, and say,  
 “ Lord Jesus, whereas I daily fall short of my  
 “ duty, and am liable to sin, vouchsafe me grace,  
 “ that I may never presume, but always meekly  
 “ and humbly acknowledge my wretchedness and  
 “ frailty; and let me not despair, because of my  
 “ great weakness, but ever trust in thy most lov-  
 “ ing mercy and readiness to forgive.”

## S E C T I O N II.

RULE I. Thou wilt find it no easy work to keep a guard upon thy five senses, which, in many respects, must be denied, crucified, and as it were buried with Christ.

2. Thou must now turn away thine eyes from beholding, and thine ears from hearing, vanity; and must fix thine attention on thy soul and the spiritual life, as thou hast used heretofore to have all thy regard placed on outward pleasures and worldly things.

3. Thou must submit thyself to the discipline of Jesus, and become his scholar, resigning and compelling thyself altogether to obey him in all things, so that thou utterly and perfectly renounce thy own will, and do nothing without his licence and a sincere view to his glory.—Even the most necessary actions of thy life, tho’ lawful, yet must be offered up to God with a pure intention to please and glorify him thereby, in union with the most holy works, and in dependance upon the blessed merits of Christ.

4. Labour

4. Labour in all things to maintain and cultivate an intimate union with the Lord Jesus Christ; and cleave so stedfastly to his cross, that nothing may ever separate thee from it. Trust only in his sufferings for acceptance, and offer thyself continually to suffer with him. Glory not, save in the cross of Christ; and thro' this, be thou crucified to the world and all that it contains.

5. Consider thyself as always in the immediate presence of thy Lord God, most wise, holy, just and true; and let this consideration influence thy whole deportment, and cause thee to order all thy thoughts, words, and works in a manner worthy of the presence of so glorious and perfect a Being. Persuaded that his providence superintends all, and numbers even the hairs of thy head, commit thyself and all thy concerns to the care and conduct of thy most gracious Father, who will then order all things in infinite wisdom and love for thy present and eternal good.

6. Thou must keep thy memory clean and pure, as tho' it were a wedlock chamber, from all strange thoughts, fancies, and imaginations; and it must be adorned with holy meditations, and the remembrance of Christ's holy, crucified life and passion, that God may continually and for ever rest therein.

7. Reckon all things as absolutely nothing in comparison of communion with thy God, and a conformity to his will, thro' the illumination and influence of his spirit. And so perfectly renounce and forsake thyself and all things, and so crucify thyself to all things, that loving and desiring God and his holy will only, with thy whole heart, if he should give thee to drink of thy Lord's cup, and bring thee into an agony of distress, thou mightest be ready to offer thyself, by his grace, to suffer it, and that purely in obedience to his will, and for his eternal honour and glory.

## 8. P R A Y E R.

“ Lord, instead of knowing thee, I have sought  
 “ to know vanity and sin : And tho’ my will and  
 “ affections were created for thy love, I have lost  
 “ that love, and set my heart on the creature.  
 “ While my memory ought to be filled with thee,  
 “ I have painted it with the imagery of innumer-  
 “ able fancies, not only of the creatures, but of  
 “ all sinful wickedness. O wash away the guilt  
 “ and pollution of these, and imprint thine own  
 “ blessed image on my soul, blessed Jesus, by that  
 “ blood which issued from thy most loving heart,  
 “ when thou hangedst on the cross. So knit my  
 “ will to thy most holy will, that I may have no  
 “ other will but thine, and may be most heartily  
 “ and fully content with whatsoever thou ap-  
 “ pointest for me in this world. Yea, if thou  
 “ wilt, make me suffer the greatest pains, only  
 “ let me not sin against thee, but continue in thy  
 “ love.”

## S E C T I O N III.

RULE I. Exercise thyself to the perfect re-  
 nunciation of all things which would impede thy  
 union with God. Mortify in thee every thing  
 which is not of God, nor for his glory, whatso-  
 ever he willeth and loveth not ; resigning up to  
 the high pleasure of God all love and affection  
 for transitory things. Desire neither to possess  
 nor bestow them, but purely for the honour and  
 glory of God. Put away superfluous and unne-  
 cessary things, and do not inordinately desire  
 even things necessary.

2. Mortify all inordinate self-love and self-  
 seeking, which is so natural to men in all the  
 good they desire, and in all the good they do,  
 and in all the evil they suffer. And guard also  
 against

against an undue regard for the gifts of God, instead of himself, which, as it springs from self-love, so it nourishes pride and a kind of spiritual idolatry.

3. Mortify all inordinate desire after, and delight in, meat and drink; abstain from all trifling conversation, and reject all vain thoughts and imaginations, which, tho' they proceed not to consent, yet they defile the soul, grieve the Holy Ghost, and do great damage to the spiritual life.

4. Imprint on thy heart the image of Jesus crucified, and never let it be erased. Let thy mind be impressed with a deep and continual sense of his humility, meekness, love, resignation, purity, and all his holy virtues. Let thy thoughts of him turn into affection, and thy knowledge into love. And this love must manifest itself in the mortification of nature, in a departure (as it were) from all creatures, and a following eagerly after, and cleaving steddily to, *God thy all*.

5. Solitude, silence, and the strict and constant keeping of the heart, are principal and needful helps to a spiritual life.

6. Do all thy necessary and outward works without any trouble or carefulness of mind, and bear thy mind amidst all, always inwardly lifted up to God, and stayed upon him, attending always more to the inward exercise of love, than to the outward acts of virtue.

7. To this no man can arrive, unless he be delivered from all things under God, and so swallowed up in God, that he can contemn himself and all things; for the pure love of God, engrossing the whole heart, makes the spirit pure and simple, and so free, that without any pain or labour it can, at all times, turn and recollect itself in God.

8. Mortify all envy and unkindness towards others, and all vain complacency in thyself or thy



endowments, whether natural or acquired, spiritual or temporal. Resist and suppress all vain glory in any thing thou art or hast, and all desire of esteem on account of thy words or deeds, gifts or graces. To this thou wilt attain by seriously considering thy own vileness, and that God is the only fountain of all grace and goodness.

9. Mortify every tendency to over-value and put confidence in sensible, spiritual delight in grace and the sweetness which accompanies devotion in the lower faculties of the soul. For this is by no means real holiness in itself, but only a gift of God annexed to it, to help our infirmity.

10. Mortify all curious investigation into, and speculation of, unnecessary things, human or divine. For the perfection of the christian life consisteth not in sublime knowledge, but in profound humility, patient meekness, holy simplicity, and the ardent love of God. In order to which we should desire to die to ourselves and all things below God, that we may be more united to him, and perfectly swallowed up in his will.

11. Mortify all undue scrupulousness of conscience, and all doubts concerning the goodness of God. For our suspicions and scruples oft-times arise from inordinate self-love, and therefore vex us. They do us no good, neither work any real amendment in us. On the contrary, they darken the mind and harden the heart, by obscuring faith and cooling love, and can only be dispelled by the stronger beams of these graces. Whereas the greater our faith and confidence is in God, and the more fervent our love is towards him, the soul is so much the more excited and enabled to advance in all the paths of holiness, and made more patient in adversity, and more thankful in all estates.

12. Mortify all impatience in all pains and troubles, whether from the hands of God or men ;

men ; all desire of revenge, all resentment of injuries ; and by the pure love of God, love thy very persecutors, as if they were thy dearest friends:

13. Finally, mortify thy own will in all things, with full resignation of thyself to suffer all trials, outward and inward, all pains, pressures and desolations, and that for the pure love of God. For from self-love and self-will spring all sin and all pain.

### P R A Y E R.

14. “ O ! Jesus, my Saviour, thy blessed humility ! Impress it on my heart ! Make me most sensible of thy infinite dignity, and of my own vileness ; that I may hate myself as a thing of nought, and be willing to be despised and trodden upon by all, as the vilest mire of the streets ; that I may still retain a deep sense and experience of these words, I AM NOTHING, I HAVE NOTHING, I CAN DO NOTHING, I DESIRE NOTHING BUT ONE.”

### S E C T I O N IV.

1. Never do any thing with peculiar and singular affection, being too eager about it, or too much given to it ; but with entire resignation and continual meekness of heart, prostrate thy soul before God, and say, “ Lord, I desire nothing, neither in myself or in any creature, save only to know and execute thy blessed will ;” saying always in thy heart, “ Lord, what wouldst thou have me to do ? Transform my will into thine, fill full and swallow up, as it were, my affections with thy love, and with an insatiable desire to honour thee and despise myself.”

2. If thou desire to attain perfect union with God, know that it requireth thee to be stript of  
all,

all, not only of all sin, but in a sense of all creatures, and in particular of thyself. Thy understanding, memory, fancy, affections, and all the powers of thy mind must be so disengaged from, and so dead to, all things in the world, and so wholly engrossed with God and his holy will, that all creatures must be to thee as nothing, and God thy all and in all. Thou must in particular be so weaned from sensual pleasure, and must so enjoy God in his gifts, that thou wouldst be content that the food which thou eatest had no more relish than a stone; and yet, for his honour who created food, thou art well pleased that it is so agreeable to the taste; but, notwithstanding from the pleasure thou seekest in it, thou dost turn thy heart to his praise and love that made it.

3. The more perfectly thou livest in the abstraction and departure of thy mind from all creatures, the more nakedly and purely shalt thou have the fruition of the Lord thy God, and shalt live the more heavenly and angelical a life.

Therefore, 4. Labour above all things most exactly to forsake all for him, and chiefly to forsake and contemn thyself, purely loving him, and in a manner forgetting thyself and all things, for the vehement and burning love of him; and whatsoever good thou dost, think that God doth it and not thou.

5. Chuse always (according to the best of thy knowledge) what is most to God's honour, and most like unto Christ and his example, and most profitable to thy neighbour, and most against thy own proper will, and least serviceable to thy own praise and exaltation.

6. If thou continue faithful in this spiritual work, God without doubt will hear thy knocking, and will deliver thee from all thy spiritual trouble, from all the tumult, noise, and incumbrance of sinful fancies and earthly affections,  
from

from which there is no more speedy and effectual means of deliverance; than that faith in Christ, and in his all-sufficient grace, whereby we are enabled to deny our own will, and continually and fervently desire the love of God.

7. Do not then hinder his working by thy unbelief, or by following thine own will, and indulging earthly desires. For behold, how much thou dost the more perfectly confide in him, and forsake thy own will, and the love of thyself, and of all earthly things, so much the more deeply and safely shalt thou be united to God, and shalt encrease in his true and pure love.

## S E C T I O N V.

RULE I. If thou still above all things seek this union, thou must pour thy whole will into the high pleasure of God; and whatsoever befalls thee, thou must receive not from the hand of any creature, but from him alone, and that without murmuring or retraction of heart, accepting every thing most joyfully for his love, whose will and work it is. Yea, let it always be thy desire to have his pleasure done in thee, tho' in pains, sickness, persecution, oppression of spirit, inward grief of heart, or any trials, spiritual or bodily.

2. Under any of these, be always wary thou turn not to sinful delights, nor to sensual and carnal pleasures; nor set thy heart on vain things, seeking comfort thereby; nor in any ways be idle, but always as thou canst compel and force thyself to some good spiritual exercise or bodily work; and tho' they be then disagreeable to thee, yet are they not the less, but the more acceptable to God.

3. Receive all afflictions as tokens of God's love to thee, and trials of thy love to him; as purposes of kindness to enrich thee, and encrease more plentifully in thee his spiritual gifts and  
graces,

graces, if thou persevere faithfully unto the end, not remitting the vehement desire of his love and thy own perfection.

4. Let thy heart rest and delight in him, being as it were resolved and melted into the blessed Godhead. Then shalt thou feel in a manner no difference betwixt honour and shame, joy and sorrow; but whatsoever thou perceivest to appertain to the honour of thy Lord, be it ever so hard and unpleasent to thyself, thou wilt heartily embrace, yea, with all thy might, desire, and pursue. Yet, when thou hast done all that is possible for thee, thou wilt think thou hast done nothing at all, thou wilt even be ashamed and detest thyself, that thou hast so wretchedly and imperfectly served so noble and worthy a Lord: And therefore thou wilt desire and endeavour every hour to do and suffer greater and more perfect things.

5. If thou hast attained to any degree of establishment in the love of God, then wilt thou be able to keep the powers of thy soul and thy senses, as it were, shut up in God from wandering after any worldly thing or vanity; and then what can harm thee, when all must first touch God, within whom thou hast inclosed thyself.

6. When thou perceivest thyself thus knit to God, thy soul being more closely united to him than to thine own body, then shalt thou know his everlasting, incomprehensible, and ineffable goodness, and the true nobleness of thy soul, which came from him, and was made to be reunited to him.

7. If thou wouldest ascend to the true knowledge of thy Lord God, and to intimate communion with him, thou must climb up by the wounds of his blessed humanity, which remain as it were for that use; and when thou art got up there, thou wouldest rather suffer death, than wilfully commit any sin.

8. Enter-

8. Entering into Jesus, thou castest thyself into an infinite sea of goodness, that more easily swallows thee up, than the ocean does a drop of water. Then shalt thou be hid in him, and transformed into his likeness.

## SECTION VI.

1. Too much desire to please men, mightily hindereth the pleasing of God.

2. Too great earnestness and vehemency in bodily work and external doings, scattereth and loofeth the tranquillity and calmness of the mind.

3. Cast all thy care on God, and commit all to his good pleasure. Praise and applaud him in all things, great and small. Forsake thy own will, and deliver up thyself freely and chearfully to the will of God, without reserve or exception, in prosperity or adversity, sweet or bitter, to have or to want, to live or to die.

4. Untie thy heart from all things, and unite it only to God.

5. Remember often and devoutly the life and sufferings, the death and resurrection of our Saviour Jesus.

6. Descant not on other men's deeds, but consider thine own; forget other men's faults, and remember thine own.

7. Never think highly of thyself, nor despise *any other man*.

8. Keep silence and retirement as much as thou canst, and thro' God's grace they will keep thee from snares and offences.

9. Lift up thy heart often to God, and desire in all things his assistance.

10. Let thy heart be filled, and wholly taken up with the love of God, and of thy neighbour, and do all things in that sincere and pure love.

11. What dost thou want? Why art thou concerned about so many things? Think upon  
One,

One, desire and love One, and thou shalt find rest. Therefore,

12. Wherever thou be, let this voice of God be still in thine ear, "My son, return inwardly to thy heart, abstract thyself from all things, and mind me."

## S E C T I O N VII.

RULE 1. True humility overcometh and gaineth God Almighty, and disposeth thee to receive all graces and all gifts. But, alas! who can say he hath this blessed temper, if being so hard, so uncertain, so secret and unknown a thing, perfectly to mortify and forsake thyself, and that most venomous worm of all goodnes, vain-glory.

2. Remember all things in the earth are too base to engross thy love or care, or to trouble thy noble heart, thy immortal and heavenly mind. Let them love and care for these things, sorrow and rejoice on account of them, who are of the world, and therefore mind earthly things, but follow thou Jesus, and let thy conversation be in heaven.

**10 FE 58**

3. Thou canst not please nor serve two masters at once; thou canst not love divers and contrary things. If then thou wouldest know the state of thy soul, examine what thou lovest, and if thou wouldest know what thou lovest, mark well what thou thinkest most upon. Leave earth, and have heaven; leave the world, and have God.

4. Ever remember, and let it sink into thy heart, that all sin springeth from indulging our own will, and all holiness and perfection from denying it and resigning it wholly to the will and pleasure of God.—The sum is,

- 1st, Remember always the presence of God.
- 2dly, Rejoice always in the will of God.
- 3dly, Direct all to the glory of God.

*I N I S.*