



SERMONS

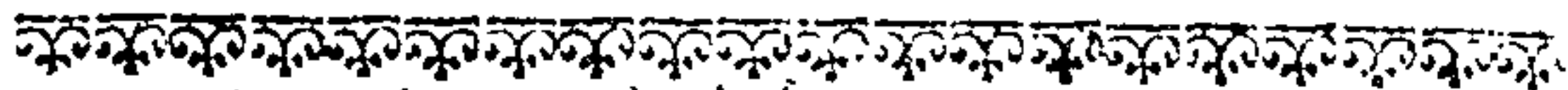
ON SEVERAL

OCCASIONS.



By JOHN WESLEY, M. A.

Late FELLOW of *Lincoln-College*, OXFORD.



B R I S T O L :

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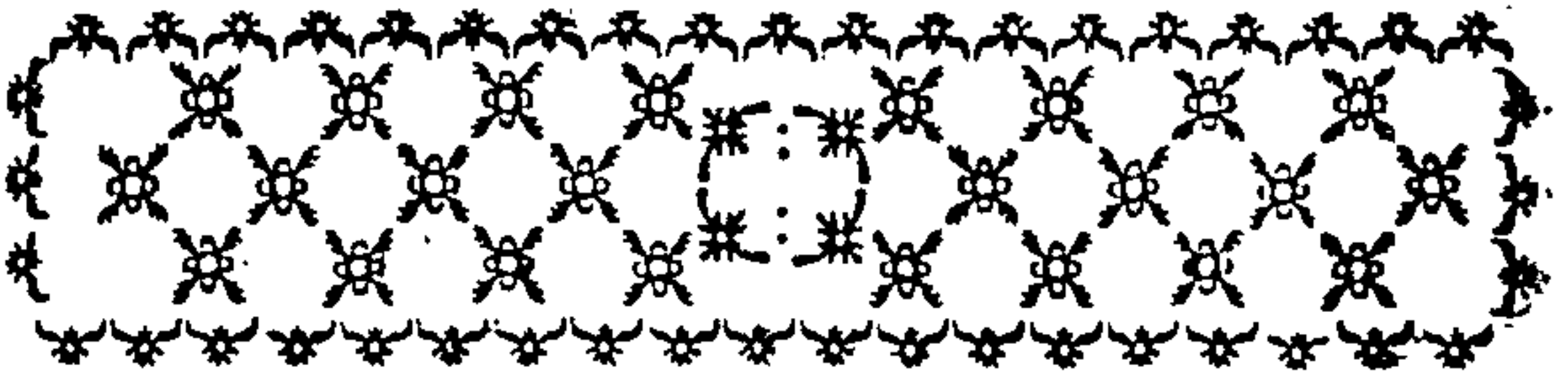
ORIGINAL SIN.

A

S E R M O N

On GENESIS vi. 5.





GENESIS VI. 5.

And GOD saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only Evil continually.

1. **H**OW widely different is this from the fair Pictures of Human Nature, which Men have drawn in all Ages ! The Writings of many of the Antients abound with gay Descriptions of the Dignity of Man : Whom some of them paint as having all Virtue and Happiness in his Composition, or at least, entirely in his Power, without being beholden to any other Being : Yea, as self-sufficient, able to live on his own Stock, and little inferior to God himself.

2. NOR have Heathens alone, Men who were guided in their Researches by little more than the dim Light of Reason, but many likewise of them that bear the Name of CHRIST, and to whom are intrusted the Oracles of GOD, spoke as magnificently concerning the Nature of Man, as if it were all Innocence and Perfection. Accounts of this

Kind have particularly abounded in the present Century : And perhaps in no Part of the World more, than in our own Country. Here not a few Persons of strong Understanding, as well as extensive Learning, have employ'd their utmost Abilities to shew, what, they term'd, "The fair Side of Human Nature." And it must be acknowledged, That if their Accounts of him be just, Man is still but *a little lower than the Angels*, or (as the Words may be more literally render'd) *a little less than GOD*.

3. Is it any Wonder, that these Accounts are very readily received by the Generality of Men ? For who is not easily persuaded to think favourably of himself ? Accordingly Writers of this Kind are almost universally read, admired, applauded. And innumerable are the Converts they have made, not only in the Gay, but the Learned World. So that it is now quite unfashionable to talk otherwise, to say any Thing to the Disparagement of Human Nature : Which is generally allow'd, notwithstanding a few Infirmities, to be very innocent and wise and virtuous.

4. BUT in the mean-time, what must we do with our Bibles ; For they will never agree with this. These Accounts, however pleasing to Flesh and Blood, are utterly irreconcilable with the Scriptural. The Scripture avers, That *by on Man's Disobedience, all Men were constituted Sinners* : That *in Adam all died*, spiritually died, lost the Life and the Image of GOD : That fallen, sinful *Adam* then *begat a Son in his own Likeness* : Nor was it possible he should beget him in any other : For *who can bring a clean Thing out of an unclean ?* That consequently *we as well as other Man were by Nature, dead in Trespasses and Sins, without Hope, without GOD in the World, and therefore Children of Wrath* :
That

That every Man many say, *I was shapen in Wickedness, and in Sin did my Mother conceive me* : That there is no Difference, in that all have sinned, and come short of the Glory of GOD : Of that glorious Image of GOD, wherein Man was originally created. And hence, when the LORD looked down from Heaven upon the Children of Men, he saw they were all gone out of the Way, they were all together become abominable, there was none righteous, no not one, none that truly sought after GOD : Just agreeable this, to what is declared by the Holy Ghost, in the Words above recited, GOD saw when he looked down from Heaven before, that the *Wickedness of Man was great in the Earth* : So great, that every Imagination of the Thoughts of his Heart was only Evil continually.

THIS is GOD's Account of Man : From which I shall take Occasion, *First*, To shew what Men were before the Flood ; *Secondly*, To enquire, Whether they are not the same now ? And, *Thirdly*, To add some Inferences.

I. I. I AM, *First*, By opening the Words of the Text, to shew, What Men were before the Flood. And we may fully depend on the Account here given. For GOD saw it, and He cannot be deceived. He saw that the *Wickedness of Man was great*. Not of this or that Man ; not of a few Men only : Not barely of the greater Part, but of *Man in general*, of Men universally. The Word includes the whole Human Race, every Partaker of Human Nature. And it is not easy for us to compute their Numbers, to tell how many Thousands and Millions they were. The Earth then retain'd much of its primeval Beauty and original Fruitfulness. The Face of the Globe was not rent and torn, as it is now : And Spring and Summer went Hand in Hand. 'Tis therefore probable, it afforded Sustenance

nance for far more Inhabitants, than it is now capable of sustaining : And these must be immensely multiplied, while Men begat Sons and Daughters for seven or eight hundred Years together. Yet among all this inconceivable Number, *only* Noah *found Favour with* GOD. He alone (perhaps including Part of his Household) was an Exception from the universal Wickedness, which by the just Judgment of GOD, in a short Time after brought on universal Destruction. All the rest were Partakers in the same Guilt, as they were in the same Punishment.

2. GOD *saw all the Imaginations of the Thoughts of his Heart*—Of his Soul, his inward Man, the Spirit within him, the Principle of all his inward and outward Motions. He *saw all the Imaginations*. It is not possible to find a Word of a more extensive Signification. It includes whatever is formed, made, fabricated within ; all that is, or passes in the Soul : Every Inclination, Affection, Passion, Appetite ; every Temper, Design, Thought. It must of Consequence include every Word and Action, as naturally flowing from these Fountains : And being either Good or Evil, according to the Fountain from which they severally flow.

3. Now GOD *saw that all* this, the whole thereof *was evil*, contrary to Moral Rectitude ; contrary to the Nature of GOD, which necessarily includes all Good ; contrary to the Divine Will, the eternal Standard of Good and Evil : Contrary to the pure, holy Image of GOD, wherein Man was originally created, and wherein he stood when GOD surveying the Works of his Hands, saw them *all to be very good* : Contrary to Justice, Mercy and Truth, and to the essential Relations which each Man bore to his Creator and his Fellow Creatures.

4. BUT

4. BUT was there not Good mingled with the Evil? Was there not Light intermixt with the Darknefs? No, none at all: GOD *saw that the whole Imagination of the Heart* of Man was ONLY Evil. It cannot indeed be denied, but many of them, perhaps all, had good Motions put into their Hearts. For the Spirit of GOD did then also *strive with Man*, if haply he might repent: More especially during that gracious Reprieve, the hundred and twenty Years, while the Ark was preparing. But still *in his Flesh dwelt no good Thing*: All his Nature was purely evil. It was wholly consistent with itself, and unmixt with any Thing of an opposite Nature.

5. HOWEVER it may still be Matter of Enquiry, "Was there no Intermission of this Evil? Were there no lucid Intervals, wherein something Good might be found in the Heart of Man?" We are not here to consider, what the Grace of GOD might occasionally work in his Soul. And abstracting from this, we have no Reason to believe, there was any Intermission of that Evil. For GOD who *saw the whole Imagination of the Thoughts of his Heart to be only Evil*, saw likewise, that it was always the same, that it *was only Evil CONTINUALLY*: Every Year, every Day, every Hour, every Moment. He never deviated into Good.

II. SUCH is the authentick Account of the whole Race of Mankind, which He who knoweth what is in Man, who searcheth the Heart and trieth the Reins, hath left upon Record for our Instruction. Such were all Men before GOD brought the Flood upon the Earth. We are, *Secondly*, to enquire, Whether they are the same now?

I. AND

1. AND this is certain, The Scripture gives us no Reason, to think any otherwise of them. On the contrary, all the above-cited Passages of Scripture, refer to those who lived after the Flood. It was above a thousand Years after, that God declared by *David* concerning the Children of Men, *They are all gone out of the Way of Truth and Holiness, there is none righteous, no, not one.* And to this bear all the Prophets Witness, in their several Generations. So *Isaiab*, concerning GOD's peculiar People, (and certainly the Heathens were in no better Condition) *The whole Head is sick, and the whole Heart faint. From the Sole of the Foot, even unto the Head, there is no Soundness, but Wounds and Bruises and putrifying Sores.* The same Account is given by all the Apostles, yea, by the whole Tenor of the Oracles of GOD. From all these we learn, concerning Man in his Natural State, unassisted by the Grace of GOD, that *all the Imaginations of the Thoughts of his Heart are still Evil, only Evil, and that continually.*

2. AND this Account of the Present State of Man, is confirm'd by daily Experince. It is true, the Natural Man discerns it not: And this is not to be wonder'd at. So long as a Man born blind, continues so, he is scarce sensible of his Want. Much less, could we suppose a Place where all were born without Sight, would they be sensible of the Want of it. In like Manner, so long as Men remain, in their natural Blindness of Understanding, they are not sensible of their spiritual Wants, and of this in particular. But as soon as GOD opens the Eyes of their Understanding, they see the State they were in before; they are then deeply convinced, That *every Man living, themselves especially,*

ally, are by Nature *altogether Vanity*, that is, Folly and Ignorance, Sin and Wickedness.

3. WE see, when GOD opens our Eyes, that we were before *ἄθεοι ἐν κόσμῳ* without GOD, or rather, *Atheist in the World*. We had by Nature no Knowledge of GOD, no Acquaintance. It is true, as soon as we came to the Use of Reason, we learned *the invisible Things of GOD, even his eternal Power and Godhead, from the Things that are made*. From the Things that are seen, we inferr'd the Existence of an eternal, powerful Being, that is not seen. But still, although we acknowledge we had no Acquaintance with him. As we know there is an Emperor of *China*, whom yet we do not know; so we knew, there was a King of all the Earth; yet we know him not. Indeed we could not; by any of our Natural Faculties. By none of these could we attain the Knowledge of GOD. We could no more perceive him by our Natural Understanding, than we could see him with our Eyes. *For no one knoweth the Father but the Son, and he to whom the Son willeth to reveal him. And no one knoweth the Son but the Father, and He to whom the Father revealeth him.*

4. WE read of an antient King, who being desirous to know, what was the *Natural Language* of Men, in order to bring the Matter to a certain Issue, made the following Experiment. He order'd two Infants as soon as they were born, to be convey'd to a Place prepared for them, where they were brought up without any Instruction at all, and without ever hearing an human Voice. And what was the Event? Why, That when they were at length brought out of their Confinement, they spake no Language at all; they utter'd only inarticulate Sounds, like those of other Animals. Were
two

two Infants in like Manner to be brought up from the Womb, without being instructed in any Religion, there is little Room to doubt, but (unless the Grace of GOD interposed) the Event would be just the same. They would have no Religion at all: They would have no more of GOD, than the Beasts of the Field, than *the wild Ass's Colt*. Such is *Natural Religion!* Abstracted from Traditional, and from the Influences of GOD's Spirit.

5. AND having no Knowledge, we can have no Love of GOD: We cannot love Him we know not. Most Men *talk* indeed of loving GOD, and perhaps imagine they do. At least, few will acknowledge they do not love him: But the Fact is too plain to be denied. No Man loves GOD by Nature, no more than does a Stone or the Earth he treads upon. What we love, we delight in: But no Man has naturally any Delight in GOD. In our natural State, we cannot conceive, how any one should delight in him. We take no Pleasure in him at all: He is utterly tasteless to us. To love GOD! It is far above, out of our Sight. We cannot, naturally, attain unto it.

6. WE have by Nature not only no Love, but no Fear of GOD. It is allow'd indeed, that most Men have, sooner or later, a Kind of senseless, irrational Fear, properly call'd *Superstition*, though the blundering *Epicureans* gave it the Name of *Religion*. Yet even this is not Natural, but acquired; chiefly by Conversation or from Example. By Nature, GOD is not in all our Thoughts: We leave him to manage his own Affairs, to sit quietly, as we imagine, in Heaven, and leave us on Earth to manage Ours. So that we have no more of the Fear of GOD before our Eyes, than of the Love of GOD in our Hearts.

7. THUS

7. THUS are all Men *Athiests in the World*. But Atheism itself does not screen us from *Idolatry*. In his Natural State, every Man born into the World is a rank Idolater. Perhaps indeed we may not be such in the vulgar Sense of the World. We do not, like the idolatrous Heathens, worship molton or graven Images. We do not bow down to the Stock of a Tree, to the Work of our own Hands. We do not pray to the Angels or Saints in Heaven, any more than to the Saints that are upon Earth. But what then? *We have set up our Idols in our Hearts*; and to these we bow down and worship them: We worship Ourselves, when we pay that Honour to ourselves which is due to GOD only. Therefore all *Pride is Idolatry*: It is ascribing to ourselves what is due to GOD alone. And altho' Pride was not made for Man, yet where is the Man that is born without it? But hereby we rob GOD of his unalienable Right, and idolatrously usurp his Glory.

8. BUT Pride is not the only Sort of Idolatry, which we are all by Nature guilty of. *Satan* has stamped his own Image on our Heart in *Self-will* also. *I will*, said he, before he was cast out of Heaven, *I will sit upon the Sides of the North*. I will do my own Will and Pleasure, independantly on that of my Creator. The same does every Man born in the World say, and that in a thousand Instances. Nay, and avow it too, without ever blushing upon the Account, without either Fear or Shame. Ask the Man, "Why did you do this?" He answers, "Because I had a Mind to it." What is this but, "Because it was my Will;" that is in Effect, Because the Devil and I are agreed: Because *Satan* and I govern our Actions, by one and the
 B same

same Principle. The Will of GOD mean-time is not in his Thoughts, is not consider'd in the least Degree: Altho' it be the supreme Rule of every intelligent Creature, whether in Heaven or Earth, resulting from the essential, unalterable Relation, which all Creatures bear to their Creator.

9. So far we bear the Image of the Devil, and tread in his Steps. But at the next Step we leave *Satan* behind, we run into an Idolatry whereof he is not guilty: I mean, *Love of the World*, which is now as natural to every Man, as to love his own Will. What is more natural to us, than to seek Happiness in the Creature, instead of the Creator? To seek that Satisfaction in the Works of his Hands, which can be found in GOD only? What more Natural than the Desire of the Flesh? That is, of the Pleasure of Sense in every Kind? Men indeed talk magnificently of despising these low Pleasures, particularly Men of Learning and Education. They effect to sit loose to the Gratification of those Appetites, wherein they stand with a Level with the Beasts that perish. But it is mere Affectation; for every Man is conscious to himself, that in this Respect he is by Nature a very Beast. Sensual Appetites, even those of the lowest Kind, have, more or less, the Dominion over him. They lead him Captive, they drag him to and fro, in Spite of his boasted Reason. The Man, with all his Good-breeding and other Accomplishments, has no Pre-eminence over the Goat: Nay, it is much to be doubted, whether the Beast has not the Pre-eminence over Him? Certainly he has, if we may hearken to one of their modern Oracles, who very decently tells us,

“ Once

“ Once in a Season, Beasts too taste of Love :
 “ Only the Beast of Reason is its Slave,
 “ And in that Folly drudges all the Year.”

A considerable Difference indeed, it must be allow'd, there is between Man and Man, arising (beside that wrought by preventing Grace) from Difference of Constitution, and of Education. But notwithstanding this, who, that is not utterly ignorant of himself, can here cast the first Stone at another ? Who can abide the Test of our Blessed LORD's Comment on the Seventh Commandment ? *He that looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart ?* So that one knows not which to wonder at most, the Ignorance or the Insolence of those Men, who speak with such Disdain of them that are overcome by Desires, which every Man has felt in his own Breast ! The Desire of every Pleasure of Sense, innocent or not, being natural to every Child of Man.

10. AND so is *the Desire of the Eye*, the Desire of the Pleasures of the Imagination. These arise either from Great, or Beautiful, or uncommon Objects : If the two former do not coincide with the latter ; for perhaps it would appear upon a diligent Enquiry, That neither *grand* nor *beautiful* Objects please, any longer than they are *new* : That when the Novelty of them is over, the greatest Part, at least, of the Pleasures they give is over ; and in the same Proportion as they become familiar, they become flat and insipid. But let us experience this ever so often, the same Desire will remain still. The inbred Thirst continues fixt in the Soul : Nay the more it is indulged, the more it increases, and incites us to

follow after another, and yet another Object; altho' we leave every one with an abortive Hope, and a deluded Expectation. Yea

“ The hoary Fool, who many Days
Has struggled with continued Sorrow,
Renews his Hope, and fondly lays
The desperate Bet upon To morrow!

“ To morrow comes! 'Tis Noon! 'Tis Night!
This Day like all the former flies:
Yet on he goes, to seek Delight
To-morrow, 'till To-night he dies!”

II. A THIRD Symptom of this fatal Disease the Love of the World, which is so deeply rooted in our Nature, is *The Pride of Life*, the Desire of Praise, of *the Honour that cometh of Men*. This the greatest Admirers of Human Nature allow to be strictly Natural: As natural as the Sight or Hearing, or any other of the external Senses. And are they ashamed of it, even Men of Letters, Men of refined and improved Understanding? So far from it, that they glory therein? they applaud themselves for their Love of Applause! Yea, eminent *Christians*, so called, make no Difficulty of adopting the Saying of the old, vain Heathen, *Animi dissoluti est & nequam negligere-quid de se homines sentiant*: “Not to regard what Men think of us, is the Mark of a wicked and abandon'd Mind.” So that to go calm and unmoved thro' *Honour and Dishonour*, thro' *evil Report and good Report*, is with them a Sign of one that is indeed *not fit to live; away with such a Fellow from the Earth*. But would one imagine, that these Men had ever heard of JESUS CHRIST or his Apostles?

Or

Or that they knew who it was that said, *How can ye believe, who receive Honour one of another, and seek not the Honour which cometh of GOD only?* But if this be really so! if it be impossible to believe, and consequently to please GOD, so long as we receive or seek Honour one of another, and seek not the Honour which cometh of GOD only: Then in what a Condition are all Mankind! The Christians as well as Heathens! Since they all seek Honour one of another! Since it is as Natural for them so to do, themselves being the Judges, as it is to see the Light which strikes upon their Eye, or to hear the Sound which enters their Ear: Yea, since they account it the Sign of a virtuous Mind, to seek the Praise of Men; and of a vicious one, to be content with the Honour that cometh of GOD only!

III. I. I PROCEED to draw a few Inferences from what has been said. And, *First*, From hence we may learn One Grand, Fundamental Difference between Christianity, consider'd as a System of Doctrines, and the most refined Heathenism. Many of the antient Heathens have largely described the Vices of particular Men. They have spoken much against their Covetousness or Cruelty, their Luxury or Prodigality. Some have dared to say, That "no Man is born, without Vices of one Kind or another." But still, as none of them were apprized of the Fall of Man, so none of them knew his total Corruption. They knew not, that all Men were empty of all Good, and fill'd with all Manner of Evil. They were wholly ignorant of the entire Depravation of the whole Human Nature, of every Man born in the World, in every Faculty of his Soul, not so much by those particular

Vices, which reign in particular Persons, as by the General Flood of Atheism and Idolatry, of Pride, Self-Will and Love of the World. This therefore is the first, grand, distinguishing Point between Heathenism and Christianity. The one acknowledges, That many Men are infected with many Vices, and even born with a Propensity to them; but supposes withal, that in some the Natural Good much overballances the Evil. The other declares That all Men are *conceived in Sin, and shapen in Wickedness*: That hence there is in every Man a *carnal Mind, which is Enmity against God, which is not, cannot be subject to his Law, and which so infects the whole Soul, that there dwelleth in him, in his Flesh, in his Natural State, no good Thing; but all the Imagination of the Thoughts of his Heart, is Evil, only Evil, and that continually.*

2. HENCE we may, *Secondly*, learn, That all who deny this, call it *Original Sin*, or by any other Title, are but Heathens still, in the fundamental Point which differences Heathenism from Christianity. They may indeed allow, That Men have many Vices: That some are born with us: And that consequently we are not born altogether so wise or so virtuous, as we should be: There being few that will roundly affirm, “We are born with as much Propensity to Good as to Evil, and that every Man is by Nature as virtuous and wise, as *Adam* was at his Creation.” But here is the Shibboleth: Is Man by Nature ‘fill’d with all Manner of Evil? Is he void of all Good? Is he wholly fallen? Is his Soul totally corrupted? Or, to come back to the Text, *Is every Imagination of the Thoughts of his Heart Evil continually?* Allow this and you are

are so far a Christian. Deny it, and you are but an Heathen still.

3. We may learn from hence, in the *Third Place*, What is the proper Nature of Religion, of the Religion of JESUS CHRIST. It is Θεραπεία ψυχῆς. GOD's Method of healing a Soul which is *thus diseased*. Hereby the great Physician of Souls applies Medicines to heal *this Sickness*; to restore Human Nature, totally corrupted in all its Faculties. GOD heals our Atheism, by the Knowledge of himself, and of JESUS CHRIST whom he hath sent; by giving us Faith, a divine Evidence and Conviction of GOD and of the Things of GOD: In particular, of this important Truth, CHRIST loved *me*, and gave himself for *me*. By Repentance and Lowliness of Heart, the deadly Disease of Pride is healed: That of Self-will by Resignation, a meek and thankful Submission to the Will of GOD. And for the Love of the World in all its Branches, the Love of GOD is the sovereign Remedy. Now this is properly Religion, *Faith thus working by Love*, working the genuine, meek Humility, entire Deadness to the World, with a loving, thankful Acquiescence in and Conformity to the whole Will and Word of GOD.

4. INDEED if Man were not thus fallen, there would be no Need of all this. There would be no Occasion for this Work in the Heart, this *Renewal in the Spirit of our Mind*. The *Superfluity of Godliness* would then be a more proper Expression than the *Superfluity of Naughtiness*. For an Outside Religion without any Godliness at all, would suffice to all rational Intentions and Purposes. It does accordingly suffice, in the Judgment of those who deny this Corruption of our Nature. They make
very

very little more of Religion, than the famous Mr. *Hobbes* did of Reason. According to Him, Reason is only, "A well-order'd Train of Words:" According to them, Religion is only a well-order'd Train of Words and Actions. And they speak consistently with themselves: For if the Inside be not *full of Wickedness*, if this be clean already, what remains, but to *cleanse the Outside of the Cup*? Outward Reformation, if their Supposition be just, is indeed the one Thing needful.

5. BUT ye have not so learned the Oracles of GOD. Ye know, that he who seeth what is in Man, gives a far different Account both of Nature and Grace, of our Fall and our Recovery. Ye know that the great End of Religion is, To renew our Hearts in the Image of GOD, to repair that total Loss of Righteousness and true Holiness, which we sustain'd by the Sin of our first Parent. Ye know that all Religion which does not answer this End, all that stops short of this, The Renewal of our Soul in the Image of GOD, after the Likeness of him that created it, is no other than a poor Farce, and a mere Mockery of GOD, to the Destruction of our own Soul. O beware of all those Teachers of Lies, who would palm this upon you for Christianity! Regard them not, although they should come unto you with *all the Deceivableness of Unrighteousness*, with all Smoothness of Language, all Decency, yea Beauty and Elegance of Expression, all Professions of earnest Good-will to you, and Reverence for the Holy Scriptures. Keep to the plain, old *Faith, once delivered to the Saints*, and deliver'd by the Spirit of GOD to our Hearts. Know your Disease! Know your Cure! Ye were born in Sin: Therefore *ye must be born again,*
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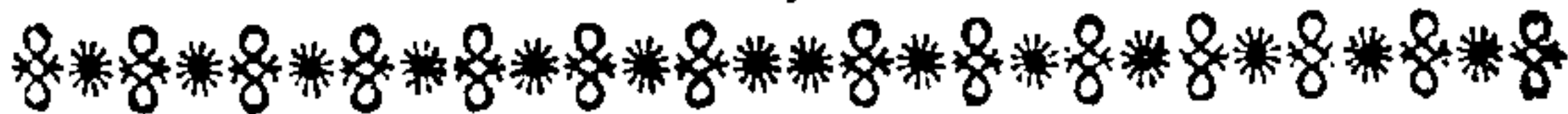
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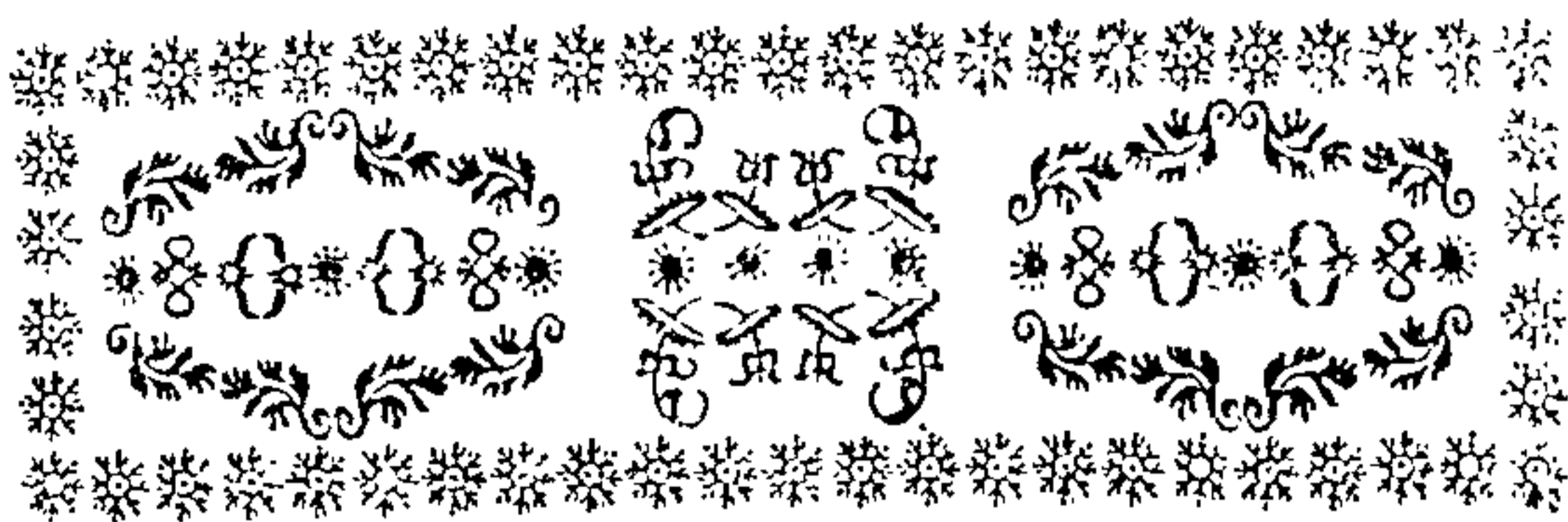
The NEW BIRTH.

A

S E R M O N

On JOHN iii. 7.





JOHN iii. 7.

You must be born again.

1. *I* any Doctrine within the whole
 Compass of Christianity may be properly term'd Fundamental, they are doubtless these two, The Doctrine of Justification, and that of the New Birth: The former relating to that great Work, which GOD does *for us*, in forgiving our Sins; the latter, to the great Work, which GOD does *in us*, in renewing our fallen Nature. In Order of Time, neither of these is before the other: In the Moment we are justified by the Grace of GOD, through the Redemption that is in JESUS, we are also *born of the Spirit*: But in Order of Thinking, as it is term'd, Justification precedes the New Birth. We first conceive his Wrath to be turn'd away, and then his Spirit to work in our Hearts.

2. How great Importance then must it be of to every Child of Man, throughly to understand these Fundamental Doctrines? From a full Conviction of this, many excellent Men have wrote very largely
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concerning Justification, explaining every Point relating thereto, and opening the Scriptures which treat upon it. Many likewise have wrote on the New Birth ; and some of them largely enough : But yet not so clearly as might have been desired ; nor so deeply and accurately : Having either given a dark, abstruse Account of it, or a slight and superficial one. Therefore a full, and at the same Time, a clear Account of the New Birth seems to be wanting still : Such as may enable us to give a satisfactory Answer to these three Questions, *First*, Why must we be born again ? What is the Foundation of this Doctrine of the New Birth ? *Secondly*, How must we be born again ? What is the Nature of the New Birth ? And *Thirdly*, wherefore must we be born again ? To what End is it necessary ? These Questions, by the Assistance of GOD, I shall briefly and plainly answer, and then subjoin a few Inferences which will naturally follow.

I. I. AND, *First*, Why must we be born again ? What is the Foundation of this Doctrine ? The Foundation of it lies near as deep as the Creation of the World : In the Scriptural Account whereof we read, * *And GOD, the Three-One GOD, said, Let us make Man in our Image, after our Likeness. So GOD created Man in his own Image, in the Image of GOD created he him : Not barely in his Natural Image, a Picture of his own Immortality, a Spiritual Being, endued with Understanding, Freedom of Will, and various Affections : Nor merely in his Political Image, the Governor of this lower World, having Dominion over the Fishes of the Sea, and over all*

* *Gen. i. 26, 27.*

the Earth : But chiefly is his *Moral Image*, which according to the Apostle, is* *Righteousness and true Holiness*. In this Image of GOD was Man made. GOD is *Love* : Accordingly Man at his Creation was full of Love : Which was the sole Principle of all his Tempers, Thoughts, Words and Actions. GOD is full of Justice, Mercy and Truth : So was Man as he came from the Hands of his Creator. GOD is spotless Purity : And so Man was in the Beginning pure from every sinful Blot. Otherwise GOD could not have pronounced *him*, as well as all the other Works of his Hands, § *very good*. This he could not have been, had he not been pure from Sin, and filled with Righteousness and true Holiness. For there is no Medium : If we suppose an intelligent Creature, not to love GOD, not to be righteous and holy, we necessarily suppose him not to be good at all : Much less to be *very good*.

2. BUT although Man was made in the Image of GOD, yet he was not made Immutable. This would have been inconsistent with that State of Trial, in which GOD was pleased to place him. He was therefore created able to stand, and yet liable to fall. And this GOD himself apprized him of, and gave him a solemn Warning against it. Nevertheless *Man did not abide in Honour* : He fell from his high Estate. He *ate of the Tree whereof the LORD had commanded him, Thou shalt not eat thereof*. By this wilful Act of Disobedience to his Creator, this flat Rebellion against his Sovereign, he openly declared, That he would no longer have GOD to rule over him : That he wou'd be governed by his own Will, and not the Will of him that created him, and that he would not seek his Happiness

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* *Eph. iv. 24.* § *Gen. 31.*

pineness is GOD, but in the World, in the Works of his Hands. Now GOD had told him before, *In the Day that thou eatest of that Fruit thou shalt surely die.* And the Word of the LORD cannot be broken. Accordingly in that Day he did die : He died to GOD, the most dreadful of all Deaths. He lost the Life of GOD : He was separated from Him, in Union with whom his spiritual Life consisted. The Body dies, when it is separated from the Soul ; the Soul, when it is separated from GOD. But this Separation from GOD *Adam* sustain'd in the Day, the Hour he ate of the forbidden Fruit. And of this he gave immediate Proof ; presently shewing by his Behaviour, that the Love of GOD was extinguish'd in his Soul, which was now *alienated from the Life of GOD.* Instead of this, he was now under the Power of servile Fear, so that he fled from the Presence of the LORD. Yea, so little did he retain even of the Knowledge of Him, who filleth Heaven and Earth, that he endeavour'd to **hide himself from the LORD GOD, among the Trees of the Garden.* So had he lost both the Knowledge and the Love of GOD, without which the Image of GOD could not subsist. Of this therefore he was deprived at the same Time, and became unholy as well as unhappy. In the Room of this, he had sunk into Pride and Self-will, the very Image of the Devil, and into sensual Appetites and Desires, the Image of the Beasts that perish.

3. IF it be said, “Nay but that Threatning, *In the Day that thou eatest thereof thou shalt surely die,* refers to Temporal Death and that alone, to the Death of the Body only ;” The Answer is plain ; To affirm this, is flatly and palpably to make GOD a Liar :

* Gen. iii. 8.

a Liar: To aver, that the GOD of Truth positively affirmed a Thing contrary to Truth. For it is evident, *Adam* did not *die* in this Sense, *in the Day that he ate thereof*. He lived in the Sense opposite to this Death, above Nine Hundred Years after. So that this cannot possibly be understood of the Death of the Body, without impeaching the Veracity of GOD. It must therefore be understood of Spiritual Death, the Loss of the Life and Image of GOD.

4. AND *in Adam all died*, all Human-kind, all the Children of Men who were then in *Adam's* Loins. The natural Consequence of this is, that every one descended from him, comes into the World spiritually dead, dead to GOD, wholly *dead in Sin*: Entirely void of the Life of GOD, void of the Image of GOD, of all that *Righteousness and Holiness*, wherein *Adam* was created. Instead of this every Man born into the World, now bears the Image of the Devil, in Pride and Self-will; the Image of the Beast, in Sensual Appetites and Desires. This then is the Foundation of the New Birth, the entire Corruption of our Nature. Hence it is, that being *born in Sin*, we must be *born again*: Hence every one that is born of a Woman, must be born of the Spirit of GOD.

II. 1. BUT how must a Man be born again? What is the Nature of the New Birth? This is the *Second Question*. And a Question it is, of the highest Moment that can be conceived. We ought not therefore in so weighty a Concern, to be content with a slight Enquiry; but to examine it with all possible Care, and to ponder it in our Hearts, 'till we fully understand this important Point, and clearly see, How we are to be born again.

2. NOT that we are to expect any minute, philosophical Account, of the *Manner how* this is done. Our LORD sufficiently guards us against any such Expectation, by the Words immediately following the Text: Wherein he reminds *Nicodemus* of as indisputable a Fact, as any in the whole Compass of Nature: Which notwithstanding the wisest Man under the Sun, is not able fully to explain. *The Wind bloweth where it listeth, not by thy Power or Wisdom, and thou hearest the Sound thereof: Thou art absolutely assur'd, beyond all Doubt, that it doth blow. But thou canst not tell, whence it cometh, neither whither it goeth.* The precise Manner how it begins and ends, rises and falls, no Man can tell. *So is every one that is born of the Spirit.* Thou mayst be as absolutely assur'd of the Fact, as of the blowing of the Wind: But the precise Manner how it is done, how the Holy Spirit works this in the Soul, neither thou nor the wisest of the Children of Men is able to explain.

3. HOWEVER it suffices for every rational and Christian Purpose, that without descending into curious, critical Enquiries, we can give a plain Scriptural Account of the Nature of the New Birth. This will satisfy every reasonable Man, who desires only the Salvation of his Soul. The Expression, *Being born again*, was not first used by our LORD in his Conversation with *Nicodemus*. It was well known before that Time, and was in common Use among the Jews, when our Saviour appear'd among them. When an Adult Heathen was convinced, That the Jewish Religion was of God, and desired to join therein, it was the Custom to baptize him first, before he was admitted to Circumcision. And when he was baptized, he was
said

said to be *born again*: By which they meant, that he who was before a Child of the Devil, was now adopted in the Family of God, and accounted one of his Children. This Expression therefore which *Nicodemus* being a *Teacher in Israel*, ought to have understood well, our LORD uses in conversing with him: Only in a stronger Sense than he was accustomed to. And this might be the Reason of his asking, *How can these Things be?* They cannot be literally. *A Man cannot enter a second Time into his Mother's Womb and be born.* But they may, spiritually. A Man may be *born from above, born of GOD, born of the Spirit*: In a Manner which bears a very near Analogy to the Natural Birth.

4. BEFORE a Child is born into the World, he has Eyes, but sees not; he has Ears, but does not hear. He has a very imperfect Use of any other Sense. He has no Knowledge of any of the Things of the World, or any Natural Understanding. To that Manner of Existence which he then has, we do not even give the Name of Life. It is then only when a Man is born, that we say he begins to live. For as soon as he is born, he begins to see the Light, and the various Objects with which he is encompassed. His Ears are then open'd, and he hears the Sounds which successively strike upon them. At the same Time all the other Organs of Sense begin to be exercised upon their proper Objects. He likewise breathes and lives in a Manner wholly different from what he did before. How exactly doth the Parallel hold, in all these Instances? While a Man is in a mere Natural State, before he is born of GOD, he has, in a Spiritual Sense, Eyes and sees not, a thick impenetrable Veil lies upon them. He has Ears, but hears not; he is utterly deaf to
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what he is most of all concern'd to hear. His other Spiritual Senses are all locked up; he is in the same Condition as if he had them not. Hence he has no Knowledge of GOD, no Intercourse with him; he is not at all acquainted with him. He has no true Knowledge of the Things of GOD, either of Spiritual or Eternal Things. Therefore though he is a living Man, he is a dead Christian. But as soon as he is born of GOD, there is a total Change in all these Particulars. The *Eyes of his Understanding are opened* (such is the Language of the great Apostle:) And he who of old *commanded Light to shine out of Darkness shining on his Heart*, he sees the *Light of the Glory of GOD*, his glorious Love, *in the Face of JESUS CHRIST*. His Ears being open'd, he is now capable of hearing the inward Voice of GOD, saying, *Be of good Cheer, thy Sins are forgiven thee: Go and sin no more.* This is the Purport of what GOD speaks to his Heart: Although perhaps not in these very Words. He is now ready to hear whatsoever *He that teacheth Man Knowledge* is pleased from Time to Time to reveal to him. He “feels in his Heart (to use the Language of our Church) the mighty Working of the Spirit of GOD:” Not in a gross, carnal Sense, as the Men of the World stupidly and wilfully misunderstand the Expression: Though they have been told again and again, we mean thereby neither more nor less than this: He feels, is inwardly sensible of the Graces which the Spirit of GOD works in his Heart. He feels, he is conscious of a *Peace which passeth all Understanding.* He many Times feels such a Joy in GOD, as is *unspeakable and full of Glory.* He feels the *Love of GOD shed abroad in his Heart by the Holy Ghost which is given unto him.* And all his Spiritual Senses are then *exercised*

exercised to discern spiritual Good and Evil. By the Use of these he is daily increasing in the Knowledge of GOD, of JESUS CHRIST whom he hath sent, and of all the Things pertaining to his inward Kingdom. And now he may be properly said *to live*: GOD having quickened him by his Spirit, he is alive to GOD through JESUS CHRIST. He lives a Life which the World knoweth not of, a *Life which is hid with CHRIST in GOD.* GOD is continually breathing, as it were, upon the Soul, and his Soul is breathing unto GOD. Grace is descending into his Heart, and Prayer and Praise ascending to Heaven. And by his Intercourse between GOD and Man, this Fellowship with the Father and the Son, as by a Kind of Spiritual Respiration, the Life of GOD in the Soul is sustain'd: And the Child of GOD grows up, 'till he comes to *the full Measure of the Stature of CHRIST.*

5. FROM hence it manifestly appears, what is the Nature of the New Birth. It is that great Change which GOD works in the Soul, when he brings it into Life: When he raises it from the Death of Sin, to the Life of Righteousness. It is the Change wrought in the whole Soul by the almighty Spirit of GOD, when it is *created anew in CHRIST JESUS,* when it is *renew'd after the Image of GOD, in Righteousness and true Holiness*: When the Love of the World is changed into the Love of GOD, Pride into Humility, Passion into Meekness; Hatred, Envy, Malice, into a sincere, tender, disinterested Love for all Mankind. In a Word, it is that Change whereby the *earthly, sensual, devilish* Mind, is turned into the *Mind which was in CHRIST JESUS.* This is the Nature of the New Birth. *So is every one that is born of the Spirit.*

III. I. IT

III. 1. IT is not difficult for any who has consider'd these Things, to see the Necessity of the New Birth, and to answer the *Third* Question, Wherefore, to what Ends is it necessary that we should be born again? It is very easily discern'd, that this is Necessary, First, in Order to Holiness. For what is Holiness, according to the Oracles of GOD? Not a bare External Religion, a Round of Outward Duties, how many soever they be, and how exactly soever perform'd. No: Gospel-Holiness is no less than the Image of GOD stamp'd upon the Heart. It is no other than the whole Mind which was in CHRIST JESUS. It consists of all heavenly Affections and Tempers mingled together in one. It implies such a continual, thankful Love, to Him who hath not with-held from us his Son, his only Son, as makes it natural and in a Manner necessary, to us, to love every Child of Man; as fills us with *Bowels of Mercies, Kindness, Gentleness, Long-suffering*. It is such a Love of GOD as teaches us to be blameless in all Manner of Conversation; as enables us to present our Souls and Bodies, all we are, and all we have, all our Thoughts, Words and Actions, a continual Sacrifice to GOD, acceptable through CHRIST JESUS. Now this Holiness can have no Existence, 'till we are renew'd in the Image of our Mind. It cannot commence in the Soul, 'till that Change be wrought, 'till by the Power of the Highest overshadowing us we are *brought from Darkness to Light, from the Power of Satan unto GOD*: That is, 'till we are born again; which therefore is absolutely necessary in Order to Holiness.

2. BUT *without Holiness no Man shall see the LORD,* shall see the Face of GOD in Glory. Of Consequence

quence the New Birth is absolutely necessary, in Order to eternal Salvation. Men may indeed flatter themselves (so desperately wicked and so deceitful is the Heart of Man !) that they may live in their Sins 'till they come to the last Gasp, and yet afterwards live with God. And Thousands do really believe, that they have found a *broad Way which leadeth not to Destruction*. What Danger, say they, can a Woman be in, that is so *harmless* and so *virtuous*? What Fear is there that so *honest* a Man, one of so strict *Morality*, should miss of Heaven? Especially, if over and above all this, they constantly attend on Church and Sacrament. One of these will ask with all Assurance, "What, shall not I do as well as my Neighbours?" Yes, as well as your unholy Neighbours; as well as your Neighbours that die in their Sins. For you will all drop into the Pit together, into the nethermost Hell. You will all lie together in the Lake of Fire, *the Lake of Fire burning with Brimstone*. Then, at length you will see (but God grant you may see it before !) the Necessity of Holiness in order to Glory: And consequently, of the New Birth, since none can be holy, except he be born again.

3. FOR the same Reason, except he be born again, none can be happy even in this World. For it is not possible, in the Nature of Things, that a Man should be happy who is not holy. Even the poor, ungodly Poet could tell us,

Nemo malus felix:

No wicked Men is happy. The Reason is plain. All unholy Tempers are uneasy Tempers. Not only Malice, Hatred, Envy, Jealousy, Revenge, create a present Hell in the Breast, but even the softer

softer Passions, if not kept within due Bounds give a thousand Times more Pain than Pleasure. Even *Hope*, when *defer'd* (and how often must this be the Case?) *maketh the Heart sick*. And every Desire which is not according to the Will of God, is liable to *pierce us through with many Sorrows*. And all those General Sources of Sin, Pride, Self-will and Idolatry, are in the same Proportion as they prevail, General Sources of Misery. Therefore as long as these reign in any Soul, Happiness has no Place there. But they must reign, 'till the Bent of our Nature is changed, that is, 'till we are born again. Consequently the New Birth is absolutely necessary in order to Happiness in this World, as well as in the World to come.

IV. I PROPOSED in the last Place, to subjoin a few Inferences which naturally follow from the preceding Observations.

I. AND, *First*, It follows, That Baptism is not the New-Birth: They are not one and the same Thing. Many indeed seem to imagine, they are just the same: At least, they speak as if they thought so: But I do not know, that this Opinion is publicly avow'd, by any Denomination of Christians whatever. Certainly it is not, by any within these Kingdoms, whether of the establish'd Church, or dissenting from it. The Judgment of the latter is clearly declared, in their * *large Catechism*: Q. "What are the Parts of a Sacrament? A. The Parts of a Sacrament are two: The one, an outward and sensible Sign; the other, an Inward and spiritual Grace thereby signified. Q. What is Baptism? Baptism is a Sacrament, wherein CHRIST hath

* Q. 163, 165.

hath ordain'd the washing with Water, to be a Sign and Seal of Regeneration by his Spirit." Here it is manifest, Baptism, the Sign, is spoken of as distinct from Regeneration, the Thing signified.

IN the Church-Catechism likewise the Judgment of our Church is declared with the utmost Clearness. "What meanest thou by this Word, Sacrament? I mean an outward and visible Sign of an inward and spiritual Grace. What is the outward Part, or Form in Baptism? Water wherein the Person is baptized, in the Name of the Father, Son and Holy Ghost. What is the inward Part or Thing signified? A Death unto Sin, and a New Birth unto Righteousness." Nothing therefore is plainer, than that according to the Church of *England*, Baptism is not the New Birth.

BUT indeed the Reason of the Thing is so clear and evident, as not to need any other Authority. For what can be more plain, than that the one is an External, the other an Internal Work? That the one is a visible, the other an invisible Thing, and therefore wholly different from each other: The one being an Act of Man, purifying the Body; the other, a Change wrought by GOD in the Soul. So that the former is just as distinguishable from the latter, as the Soul from the Body, or Water from the Holy Ghost.

2. FROM the preceding Reflections, we may, *Secondly*, observe, that as the New Birth is not the same Thing with Baptism, so it does not always accompany Baptism: They do not constantly go together. A Man may possibly be *born of Water*, and yet not be *born of the Spirit*. There may sometimes be the Outward Sign where there is not the Inward Grace. I do not now speak with Regard

to Infants: It is certain, our Church supposes, That all who are baptized in their Infancy, are at the same Time born again. And it is allow'd, That the whole Office for the Baptism of Infants proceeds upon this Supposition. Nor is it an Objection of any Weight against this, That we cannot comprehend, how this Work can be wrought in Infants? For neither can we comprehend, *How* it is wrought in a Person of riper Years. But whatever be the Case with Infants, it is sure all of riper Years who are baptized are not at the same Time born again. *The Tree is known by its Fruits*: And hereby it appears too plain to be denied, that divers of those who were Children of the Devil before they were baptized, continue the same after Baptism: *For the Works of their Father they do*; they continue Servants of Sin, without any Pretence either to inward or outward Holiness.

3. A THIRD Inference which we may draw from what has been observed, is, That the New Birth is not the same with Sanctification. This is indeed taken for granted by many: Particularly by an eminent Writer, in his late Treatise on "the Nature and Grounds of Christian Regeneration." To wave several other weighty Objections which might be made to that Tract, this is a palpable one: It all along speaks of Regeneration as a progressive Work, carried on in the Soul by slow Degrees, from the Time of our first turning to God. This is undeniably true of Sanctification; but of Regeneration, the New Birth, it is not true. This is a Part of Sanctification, not the whole; it is the Gate of it, the Entrance into it. When we are born again, then
our

our Sanctification, our inward and outward Holiness begins. And thenceforward we are gradually to *grow up in Him who is our Head*. This Expression of the Apostle admirably illustrates the Difference between one and the other, and farther points out the exact Analogy there is between Natural and Spiritual Things. A Child is born of a Woman in a Moment, or at least in a very short Time. Afterward he gradually and slowly grows, 'till he attain to the Stature of a Man. In like Manner a Child is born of GOD, in a short Time, if not in a Moment. But it is by slow Degrees that he afterward grows up to the Measure of the full Stature of CHRIST. The same Relation therefore which there is, between our Natural Birth and our Growth, there is also between our New Birth, and our Sanctification.

4. ONE Point more we may learn from the preceding Observations. But it is a Point of so great Importance, as may excuse the considering it the more carefully, and prosecuting it at some Length. What must one who loves the Souls of Men, and is grieved that any of them should perish, say to one whom he sees living in Sabbath-breaking, Drunkenness, or any other wilful Sin? What can he say, if the foregoing Observations are true, but *you must be born again*. "No, says a zealous Man, that cannot be. How can you talk so uncharitably to the Man? Has he not been baptized already? He cannot be born again now." Can he not be born again? Do you affirm this? Then he cannot be saved. Though he be as old as *Nicodemus* was, yet *except he be born again, he cannot see the Kingdom of GOD*. Therefore in saying, "He cannot be born again," you in Effect deliver him over

to Damnation. And where lies the Uncharitableness now ? On my Side, or on yours ? I say, He may be born again, and so become an Heir of Salvation. You say, “ He cannot be born again.” And if so, he must inevitably perish. So you utterly block up his Way to Salvation, and send him to Hell, out of mere Charity !

BUT perhaps the Sinner himself, to whom in real Charity we say, “ *You must be born again,*” has been taught to say, “ I defy your new Doctrine ; I need not be born again. I was born again when I was baptized. What ! Would you have me deny my Baptism ?” I answer, First, There is nothing under Heaven which can excuse a Lie. Otherwise I should say to an open Sinner, If you have been baptized, do not own it. For how highly does this aggravate your Guilt ? How will it increase your Damnation ? Was you devoted to GOD at eight Days old, and have you been all these Years devoting yourself to the Devil ? Was you, even before you had the Use of Reason, consecrated to GOD the Father, the Son, and the Holy Ghost ? And have you ever since you had the Use of it, been flying in the Face of GOD, and consecrating yourself to *Satan* ? Does the Abomination of Defolation, the Love of the World, Pride, Anger, Lust, foolish Desire, and a whole Train of vile Affections stand where it ought not ? Have you set up all these accursed Things in that Soul, which was once a *Temple of the Holy Ghost* ? Set apart for an *Habitation of GOD through the Spirit* ? Yea, solemnly given up to Him ? And do you glory in this, That you once belonged to GOD ? O be ashamed ! Blush ! Hide yourself in the Earth ! Never boast more of what ought to fill you with Confusion, to
make

make you ashamed before God and Man ! I answer, Secondly, You have already denied your Baptism ; and that in the most effectual Manner. You have denied it a thousand and a thousand Times ; and you do so still Day by Day. For in your Baptism, you renounced the Devil and all his Works. Whenever therefore you give Place to him again, whenever you do any of the Works of the Devil, then you deny your Baptism. Therefore you deny it by every wilful Sin : By every Act of Uncleanness, Drunkenness, or Revenge ; by every obscene or profane Word ; by every Oath that comes out of your Mouth. Every Time you profane the Day of the LORD, you thereby deny your Baptism : Yea, every Time you do any Thing to another, which you would not he should do to you.

I answer, Thirdly, Be you baptized or unbaptized, you must be born again. Otherwise it is not possible you should be inwardly holy : And without inward as well as outward Holiness, you cannot be happy even in this World ; much less in the World to come. Do you say, “ Nay, but I do no Harm to any Man ; I am honest and just in all my Dealings ; I do not curse, or take the LORD’s Name in vain ; I do not profane the LORD’s Day : I am no Drunkard ; I do not slander my Neighbour, nor live in any wilful Sin ” If this be so, it were much to be wished, that all Men went as far as you do. But you must go farther yet, or you cannot be saved : Still you must be born again. Do you add, “ I do go farther yet ; for I not only do no Harm, but do all the Good I can : ” I doubt that Fact ; I fear you have had a thousand Opportunities of doing Good, which you have suffered to pass by unimproved, and

for which therefore you are accountable to GOD. But if you had improved them all, if you really had done all the Good you possibly could to all Men, yet this does not at all alter the Case: Still you must be born again. Without this nothing will do any Good to your poor, sinful, polluted Soul. “Nay, but I constantly attend all the Ordinances of GOD: I keep to my Church and Sacrament.” It is well you do. But all this will not keep you from Hell, except you be born again. Go to Church twice a Day, go to the LORD’S Table every Week, say ever so many Prayers in private, hear ever so many good Books, still you must be born again: None of these Things will stand in the Place of the New Birth: No, nor any Thing under Heaven. Let this therefore, if you have not already experienced this Inward Work of GOD, be your continual Prayer, “LORD, add this to all thy Blessings, Let me be *born again*. Deny whatever thou pleasest, but deny not this, Let me be *born from above*. Take away whatsoever seemeth Thee good, Reputation, Fortune, Friends, Health. Only give me this, To be *born of the Spirit!* To be received among the Children of GOD. Let me be born, *not of corruptible Seed, but incorruptible, by the Word of GOD, which liveth and abideth for ever*. And then let me daily grow in Grace, and in the Knowledge of our LORD and Saviour JESUS CHRIST!”





The WILDERNESS STATE.

A

S E R M O N


On JOHN xvi. 22.





JOHN xvi. 22.

Ye now have Sorrow : But I will see you again, and your Heart shall rejoice, and your Joy no Man taketh from you.

I.  **A**FTER GOD had wrought a great Deliverance for *Israel*, by bringing them out of the House of Bondage, they did not immediately enter into the Land which he had promised to their Fathers, but *wander'd out of the Way in the Wilderness*, and were variously tempted and distressed. In like Manner after GOD has deliver'd them that fear him from the Bondage of Sin and *Satan*; after they are *justified freely by his Grace, through the Redemption that is in JESUS*, yet not many of them immediately enter into *the Rest which remaineth for the People of GOD*. The greater Part of them wander, more or less, out of the good Way into which he hath brought them. They come as it were into a
waste

waste and howling Desert, where they are variously tempted and tormented. And this some, in Allusion to the Case of the *Israelites*, have term'd *A Wilderness-State*.

2. CERTAIN it is, that the Condition wherein these are, has a Right to the tenderest Compassion. They labour under an evil and sore Disease; though one that is not commonly understood. And for this very Reason it is the more difficult for them to find a Remedy. Being in Darkness themselves, they cannot be supposed to understand the Nature of their own Disorder. And few of their Brethren, nay perhaps, of their Teachers, know either what their Sickness is, or how to heal it. So much the more Need there is to enquire, *First*, What is the Nature of this Disease; *Secondly*, What is the Cause, and *Thirdly*, What is the Cure of it?

I. AND, *First*, What is the Nature of this Disease, into which so many fall, after they have believed? Wherein does it properly consist? And what are the genuine Symptoms of it? It properly consists in the Loss of that Faith which God once wrought in their Heart. They that are *in the Wilderness* have not now that *Divine Evidence*, that satisfactory *Conviction of Things not seen* which they once enjoy'd. They have not now that inward Demonstration of the Spirit, which before enabled each of them to say, *The Life I live, I live by Faith in the Son of GOD, who loved me and gave himself for me.* The Light of Heaven does not now *shine in their Hearts*, neither do they *see him that is invisible*: But Darkness is again on the Face of their Souls, and Blindness on the Eyes of their Understanding. The Spirit no longer *witnesses with their Spirits, that they are the*
Children

Children of God ; neither does he continue, as the Spirit of Adoption, crying in their Hearts, *Abba, Father*. They have not now a sure Trust in his Love, and a Liberty of approaching him with holy Boldness. *Though he slay me, yet will I trust in him*, is no more the Language of their Heart ; but they are shorn of their Strength, and become weak and feeble-minded, even as other Men.

2. HENCE, *Secondly*, proceeds the Loss of Love, which cannot but rise or fall, at the same Time, and in the same Proportion, with true, living Faith. Accordingly, they that are deprived of their Faith, are deprived of the Love of GOD also. They cannot now say, LORD, *thou knowest all Things : Thou knowest that I love Thee*. They are not now happy in GOD, as every one is, that truly loves him. They do not delight in him as in Time past, and *smell the Odour of his Ointments*. Once, all their *Desire was unto Him, and to the Remembrance of his Name*. But now even their Desires are cold and dead, if not utterly extinguished. And as their Love of GOD is *waxed cold*, so is also their Love of their Neighbour. They have not now that Zeal for the Souls of Men, that Longing after their Welfare, that fervent, restless, active Desire of their being reconciled to GOD. They do not feel those *Bowels of Mercies* for the Sheep that are lost, that tender *Compassion for the Ignorant and them that are out of the Way*. Once they were gentle toward all Men, meekly instructing such as opposed the Truth, and if any was overtaken in a Fault, restoring such an one in the Spirit of Meekness. But after a Suspense perhaps of many Days, Anger begins to regain its Power. Yea, Peevishness and Impatience thrust fore at them that they may fall. And it is well if they are not

not sometimes driven, even to *render Evil for Evil, and Railing for Railing.*

3. IN CONSEQUENCE of the Loss of Faith and Love, follows, *Thirdly*, Loss of Joy in the Holy Ghost. For if the loving Consciousness of Pardon be no more, the Joy resulting therefrom cannot remain. If the Spirit does not witness with our Spirit, that we are the Children of God, the Joy that flow'd from that inward Witness, must also be at an End. And in like Manner, they who once *rejoiced with Joy unspeakable, in Hope of the Glory of God*, now they are deprived of that *Hope full of Immortality*, are deprived of the Joy it occasion'd : As also of that which resulted from a Consciousness of *the Love of God* then *shed abroad in their Hearts*. For the Cause being removed, so is the Effect : The Fountain being damm'd up, those living Waters spring no more, to refresh the thirsty Soul.

4. WITH LOSS of Faith and Love and Joy, there is also join'd, *Fourthly*, the Loss of that Peace which once pass all Understanding. That sweet Tranquility of Mind, that Composure of Spirit is gone. Painful Doubt returns : Doubt whether we ever did, and perhaps whether we ever shall believe. We begin to doubt, whether we ever did find in our Hearts, the real Testimony of the Spirit ? Whether we did not rather deceive our own Souls, and mistake the Voice of Nature for the Voice of God ? Nay, and perhaps, whether we shall ever hear his Voice, and find Favour in his Sight. And these Doubts are again joined with servile Fear, with that *Fear which bath Torment*. We fear the Wrath of God, even as before we believed : We fear lest we should be cast out of his
Presence

Presence ; and thence sink again into that Fear of Death from which they were before wholly deliver'd.

5. BUT even this is not all. For Loss of Peace is accompanied with Loss of Power. We know, every one who has Peace with GOD, through JESUS CHRIST, has Power over all Sin. But whenever he loses the Peace of GOD, he loses also the Power over Sin. While that Peace remain'd, Power also remain'd, even over the besetting Sin ; whether it were the Sin of his Nature, his Constitution, the Sin of his Education, of that of his Profession : Yea, and over those evil Tempers and Desires, which 'till then he could not conquer. Sin had then *no more Dominion over him* : But he hath now no more Dominion over Sin. He may struggle indeed, but he cannot overcome ; the Crown is fallen from his Head. His Enemies again prevail over him, and more or less bring him into Bondage. The Glory is departed from him, even the Kingdom of GOD which was in his Heart. He is dispossessed of Righteousness, as well as of Peace and Joy in the Holy Ghost.

II. 1. SUCH is the Nature of what many have term'd, and not improperly, *The Wilderness-State*. But the Nature of it may be more fully understood, by enquiring, *Secondly*, What are the Causes of it ? These indeed are various. But I dare not rank among these, The bare, arbitrary, Sovereign Will of GOD. He rejoiceth *in the Prosperity of his Servants* : He delighteth not to *afflict or grieve the Children of Men*. His invariable *Will is our Sanctification*, attended with *Peace and Joy in the Holy Ghost*. These are his own free Gifts : And we are assured

the Gifts of GOD are, on his Part, without Repentance. He never repenteth of what he hath given, or desires to withdraw them from us. Therefore he never *deserts* us, as some speak: It is we only that *desert* Him.

2. THE most usual Cause of inward Darknes is Sin of one Kind or another. This it is which generally occasions what is often a Complication of Sin and Misery. And, *First*, Sin of *Commission*. This may frequently be observed to darken the Soul in a Moment: Especially if it be a known, a wilful or presumptuous Sin. If for Instance, a Person who is now walking in the clear Light of GOD's Countenance, should be any Way prevail'd on to commit a single Act of Drunkenness or Unclean-ness, it would be no Wonder if in that very Hour he fell into utter Darknes. It is true, there have been some very rare Cases, wherein GOD has prevented this, by an extraordinary Display of his pardoning Mercy, almost in the very Instant. But in general, such an Abuse of the Goodness of GOD, so gross an Insult on his Love, occasions an immediate Estrangement from GOD, and a *Darkness that may be felt*.

3. BUT it may be hoped, this Case is not very frequent; that there are not many who so despise the Riches of his Goodness, as while they walk in his Light, so grossly and presumptuously to rebel against him. That Light is much more frequently lost, by giving Way to Sins of *Omission*. This indeed does not immediately quench the Spirit, but gradually and slowly. The former may be compared to pouring Water upon a Fire: The latter to withdrawing the Fewel from it. And many Times will that loving Spirit reprove our Neglect, before

before he departs from us. Many are the inward Checks, the secret Notices he gives, before his Influences are withdrawn. So that only a Train of Omissions wilfully persisted in, can bring us into utter Darknes.

4. PERHAPS no Sin of Omission more frequently occasions this, than the Neglect of Private Prayer; the Want whereof cannot be supplied by any other Ordinance whatever. Nothing can be more plain, than that the Life of God in the Soul does not continue, much less increase, unless we use all Opportunities of communing with God, and pouring out our Hearts before him. If therefore we are negligent of this, if we suffer Business, Company, or any Avocation whatever, to prevent these secret Exercises of the Soul, (or which comes to the same Thing, to make us hurry them over in a slight and careless Manner) that Life will surely decay. And if we long or frequently intermit them, it will gradually die away.

5. ANOTHER Sin of Omission which frequently brings the Soul of a Believer into Darknes, is the Neglect of what was so strongly enjoin'd, even under the Jewish Dispensation, *Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him: Thou shalt not hate thy Brother in thy Heart.* Now if we do hate our Brother in our Heart, if we do not rebuke him when we see him in a Fault, but suffer Sin upon him; this will soon bring Leanness into our own Soul; seeing hereby we are Partakers of his Sin. By neglecting to reprove our Neighbour, we make his Sin our own. We become accountable for it to God: We saw his Danger, and gave him no Warning. So, if he perish in his Iniquity, God may justly require his Blood at our Hands. No

Wonder then if by thus grieving the Spirit, we lose the Light of his Countenance.

6. A THIRD Cause of our losing this, is the giving Way to some Kind of *Inward Sin*. For Example: We know every one that is *proud in Heart is an Abomination to the LORD*: And that, although this Pride of Heart should not appear in the outward Conversation. Now how easily may a Soul filled with Peace and Joy, fall into this Snare of the Devil? How natural is it for him to imagine, That he has more Grace, more Wisdom or Strength, than he really has? To *think more highly of himself than he ought to think*? How natural, to glory in something he has received, as if he had not received it? But seeing GOD continually *resisteth the Proud, and giveth Grace only to the Humble*, this must certainly obscure, if not wholly destroy the Light which before shone on his Heart.

7. THE same Effect may be produced by giving Place to Anger, whatever the Provocation or Occasion be: Yea, though it were colour'd over with the Name of *Zeal* for the Truth, or for the Glory of GOD. Indeed all Zeal which is any other than the Flame of Love, is *earthly, animal, devilish*. It is the Flame of Wrath: It is flat, sinful Anger, neither better, nor worse. And nothing is a greater Enemy to the mild, gentle Love of GOD than this: They never did, they never can, subsist together in one Breast. In the same Proportion as this prevails, Love and Joy in the Holy Ghost decrease. This is particularly observable in the Case of *Offence*, I mean, Anger at any of our Brethren, at any of those who are united with us either by Civil or Religious Ties. If we give Way to the Spirit of Offence but one Hour, we lose the sweet Influences of the Holy Spirit:

Spirit: So that instead of amending Them we destroy ourselves, and become an easy Prey to any Enemy that assaults us.

8. BUT suppose we are aware of this Snare of the Devil, we may be attacked from another Quarter. When Fierceness and Anger are asleep, and Love alone is waking, we may be no less endanger'd by *Desire*, which equally tends to darken the Soul. This is the sure Effect of any *foolish Desire*, any vain or inordinate Affection. If we *set our Affection on Things of the Earth*, on any Person or Thing under the Sun, if we desire any Thing but GOD and what tends to GOD, if we seek Happiness in any Creature, the jealous GOD will surely contend with us; For he can admit of no Rival. And if we will not *hear his warning Voice*, and return to him with our whole Soul; if we continue to grieve him with our Idols, and running after other Gods, we shall soon be cold, barren and dry, and *the God of this World will blind and darken our Hearts*.

9. BUT this he frequently does, even when we do not give Way to any Positive Sin. It is enough, it gives him sufficient Advantage, if we do not *stir up the Gift of GOD which is in us*; if we do not *agonize continually to enter in at the strait Gate*; if we do not earnestly *strive for the Mastery, and take the Kingdom of Heaven by Violence*. There needs no more than not to fight, and we are sure to be conquer'd. Let us only be careless or *faint in our Mind*, let us be easy and indolent, and our Natural Darkness will soon return, and overspread our Soul. It is enough therefore, if we give Way to *Spiritual Sloth*: This will effectually darken the Soul. It will as surely destroy the Light of GOD, if not so swiftly, as Murder or Adultery.

10. BUT it is well to be observ'd; That the Cause of our Darknefs, (whatsoever it be, whether Omission or Commission, whether Inward or Outward Sin) is not always nigh at Hand. Sometimes the Sin which occasion'd the present Distress, may lie at a considerable Distance. It might be committed Days or Weeks or Months before. And that GOD now withdraws his Light and Peace, on Account of what was done so long ago, is not (as one might at first imagine) an Instance of his Severity, but rather a Proof of his Long-suffering and tender Mercy. He waited all this Time, if haply we would see, acknowledge and correct what was amiss. And in Default of this, he at lengths shews his Displeasure, if thus at least he may bring us to Repentance.

(II) 1. ANOTHER General Cause of this Darknefs is *Ignorance*; which is likewise of various Kinds. If Men know not the Scriptures, if they imagine there are Passages either in the Old or New Testament, which assert that all Believers without Exception, *must* sometimes be in Darknefs, this Ignorance will naturally bring upon them the Darknefs which they expect. And how common a Case has this been among us? How few are there that do not expect it? And no Wonder, seeing they are taught to expect it: Seeing their Guides lead them into this Way. Not only the *Mystick* Writers of the *Romish* Church, but many of the most spiritual and experimental in our own, (very few of the last Century excepted) lay it down with all Assurance, as a plain, unquestionable Scripture-Doctrine, and cite many Texts to prove it.

2. IGNORANCE also of the Work of GOD in the Soul; frequently occasions this Darknefs. Men
 imagine

imagine (because so they have been taught, particularly by Writers of the *Romish* Communion, whose plausible Assertions too many Protestants have received without due Examination) That they are not always to walk in *luminous Faith*; that this is only a *lower Dispensation*; that as they rise higher, they are to leave those *sensible Comforts*, and to live by *naked Faith*: (*Naked* indeed, if it be stript both of Love and Peace and Joy in the Holy Ghost!). That a State of Light and Joy is good; but a State of *Darkness* and *Dryness* is better: That it is by these alone we can be *purified* from Pride, Love of the World; and inordinate Self-love; and that therefore we ought neither to expect nor desire, to *walk in the Light* always. Hence it is (though other Reasons may concur) that the main Body of pious Men in the *Romish* Church, generally walk in a dark uncomfortable Way, and if ever they receive, soon loose the Light of GOD.

(III.) 1. A THIRD general Cause of this Darkness is Temptation. When the Candle of the LORD first shines on our Head, Temptation frequently flees away, and totally disappears. All is calm within: Perhaps without too, while GOD makes our Enemies to be at Peace with us. It is then very natural to suppose, that we shall not see War any more. And there are Instances wherein this Calm has continued, not only for Weeks, but for Months or Years. But commonly it is otherwise: In a short Time *the Winds blow, the Rains descend, and the Floods arise* anew. They who know not either the Son or the Father, and consequently, hate his Children, when GOD slackens the Bridle which is in their Teeth, will shew that Hatred in various Instances. As of old, *he that was born after*
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the Flesh, persecuted him that was born after the Spirit, even so it is now; the same Cause still producing the same Effect. The Evil which yet remains in the Heart, will then also move afresh: Anger and many other Roots of Bitterness, will endeavour to spring up. At the same Time, Satan will not be wanting, to cast in his fiery Darts: And the Soul will have to wrestle, not only with the World, not only with Flesh and Blood, but with Principalities and Powers, with the Rulers of the Darkness of this World with wicked Spirits in high Places. Now when so various Assaults are made at once, and perhaps with the utmost Violence, it is not strange if it should occasion not only Heaviness, but even Darkness in a weak Believer. More especially, if he was not watching, if these Assaults are made in an Hour when he looked not for them: If he expected nothing less, but had “fondly told himself

“The Day of Evil would return no more.”

2. THE Force of those Temptations which arise from within, will be exceedingly heighten'd, if we before thought too highly of ourselves, as if we had been cleansed from all Sin. And how naturally do we imagine this, during the Warmth of our first Love? How ready are we to believe, That GOD has fulfilled in us the whole Work of Faith with Power? That because we feel no Sin, we have none in us, but the Soul is all Love? And well may a sharp Attack from an Enemy whom we suppose to be not only conquer'd but slain, throw us into much Heaviness of Soul, yea, sometimes into utter Darkness. Particularly when we reason with this Enemy, instead of instantly calling upon GOD, and casting ourselves upon him by simple Faith, who alone knoweth to deliver His out of Temptation.

III. THESE

III. THESE are the usual Causes of this Second Darkneſs. Enquire we, *Thirdly*, What is the Cure of it?

1. To ſuppoſe that this is One and the ſame in all Caſes, is a great and fatal Miſtake: And yet extremely common even among many who paſs for experienced Chriſtians; yea, perhaps take upon them to be *Teachers in Iſrael*, to be the Guides of other Souls. Accordingly they know and uſe but One Medicine, whatever be the Cauſe of the Diſtemper. They begin immediately to apply the Promiſes, to *preach the Goſpel*, as they call it. To give Comfort is the ſingle Point at which they aim: In order to which they ſay many ſoft and tender Things, concerning the Love of GOD to poor, helpleſs Sinners, and the Efficacy of the Blood of CHRIST. Now this is *Quackery* indeed, and that of the worſt Sort, as it tends, if not to kill Men's Bodies, yet without the peculiar Mercy of GOD, to *deſtroy both their Bodies and Souls in Hell*. It is hard to ſpeak of theſe *Daubers with untemper'd Mortar*, theſe Promiſe-mongers, as they deſerve. They well deſerve the Title which has been ignorantly given to others: They are *Spiritual Mountebanks*. They do, in Effect, make *the Blood of the Covenant an unholy Thing*. They vilely prostitute the Promiſes of GOD, by thus applying them to all, without Diſtinction. Whereas indeed the Cure of Spiritual, as of Bodily Diſeaſes, muſt be as various as are the Cauſes of them. The firſt Thing therefore is, to find out the Cauſe, and this will naturally point out the Cure.

2. FOR Instance. Is it Sin which occasions Darkneſs? What Sin; Is it Outward Sin of any Kind? Does your Conſcience accuſe you of committing
any

any Sin, whereby you grieve the Holy Spirit of God? Is it on this Account that he is departed from you, and that Joy and Peace are departed with him; And how can you expect they should return, 'till you put away the accursed Thing? *Let the Wicked forsake his Way; Cleanse your Hands, ye Sinners; put away the Evil of your Doings. So shall your Light break out of Obscurity: The LORD will return and abundantly pardon.*

3. IF upon the closest Search, You can find no Sin of Commission which causes the Cloud upon your Soul, enquire next, If there be not some Sin of Omission, which separates between God and you? Do you *not suffer Sin upon your Brother?* Do you reprove them that sin in your Sight? Do you walk in all the Ordinances of God? In Publick, Family, Private Prayer? If not, if you habitually neglect any one of these known Duties, how can you expect, that the Light of his Countenance should continue to shine upon you? Make Haste to *strengthen the Things that remain*: Then your Soul shall live. *To-day, if ye will hear his Voice, by his Grace supply what is lacking. When you hear a Voice behind you saying, This is the Way; walk thou in it: Harden not your Heart: Be no more disobedient to the heavenly Calling.* 'Till the Sin, whether of Omission or Commission, be removed, all Comfort is false and deceitful. It is only skinning the Wound over, which still festers and rankles beneath. Look for no Peace within 'till you are at Peace with God; which cannot be without *Fruits meet for Repentance.*

4. BUT perhaps you are not conscious of even any *Sin of Omission*, which impairs your Peace and Joy in the Holy Ghost. Is there not then some *Inward Sin*, which as a *Root of Bitterness springs up*
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in your Heart to *trouble you*? Is not your Dryness and Barrenness of Soul occasion'd by your Hearts departing from the living GOD? Has not *the Foot of Pride* come against you? Have you not *thought of yourself more highly than you ought to think*? Have you not in any Respect *sacrificed to your own Net, and burnt Incense to your own Drag*? Have you not ascribed your Success in any Undertaking, to your own Courage, or Strength, or Wisdom? Have you not boasted of something *you have received, as though you have not received it*? Have you not glorified in any *Thing save the Cross of our LORD JESUS CHRIST*? Have you not sought after or desired the Praise of Men? Have you not taken Pleasure in it? If so, you see the Way you are to take. If you have fallen by Pride, *humble yourself under the mighty Hand of GOD, and he will exalt you in due Time.* Have you not forced him to depart from you, by giving Place to Anger? Have you not *fretted yourself because of the ungodly, or been envious against the Evil-doers*? Have you not been offended at any of your Brethren? Looking at their (real or imagined) Sin, so as to sin yourself against the great Law of Love, by estranging your Heart from them? Then look unto the LORD, that you may renew your Strength, that all this Sharpness and Coldness may be done away, that Love and Peace and Joy may return together, and you may be *invariably kind to each other and tender-hearted; forgiving one another, even as GOD for CHRIST's Sake hath forgiven you.* Have you not given Way to any foolish Desire? To any Kind or Degree of inordinate Affection? How then can the Love of GOD have Place in your Heart, 'till you put away your Idols? *Be not deceived: GOD is not mocked: He will not dwell in a divided Heart.*

As long therefore as you cherish *Delilah* in your Bosom, He has no Place there: It is vain to hope for a Recovery of his Light, 'till you pluck out the Right-eye and cast it from you. O let there be no longer Delay. Cry to Him, that he may enable you so to do! Bewail your own Impotence and Helplessness; and the LORD being your Helper, enter in at the strait Gate: Take the Kingdom of Heaven by Violence! Cast out every Idol from his Sanctuary, and the Glory of the LORD shall soon appear.

5. PERHAPS it is this very Thing, the Want of Striving, *Spiritual Sloth*, which keeps your Soul in Darkness. You dwell at ease in the Land: There is no War in your Coasts, and so you are quiet and unconcern'd. You go on in the same even Track of outward Duties, and are content, there to abide. And do you wonder mean-time, that your Soul is dead? O stir yourself up before the LORD! Arise, and shake yourself from the Dust: Wrestle with GOD for the mighty Blessing. Pour out your Soul unto GOD in Prayer, and continue therein with all Perseverance. Watch! Awake out of Sleep and keep awake! Otherwise there is nothing to be expected, but that you will be alienated more and more from the Light and Life of GOD.

6. IF upon the fullest and most impartial Examination of yourself, you cannot discern that you at present give Way, either to Spiritual Sloth, or any other Inward or Outward Sin, then call to Mind the Time that is past. Consider your former Tempers, Words and Actions. Have these been right before the LORD? *Commune with him in your Chamber and be still*, and desire of Him to try the Ground of your Heart, and bring to your Remembrance
whatever

whatever has at any Time offended the Eyes of his Glory. If the Guilt of any unrepented Sin remain on our Soul, it cannot be but you will remain in Darkness, 'till having been *renew'd by Repentance*, you are again washed by Faith in the *Fountain open'd for Sin and Uncleaness*.

7. ENTIRELY different will be the Manner of the Cure, if the Cause of the Disease be not Sin, but *Ignorance*. It may be, Ignorance of the Meaning of Scripture; perhaps occasion'd by ignorant Commentators; Ignorant at least in this Respect, however knowing or learned they may be in other Particulars. And in this Case, that Ignorance must be removed, before we can remove the Darkness arising from it. We must shew the true Meaning of those Texts, which have been misunderstood. My Design does not permit me to consider all the Passages of Scripture which have been prest into this Service. I shall just mention two or three, which are frequently brought to prove, that all Believers must, sooner or later, *walk in Darkness*.

8. ONE of these is *Ishaiab* 1. 10. *Who is among you that feareth the LORD, and obeyeth the Voice of his Servant, that walketh in Darkness and hath no Light? Let him trust in the Name of the LORD, and stay upon his GOD.* But how does it appear either from the Text or Context, that the Person here spoken of ever had Light? One who is *convinced of Sin, feareth the LORD and obeyeth the Voice of his Servant.* And him we should advise, though he was still dark of Soul, and had never seen the Light of GOD's Countenance, yet to *trust in the Name of the LORD, and stay upon his GOD.* This Text therefore proves nothing less, than that a Believer in CHRIST "must sometimes *walk in Darkness.*"

9. ANOTHER Text which has been supposed to speak the same Doctrine, is *Hosea ii. 14. I will allure her and bring her into the Wilderness, and speak comfortably unto her.* Hence it has been inferr'd, That GOD will bring every Believer *into the Wilderness*, into a State of Deadness and Darkness. But it is certain, the Text speaks no such Thing. For 1. It does not appear, that it speaks of particular Believers at all. It manifestly refers to the *Jewish Nation*; and perhaps, to that only. But if it be applicable to particular Persons, the plain Meaning of it is this, I will draw him by Love: I will next convince him of Sin, and then comfort him by my pardoning Mercy.

10. A THIRD Scripture from whence the same Inference has been drawn, is that above recited, *Ye now have Sorrow: But I will see you again; and your Heart shall rejoice, and your Joy no Man taketh from you.* This has been supposed to imply, That GOD would, after a Time withdraw himself from all Believers: And that they could not, 'till after they had thus sorrowed, have the Joy which no Man could take from them. But the whole Context shews, that our LORD is here speaking personally to the Apostles, and no others; and that he is speaking concerning those particular Events, his own Death and Resurrection. *A little while, says he, and ye shall not see me, namely, whilst I am in the Grave: And again, a little while, and ye shall see me, when I am risen from the Dead. Ye will weep and lament, and the World will rejoice: But your Sorrow shall be turned into Joy—Ye now have Sorrow, because I am about to be taken from your Head. But I will see you again, after my Resurrection, and your Heart shall rejoice. And your Joy which I will then*

then give you, *no Man taketh from you.* All this we know was literally fulfil'd, in the particular Case of the Apostles. But no Inference can be drawn from hence, with Regard to God's Dealings with Believers in general.

II. A FOURTH Text (to mention no more) which has been frequently cited, in Proof of the same Doctrine, is, *1 Pet. iv. 12. Beloved, think it not strange concerning the fiery Trial which is to try you.* But this is full as foreign to the Point as the preceding. The Text, literally render'd, runs thus. *Beloved, wonder not at the Burning, which is among you, which is for your Trial.* Now however this may be accomodated to Inward Trials, in a secondary Sense, yet primarily it doubtless refers to Martyrdom, and the Sufferings connected with it. Neither therefore is this Text any Thing at all to the Purpose for which it is cited. And we may challenge all Men to bring one Text either from the Old or New Testament, which is any more to the Purpose than this.

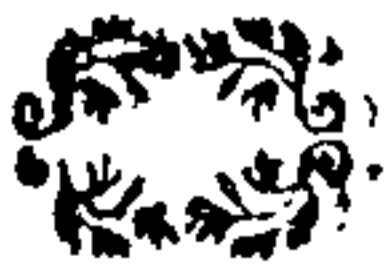
12. "BUT is not Darkness much more profitable for the Soul than Light? Is not the Work of God in the Heart, most swiftly and effectually carried on, during a State of Inward Suffering? Is not a Believer more swiftly and thoroughly purified, by Sorrow than by Joy? By Anguish and Pain and Distress and Spiritual Martyrdoms, than by continual Peace?" So the *Mystics* teach: So it is written in their Books; but not in *the Oracles of God.* The Scripture no where says, that the Absence of God best perfects his Work in the Heart! Rather his Presence, and a clear Communion with the Father and the Son. A strong Consciousness of this will do more in an Hour, than his Absence in

an Age. Joy in the Holy Ghost will far more effectually purify the Soul, than the Want of that Joy. And the Peace of God is the best Means of refining the Soul from the Dross of earthly Affections. Away then with the idle Conceit, that the Kingdom of God is divided against itself: That the Peace of God and Joy in the Holy Ghost are obstructive of Righteousness: And that *we are saved not by Faith*, but by Unbelief; not by Hope, but by Despair!

13. So long as Men dream thus, they may well *walk in Darknes*: Nor can the Effect cease, 'till the Cause is removed. But yet we must not imagine, it will immediately cease, even when the Cause is no more. When either Ignorance or Sin has caused Darknes, one or the other may be removed, and yet the Light which was obstructed thereby, may not immediately return. As it is the free Gift of God he may restore it, sooner or later, as it pleases him. In the Case of Sin, we cannot reasonably expect, that it should immediately return. The Sin began before the Punishment, which may therefore justly remain, after the Sin is at an End. And even in the natural Course of Things, though a Wound cannot be healed while the Dart is sticking in the Flesh; yet neither is it healed as soon as that is drawn out; but Soreness and Pain may remain long after.

14. LASTLY, If Darknes be occasion'd by manifold, heavy and unexpected Temptations, the best Way of removing and preventing this is, Teach Believers always to expect Temptation: Seeing they dwell in an evil World, among wicked, subtle, malicious Spirits, and have an Heart capable of all Evil. Convince them that the whole Work of
Sanctification

Sanctification, is not (as they imagined) wrought at once : That when they first believe, they are but as new-born Babes, who are gradually to grow up, and may expect many Storms, before they come to the full Stature of CHRIST. Above all, let them be instructed, When the Storm is upon them, not to reason with the Devil, but to pray ; to pour out their Souls before GOD, and shew him of their Trouble. And these are the Persons unto whom chiefly we are to apply the great and precious Promises : (Not to the Ignorant, 'till the Ignorance is removed ; much less to the impenitent Sinner.) To these we may largely and affectionately declare the Loving-kindness of GOD our Saviour, and expatiate upon his tender Mercies, which have been ever of old. Here we may dwell upon the Faithfulness of GOD, whose *Word is tried to the uttermost*, and upon the Virtue of that Blood which was shed for us, to *cleanse us from all Sin*. And GOD will then bear Witness to his Word, and bring their Souls out of Trouble. He will say, *Arise, shine ; for thy Light is come, and the Glory of the LORD is risen upon thee*. Yea, and that Light, if thou walk humbly and closely with GOD, will shine more and more unto the perfect Day.





Heaviness thro' manifold Temptations.

A

S E R M O N


On 1 PETER i. 6.





I PETER i. 6.

*Now for a Season, if Need be, ye are in
Heaviness thro' manifold Temptations.*

1.  N the preceding Discourse I have particularly spoken of that *Darkness* of Mind, into which those are often observed to fall, who once walked in the Light of God's Countenance.

Nearly related to this is the *Heaviness* of Soul, which is still more common, even among Believers: Indeed almost all the Children of God, experience this, in an higher or lower Degree. And so great is the Resemblance between one and the other, that they are frequently confounded together: And we are apt to say indifferently, Such an one is in *Darkness*, or such an one is in *Heaviness*; as if they were equivalent Terms, one of which implied no more than the other. But they are far, very far from it. *Darkness* is one Thing; *Heaviness* is another. There is a Difference, yea a wide, an essential

essential Difference, between the former and the latter. And such a Difference it is, as all the Children of God are deeply concern'd to understand: Otherwise nothing will be more easy than for them to slide out of Heaviness into Darknes. In order to prevent this, I will endeavour to shew,

I. WHAT Manner of Persons those were, to whom the Apostle says, *Ye are in Heaviness*: II. What Kind of Heaviness they were in. III. What were the Causes, and IV. What were the Ends of it. I shall conclude with some Inferences.

I. I. I AM in the first Place to shew, What Manner of Persons those were, to whom the Apostle says, *Ye are in Heaviness*. And, first, It is beyond all Dispute, that they were Believers, at the Time the Apostle thus address them. For so he expressly says, V. 5. *Ye who are kept through the Power of GOD by Faith unto Salvation*: Again, V. 7. he mentions, *The Trial of their Faith, much more precious than that of Gold which perisheth*. And yet again, V. 9. he speaks of their *receiving the End of their Faith, the Salvation of their Souls*. At the same Time therefore that they were *in Heaviness*, they were possessed of living Faith. Their Heaviness did not destroy their Faith: They still endured, *seeing Him that is invisible*.

2. NEITHER did their Heaviness destroy their Peace, the Peace that passeth all Understanding, which is inseparable from true, living Faith, This we may easily gather from the second Verse: Wherein the Apostle prays, *Not that Grace and Peace may be given them, but only, that it may be multiplied unto them*; that the Blessing which they already

already enjoy'd, might be more abundantly be-
stow'd upon them.

3. THE Persons to whom the Apostle here speaks were also full of a living Hope. For thus he speaks, V. 3. *Blessed be the GOD and Father of our LORD JESUS CHRIST, who according to his abundant Mercy, hath begotten us again, me and you, all of us who are sanctified by the Spirit, and enjoy the Sprinkling of the Blood of JESUS CHRIST, unto a living Hope unto an Inheritance, that is unto a living Hope of an Inheritance incorruptible, undefiled, and that fadeth not away.* So that notwithstanding their Heaviness, they still retained an Hope full of Immortality.

4. And they still rejoiced in Hope of the Glory of GOD. They were filled with Joy in the Holy Ghost. So V. 8. the Apostle having just mention'd the final Revelation of JESUS CHRIST (namely, when he cometh to judge the World) immediately adds, *In whom too' now ye see him not (not with your bodily Eyes) yet believing, ye rejoice with Joy unspeakable and full of Glory.* Their Heaviness therefore was not only consistent with living Hope, but also with Joy unspeakable: At the same Time they were thus heavy, they nevertheless rejoiced with Joy full of Glory.

5. IN the Midst of their Heaviness they likewise still enjoyed the Love of GOD which had been shed abroad in their Hearts, *Whom, says the Apostle, having not seen, ye love.* Tho' ye have not yet seen him Face to Face, yet knowing him by Faith, ye have obeyed his Word *My Son, give me thy Heart.* He is your GOD, and your Love, and Desire of your Eyes, and your exceeding great Reward. Ye have sought and found Happiness in Him: Ye de-
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light in the LORD, and he hath given you your Hearts Desire.

6. ONCE more, Tho' they were heavy, yet were they holy: They retain'd the same Power over Sin. They were still kept from this by the Power of GOD: They were obedient Children, not fashioned according to their former Desires, but as he that had called them is holy, so were they holy in all Manner of Conversation. Knowing they were redeem'd by the precious Blood of CHRIST, a Lamb without Spot and without Blemish, they had, thro' the Faith and Hope which they had in GOD, purified their Souls by the Spirit. So that upon the whole, their Heaviness well consisted with Faith, with Hope, with Love of GOD and Man! with the Peace of GOD, with Joy in the Holy Ghost, with Inward and Outward Holiness. It did no Way impair, much less destroy, any Part of the Work of GOD in their Hearts. It did not at all interfere with that Sanctification of the Spirit, which is the Root of all true Obedience; neither with the Happiness which must needs result from Grace and Peace reigning in the Heart.

II. I. HENCE we may easily learn What Kind of Heaviness they were in: The second Thing which I shall endeavour to shew. The Word in the Original is *λυπηθέντες* made sorry, grieved, from *λύπη*, Grief or Sorrow. This is the constant, literal Meaning of the Word: And this being observed, there is no Ambiguity in the Expression, nor any Difficulty in understanding it. The Persons spoken of here were grieved: The Heaviness they were in, was neither more nor less than Sorrow or Grief; a Passion which every Child of Man is well acquainted with.

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2. It is propable, our Translators render'd it *Heaviness* (tho' a less common Word) to denote two Things, first, The Degree; and next, the Continuance of it. It does indeed seem, that it is not a slight or inconsiderable Degree of Grief which is here spoken of, but such as makes a strong Impression upon, and sinks deep into the Soul. Neither does this appear to be a transient Sorrow, such as passes away in an Hour: But rather such as having taken fast Hold of the Heart, is not presently shaken off, but continues for some Time, as a settled Temper, rather than a Passion, even in them that have living Faith in CHRIST, and the genuine Love of GOD in their Hearts.

3. EVEN in these this Heaviness may sometimes be so deep as to overshadow the whole Soul, to give a Colour, as it were, to all the Affections, such as will appear in the whole Behaviour. It may likewise have an Influence over the Body: Particularly in those that are either of a naturally weak Constitution, or weaken'd by some accidental Disorder, especially of the Nervous Kind. In many Cases we find *the corruptible Body presses down the Soul*: in this, the Soul rather presses down the Body, and weakens it more and more. Nay, I will not say, that deep and lasting Sorrow of Heart, may not sometimes weaken a strong Constitution, and lay the Foundation of such bodily Disorders, as are not easily removed. And yet all this may consist with a Measure of that *Faith which still worketh by Love*.

4. This may well be term'd a *fiery Trial*: And though it is not the same with that the Apostle speaks of in the fourth Chapter, yet many of the Expressions there used concerning Outward Suffer-

ings, may be accommodated to this Inward Affliction. They cannot indeed with any Propriety be applied to them that are *in Darknefs*: These do not, cannot *rejoice*; neither is it true, that *the Spirit of Glory and of GOD resteth upon Them*. But he frequently doth on those that are *in Heavinefs*, so that though *sorrowful*, yet are they *always rejoicing*.

III. 1. BUT to proceed to the Third Point. What are the Causes of such Sorrow or Heavinefs in a true Believer? The Apostle tells us clearly; *Ye are in Heavinefs*, says he, *through manifold Temptations*: *ποικίλαις manifold*; not only many in Number, but of many Kinds. They may be varied and diversified a thousand Ways, by the Change or Addition of numberless Circumstances. And this very Diversity and Variety make it more difficult to guard against them. Among these we may rank all bodily Disorders: Particularly acute Diseases, and violent Pain of every Kind, whether affecting the whole Body or the smallest Part of it. It is true, some who have enjoy'd uninterrupted Health and have felt none of these, may make light of them, and wonder that Sickness or Pain of Body, should bring Heavinefs upon the Mind. And perhaps, one in a thousand is of so peculiar a Constitution, as not to feel Pain, like other Men. So hath it pleased GOD to shew his almighty Power by producing some of these Prodigies of Nature, who have seem'd, not to regard Pain at all, though of the severest Kind: If that Contempt of Pain was not owing partly to the Force of Education, partly to a preternatural Cause; to the Power either of good or evil Spirits, who raised those Men above the State of mere Nature. But abstracting from these

these particular Cases, it is in general a just Observation,

That "Pain is perfect Misery, and extreme Quite overturns all Patience."

And even where this is prevented by the Grace of GOD, where Men do *possess their Souls in Patience*, it may nevertheless occasion much Inward Heaviness, the Soul sympathizing with the Body.

2. ALL Diseases of long Continuance, though less painful, are apt to produce the same Effect. When GOD appoints over us *Consumption* or the *chilling and burning Ague*, if it be not speedily removed, it will not only *consume the Eyes*, but *cause Sorrow of Heart*. This is eminently the Case with Regard to all those which are term'd *Nervous Disorders*. And Faith does not overturn the Course of Nature: Natural Causes still produce Natural Effects. Faith no more hinders the *Sinking of the Spirits* (as it is called) in an *Hysterick Illness*, than the *Rising of the Pulse* in a *Fever*.

3. AGAIN, When *Calamity cometh as a Whirlwind*, and *Poverty as an armed Man*, is this a little Temptation? Is it strange, if it occasion *Sorrow* and *Heaviness*? Although this also may appear but a small Thing, to those that stand at a Distance, or who look and *pass by on the other Side*, yet it is otherwise to them who feel it. *Having Food and Raiment* indeed (the latter Word *οικονομα* implies Lodging as well as Apparel) we may, if the Love of GOD is in our Hearts, *be therewith content*. But what shall they do, who have none of these? Who as it were *embrace the Rocks for a Shelter*? Who have only the Earth to lie upon, and only the Sky to cover them? Who have not a dry, or warm, much less a clean Abode for themselves and their

little ones ? No, nor Cloathing to keep themselves, or those they love next themselves, from pinching Cold, either by Day or Night ? I laugh at the stupid Heathen, crying out

Nil habet infelix Paupertas durius in se

Quam quod ridiculos homines facit !

Has Poverty nothing worse in it than this, That it makes Men liable to be laughed at ? 'Tis a Sign this idle Poet talk'd by Rote of the Things which he knew not. Is not Want of Food something worse than this ? GOD pronounced it as a Curie upon Man, That he should earn it by *the Sweat of his Brow*. But how many are there in this Christian Country, that toil and labour, and sweat, and have it not at last, but struggle with Weariness and Hunger together ? Is it not worse, for one after an hard Day's Labour, to come back to a poor, cold, dirty, uncomfortable Lodging, and to find there not even the Food which is needful to repair his wasted Strength ? You that live at Ease in the Earth, that want nothing but Eyes to see, Ears to hear, and Hearts to understand, how well GOD has dealt with you : Is it not worse to seek Bread, Day by Day, and find none ? Perhaps to find the Comfort also of five or six Children, crying for what he has not to give. Were it not, that he is restrain'd by an unseen Hand, would he not soon *curse GOD and die* ? O Want of Bread ! Want of Bread ! Who can tell what this means, unless he hath felt it himself ? I am astonish'd, it occasions no more than Heaviness even in them that believe !

4. PERHAPS next to this we may place the Death of those who were near and dear unto us : Of a tender Parent, and one not much declined into the

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Vale of Years : Of a beloved Child just rising into Life, and clasping about our Heart : Of a Friend, that was as our own Soul ; next the Grace of GOD, the last, best Gift of Heaven. And a thousand Circumstances may enhance the Distress : Perhaps the Child, the Friend, died in our Embrace ! Perhaps, was snatched away, when we looked not for it ! Flourishing, cut down like a Flower ! In all these Cases, we not only may, but ought to be affected : It is the Design of GOD, that we should. He would not have us Stocks and Stones : He would have our Affections regulated, not extinguished. Therefore

“ Nature unprov'd may drop a Tear : ”

There may be Sorrow without Sin.

5. A STILL deeper Sorrow we may feel, for those who are dead while they live, on Account of the Unkindness, Ingratitude, Apostacy of those, who were united to us in the closest Ties. Who can express what a Lover of Souls may feel, for a Friend, a Brother dead to GOD ? For an Husband, a Wife, a Parent, a Child, rushing into Sin as an Horse into the Battle, and in Spite of all Arguments and Persuasions, hastening to work out his own Damnation ? And this Anguish of Spirit may be heighten'd to an inconceivable Degree, by the Consideration, that he who is now posting to Destruction, once ran well in the Way of Life. Whatever he was in Time past, serves now to no other Purpose, than to make our Reflections on what he is, more piercing and afflictive.

6. In all these Circumstances we may be assured our great Adversary will not be wanting to improve his Opportunity. He who is always *walking about seeking whom he may devour*, will then especially use

all his Power, all his Skill, if haply he may gain any Advantage, over the Soul that is already cast down. He will not be sparing of his fiery Darts, such as are most likely to find an Entrance, and to fix most deeply in the Heart, by their Suitableness to the Temptation that assaults it. He will labour to inject unbelieving, or blasphemous, or repining Thoughts: He will suggest, That God does not regard, does not govern the Earth: Or at least that he does not govern it aright, not by the Rules of Justice and Mercy. He will endeavour to stir up the Heart against God, to renew our natural Enmity against him. And if we attempt to fight him with his own Weapons, if we begin to *Reason* with him, more and more Heaviness will undoubtedly ensue, if not utter Darkness.

7. It has been frequently supposed, that there is another Cause (if not of Darkness, at least) of Heaviness, namely, God's withdrawing himself from the Soul, because it is his soverign Will. Certainly he will do this, if we grieve his holy Spirit, either by Outward or Inward Sin: Either by doing Evil, or neglecting to do Good: By giving Way either to Pride or Anger, to Spirituall Sloth, to foolish Desire or inordinate Affection. But that He ever withdraws himself, because he *will*, merely because it is his good Pleasure, I absolutely deny: There is no Text in all the Bible which gives any Colour for such a Supposition. Nay it is a Supposition contrary not only to many particular Texts, but to the whole Tenor of Scripture. It is repugnant to the very Nature of God: It is utterly beneath his Majesty and Wisdom, (as an eminent Writer strongly expresses it) "to play at *Bo-peep* with his Creatures." It is inconsistent both with his Justice
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and Mercy, and with the sound Experience of all his Children.

8. ONE more Cause of Heaviness is mention'd by many of those who are term'd Mystick Authors. And the Notion has crept in, I know not how, even among plain People who have no Acquaintance with them. I cannot better explain this, than in the Words of a late Writer, who relates this, as her own Experience. "I continued so happy in my Beloved, that altho' I should have been forced to live a Vagabond in a Desert, I should have found no Difficulty in it. This State had not lasted long, when in Effect, I found myself led into a Desert.—I found myself in a forlorn Condition, altogether poor, wretched and miserable.—The proper Source of this Grief is, the Knowledge of ourselves, by which we find, that there is an extreme Unlikeness between GOD and us. We see ourselves most opposite to Him, and that our inmost Soul is entirely corrupted, depraved and full of all Kind of Evil and Malignity, of the World and Flesh and all Sorts of Abominations :” From hence it has been inferred, That the Knowledge of ourselves, without which we should perish everlastingly, *must* even after we have attained justifying Faith, occasion the deepest Heaviness.

9. BUT upon this I would observe, 1. In the preceding Paragraph, this Writer says, "Hearing I had not a true Faith in CHRIST, I offer'd myself up to GOD, and immediately felt his Love." It may be so; and yet it does not appear, That this was Justification. 'Tis more probable, it was no more then what are usually term'd the *Drawings of the Father*. And if so, the Heaviness and Darkeness which follow'd, was no other than Conviction
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of Sin, which in the Nature of Things must precede that Faith whereby we are justified. 2. Suppose she was justified almost the same Moment she was convinc'd of wanting Faith, there was then no Time for that gradually increasing Self-knowledge which uses to precede Justification. In this Case therefore it came after, and was probably the more severe, the less it was expected. 3. It is allow'd, there will be a far deeper, a far clearer and fuller Knowledge of our inbred Sin, of our total Corruption by Nature, after Justification, than ever there was before it. But this need not occasion Darknes of Soul : I will not say, That it *must* bring us into Heaviness. Were it so, the Apostle would not have used that Expression, *if Need be* : For there would be an absolute, indispensable Need of it, for all that would-know themselves : That is in Effect, for all that would know the perfect Love of GOD, and be thereby *made meet to be Partakers of the Inheritance of the Saints in Light*. But this is by no Means the Case : On the contrary, GOD may increase the Knowledge of ourselves to any Degree, and increase in the same Proportion the Knowledge of himself and the Experience of his Love. And in this Case, there would be no "Desert, no Misery, no forlorn Condition ;" but Love and Peace and Joy gradually springing up into everlasting Life.

IV. 1. FOR what Ends then, (which was the Fourth Things to be consider'd) does GOD permit Heaviness to befall so many of his Children ? The Apostle gives us a plain and direct Answer to this important Question ; *That the Trial of their Faith, which is much more precious than Gold that perisheth though*

though it be tried by Fire, may be found unto Praise and Honour and Glory, at the Revelation of JESUS CHRIST, V. 7. There may be an Allusion to this, in that well-known Passage of the fourth Chapter (altho' it primarily relates to quite another Thing, as has been already observed :) Think it not strange concerning the fiery Trial which is to try you, but rejoice that ye are Partakers of the Sufferings of CHRIST : That when his Glory shall be revealed, ye may likewise rejoice with exceeding great Joy, V. 12, &c,

2. HENCE we learn, that the first and great End of GOD's permitting the Temptations which bring Heaviness on his Children, is the Trial of their Faith, which is tried by these, even as Gold by the Fire. Now we know, Gold tried in the Fire, is purified thereby, is separated from its Dross. And so is Faith, in the Fire of Temptation; the more it is tried, the more it is purified. Yea, and not only purified, but also strengthen'd, confirm'd, increased abundantly, by so many more Proofs of the Wisdom and Power, the Love and Faithfulness of GOD. This then, To increase our Faith is one gracious End of GOD's permitting those manifold Temptations.

3. THEY serve to try, to purify, to confirm and increase that living Hope also, whereunto *the GOD and Father of our LORD JESUS CHRIST hath begotten us again of his abundant Mercy.* Indeed our Hope cannot but increase, in the same Proportion with our Faith. On this Foundation it stands: Believing in his Name, living by Faith in the Son of GOD, we hope for, we have a confident Expectation of, the Glory which shall be revealed. And consequently, whatever strengthens our Faith; increases our Hope also. At the same Time it increases our Joy

Joy in the LORD, which cannot but attend an Hope full of Immortality. In this View the Apostle exhorts Believers in the other Chapter, *Rejoice that ye are Partakers of the Sufferings of CHRIST.* On this very Account, *happy are you ; for the Spirit of Glory and of GOD resteth upon you.* And hereby ye are enabled, even in the Midst of Sufferings to *rejoice with Joy unspeakable and full of Glory.*

4. THEY rejoice the more, because the Trials which increase their Faith and Hope, increase their Love also : Both their Gratitude to GOD for all his Mercies, and their Good-will to all Mankind. Accordingly the more deeply sensible they are, of the loving Kindness of GOD their Saviour, the more is their Heart inflamed with Love to him *who first loved us.* The clearer and stronger Evidence they have of the Glory that shall be revealed, the more do they love Him who hath purchased it for them, and *given them the Earnest thereof in their Hearts.* And this, the Increase of their Love, is another End of the Temptations permitted to come upon them.

5. YET another is, Their Advance in Holiness ; Holiness of Heart and Holiness of Conversation : The latter naturally resulting from the former ; for a good Tree will bring forth good Fruit. And all Inward Holiness is the immediate Fruit of the Faith that worketh by Love. By this the blessed Spirit purifies the Heart from Pride, Self-will, Passion ; from Love of the World, from foolish and hurtful Desires, from vile and vain Affections. Beside that sanctified Afflictions have (thro' the Grace of GOD) an immediate and direct Tendency to Holiness. Thro' the Operation of his Spirit, they humble more and more and abase the Soul before GOD. They calm and meeken our turbulent Spirit, tame
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the Fierceness of our Nature, soften our Obstinacy and Self-will, crucify us to the World; and bring us to expect all our Strength from, and to seek all our Happiness in GOD.

6. AND all these terminate in that great End, That our Faith, Hope, Love and Holiness, *may be found* (if it doth not yet appear) *unto Praise* from GOD himself, *and Honour* from Men and Angels, *and Glory* assigned by the great Judge to all that have endured to the End. And this will be assigned in that awful Day to every Man *according to his Works*, according to the Work which GOD had wrought in his Heart, and the outward Works which he has wrought for GOD: And likewise according to what he had suffer'd; so that all these Trials are unspeakable Gain. So many Ways do these *light Afflictions*, which are but for a Moment, work out for us a far more exceeding and eternal Weight of Glory!

7. ADD to this the Advantage which others may receive, by seeing our Behaviour under Affliction. We find by Experience, Example frequently makes a deeper Impression upon us than Precept. And what Examples have a stronger Influence, not only on those who are Partakers of like precious Faith, but even on them who have not known GOD, than that of a Soul calm and serene in the Midst of Storms, sorrowful yet always rejoicing: Meekly accepting whatever is the Will of GOD, however grievous it may be to Nature: Saying in Sickness and Pain, *The Cup which my Father hath given me shall I not drink it?* In Loss or Want, *The LORD gave: The LORD hath taken away: Blessed be the Name of the LORD!*

V. I. I AM to conclude with some Inferences. And, first, How wide is the Difference between *Darkness* of Soul and *Heaviness*? Which nevertheless are so generally confounded with each other, even by experienced Christians! *Darkness*, or the *Wilderness-State* implies a total Loss of Joy in the Holy Ghost: *Heaviness* does not; in the *Midst* of this we may rejoice with *Joy unspeakable*. They that are in *Darkness* have lost the Peace of GOD; they that are in *Heaviness* have not: So far from it, that at the very Time *Peace* as well as *Grace* may be multiplied unto them. In the former, the Love of GOD is waxed cold, if it be not utterly extinguished: In the latter it retains its full Force, or rather increases daily. In these, Faith itself, if not totally lost, is however grievously decay'd. Their Evidence and Conviction of Things not seen, particularly of the pardoning Love of GOD, is not so clear or strong as in Time past: And their Trust in him is proportionably weaken'd. Those, tho' they see him not, yet have a clear, unshaken Confidence in GOD, and an abiding Evidence of that Love, whereby all their Sins are blotted out. So that as long as we can distinguish Faith from Unbelief, Hope from Despair, Peace from War, the Love of GOD from the Love of the World, we may infallibly distinguish *Heaviness* from *Darkness*.

2. WE may learn from hence, Secondly, That there may be Need of *Heaviness*, but there can be no Need of *Darkness*. There may be Need of our being in *Heaviness* for a Season, in order to the Ends above recited: At least, in this Sense, as it is a natural Result of those manifold *Temptations*, which are needful to try and increase our Faith, to confirm and enlarge our Hope, to purify our Heart from

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all unholy Tempers, and to perfect us in Love. And by Consequence they are needful, in order to brighten our Crown, and add to our eternal Weight of Glory. But we cannot say, that Darknefs is needful, in order to any of these Ends. It is no Way conducive to them : The Loss of Faith, Hope, Love, is surely neither conducive to Holiness, nor to the Increase of that Reward in Heaven, which will be in Proportion to our Holiness on Earth.

3. FROM the Apostle's Manner of Speaking we may gather, Thirdly, That even Heaviness is not *always* needful. *Now, for a Season, if Need be* : So it is not needful for *all Persons* ; nor for any Person, at *all Times*. GOD is able, he has both Power and Wisdom, to work when he pleases the same Work of Grace, in any Soul, by other Means. And in some Instances he does so : He causes those whom it pleaseth him to go on from Strength to Strength, even 'till they *perfect Holiness in his Fear*, with scarce any Heaviness at all : As having an absolute Power over the Heart of Man, and moving all the Springs of it at his Pleasure. But these Cases are rare : GOD generally sees Good to try *acceptable Man in the Furnace of Affliction*. So that manifold Temptations and Heaviness, more or less, are usually the Portion of his dearest Children.

4. WE ought therefore, Lastly, to watch and pray and use our utmost Endeavours to avoid falling into Darknefs. But we need not be solicitous how to avoid, so much as how to improve by Heaviness. Our great Care should be, so to behave ourselves under it, so to wait upon the LORD therein, that it may fully answer all the Design of his Love, in permitting it to come upon us : That it may be a

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Means of increasing our Faith, of confirming our Hope, of perfecting us in all Holiness. Whenever it comes, let us have an Eye to these gracious Ends, for which it is permitted, and use all Diligence, that we may not *make void the Counsel of GOD against ourselves.* Let us earnestly *work together with him,* by the Grace which he is continually giving us, in *purifying ourselves from all Pollution both of Flesh and Spirit,* and daily growing in the Grace of our LORD JESUS CHRIST, 'till we are received into his everlasting Kingdom !





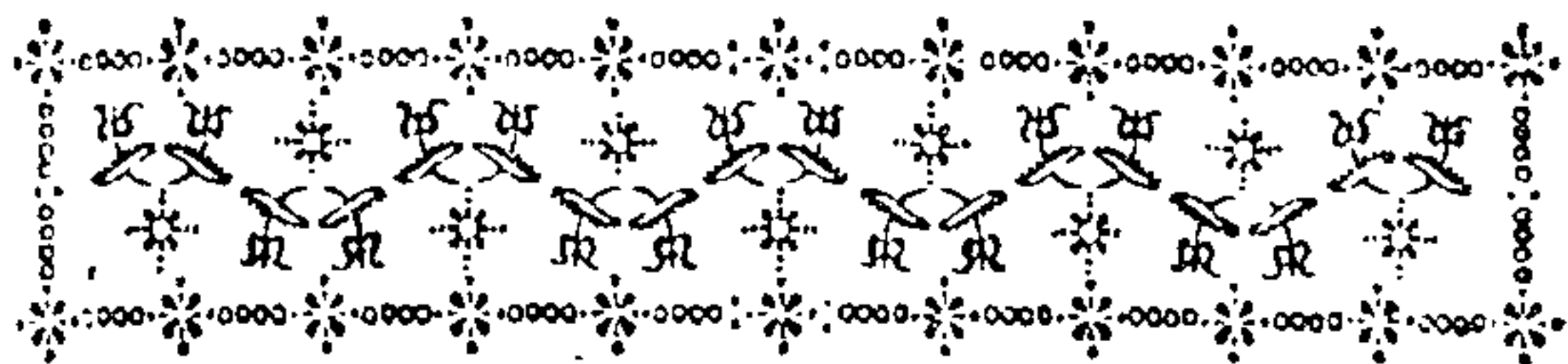
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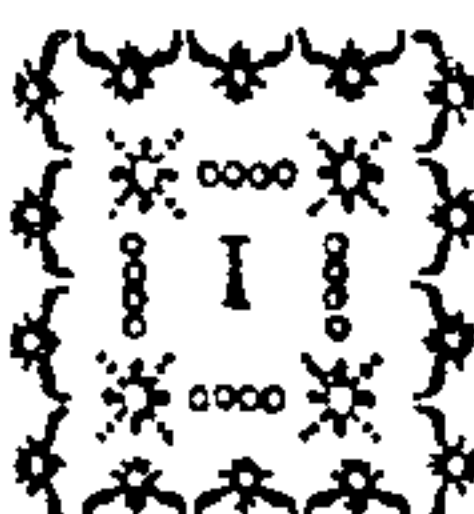
On LUKE ix. 23.





LUKE ix. 23.

And he said to them all, If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.

I.  This has been frequently imagined, That the Direction here given, related chiefly, if not wholly to the Apostles : At least to the Christians of the first Ages, or those in a State of Persecution. But this is a grievous Mistake : For although our blessed LORD is here directing his Discourse more immediately to his Apostles, and those other Disciples who attended him in the Days of his Flesh, yet in them he speaks to us, and to all Mankind, without any Exception or Limitation. The very Reason of the Thing puts it beyond Dispute, That the Duty which is here enjoined, is not peculiar to them, or to the Christians of the early Ages. It no more regards any

particular Order of Men, or particular Time, than any particular Country. No: It is of the most universal Nature, respecting all Times and all Persons. Yea, and all Things: Not Meats and Drinks only, and Things pertaining to the Senses. The Meaning is, *If any Man*, of whatever Rank, Station, Circumstances, in any Nation, in any Age of the World, *will effectually come after me, let him deny himself in all Things: Let him take up his Cross, of whatever Kind, yea and that daily, and follow me.*

2. THE *denying* ourselves and the *taking up our Cross*, in the full Extent of the Expression, is not a Thing of small Concern: It is not expedient only, as are some of the Circumstantials of Religion; but it is absolutely, indispensably necessary, either to our becoming, or continuing *his Disciples*. It is absolutely necessary, in the very Nature of the Thing, to our *coming after him* and *following him*. Inasmuch that as far as we do not practise it, we are not *his Disciples*. If we do not continually *deny ourselves*, we do not learn of him, but of other Matters. If we do not *take up our Cross daily*, we do not *come after him*; but after the World, or the Prince of the World, or our own *fleshy Mind*. If we are not walking in the Way of the Cross, we are not *following him*; We are not treading in his Steps, but going back from, or at least wide of him.

3. IT is for this Reason that so many Ministers of CHRIST, in almost every Age and Nation, particularly since the Reformation of the Church from the Innovations and Corruptions gradually crept into it, have wrote and spoke so largely on this important Duty, both in there public Discourses and private Exhortations. This induced them to disperse a-
broad

broad many Tracts upon the Subject ; and some in our own Nation. They knew both from the Oracles of GOD, and from the Testimony of their own Experience, how impossible it was Not to deny our Master, unless we will deny ourselves: And how vainly we attempt to follow him that was crucified, unless we take up our own Cross daily.

4. BUT may not this very Consideration make it reasonable to enquire, If so much has been said and wrote on the Subject already, what Need is there to say or write any more? I answer, There are no inconsiderable Numbers, even of People fearing GOD, who have not had the Opportunity either of hearing what has been spoke, or reading what has been wrote upon it. And perhaps if they had read much of what has been written, they would not have been much profited. Many who have wrote, (some of them large Volumes) do by no Means appear to have understood the Subject. Either they had imperfect Views of the very Nature of it (and then they could never explain it to others) or they were unacquainted with the due Extent of it; they did not see how *exceeding broad* his Command is: Or they were not sensible of the absolute, the indispensable Necessity of it. Others speak of it in so dark, so perplex, so intricate, so mystical a Manner, as if they design'd rather to conceal it from the Vulgar, than to explain it to common Readers. Others speak admirably well, with great Clearness and Strength, on the Necessity of Self-denial; But then they deal in Generals only, without coming to particular Instances, and so are of little Use to the Bulk of Mankind, to Men of ordinary Capacity and Education. And if some of
them

them do descend to Particulars, it is to those Particulars only, which do not affect the Generality of Men, since they seldom, if ever, occur in common Life: Such as the enduring Imprisonment or Tortures: The giving up, in a literal Sense, their Houses or Lands, their Husbands or Wives, Children, or Life itself: To none of which we are call'd, nor are likely to be, unless GOD should permit Times of public Persecution to return. In the mean Time, I know of no Writer in the *English* Tongue, who has described the Nature of Self-denial, in plain and intelligible Terms, such as lie level with common Understandings, and applied it to those little Particulars, which daily occur in common Life. A Discourse of this Kind is wanted still: And it is wanted the more, because in every Stage of the Spiritual Life, altho' there is a Variety of Particular Hindrances, of our attaining Grace or growing therein, yet are all resolvable into these General ones, Either we do not deny ourselves, or we do not take up our Cross.

In Order to supply this Defect in some Degree, I shall endeavour to shew, First, What it is for a Man to deny himself, and what to take up his Cross: And Secondly, That if a Man be not fully CHRIST'S Disciple, it is always owing to the Want of this.

I. I. I SHALL, First, endeavour to shew, What it is for a Man to *deny himself and take up his Cross daily*. This is a Point which is of all others most necessary to be consider'd, and thoroughly understood, even on this Account, that it is of all others most opposed, by numerous and powerful Enemies. All our Nature must certainly rise up against this, even in its own Defence: The World consequent-

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ly, the Men who take Nature not Grace for their Guide, abhor the very Sound of it. And the great Enemy of our Souls, well knowing its Importance; cannot but move every Stone against it. But this is not all: Even those who have in some Measure shaken off the Yoke of the Devil, who have experienced, especially of late Years, a real Work of Grace in their Hearts, yet are no Friends to this grand Doctrine of Christianity, tho' it is so peculiarly insisted on by their Master. Some of them are as deeply and totally ignorant concerning it, as if there was not one Word about it in the Bible. Others are farther off still, having unawares imbibed strong Prejudices against it. These they have received partly from outside Christians; Men of a fair Speech and Behaviour, who want nothing of Godliness; but the Power, nothing of Religion, but the Spirit: And partly from those who did once, if they do not now, *taste of the Powers of the World to come.* But are there any of these who do not both practise Self-denial themselves and recommend it to others? You are little acquainted with Mankind, if you doubt of this. There are whole Bodies of Men who only do not declare War against it. To go no farther than *London.* Look upon the whole Body of *Predestinarians*, who by the free Mercy of GOD, have lately been called out of the Darkness of Nature, into the Light of Faith. Are they Patterns of Self-denial? How few of them even profess to practise it at all! How few of them recommend it themselves, or are pleased with them that do? Rather do they not continually represent it in the most odious Colours? as if it were seeking *Salvation by Works*, or seeking to establish our *own Righteousness*? And how readily do *Antinomians* of all Kinds

Kinds, from the smooth *Moravian*, to the boistrous, foul-mouth'd *Ranter* join the Cry, with their silly, unmeaning Cant, of *Legality*, and *preaching the Law*? Therefore you are in constant Danger of being wheedled, hector'd, or ridiculed out of this important Gospel-Doctrine, either by false Teachers or false Brethren; (more or less beguiled from the Simplicity of the Gospel) if you are not deeply grounded therein. Let fervent Prayer then go before accompany and follow, what you are now about to read, that it may be written in your Heart by the Finger of God, so as never to be erased.

2. BUT what is Self-denial? Wherein are we to deny ourselves? And whence does the Necessity of this arise? I answer, The Will of God is the Supreme, unalterable Rule for every intelligent Nature: Equally binding every Angel in Heaven, and every Man upon Earth. Nor can it be otherwise: This is the natural, necessary Result of the Relation between Creatures and their Creator. But if the Will of God be our one Rule of Action, in every Thing, great and small, it follows by undeniable Consequence, that we are not to do our own Will in any Thing. Here therefore we see at once the Nature, with the Ground and Reason of Self-denial. We see the Nature of Self-denial: It is the denying or refusing to follow our own Will, from a Conviction that the Will of God is the only Rule of Action to us. And we see the Reason thereof, because we are Creatures; because *it is he that hath made us and not we ourselves.*

3. THIS Reason for Self-denial must hold, even with Regard to the Angels of God in Heaven: And with Regard to Man, Innocent and Holy, as he came out of the Hands of his Creator. But a father

farther Reason for it arises, from the Condition wherein all Men are since the Fall, We are all now *shapen in Wickedness, and in Sin did our Mother conceive us.* Our Nature is altogether corrupt, in every Power and Faculty. And our Will, depraved equally with the rest, is wholly bent to indulge our Natural Corruption. On the other Hand, it is the Will of God, that we resist and counter-act that Corruption, not at some Times, or in some Things only, but at all Times, and in all Things. Here therefore is a farther Ground for constant and Universal Self-denial.

4. To illustrate this a little further. The Will of GOD is a Path leading straight to GOD. The Will of Man which once ran parallel with it, is now another Path, not only different from it, but in our present State directly contrary to it. It leads from GOD ; If therefore we walk in the one, we must necessarily quit the other. We cannot walk in both. Indeed a Man *of faint Heart and feeble Hands,* may go in two Ways, one after the other. But he cannot walk in two Ways at the same Time : He cannot at one and the same Time, follow his own Will, and follow the Will of GOD ; he must chuse the one or the other : Denying GOD's Will, to follow his one, or denying himself, to follow the Will of GOD.

5. Now it is undoubtedly pleasing for the Time, to follow our own Will, by indulging in any Instance that offers, the Corruption of our Nature. But by following it in any Thing, we so far strengthen the Perverseness of our Will ; and by indulging it, we continually increase the Corruption of our Nature. So by the Food which is agreeable to the *Palate* we often increase a Bodily Disease. It

It gratifies the Taste ; but it inflames the Disorder.
It brings Pleasure ; but it also brings Death.

6. ON the whole then, To deny ourselves is, to deny our own Will, where it does not fall in with the Will of GOD, and that, however pleasing it may be : It is, to deny ourselves any Pleasure which does not spring from, and lead to GOD : That is, in Effect to refuse going out of our Way, tho' into a pleasant, flowry Path : To refuse what we know to be deadly Poison, tho' agreeable to the Taste.

7. AND every one that would follow CHRIST, that would be his real Disciple, must not only *deny himself*, but *take up his Cross* also. A Cross is, any Thing contrary to our Will, any Thing displeasing to our Nature. So that taking up our Cross goes a little farther than denying ourselves ; It rises a little higher, and is a more difficult Task to Flesh and Blood : It being more easy, to forego Pleasure, than to endure Pain.

8. Now in *running the Race which is set before us*, according to the Will of GOD, there is often a Cross lying in the Way, that is something which is not joyous, but grievous, something which is contrary to our Will, which is displeasing to our Nature. What then is to be done ? The Choice is plain : Either we must *take up our Cross*, or we must turn aside from the Way of GOD, *from the holy Commandment deliver'd to us* : If we do not stop altogether, or turn back to everlasting Perdition.

9. IN Order to the Healing of that Corruption that evil Disease which every Man brings with him into the World, it is often needful, to pluck out as it were a Right-eye, to cut off a Right-hand : So painful is either the Thing itself which must be
done,

done, or the only Means of doing it : The parting, suppose with a foolish Desire, with an inordinate Affection : Or a Separation from the Object of it, without which it can never be extinguish'd. In the former Kind, the tearing away such a Desire or Affection, when it is deeply rooted in the Soul, is often like the Piercing of a Sword, yea, like *the dividing asunder of the Soul and Spirit, the Joints and Marrow*. The LORD then *sits upon* the Soul as a *Refiner's Fire*, to burn up all the Dross thereof. And this is a Cross indeed : It is essentially painful : It must be so in the very Nature of the Thing. The Soul cannot be thus torn asunder, it cannot pass thro' the Fire, without Pain.

10. IN the latter Kind, the Means to heal a sin-sick Soul, to cure a foolish Desire, an inordinate Affection, are often painful, not in the Nature of the Thing, but from the Nature of the Disease. So when our LORD said to the rich young Man, *Go sell that thou hast and give it to the Poor*, (as well knowing, this was the only Means of healing his Covetousness) the very Thought of it gave him so much Pain, that he *went away sorrowful* : Choosing rather to part with his Hope of Heaven, than his Possessions on Earth. This was a Burden he could not consent to lift, a Cross he would not take up. And in the one Kind or the other every Follower of CHRIST will surely have Need to *take up his Cross daily*.

11. THE *taking up* differs a little from *bearing his Cross*. We are then properly said to *bear our Cross*, when we endure what is laid upon us, without our Choice, with Meekness and Resignation. Whereas we do not properly *take up our Cross*, but when we voluntarily suffer what it is in our Power to avoid :

When we willingly embrace the Will of GOD, tho' contrary to our own: When we chuse what is painful, because it is the Will of our wise and gracious Creator.

12. AND thus it behoves every Disciple of CHRIST, to *take up*, as well as to *bear* his *Cross*. Indeed in one Sense, it is not *his* alone: It is common to him and many others: Seeing *there is no Temptation befalls any Man* *εἰ μὴ ἀνθρώπων* but such as is common to Men, such as is incident and adapted to their Common Nature, and Situation in the present World. But in another Sense, as it is considered with all its Circumstances, it is *His*; peculiar to himself: It is prepared of GOD for Him: It is given by GOD to Him, as a Token of his Love: And if he receives it as such, and (after using such Means to remove the Pressure as Christian Wisdom directs) lies as Clay in the Potter's Hand, it is disposed and order'd by GOD for his Good, both with Regard to the Quality of it, and in Respect to its Quantity and Degree, its Duration, and every other Circumstance.

13. IN all this we may easily conceive our Blessed LORD to act as the Physician of our Souls, not merely *for his own Pleasure*, but *for our Profit that we may be Partakers of his Holiness*. If in searching our Wounds he puts us to Pain, it is only in order to heal them. He cuts away what is putrified or unsound, in order to preserve the sound Part. And if we freely chuse the Loss of a Limb, rather than the whole Body should perish, how much more should we chuse, figuratively, to cut off a Right-hand, rather than the whole Soul should be cast into Hell?

14. WE

14. WE see plainly then both the Nature and Ground, of *taking up our Cross*. It does not imply, the *disciplining ourselves* (as some speak) the literally tearing our own Flesh : The wearing Hair-cloth, or Iron Girdles, or any Thing else that would impair our bodily Health : (Altho' we know not what Allowance GOD may make for those, who act thus thro' involuntary Ignorance :) But the embracing the Will of GOD, tho' contrary to our own ; the chusing wholesome, tho' bitter, Medicines : The freely accepting temporary Pain, of whatever Kind, and in whatever Degree, when it is either essentially or accidentally necessary to eternal Pleasure.

II. I. I AM, Secondly, to shew, That it is always owing to the Want either of Self-denial, or taking up his Cross, that any Man does not thoroughly *follow Him*, is not fully a *Disciple of CHRIST*.

It is true, this may be partly owing in some Cases, to the Want of the Means of Grace ; of hearing the true Word of GOD spoken with Power, of the Sacraments, or of Christian Fellowship. But where none of these is wanting, the great Hindrance of our receiving or growing in the Grace of GOD, is always the Want of denying ourselves ; or taking up our Cross.

2. A FEW Instances will make this plain. A Man hears the Word which is able to save his Soul. He is well pleased with what he hears, acknowledges the Truth, and is a little affected by it. Yet he remains *dead in Trespasses and Sins*, senseless and unawaken'd. Why is this ? Because he will not part

with his Bosom-sin, tho' he now knows it is an Abomination unto the LORD. He came to hear, full of Lust and unholy Desire: And he will not part with them. Therefore no deep Impression is made upon him, but his foolish Heart is still harden'd: That is, He is still senseless and unawaken'd, because he will not *deny himself*.

3. SUPPOSE he begins to awake out of Sleep, and his Eyes are a little open'd, why are they so quickly closed again? Why does he again sink into the Sleep of Death? Because he again yields to his Bosom-sin; he drinks again of the pleasing Poison, Therefore it is impossible that any lasting Impression, should be made upon his Heart. That is, He relapses into his fatal Insensibility, because he will not *deny himself*.

4. BUT this is not the Case with all. We have many Instances of those, who when once awaken'd sleep no more. The Impressions once received, do not wear away: They are not only deep, but lasting. And yet many of these have not found what they seek: they mourn, and yet are not comforted. Now why is this? It is because they do not *bring forth Fruits meet for Repentance*: Because they do not according to the Grace they have received, *cease from Evil, and do Good*. They do not cease from the easily besetting Sin, the Sin of their Constitution, of their Education, or of their Profession. Or they omit doing the Good they may, and know they ought to do, because of some disagreeable Circumstance attending it: That is, they do not attain Faith, because they will not *deny themselves, or take up their Cross*.

5. " BUT this Man did receive *the heavenly Gift*. He did *taste of the Powers of the World to come*. He saw

saw the Light of the Glory of GOD, in the Face of JESUS CHRIST. The Peace which passeth all Understanding, did rule his Heart and Mind; and the Love of GOD was shed abroad therein, by the Holy Ghost which was given unto him. Yet he is now weak as another Man. He again relishes the Things of Earth, and has more Taste of the Things which are seen, than for those which are not seen. The Eye of his Understanding is closed again, so that he cannot *see him that is invisible*. His Love is waxed cold, and the Peace of GOD no longer rules in his Heart. And no Marvel: For he has again given Place to the Devil, and grieved the Holy Spirit of GOD. He has turn'd again unto Folly, to some pleasing Sin, if not in Outward Act, yet in Heart." He has given Place to Pride, or Anger, or Desire; to Self-will, or Stubbornness. Or he did not stir up the Gift of GOD which was in him; he gave Way to Spiritual Sloth, and would not be at the Pains of *praying always, and watching thereunto with all Perseverance*. That is, He made Shipwreck of the Faith, for Want of Self-denial and *taking up his Cross daily*.

6. BUT perhaps he has not made Shipwreck of the Faith: He has still a Measure of the Spirit of Adoption, which continues to witness with his Spirit that he is a Child of GOD. However he is not *going on to Perfection*: He is not, as once, hungry and thirsting after Righteousness, panting after the whole Image and full Enjoyment of GOD, as the Hart after the Water-brook. Rather he is weary and faint in his Mind, and as it were hovering between Life and Death. And why is he thus, but because he hath forgotten the Word of GOD,

By Works is Faith made perfect? He does not use all Diligence, in working the Works of GOD. He does not *continue instant in Prayer*, Private as well as Public: In Communicating, Hearing, Meditation, Fasting and Religious Conference. If he does not wholly Neglect some of these Means, at least he does not use them all, with his Might. Or he is not zealous of Works of Charity, as well as Works of Piety. He is not merciful after his Power, with the full Ability which GOD giveth. He does not fervently serve the LORD, by doing Good to Men, in every Kind, and in every Degree he can, to their Souls as well as their Bodies. And why does he not continue in Prayer? Because in Times of Dryness it is Pain and Grief unto him. He does not continue in Hearing at all Opportunities, because Sleep is sweet; or it is cold, or dark or rainy. But why does he not continue in Works of Mercy? Because he cannot feed the Hungry, or cloath the Naked, unless he retrench the Expence of his own Apparel, or use cheaper and less pleasing Food. Beside which, the visiting the Sick, or those that are in Prison, is attended with many disagreeable Circumstances. And so are most Works of Spiritual Mercy; Reproof, in particular. He *would* reprove his Neighbour; but sometimes Shame, sometimes Fear comes between. For he may expose himself not only to Ridicule, but to heavier Inconveniences too. Upon these and the like Considerations, he omits one or more, if not all Works of Mercy and Piety. Therefore his Faith is not made perfect, neither can he grow in Grace: Namely, because he will not *deny himself, and take up his daily Cross.*

7. IT manifestly follows That it is always owing to the Want, either of Self-denial or taking up his Cross, that a Man does not thoroughly follow his LORD, that he is not fully a Disciple of CHRIST. It is owing to this that he who is dead in Sin, does not awake, tho' the Trumpet be blown: That he who begins to awake out of Sleep, yet has no deep or lasting Conviction: That he who is deeply and lastingly convinced of Sin, does not attain Remission of Sins: That some who have received this heavenly Gift, retain it not, but make Shipwreck of the Faith: And that others, if they do not draw back to Perdition, yet are weary and faint in their Mind, and do not reach the Mark of the Prize of the high Calling of GOD in CHRIST JESUS.

III. 1. How easily may we learn hence, that they know neither the Scripture nor the Power of GOD, who directly or indirectly, in publick or in private, oppose the Doctrine of Self-denial and the daily Cross. How totally ignorant are these Men, of an Hundred particular Texts, as well as of the General Tenor of the whole Oracles of GOD? And how entirely unacquainted must they be, with true genuine, Christian Experience! Of the Manner wherein the Holy Spirit ever did, and does at this Day work in the Souls of Men? They may talk indeed very loudly and confidently, (a natural Fruit of Ignorance) as though they were the only Men who understood either the Word of GOD, or the Experience of his Children. But their Words are, in every Sense, *vain Words*: They are weigh'd in the Ballance and found wanting.

2. WE may learn from hence, Secondly, the real Cause why not only many particular Persons, but

but even Bodies of Men, who were once burning and shining Lights, have now lost both their Light and Heat. If they did not hate and oppose, they at least lightly esteemed this precious Gospel-Doctrine. If they did not boldly say, *Abnegationem omnem proculcarimus, internecioni damus*; "We trample all Self-denial under Foot, we devote it to Destruction:" Yet they neither valued it according to its high Importance, nor took any Pains in practising it. *Hanc Mystici decent*, said that Great, bad Man. *The Mystick Writers teach Self-denial*: No, the Inspired Writers. And GOD teaches it to every Soul, who is willing to hear his Voice.

3. WE may learn from hence, Thirdly, That it is not enough for a Minister of the Gospel, not to oppose the Doctrine of Self-denial, to say nothing concerning it. Nay, he cannot satisfy his Duty, by saying a little in Favour of it. If he would indeed be pure from the Blood of all Men, he must speak of it frequently and largely: He must inculcate the Necessity of it, in the clearest and strongest Manner. He must press it with his Might, on all Persons, at all Times, and in all Places: Laying *Line upon Line, Line upon Line, Precept upon Precept, Precept upon Precept*. So shall he have a Conscience void of Offence: So shall he save his own Soul and those that hear him.

4. LASTLY, See that you apply this, every one of you, to your own Soul. Meditate upon it when you are in secret: Ponder it in your Heart. Take Care not only to understand it thoroughly, but to remember it to your Live's End. Cry unto the Strong for Strength, that
you.

you may no sooner understand, than enter upon the Practice of it. Delay not the Time, but practise it immediately, from this very Hour: Practise it universally, on every one of the thousand Occasions which will occur in all Circumstances of Life. Practise it daily; without Intermission, from the Hour you first set your Hand to the Plow: and perseveringly enduring therein to the End, 'till your Spirit returns to GOD.





The Cure of Evil-speaking.

A

S E R M O N

On MATT. xviii. 15, 16, 17.



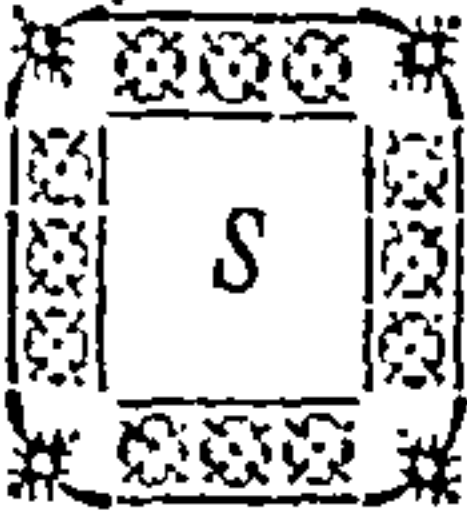


MATT. xviii. 15, 16, 17.

If thy Brother shall sin against thee, go and tell him his Fault between thee and him alone : If he will hear thee, thou hast gained thy Brother.

But if he will not hear, take with thee one or two more, that by the Mouth of two or three Witnesses, every Word may be established.

And if he will not hear them, tell it to the Church : But if he will not hear the Church, let him be to thee as an Heathen Man and a Publican.

I.  **PEAK** Evil of no Man, says the great Apostle ; as plain a Command as *Thou shalt do no Murder*. But who even among Christians regards this Command ? Yea, how few are there, that so much as understand it ? What is *Evil-speaking* ?

ing? It is not, (as some suppose) the same with Lying or Slandering. All a Man-says, may be as true as the Bible; and yet the saying of it is Evil-speaking. For Evil-speaking is neither more nor less, than speaking Evil of an absent Person: Relating something evil which was really done or said, by one that is not present when it is related. Suppose, having seen a Man drunk or heard him curse or swear, I tell this when he is absent, it is Evil-speaking. In our Language this is also by an extremely proper Name term'd *Backbiting*. Nor is there any material Difference between this, and what we usually stile *Tale-bearing*. If the Tale be deliver'd in a soft and quiet Manner, (perhaps with Expressions of Good-will to the Person, and of Hope, that Things may not be quite so bad) then we call it *Whispering*. But in whatever Manner it be done, the Thing is the same; the same in Substance if not in Circumstance. Still it is Evil-speaking; still this Command, *Speak Evil of no Man*, is trampled under Foot, if we relate to another the Fault of a third Person, when he is not present to answer for himself.

2. AND how extremely common is this Sin, among all Orders and Degrees of Men? How do High and Low, Rich and Poor, Wise and Foolish, Learned and Unlearned, run into it continually? Persons who differ from each other in all Things else, nevertheless agree in this. How few are there that can testify before GOD, "I am clear in this Matter: I have always set a Watch before my Mouth, and kept the Door of my Lips?" What Conversation do you hear, of any considerable Length, whereof Evil-speaking is not one Ingredient? And that, even among Persons, who in
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the general have the Fear of GOD before their Eyes, and do really desire to have a Conscience void of Offence toward GOD and toward Man.

3. AND the very Commonness of this Sin, makes it difficult to be avoided. As we are incompass'd with it on every Side, so if we are not deeply sensible of the Danger, and continually guarding against it, we are liable to be carried away by the Torrent. In this Instance, almost the whole of Mankind is, as it were, in a Conspiracy against us. And their Example steals upon us we know not how; so that we insensibly slide into the Imitation of it. Besides, it is recommended from within as well as from without. There is scarce any wrong Temper in the Mind of Man, which may not be occasionally gratified by it, and consequently incline us to it. It gratifies our *Pride*, to relate those Faults of others, whereof we think ourselves not to be guilty. *Anger*, Resentment, and all unkind Tempers are indulged, by speaking against those with whom we are displeas'd. And in many Cases, by reciting the Sins of their Neighbours, Men indulge their own *foolish and hurtful Desires*.

4. EVIL-SPEAKING is the more difficult to be avoided, because it frequently attacks us in Disguise. We speak thus, out of a noble, generous ('tis well if we do not say, *holy*;) *Indignation* against these vile Creatures! We commit Sin, from mere Hatred of Sin! we serve the Devil, out of pure Zeal of GOD! It is merely in order to punish the Wicked, that we run into this Wickedness. So do "the Passions (as one speaks) all justify themselves," and palm Sin upon us, under the Veil of Holiness;

5. BUT is there no Way to avoid the Snare? Unquestionably there is. Our blessed LORD has mark'd out a plain Way for his Followers, in the Words above recited. None who warily and steadily walks in this Path, will ever fall into Evil-speaking. This Rule is either an infallible Preventive, or a certain Cure of it. In the preceding Verses our LORD had said, *Wo to the World because of Offences.* Unspeakable Misery will arise in the World from this baleful Fountain. (*Offences* are all Things whereby any one is turn'd out of, or hinder'd in, the Ways of God.) *For it must be that Offences come.* Such is the Nature of Things: Such the Weakness, Folly and Wickedness of Mankind. *But Wo to that Man,* miserable is that Man, *by whom the Offence cometh.* Wherefore if thy Hand, thy Foot, thine Eye cause thee to offend—If the most dear Enjoyment, the most beloved and useful Person, turn thee out of, or hinder thee in the Way, *pluck it out, cut them off, and cast them from thee.* But how can we avoid giving Offence to some, and being offended at others? Especially suppose they are quite in the wrong, and we see it with our own Eyes? Our LORD here teaches us how: He lays down a sure Method of avoiding Offences and Evil-speaking together. *If thy Brother shall sin against thee, go and tell him of his Fault, between thee and him alone: If he will hear thee, thou hast gained thy Brother. But if he will not hear thee, take with thee one or two more, that by the Mouth of two or three Witnesses every Word may be established. And if he will not hear them, tell it to the Church; but if he will not hear the Church, let him be to thee as an heathen Man and a Publican.*

I. I. FIRST,

I. 1. FIRST, *If thy Brother shall sin against thee, go and tell him of his Fault, between thee and him alone.* The most literal Way of following this first Rule; where it is practicable, is the best. Therefore if thou seest with thine own Eyes a Brother, a Fellow-Christian commit undeniable Sin, or hearest it with thine own Ears, so that it is impossible for thee to doubt the Fact, then thy Part is plain: Take the very first Opportunity of going to him: And if thou can't have Access, *tell him of his Fault between thee and him alone.* Indeed great Care is to be taken, that this is done in a right Spirit, and in a right Manner.— The Success of a Reproof greatly depends on the Spirit wherein it is given. Be not therefore wanting in earnest Prayer to GOD, that it may be given in a lowly Spirit: With a deep, piercing Conviction, that it is GOD alone who maketh thee to differ, and that if any Good be done by what is now spoken, GOD doth himself. Pray, that he would guard thy Heart, enlighten thy Mind, and direct thy Tongue to such Words as he may please to bless. See that thou speak in a meek as well as a lowly Spirit: For *the Wrath of Man worketh not the Righteousness of GOD.* If he be overtaken in a Fault, he can no otherwise be restored than *in the Spirit of Meekness.* If he opposes the Truth yet he cannot be brought to the Knowledge thereof; but by *Gentleness.* Still speak in a Spirit of tender Love, *which many Waters cannot quench.* If Love is not conquer'd, it conquers all Things: Who can tell the Force of Love?

Love can bow down the stubborn Neck,

The Stone to Flesh convert;

Softens and melt and pierce and break

An Adamantine Heart.

Confirm then your Love toward him, and you will thereby *heap Coals of Fire upon his Head.*

2. BUT see that the *Manner* also wherein you speak, be according to the Gospel of CHRIST. Avoid every Thing in Look, Gesture, Word and Tone of Voice, that favours of *Pride* or Self-sufficiency. Studiously avoid every Thing magisterial or dogmatical, every Thing that looks like *Arrogance* or *Assuming*. Beware of the most distant Approach to *Disdain*, *Overbearing*, or *Contempt*. With equal Care avoid all Appearance of *Anger*, and though you use great Plainness of Speech, yet let there be no *Reproach*, no railing Accusation, no Token of any Warmth, but that of Love. Above all, let there be no Shadow of *Hate* or Ill-will, no Bitterness or Sourness of Expression; but use the Air and Language of Sweetness as well as Gentleness, that all may appear to flow from Love in the Heart. And yet this Sweetness need not hinder your speaking in the most serious and solemn Manner: As far as may be, in the very Words of the Oracles of GOD, (for there are none like them) and as under the Eye of Him who is coming to judge the Quick and Dead.

3. If you have not an Opportunity of speaking to him in Person, or cannot have Access, you may do it by a Messenger; by a common Friend, in whose Prudence, as well as Uprightness, you can thoroughly confide. Such a Person, speaking in your Name, and in the Spirit and Manner above described, may answer the same End, and in a good Degree supply your Lack of Service. Only beware you do not *feign* the Want of Opportunity, in order to shun the Cross: Neither take it for granted, that you cannot have Access, without
ever

ever making the Trial. Whenever you can speak in your own Person, it is far better. But you should rather do it by another than not at all: This Way is better than none.

4. BUT what if you can neither speak yourself, nor find such a Messenger as you can confide in? If this be really the Case, it then only remains, to write. And there may be some Circumstances, which make this the most advisable Way of speaking. One of these Circumstances is, when the Person with whom we have to do, is of so warm and impetuous a Temper, as does not easily bear Reproof, especially from an Equal or Inferior. But it may be so introduced and soften'd in Writing, as to make it far more tolerable. Besides, many will read the very same Words, which they could not bear to hear. It does not give so violent a Shock to their Pride, nor so sensibly touch their Honour. And suppose it makes little Impression at first, they will perhaps give it a second Reading, and upon farther Consideration, lay to Heart, what before they disregarded. If you add your Name, this is nearly the same Thing, as going to him, and speaking in Person. And this should always be done, unless it be render'd improper by some very particular Reason.

5. IT should be well observ'd, not only that this is a Step which our LORD absolutely commands us to take, but that he commands us to take this Step first, before we attempt any other. No Alternative is allow'd, no Choice of any Thing else: This is the Way; walk thou in it. It is true, he enjoins us, if Need require, to take two other Steps. But they are to be taken successively *after* this Step, and neither of them *before* it. Much less are we to take
any

any other Step, either before, or beside this. To do any Thing else, or not to do this, is therefore equally inexcusable.

6. Do not think to excuse yourself for taking an entirely different Step, by saying, "I did not speak to any one, 'till I was told that I could not remain." You were told that there was no Wonder you should; and that your Silence was feared. For you was guilty of a great Sin, of disobeying a plain Commandment. You ought immediately to have told your *Brother of his Fault*, as he had told *you*. If you did not, how could you be other than burden'd (unless your Heart was already harden'd) while you was trampling the Command of God under Foot, and *burdening your Heart*? And what a *Ward* did you put upon *yourself*? God reproves you for a Sin of Omission, for not telling your *Brother of his Fault*; and you comfort yourself for a Sin of Commission, by telling your *Brother's Fault* to another Person! The *Ward* you put upon *yourself* is a dear Purchase: I trust in the *End* you will have no Ease, but will be burden'd for much that you do, and you go to your *Brother*, and tell him, and he dies.

7. I know not of one Exception to this Rule. There may be a peculiar Case, wherein it is necessary to inform the Guilty thro' absent, in order to preserve the Innocent. For Instance: You are acquainted with the Design which a Man has against the Property or Life of his Neighbour. Now this Man may be so circumstanced, that there is no other Way of hindering that Design from taking Effect, but the making it known without Leave to him against whom it is laid. In this

Case

Case therefore this Rule is set aside, as is that of the Apostle; *Speak Evil of no Man*: And it is lawful, yea it is our bounden Duty, to speak Evil of an absent Person, in order to prevent his doing Evil, to others and himself the same Time. But remember mean-while, That all Evil-speaking is, in its own Nature deadly Poison. Therefore if you are sometimes constrain'd to use it as a Medicine, yet use it with Fear and Trembling; seeing it is so dangerous a Medicine, that nothing but absolute Necessity can excuse your using it at all. Accordingly use it as seldom as possible; never but when there is such a Necessity: And even then use as little of it as is possible; only so much as is necessary for the End proposed. At all other Times, *go and tell him of his Fault, between thee and him alone.*

II. 1. BUT what if he will not hear? If he repay Evil for Good? If he be enraged rather than convinced? What if he hear to no Purpose, and go on still in the Evil of his Way? We must expect this will frequently be the Case; the mildest and tenderest Reproof, will have no Effect, but the Blessing we wish'd for another, will return into our own Bosom. And what are we to do then? Our LORD has given us a clear and full Direction. Then *take with thee one or two more*: This is the Second Step. Take one or two whom you know to be of a loving Spirit, Lovers of God and of their Neighbour. See likewise that they be of a lowly Spirit, and *cloathed with Humility*. Let them also be such as are meek and gentle, patient and long-suffering; not apt to *return Evil for Evil, or Railing for Railing, but contrariwise Blessing*. Let them
be

be Men of Understanding, such as are endued with Wisdom from above; and Men unbiaſſed, free from Partiality, free from Prejudice of any Kind. Care ſhould likewise be taken, that both the Perſons and their Characters be well-known to him. And let thoſe that are acceptable to Him be choſen, preferable to any others.

2. LOVE will dictate the Manner wherein they ſhould proceed, according to the Nature of the Caſe. Nor can any one particular Manner be preſcribed for all Caſes. But perhaps in general one might adviſe, before they enter upon the Thing itſelf, let them mildly and affectionately declare, that they have no Anger or Prejudice toward him, and that it is merely from a Principle of Goodwill, that they now come, or at all concern themſelves with his Affairs. To make this the more apparent, they might then calmly attend, to your Repitition of your former Converſation with him, and to what he now ſaid in his own Defence, before they attempted to determine any Thing. After this they would be better able to judge, in what Manner to proceed, *that by the Mouth of two or three Witneſſes, every Word might be eſtabliſh'd:* That whatever you have ſaid, may have its full Force, by the additional Weight of their Authority.

3. IN order to this, may they not 1. Briefly repeat what You ſpoke, and what he answer'd? 2. Inlarge upon, open and confirm the Reaſons which you had given? 3. Give Weight to your Reproof, ſhewing how juſt, how kind, and how reaſonable it was: And Laſtly, Inforce the Advices and Perſuaſions which you had annexed to it? And theſe
may

may likewise hereafter, if Need should require, bear Witness of what was spoken.

4. WITH REGARD to this, as well as the preceding Rule we may observe, That our LORD gives us no Choice, leaves us no Alternative, but expressly commands us, To do this, and nothing else in the Place of it. He likewise directs us, When to do this? Neither sooner, nor later. Namely, *after* we have taken the First, and *before* we have taken the Third Step. It is then only that we are authorized to relate the Evil another has done, to those whom we desire to bear a Part with us, in this great Instance of Brotherly Love. But let us have a Care, how we relate it to any other Person, 'till both these Steps have been taken. If we neglect to take these, or if we take any others, what Wonder if we are burden'd still? For we are Sinners against GOD and against our Neighbour. And how fairly soever we may colour it, yet if we have any Conscience, our Sin will find us out, and bring a Burden upon our Soul.

III. 1. That we may be thoroughly instructed in this weighty Affair, our LORD has given us a still farther Direction. *If he will not bear Them, then and not till then, tell it to the Church.* This is the Third Step. All the Question is, How this Word, *the Church*, is here to be understood? But the very Nature of the Thing will determine this, beyond all reasonable Doubt. You cannot tell it to *the National Church*, the whole Body of Men term'd *the Church of England*. Neither would it answer any Christian End, if you could: This therefore is not the Meaning of the Word. Neither can you tell it to that whole Body of People in
England

England, with whom you have a more immediate Connexion. Nor indeed would this answer any good End: The Word therefore is not to be understood thus. It would not answer any valuable End, to tell the Faults of every particular Member, to *the Church* (if you would so term it) the Congregation or *Society* united together in *London*. It remains that you tell it to the Elder or Elders of the Church, to those who are Overseers of that Flock of CHRIST, to which you both belong, who watch over yours and his Soul, *as they that must give Account*. And this should be done, if it conveniently can, in the Presence of the Person concern'd, and tho' plainly, yet with all the Tenderness and Love, which the Nature of the Thing will admit. It properly belongs to their Office, to determine concerning the Behaviour of those under their Care, and to *rebuke* according to the Demerit of the Offence, *with all Authority*. When therefore you have done this, you have done all which the Word of GOD, or the Law of Love requireth of you. You are not now Partaker of his Sin, but if he perish, his Blood is on his own Head.

2. Here also must be observ'd, That this, and no other, is the third Step which we are to take: And that we are to take it in its Order, after the other two, not before the Second, much less the First; unless in some very particular Circumstance. Indeed in some Cases, the second Step may co-incide with this. They may be, in a Manner, one and the same. The Elder or Elders of the Church, may be so connected with the offending Brother, that they may set aside the Necessity, and supply the Place of the *One or two Witnesses*. So that it may suffice

suffice to tell it to Them, after you have told it to your Brother, *between you and him alone.*

3. WHEN you have done this, you have deliver'd your own Soul. *If he will not hear the Church, If he persist in his Sin, let him be to thee as an heathen Man and a Publican.* You are under no Obligation to think of him any more: Only when you commend him to GOD in Prayer. You need not speak of him any more, but leave him to his own Master. Indeed you still owe to him, as to all other Heathens, earnest, tender Good-will. You owe him Courtesy, and as Occasion offers, all the Offices of Humanity. But have no Friendship, no Familiarity with him; no other Intercourse than with an open Heathen.

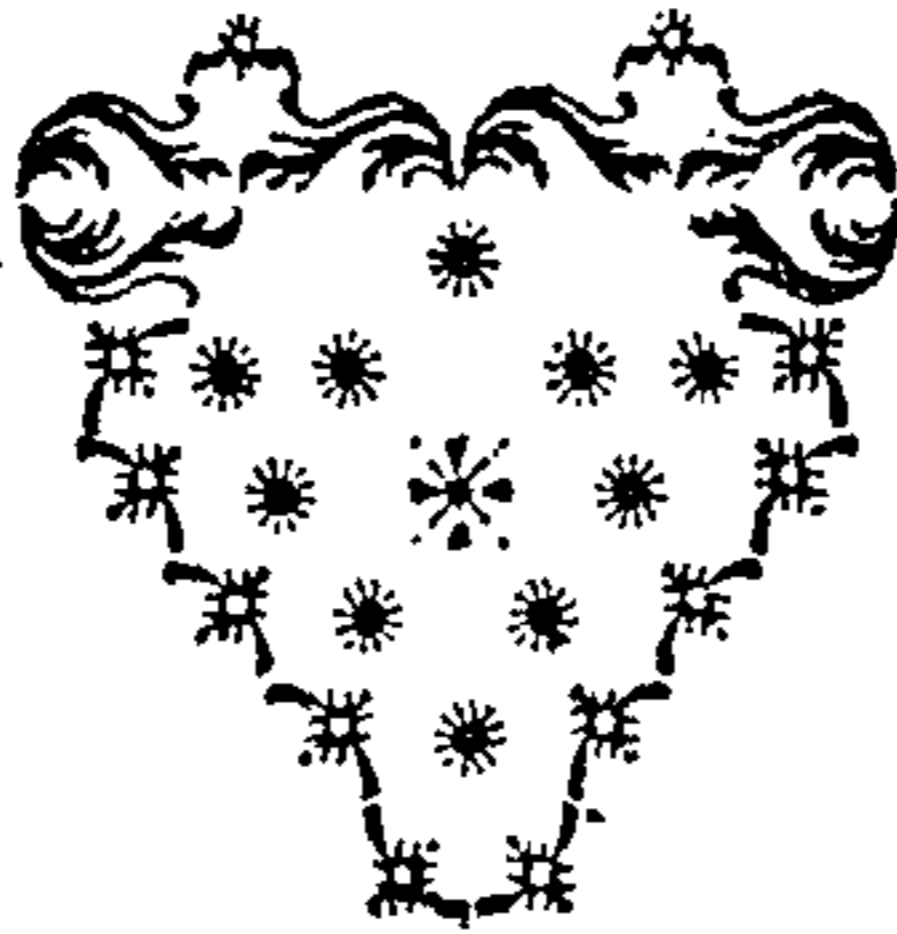
4. But if this be the Rule by which Christians walk, which is the Land where the Christians live? A few you may possibly find scatter'd up and down, who make a Conscience of observing it. But how very few? How thinly scatter'd upon the Face of the Earth? And where is there any Body of Men, that universally walk thereby? Can we find them in *Europe*? Or, to go no farther, in *Great-Britain* or *Ireland*? I fear not: I fear we may search these Kingdoms throughout, and yet search in vain. Alas for the Christian World! Alas for Protestant, for Reform'd Christians *O who will rise up with me against the Wicked? Who will take GOD's Part against the Evil-speakers? Art thou the Man?* By the Grace of God wilt thou be one, who art not carried away by the Torrent? Art thou fully determined, God being thy Helper, from this very Hour, to set a Watch, a continual *Watch before thy Mouth, and keep the Door of thy Lips?* From this
L Hour

Hour wilt thou walk by this Rule, *speaking Evil of no Man?* If thou seeft thy Brother do Evil, wilt thou *tell him of his Fault between thee and him alone?* Afterwards *take one or two Witnesses*, and then only *tell it to the Church?* If this be the full Purpose of thy Heart, then learn one Lesson well. *Hear Evil of no Man:* If there were no Hearers, there would be no Speakers of Evil. And is not (according to the vulgar Proverb) the Receiver as bad as the Thief? If then any begin to speak Evil in thy Hearing, check him immediately. Refuse to hear the Voice of the Charmer, charm he never so sweetly: Let him use ever so soft a Manner, so mild an Accent, ever so many Professions of Goodwill, for him whom he is stabbing in the Dark, whom he smiteth under the fifth Rib. Resolutely refuse to hear, though the Whisperer complain of being *burden'd* till he speak. Burden'd: Thou Fool, Dost thou *travail with thy cursed Secret, as a Woman travaileth with Child?* Go then and be deliver'd of thy Burden, in the Way the LORD hath ordained. First, *Go and tell thy Brother of his Fault, between thee and him alone.* Next, *Take with thee one or two common Friends*, and tell him in their Presence. If neither of these Steps take Effect, then *tell it to the Church.* But at the Peril of thy Soul, tell it to no one else, either before or after. Unless in that one exempt Case, when it is absolutely needful, to preserve the Innocent. Why shouldst thou burden another as well as thyself, by making him Partaker of thy Sin?

5. O THAT all you who bear the Reproach of CHRIST, who are in Derision call'd *Methodists*, would set an Example to the Christian World, so called,

called, at least in this one Instance! Put ye away Evil-speaking, Tale bearing, Whispering: Let none of them proceed out of your Mouth. See that you *Speak Evil of no Man*; of the Absent nothing but Good. If ye must be distinguished, whether ye will or no, let this be the distinguishing Mark of a *Methodist*, “He censures no Man behind his Back: By this Fruit ye may know him.” What a blessed Effect of this Self-denial should we quickly feel in our Hearts? How would our *Peace flow as a River*, when we thus *follow’d Peace with all Men*? How would the Love of GOD abound in our own Souls, while we thus confirm’d our Love to our Brethren! And what an Effect would it have on all that were united together in the Name of the LORD JESUS? How would brotherly Love continually increase, when this grand Hindrance of it was removed? All the Members of CHRIST’s mystical Body would then *naturally care for each other*? *If one Member suffer’d, all would suffer with it; if one was honour’d, all would rejoice with it*: And every one would love his Brother *with a pure Heart fervently*. Nor is this all: But what an Effect might this have, even on the wild unthinking World? How soon would they descry in us, what they could not find among all the Thousands of their Brethren, and cry (as *Julian* the Apostate to his Heathen Courtiers) “See how these Christians love one another!” By this chiefly would GOD convince the World, and prepare them also for his Kingdom: As we may easily learn from those remarkable Words in our LORD’s last, solemn Pray’r. *I pray for them who will believe in me, that they all may be one, as thou, Father, art in me, and I in thee*

—That the World may believe that thou hast sent me!
The LORD hasten the Time! The LORD enable
us, thus to love one another, not only in Word and
in Tongue, but in Deed and in Truth, even as CHRIST
hath loved us,





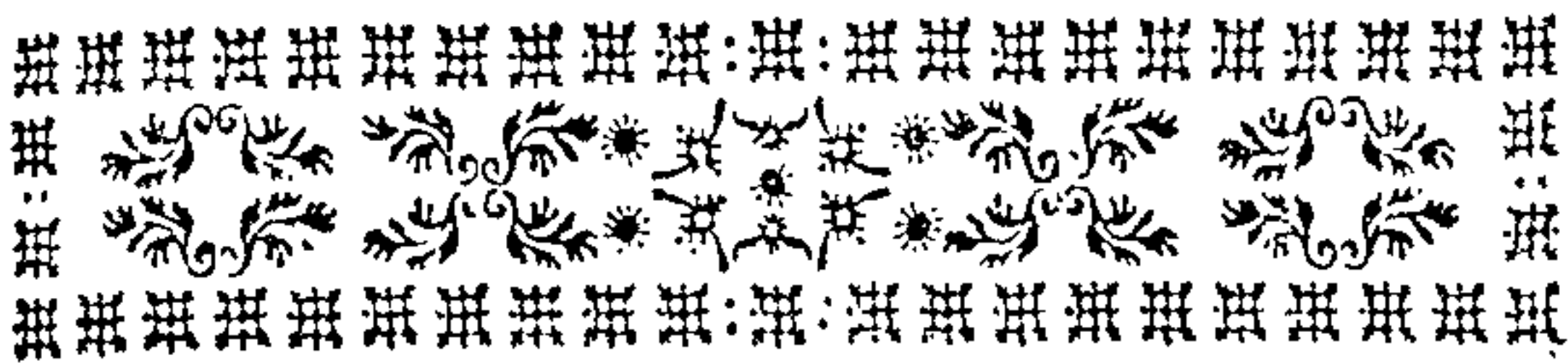
The Use of Money.

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S E R M O N

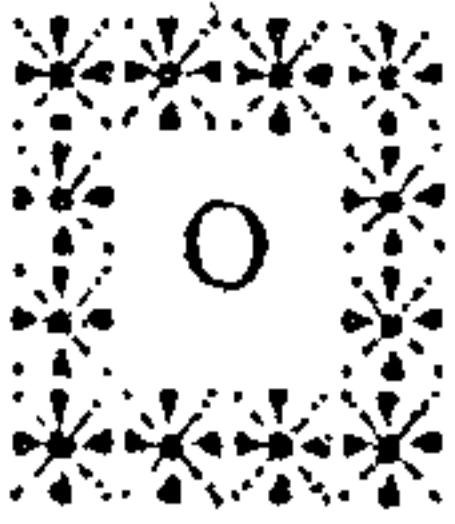
On LUKE xvi. 9.





LUKE. xvi. 9.

I say unto you, make unto yourselves Friends of the Mammon of Unrighteousness, that when ye fail, they may receive you into the everlasting Habitations.

I.  UR LORD having finish'd the beautiful Parable of the Prodigal Son, which he had particularly addressed to those who murmured at his *receiving* Publicans and Sinners, adds another Relation of a different Kind, addressed rather to the Children of GOD. *He said unto his Disciples (V. 1.) not so much to the Scribes and Pharisees, to whom he had been speaking before—There was a certain rich Man, who had a Steward, and he was accused to him of wasting his Goods. And calling him he said, Give an Account of thy Stewardship, for thou canst be no longer Steward, (V. 2.)* After reciting the Method which the bad Steward used, to provide against the Day of Necessity, our Saviour adds
His

His Lord commended the unjust Steward, namely in this Respect, That he used timely Precaution, and subjoins this weighty Reflection, The Children of this World are wiser in their Generation than the Children of Light. (V. 8.) Those who seek no other Portion than this World, are wiser, (not absolutely; for they are, one and all, the veryest Fools, the most egregious Madmen under Heaven, but) in their Generation, in their own Way; they are more consistent with themselves, they are truer to their acknowledged Principles, they more steadily pursue their End, than the Children of Light, than they who see the Light of the Glory of GOD, in the Face of JESUS CHRIST. Then follow the Words above recited. And I—the only begotten Son of GOD, the Creator, LORD and Possessor of Heaven and Earth and all that is therein: The Judge of all, to whom ye are to give an Account of your Stewardship when ye can be no longer Stewards, I say unto you, learn in this Respect, even of the unjust Steward, Make yourselves Friends, by wise timely Precaution, of the Mammon of Unrighteousness. Mammon means Riches or Money. It is term'd the Mammon of Unrighteousness, because of the unrighteous Manner wherein it is frequently procured, and, wherein even that which was honestly procured, is generally employed. Make yourselves Friends of this by doing all possible Good, particularly to the Children of GOD: That when ye fail, when ye return to Dust, when ye have no more Place under the Sun, those of them who are gone before may receive you, may welcome you into the everlasting Habitations.

2. AN excellent Branch of Christian Wisdom is here inculcated by our LORD on all his Followers, namely,

namely, The right Use of Money; a Subject largely spoken of after their Manner, by Men of the World: But not sufficiently considered by those whom GOD hath chosen out of the World. These generally do not consider as the Importance of the Subject requires, the Use of this excellent Talent. Neither do they understand how to employ it to the greatest Advantage; the Introduction of which into the World, is one admirable Instance of the wise and gracious Providence of GOD. It has indeed been the Manner of Poets, Orators and Philosophers, in almost all Ages and Nations, to rail at this, as the grand Corruptor of the World, the Bane of Virtue the Pest of Human Society. Hence nothing so commonly heard as,

Ferrum, Ferroq nocentius aurum:

And Gold, more mischievous than keenest Steel.
Hence the lamentable Complaint

Effodiuntur opes, irritamenta molorum.

Nay, one celebrated Writer gravely exhorts his Countrymen, in order to banish all Vice at once, to “throw all their Money into the Sea.”

In mare proximum,

Summi materiem mali!

But is not all this mere, empty Rant? Is there any solid Reason therein? By no Means. For let the World be as corrupt as it will, is Gold or Silver to blame? *The Love of Money*, we know, *is the Root of all Evil*: But not the Thing itself. The Fault does not lie in the Money, but in them that use it. It may be used ill: And what may not? But it may likewise be used well: It is full as applicable to the best, as to the worst Uses. It is of unspeakable Service to all civilized Nations, in all the common Affairs of Life. It is a most compen-
dious

rious Instrument, of transacting all Manner of Business, and (if we use it according to Christian Wisdom) doing all Manner of Good. It is true, were Man in a State of Innocence, or where all Men *filled with the Holy Ghost*, so that like the Infant Church at *Jerusalem*, no Man counted any Thing he had his own, but *Distribution was made to every one as he had Need*, the Use of it would be superseded: As we cannot conceive there is any Thing of the Kind among the Inhabitants of Heaven. But in the present State of Mankind, it is an excellent Gift of GOD, answering the noblest Ends. In the Hands of his Children, it is Food for the Hungry, Drink for the Thirsty, Raiment for the Naked. It gives to the Traveller and the Stranger, where to lay his Head. By it we may supply the Place of an Husband to the Widow, and of a Father to the Fatherless. We may be a Defence for the Oppressed, a Means of Health to the Sick, of Ease to them that are in Pain: It may be as Eyes to the Blind, as Feet to the Lame; yea, a lifter up from the Gates of Death.

3. IT is therefore of the highest Concern, that all who fear GOD, know how to employ this valuable Talent: That they be instructed, how it may answer these glorious Ends, and in the highest Degree. And perhaps all the Instructions which are necessary for this, may be reduced to three plain Rules, by the exact Observance whereof, we may approve ourselves faithful Stewards of *the Mammon of Unrighteousness*.

I. 1. THE First of these is (He that Heareth let him understand!) *Gain all you can*. Here we may speak like the Children of the World: We meet them

them on their own Ground. And it is our bounden Duty to do this: We ought to gain all we can gain, without buying Gold too dear, without paying more for it than it is worth. But this it is certain we ought not to do; we ought not to gain Money at the Expence of Life: Nor (which is in Effect the same Thing) at the Expence of our Health. Therefore no Gain whatsoever should induce us to enter into, or to continue in any Employ, which is of such a Kind, or is attended with so hard or so long Labour, as to impair our Constitution. Neither should we begin or continue in any Business, which necessarily deprives us of proper Seasons, for Food and Sleep in such a Proportion as our Nature requires. Indeed there is a great Difference here: Some Employments are absolutely and totally unhealthy: As those which imply the dealing much with Arsenic, or other equally hurtful Minerals: Or the breathing an Air tainted with Streams of melting Lead, which must at length destroy the firmest Constitution. Others may not be absolutely unhealthy, but only to Persons of a weak Constitution. Such are those which require many Hours to be spent in Writing; especially if a Person write sitting, and lean upon his Stomach, or remain long in an uneasy Posture. But whatever it is which Reason or Experience shews to be destructive of Health or Strength, that we may not submit to; seeing *the Life is more valuable than Meat, and the Body than Raiment*. And if we are already engaged in such an Employ, we should exchange it as soon as possible, for some, which if it lessen our Gain, will however not lessen our Health.

2. WE are secondly, to *gain all we can*, without hurting our Mind any more than our Body.

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For neither may we hurt this: We must preserve, at all Events, the Spirit of an healthful Mind. Therefore we may not engage or continue in any sinful Trade, any that is contrary to the Law of GOD, or of our Country. Such are all that necessarily imply our robbing or defrauding the King of his lawful Customs. For it is at least as sinful, to defraud the King of his Right, as to rob our Fellow-Subjects. And the King has full as much Right to his Customs, as we have to our Houses and Apparel. Other Businesses there are, which however innocent *in themselves*, cannot be followed with Innocence *now*: At least, not in *England*: Such, for Instance, as will not afford a competent Maintenance, without Cheating or Lying, or Conformity to some Custom, which is not consistent with a good Conscience. These likewise are sacredly to be avoided, whatever Gain they may be attended with, provided we follow the Custom of the Trade. For, to gain Money we must not lose our Souls. There are yet others which many pursue with perfect Innocence, without hurting either their Body or Mind. And yet perhaps *you* cannot: Either they may entangle you in that Company, which would destroy your Soul: And by repeated Experiments it may appear, that you cannot separate the one from the other: Or there may be an Idiosyncrasy, a Peculiarity in your Constitution of Soul (as there is in the bodily Constitution of many) by Reason whereof that Employment is deadly to *you*, which another may safely follow. So I am convinced from many Experiments, I could not study to any Degree of Perfection, either Mathematics, Arithmetic, or Algebra, without being a Deist, if not an Athiest. And yet others may study
them

them all their Lives, without sustaining any Inconvenience. None therefore can here determine for another, but every Man must judge for himself, and abstain from whatever he in particular finds to be hurtful to his Soul.

3. WE are, Thirdly, to *gain all we can*, without hurting our Neighbour. But this we may not, cannot do, if we love our Neighbour as ourselves. We cannot, if we love every one as ourselves, hurt any one *in his Substance*. We cannot devour the Increase of his Lands, and perhaps the Lands and Houses themselves, by Gaming, by over-grown Bills (whether on Account of Physick, of Law, or any Thing else) or by requiring or taking such Interest, as even the Laws of our Country forbid. Hereby all *Pawn-broking* is excluded: Seeing whatever Good we might do thereby, all unprejudiced Men see with Grief to be abundantly overballanced by the Evil. And if it were otherwise, yet we are not allowed, to *do Evil that Good may come*. We cannot, consistent with Brotherly Love, sell our Goods below the Market-Price. We cannot study to ruin our Neighbour's Trade, in order to advance our own. Much less can we entice away, or receive any of his Servants or Workmen whom he has Need of. None can gain, by swallowing up his Neighbour's Substance, without gaining the Damnation of Hell.

4. NEITHER may we gain, by hurting our Neighbour *in his Body*. Therefore we may not sell any Thing which tends to impair Health. Such is eminently all that Liquid Fire, commonly call'd *Drams* or *Spiritous Liquors*. It is true, these may have a Place in Medicine; they may be of Use, in some Bodily Disorders: (Altho' there would rarely
M be

be Occasion for them, were it not for the Unskilfulness of the Practitioner.) Therefore such as prepare and sell them *only for this End*, may keep their Conscience clear. But who are they? Who prepare and sell them *only for this End*? Do you know Ten such Distillers in *England*? Then excuse these. But all who sell them in the common Way, to any that will buy, are Poisoners-general. They murder his Majesty's Subjects by wholesale, neither do their Eye pity or spare. They drive them to Hell, like Sheep: And what is their Gain? Is it not the Blood of these Men? Who then would envy their large Estates and sumptuous Palaces? A Curse is in the Midst of them: The Curse of GOD cleaves to the Stones, the Timber, the Furniture of them. The Curse of GOD is in their Gardens, their Walks, their Groves; a Fire that burns to the nethermost Hell. Blood, Blood is there: The Foundation, the Floor, the Walls, the Roof are stained with Blood! And canst thou hope, O thou Man of Blood, tho' thou art *clothed in Scarlet and fine Linnen, and farest sumptuously every Day*; Canst thou hope to deliver down the *Fields of Blood*, to the Third Generation; Not so; for there is a GOD in Heaven: Therefore thy Name shall soon be rooted out. Like as those whom thou hast destroyed, Body and Soul, *thy Memorial shall perish with thee*.

5: AND are not they Partakers of the same Guilt, tho' in a lower Degree, whether Surgeons, Apothecaries or Physicians, who play with the Lives or Health of Men, to enlarge their own Gain? Who purposely lengthen the Pain or Disease, which they are able to remove speedily? Who protract the Cure of their Patient's Body, in order to plunder his

his

his Substance? Can any Man be clear before God who does not shorten every Disorder, *as much as he can*, and remove all Sickness and Pain, *as soon as he can*? He cannot: For nothing can be more clear, than that he does not *love his Neighbour as himself*; than that he does not *do unto others, as he would they should do unto himself*.

6. This is dear-bought Gain. And so is whatever is procured, by hurting our Neighbour *in his Soul*: By ministring, suppose, either directly or indirectly to his Unchastity or Intemperance; which certainly none can do, who has any Fear of God, or any real Desire of pleasing him. It nearly concerns all those to consider this, who have any Thing to do with Taverns, Victualling-houses, Opera-houses, Play-houses, or any other Places of public, fashionable Diversion. If these profit the Souls of Men, you are clear; your Employment is good, and your Gain innocent. But if they are either sinful in themselves, or natural Inlets to Sin of various Kinds, then it is to be feared, you have a sad Account to make. O beware lest God say in that Day, *These have perished in their Iniquity, but their Blood do I require at thy Hands!*

7. THESE Cautions and Restrictions being observed, it is the bounden Duty of all who are engaged in worldly Business, to observe that first and great Rule of Christian Wisdom with respect to Money, *Gain all you can*. Gain all you can by honest Industry: Use all possible Diligence in your Calling. Lose no Time: If you understand yourself and your Relation to God and Man, you know you have none to spare. If you understand your particular Calling as you ought, you will have no Time that hangs upon your Hands. Every Busi-

ness will afford some Employment sufficient for every Day and every Hour. That wherein *you* are placed, if you follow it in earnest, will leave you no Leisure for silly, unprofitable Diversions. You have always something better to do, something that will profit you, more or less. And *whatsoever thy Hand findeth to do, do it with thy Might. Do it as soon as possible: No Delay! No putting off from Day to Day, or from Hour to Hour. Never leave any Thing 'till To-morrow, which you can do To-day. And do it as well as possible. Do not sleep or yawn over it: Put your whole Strength to the Work. Spare no Pains. Let nothing be done by Halves, or in a slight and careless Manner. Let nothing in your Business be left undone, if it can be done by Labour or Patience.*

8. **GAIN** *all you can*, by common Sense, by using in your Business all the Understanding which God has given you. It is amazing to observe, how few do this: How Men run on in the same dull Track with their Forefathers. But whatever they do who know not God, this is no Rule for *you*. It is a Shame for a Christian, not to improve upon *them*, in whatever he takes in Hand. *You* should be continually learning, from the Experience of others, or from your own Experience, Reading and Reflection, to do every Thing you have to do better To-day, than you did Yesterday. And see that you practise whatever you learn, that you may make the best of all that is in your Hands.

II. I. **HAVING** gained all you can, by honest Wisdom, and unwearied Diligence, the second Rule of Christian Prudence is, *Save all you can. Do not throw the precious Talent into the Sea:*
 Leave

Leave that Folly to Heathen Philosophers. Do not throw it away in idle Expences, which is just the same as throwing it into the Sea. Expend no Part of it merely to gratify the Desire of the Flesh, the Desire of the Eye, and the Pride of Life.

2. Do not waste any Part of so precious a Talent, merely in gratifying the Desires of the Flesh; in procuring the Pleasures of Sense of whatever Kind; particularly, in enlarging the Pleasure of Tasting. I do not mean, avoid Gluttony and Drunkenness only: An honest Heathen would condemn these. But there is a regular, reputable, Kind of Sensuality, an elegant Epicurism, which does not immediately disorder the Stomach, nor (sensibly at least) impair the Understanding. And yet (to mention no other Effects of it now) it cannot be maintained without considerable Expence. Cut off all this Expence: Despise Delicacy and Variety, and be content with what plain Nature requires.

3. Do not waste any Part of so precious a Talent, merely in gratifying the Desire of the Eye, by superfluous or expensive Apparel, or by needless Ornaments. Waste no Part of it in curiously adorning your Houses, in superfluous or expensive Furniture: In costly Pictures, Painting, Gilding, Books: In elegant (rather than useful) Gardens. Let your Neighbours, who know nothing better, do this: *Let the Dead bury their Dead.* But *what is that to thee,* says our LORD? *Follow thou me.* Are you willing? Then you are able so to do.

4. LAY out nothing to gratify the Pride of Life, to gain the Admiration or Praise of Men. This Motive of Expence is frequently interwoven with one or both of the former. Men are expensive

in Diet, or Apparel or Furniture, nor barely to please their Appetite, or to gratify their Eye, their Imagination, but their Vanity too. *So long as thou dost well with thyself, Men will speak good of thee. So long as thou art cloathed in Purple and fine Linnen, and farest sumptuously every Day,* no Doubt many will applaud thy Elegance of Taste, thy Generosity and Hospitality. But do not buy their Applause so dear. Rather be content with the Honour that cometh from GOD.

5. WHO would expend any Thing in gratifying these Desires, if he considered, that to gratify them is to increase them. Nothing can be more certain than this: Daily Experience shews, the more they are indulged, they increase the more. Whenever therefore you expend any Thing to please your Taste or other Senses, you pay so much for Sensuality. When you lay out Money to please your Eye you give so much for an Increase of Curiosity, for a stronger Attachment to these Pleasures, which perish in the using. While you are purchasing any Thing which Men use to applaud, you are purchasing more Vanity. Had you not then enough of Vanity, Sensuality, Curiosity before? Was there Need of any Addition? and would you pay for it too? What Manner of Wisdom is this? Would not the literally throwing your Money into the Sea, be a less mischievous Folly?

6. AND why should you throw away Money upon your Children, any more than upon yourself, in delicate Food, in gay or costly Apparel, in Superfluities of any Kind? Why should you purchase for them, more Pride or Lust, more Vanity, or foolish and hurtful Desires? They do not want any more: They have enough already: Nature has
made

made ample Provision for them. Why should you be at farther Expence, to increase their Temptations and Snares, and to *pierce them through with more Sorrows?*

7. Do not *leave it* to them, to throw away. If you have good Reason to believe, they would waste what is now in your Possession, in gratifying and thereby increasing, the Desire of the Flesh, the Desire of the Eye, or the Pride of Life ; at the Peril of theirs and your own Soul, do not set these Traps in their Way. Do not offer your Sons or your Daughters unto Belial, any more than unto Moloch. Have Pity upon them and remove out of their Way, what you may easily foresee, would increase their Sins, and consequently plunge them deeper into everlasting Perdition. How amazing then is the Infatuation of those Parents, who think they can never leave their Children enough. What! cannot you leave them enough of Arrows, Firebrands, and Death? Not enough of foolish and hurtful Desires? Not enough of Pride, Lust, Ambition, Vanity? Not enough of everlasting Burnings! Poor Wretch! Thou fearest where no Fear is. Surely both thou and they, when ye are lifting up your Eyes in Hell, will have enough both of *the Worm that never dieth*, and of *the Fire that never shall be quenched*.

8. "WHAT then would you do, if you was in my Case? If you had a considerable Fortune to leave?" Whether I *would* do it, or no, I know what I *ought* to do : This will admit of no reasonable Question. If I had one Child, elder or younger, who knew the Value of Money, one who I believed would put it to the true Use, I should think it my absolute, indispensable Duty, to leave that Child
the

the Bulk of my Fortunes; and to the rest just so much as would enable them to live in the Manner they had been accustomed to do. “But what if all your Children were equally ignorant of the true Use of Money?” I ought then (Hard Saying, Who can live it?) to give each what would keep him alive: And to bestow all the rest in such a Manner as I judged would be most for the Glory of God.

III. 1. But let not any Man imagine, that he has done any Thing, barely by going thus far, by *gairing* and *jaiving* all he can, if he were to stop here. All this is nothing, if a Man go not forward, if he does not point all this at a further End. Nor indeed can a Man properly be said, to *save* any Thing, if he only *lays it up*. You may as well throw your Money into the Sea, as bury it in the Earth. And you may as well bury it in the Earth, as in your Chest, or in the *Bank of England*. Not to use, is effectually to throw it away. If therefore you would indeed *make yourselves Friends of the Mammon of Unrighteousness*, add the Third Rule to the two preceding. Having first gained all you can, and secondly saved all you can, then give all you can.

2. In order to see the Ground and Reason of this consider, When the Possessor of Heaven and Earth brought you into Being and placed you in this World, he placed you here not as a Proprietor, but a Steward. As such He intrusted you for a Season with Goods of various Kinds. But the sole Property of these still rest in him, nor can ever be alienated from him. As you yourself are not your own, but his, such is likewise all that you enjoy. Such is your Soul, and your Body, not your own,
but

but GOD's. And so is your Substance in particular. And he has told you in the most clear and express Terms, how you are to employ it for Him, in such a Manner, that it may be all an holy Sacrifice, acceptable through CHRIST JESUS. And this light, easy Service he has promised to reward with an eternal Weight of Glory.

3. THE Directions which GOD has given us, touching the Use of our Worldly Substance, may be comprized in the following Particulars. If you desire to be a faithful and a wise Steward, out of that Portion of your LORD's Goods, which he has for the present lodged in your Hands, but with the Right of resuming whenever it pleases him, First, Provide Things needful for yourself, Food to eat, Rayment to put on, whatever Nature moderately requires, for preserving the Body in Health and Strength: Secondly, Provide these for your Wife your Children, your Servants, or any others who pertain to your Household. If when this is done, there be an Overplus left, then *do Good to them that are of the Household of Faith.* If there be an Overplus still, *as you have Opportunity, do Good unto all Men.* In so doing, you *give all you can*: Nay, in a sound Sense, All you have: For all that is laid out in this Manner, is really given to GOD. You *render unto GOD the Things that are GOD's*, not only by what you give to the Poor, but also by that which you expend in providing Things needful for yourself and your Household.

4. If then a Doubt should at any Time arise in your Mind, concerning what you are going to expend, either on yourself or any Part of your Family, you have an easy Way to remove it. Calmly and seriously enquire, 1. In expending this, am I
acting

acting according to my Character? Am I acting herein, not as a Proprietor, but as a Steward of my LORD'S Goods? 2. Am I doing this in Obedience to his Word? In what Scripture does he require me so to do? 3. Can I offer up this Action, this Expence, as a Sacrifice to GOD thro' JESUS CHRIST? 4. Have I Reason to believe, that for this very Work I shall have a Reward at the Resurrection of the Just? You will seldom need any Thing more to remove any Doubt which arises on this Head; but by this fourfold Consideration you will receive clear Light as to the Way wherein you should go.

5. If any Doubt still remain, you may farther examine yourself by Prayer, according to those Heads of Enquiry. Try whether you can say to the Searcher of Hearts, your Conscience not condemning you, "LORD, Thou seest, I am going to expend this Sum, on that Food, Apparel, Furniture. And Thou knowest, I act therein with a single Eye, as a Steward of thy Goods, expending this Portion of them thus, in Pursuance of the Design thou hadst in intrusting me with them. Thou knowest I do this, in Obedience to thy Word, as thou commandest, and because thou commandest it. Let this, I beseech Thee, be an holy Sacrifice, acceptable thro' JESUS CHRIST! And give me a Witness in myself, that for this Labour of Love. I shall have a Recompence, when thou rewardest every Man according to his Works." Now if your Conscience bear you Witness in the Holy Ghost, that this Prayer is well pleasing to God, then have you no Reason to doubt, but that Expence is right and good, and such as will never make you ashamed.

6. You

6. You see then what it is, to *make yourselves Friends of the Mammon of Unrighteousness*, and by what Means you may procure, that when ye fail they may receive you into the everlasting Habitation. You see the Nature and Extent of truly Christian Prudence, so far as it relates to the Use of that great Talent Money. *Gain all you can*, without hurting either yourself or your Neighbour, in Soul or Body; by applying hereto with unintermitted Diligence, and with all the Understanding which GOD has given you. *Save all you can*, by cutting off every Expence, which serves only to indulge foolish Desire: To gratify either the Desire of the Flesh, the Desire of the Eye, or the Pride of Life. Waste nothing, living or dying on Sin or Folly, whether for yourself or your Children. And then *Give all you can*, or in other Words give all you have to GOD. Do not stint yourself, like a Jew rather than a Christian to this or that Proportion. *Render unto GOD*, not a Tenth, not a Third, not Half; but *all that is GOD's*, be it more or less: By employing all, on yourself, your Household, the Household of Faith, and all Mankind, in such a Manner, that you may give a good account of your Stewardship, when ye can be no longer Stewards: In such a Manner as the Commandments of GOD direct, both by general and particular Precepts: In such a Manner, that whatever ye do may be a *Sacrifice of a sweet-smelling Savour to GOD*; and that every Act may be rewarded in that Day, when the LORD cometh with all his Saints.

7. BRETHREN, can we be either wise or faithful Stewards, unless we thus manage our LORD's Goods? We cannot; as those who are Servants of GOD, but our own Conscience bears witness to us.

Then why should we delay? Why should we confer any longer with Flesh and Blood, or Men of the World? Our Kingdom, our Wisdom *is not of this World*: Heathen Custom is nothing to us. We follow no Men any farther, than they are Followers of CHRIST. Hear ye Him: Yea, To-day, while it is called To-day, hear and obey his Voice. At this Hour and from this Hour, do his Will: Fulfill his Word, in this and in all Things. I intreat you, in the Name of the LORD JESUS, act up to the Dignity of your Calling. No more Sloth! Whatsoever your Hand findeth to do, do it with your Might. No more Waste! Cut off every Expence which Fashion, Caprice or Flesh and Blood demand. No more Covetousness! But employ whatever GOD has intrusted you with, in doing Good, all possible Good, in every possible Kind and Degree, to the Household of Faith, to all Men. This is no small Part of *the Wisdom of the Just*: Give all ye have, as well as all ye are, a spiritual Sacrifice to Him, who withheld not from you his Son, his only Son: So *laying up in Store for yourselves a good Foundation against the Time to come, that ye may attain eternal Life.*





A D V I C E

T O T H E

PEOPLE call'd METHODISTS,

WITH REGARD TO

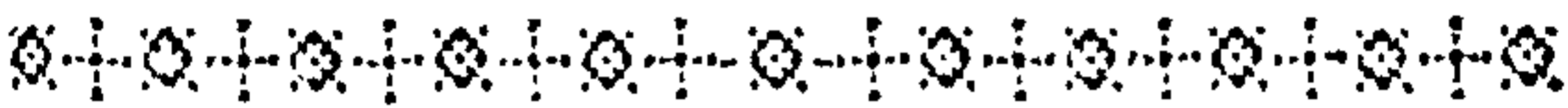
D R E S S .





A D V I C E

To the People call'd *Methodists*, &c.



I. I. AM not fond of saying the same
I Thing over and over: Especially
when I have so many Things to
say, that the Day of Life, (which
with *me* is far spent) is not likely

to suffice for them. But in some Cases, it is need-
ful for *you* that I should: And then, *it is not grie-
vous* to me. And it may be best, to speak freely
and fully at once, that there may be the less Need
of speaking on this Head hereafter.

2. WHEN we look into the Bible with any At-
tention, and then look round into the World, to
see who *believes* and who *lives* according to this
Book: We may easily discern, That the System
of *Practice*, as well as the System of *Truth* there
deliver'd, is torn in Pieces, and scatter'd abroad,
like the Members of *Abfyrus*. Every Denomina-

tion of Christians retains some Part either of Christian Truth or Practice: These hold fast One Part, and those another, as their Fathers did before them. What is the Duty mean-time of those who desire to follow the whole Word of God? Undoubtedly to *gather up* all these *Fragments*, that if possible *nothing be lost*: With all Diligence to follow all those we see about us, so far as they follow the Bible: And to join together in one Scheme of Truth and Practice what almost all the World put asunder.

3. MANY Years ago I observed several Parts of Christian Practice, among the People call'd *Quakers*. Two Things I particularly remarked among them, Plainness of Speech and Plainness of Dress. I willingly adopted both, with some Restrictions, and particularly Plainness of Dress, the same I recommended to *you*, when God first call'd you out of the World: And after the Addition of more than twenty Years Experience, I recommend it to you still.

4. BUT before I go any farther, I must intreat you, in the Name of GOD, Be open to Conviction. Whatever Prejudices you have contracted from Education, Custom or Example, divest yourselves of them, as far as possible. Be willing to receive Light either from GOD or Man: Do not shut your Eyes against it. Rather be glad to see more than you did before; to *have the Eyes of your Understanding open'd*. Receive the Truth in the Love thereof, and you will have Reason to bless GOD for ever.

II. 2. NOT that I would advise you, to imitate the People call'd *Quakers*, in those little Particularities of Dress, which can answer no possible End, but

but to distinguish them from all other People. To be singular, merely for Singularity's Sake, is not the Part of a Christian. I do not therefore advise you, to wear a Hat of such Dimensions, or a Coat of a particular Form. Rather, in Things that are absolutely indifferent, that are of no Consequence at all, Humility and Courtesy require you to conform to the Customs of your Country.

3. BUT I advise you to imitate them First, In the *Neatness* of their Apparel. This is highly to be commended, and quite suitable to your Christian Calling. Let all your Apparel therefore be as clean as your Situation in Life will allow. It is certain, the Poor can't be so clean as they would, as having little Change of Raiment. But let even these be as clean as they can, as Care and Diligence can keep them. Indeed they have particular Need so to be; because Cleanliness is one great Branch of Frugality. It is likewise more conducive to Health, than is generally consider'd. Let the Poor then especially labour to be clean, and provoke those of higher Rank to Jealousy.

3. I ADVISE you to imitate them Secondly, In the *Plainness* of their Apparel. In this are imply'd two Things; 1. That your Apparel be cheap, not expensive; far cheaper than others in your Circumstances wear, or than *you* would wear, if you knew not GOD: 2. That it be grave, not gay, airy, or showy; not in the Point of the Fashion. And these easy Rules may be apply'd both to the Materials whereof it is made, and the Manner wherein it is made or put on.

4. WOULD you have a farther Rule, with Respect to both? Then take one which you may always carry in your Bosom. "Do every Thing

herein with a single Eye :” And this will direct you in every Circumstance. Let a single Intention to please GOD prescribe, both what Cloathing you shall buy, and the Manner wherein it shall be made, and how you shall put on and wear it. To express the same Thing in other Words : Let all you do in this Respect, be so done, that you may offer it to GOD, a Sacrifice acceptable through CHRIST JESUS. So that, consequently, it may increase your Reward, and brighten your Crown in Heaven. And so it will do, if it be agreeable to Christian Humility, Seriousness and Charity.

5. SHALL I be more particular still? Then I *exhort all those who desire me to watch over their Souls, Wear no Gold, (whatever Officers of State may do ; or Magistrates, as the Ensign of their Office) no Pearls or precious Stones : Use no Curling of Hair, or costly Apparel, how grave so ever. I advise those who are able to receive this Saying, Buy no Velvets, no Silks, no fine Linnen : No Superfluities, no mere Ornaments, tho’ ever so much in Fashion. Wear nothing, tho’ you have it already, which is of a glaring Colour, or which is in any Kind gay, glistering, showy ; nothing made in the very Height of the Fashion, nothing apt to attract the Eyes of the By-standers. I do not advise Women, to wear Rings, Ear-rings, Necklaces, Lace, (of whatever Kind or Colour) or Ruffles, which by little and little may easily shoot out from one to twelve Inches deep. Neither do I advise Men, to wear colour’d Waistcoats, shining Stockings, glittering or costly Buckles or Buttons, either on their Coats or in their Sleeves, any more than gay, fashionable or expensive Perukes. It is true, these are little, very little Things : There-*
fore

fore they are not worth defending : Therefore give them up, let them drop, throw them away, without another Word. Else a little Needle may cause much Pain in your Flesh a little Self-indulgence much Hurt to your Soul.

III. 1st. 1. FOR the preceding *Exhortation*, I have the Authority of GOD, in clear and exprefs Terms. * *I will that Women* (and by Parity of Reason, Men too) *adorn themselves in modest Apparel, with Shamefacedness and Sobriety, not with braided (curled) Hair, or Gold, or Pearls, (one Kind of precious Stones, which was then most in Use, put for all) or costly Apparel, but (which becometh Women professing Godliness) with good Works.* \ Again, || *Whose adorning let it not be that outward adorning, of plaiting (curling) the Hair, and of wearing of Gold, or of putting on of Apparel. But let it be—the Ornament of a meek and quiet Spirit, which is in the Sight of GOD of great Price.* Nothing can be more exprefs, The wearing of Gold, of precious Stones, and of costly Apparel, together with curling of Hair, is here forbidden by Name: Nor is there any Restriction made either here or in any other Scripture. Whoever therefore says, “ There is no Harm in these Things,” may as well say, There is no Harm in Stealing or Adultery.

2. THERE is something peculiarly observable in the Manner wherein both St. Peter and St. Paul speak of these Things. *Let not your adorning* (says St. Peter) *be that outward adorning; but let it be the Ornament of a meek and quiet Spirit.* The latter Clause is not added barely to fill up the Sentence, but with strong and weighty Reason. For there is a direct Contrariety (as little as we may suspect it) between

* 1 Tim. ii. 9, 10. || 1 Pet. iii. 3, 4. that

that outward and this inward adorning. And that, both with Regard to their Source, and with Regard to their Tendency. As to their Source, all that adorning springs from Nature; a meek and quiet Spirit from Grace: The former, from conforming to our own Will and the Will of Man, the latter from Conformity to the Will of God. And as to their Tendency: Nothing more directly tends to destroy Meekness and Quietness of Spirit, than all that outward adorning, whereby we seek to commend ourselves, to Men and not to God. For this cherishes all those Passions and Tempers, which overthrow the Quiet of every Soul wherein they dwell.

3. LET *them adorn themselves*, saith St. Paul, *not with Curling of Hair, or with Gold, Pearls or costly Apparel, but (which becometh Women professing Godliness) with good Works.* The latter Clause is here likewise added, for plain and weighty Reasons. For 1. That Kind of adorning cannot spring from Godliness, from either the Love or Fear of God, from a Desire of conforming to his Will, or from the Mind which was in CHRIST JESUS. 2. It no Way tends to increase Godliness; it is not conducive to any holy Temper. But 3. It manifestly tends to destroy several of the Tempers most essential to Godliness. It has no friendly Influence on Humility; whether we aim at pleasing others or ourselves hereby. Either in one Case or the other, it will rather increase Pride or Vanity than Lowliness of Heart. It does not at all minister to the Seriousness which becomes a Sinner born to die. It is utterly inconsistent with Simplicity; no one uses it, merely to please God. Whoever acts with a single Eye, does all Things, to be seen and approved of
 GOD;

GOD; and can no more *dress*, than he can *pray*, or give Alms, *to be seen of Men.* .”

7. “ O! but one may be as humble in Velvet and Embroidery, as another is in Sackcloth.” True: For a Person may wear Sackcloth, and have no Humility at all. The Heart may be fill'd with Pride and Vanity, whatever the Raiment be. Again; Women under the Yoke of unbelieving Parents or Husbands, as well as Men in Office, may on several Occasions be *constrained*, to put on Gold or costly Apparel. And in Cases of this Kind, plain Experience shews, that the baleful Influence of it is suspended. So that wherever it is not our Choice but our Cross, it may consist with Godliness, with a meek and quiet Spirit, with Lowliness of Heart, with Christian Seriousness. But it is not true, that any one can *chuse* this, from a single Eye to please GOD; or consequently, without sustaining great Loss, as to Lowliness and every other Christian Temper.

8. BUT however this be, can you be adorned at the same Time with *costly Apparel*, and with *good Works*? That is, in the *same Degree* as you might have been, had you bestowed less Cost on your Apparel? You know this is impossible: The more you expend on the one, the less you have to expend on the other. Costliness of Apparel, in every Branch, is therefore immediately, directly, inevitably destructive of Good Works. You see a Brother, for whom CHRIST died, ready to perish for Want of needful Cloathing. You would give it him gladly: But alas! *it is Corban, whereby he might have been profited.* It is given already: Not indeed for the Service of GOD; not to the Treasury of the Temple: But either to please the Folly of others,
or

or to feed Vanity, or the Lust of the Eye in yourself. Now (even suppose these were harmless Tempers, yet) what an unspeakable Loss is this, if it be really true, that *every Man shall receive his own Reward, according to his own Labour !* If there is indeed a Reward in Heaven, for every Work of Faith, for every Degree of the Labour of Love !

2dly. 1. As to the *Advice* subjoined, it is easy to observe, That all those smaller Things are, in their Degree, liable to the same Objections as the greater. If they are gay, showy, pleasing to the Eye, the putting them on does not spring from a single View to please God. It neither flows from, nor tends to advance a meek and quiet Spirit. It does not arise from, nor any Way promote, real, vital Godliness.

2. AND if they are in any wise costly, if they are purchased with any unnecessary Expence, they cannot but in Proportion to that Expence, be destructive of Good Works. Of Consequence they are destructive of that Charity, which is fed thereby : Hardening our Heart against the Cry of the Poor and Needy, by inuring us to shut up our Bowels of Compassion toward them.

3. AT least, all unnecessary Expences of this Kind, whether small or great, are senseless and foolish. This we may defy any Man living to get over, if he allows there is another World. For there is no Reward in Heaven for laying out your Money in Ornaments or costly Apparel : Whereas you may have an eternal Reward, for whatever you expend on Earth.

4. CONSIDER this more closely, Here are two Ways proposed of laying out such a Sum of Money. I may lay it out in expensive Apparel for myself,

myself, or in necessary Cloathing for my Neighbour. The former will please my own Eye, or that of others: The latter will please GOD. Now suppose there were no more Harm in one than in the other, in that which pleases Man, than in that which pleases GOD: Is there as much Good in it? If they are equally innocent, are they equally wise? By the one, I gratify the Desire of the Eye, and gain a Pleasure that perishes in the using: By the other, I gain a larger Share of those Pleasures that are at GOD's Right Hand for evermore. By the former I obtain the Applause of Man; by the latter, the Praise of GOD. In this Way, I meet with the Admiration of Fools: In that, I hear from the Judge of All, *Well done, good and faithful Servant! Enter thou into the Joy of thy LORD.*

5. BRETHREN, Whatever ye are accounted by Men, I would not have you Fools in GOD's Account. *Walk ye circumspectly, not as Fools, but as wise; not in those Ways which GOD may possibly forgive; (to put Things in the most favourable Light) but in those which He will certainly reward. In Wickedness be ye Children still; but in Understanding be ye Men.* I want to see a visible Body of People, who are a standing Example of this Wisdom; a Pattern of doing all Things, great and small, with an Eye to GOD and Eternity.

IV. 1. BUT we may be assured, the Wisdom of the World will find out Abundance of Objections to this. Accordingly it is objected, First, "If GOD has given us plentiful Fortunes, if we are placed in the higher Ranks of Life, we must act suitably to our Fortune. We ought then to dress according to our Rank, that is, in Gold and costly Apparel."

Apparel." Not to insist, That none of *you* are of this Rank, I answer, Where is this written? Our Saviour once occasionably said, *Behold, they who wear gorgeous (splendid) Apparel, are in King's Courts*: But he does not say, they *ought* to be even there: He neither enjoins, nor countenances it. And where is this either enjoin'd or allowed, by Him or any of His Apostles? Bring me plain, scriptural Proof for your Assertion, or I cannot allow it.

2. " BUT did not GOD give express Command by *Moses*, that some even among his Chosen People should be adorn'd in the most exquisite Manner, with Gold and precious Stones and costly Array?" Indeed He did: He expressly commanded this, with regard to *Aaron*, and his Successors in the High-Priesthood. But to this I answer, First, this Direction which GOD gave, with regard to the Jewish High-Priest, can certainly affect no Person in *England*, unless the Archbishop of *Canterbury*. And I apprehend, he does not plead the Precedent. Secondly, The Jews and we are under different Dispensations. The Glory of the whole Mosaick Dispensation, was chiefly visible and external: Whereas the Glory of the Christian Dispensation, is of an invisible and spiritual Nature.

3. " BUT what then are Gold and precious Stones for? Why have they a Place in the Creation?" What if I say I cannot tell? There are Abundance of Things in the Creation, which I do not know the Use of. What are Crocodiles, Lions, Tigers, Scorpions for? Why have so many Poisons a Place in the Creation? Some of them are for Medicine: But whatever they are for, in whatever Manner they may be useful, they are certainly not

to be used in such a Manner as GOD has expressly forbidden.

4. " BUT if they were not thus adorned, Kings and Generals would be despised by their Subjects and Soldiers." Supposing they would, that is nothing to *you* ; for you are neither Kings nor Generals. But it is absolutely certain, they would not, if they were not despised on other Accounts. If they are valiant and wise, they will never be despised, for the Plainness of their Dress. Was ever General or King more esteem'd or beloved by his Subjects and Soldiers than King *Charles of Sweden* ? And 'tis sure, he wore no Gold or costly Apparel, not so much as a common Officer. But we need not go so many Years back. Who is the Prince that is now honour'd and lov'd both by his Subjects and Soldiers, far beyond any other King or General in *Europe* ? There is no need to repeat his Name. But does he gain this Honour and Love, by the Costliness of his Apparel ? So far from it, that he rarely uses any other Dress, than the Uniform of his own Guards.

5. " BUT if all Men were to dress like Him, how would Tradesmen live ?" I answer, 1. GOD certainly consider'd this, or ever he gave these Commands. And he would never have given them, had he not seen, that if they were universally observed, Men in general would live better than they otherwise could : Better in this World, as well as that to come. But, 2. There is no Danger at all, that they should be universally observed. Only a little Flock in any civilized Nation will observe them, 'till the Knowledge of GOD covers the Earth. 3. If those who do observe them, employ the Money they thus save, in the most excellent

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Manner, then a Part of what before only served to fat a few Rich Tradesmen for Hell, will suffice to feed and clothe and employ many Poor, that seek the Kingdom of Heaven. 4. And *how* will these Tradesmen themselves *live*? They will live like Men, by honest Labour, most of whom before lived like Swine, wallowing in all Gluttony and Sensuality. But, 5. This is all mere Trifling. It is only a Copy of your Countenance. For it is not this, it is not a Regard to Trade, or the Good of the Nation, that makes you disobey God. No: It is Pride, Vanity, or some other sinful Temper, which is the real Cause of these sinful Actions.

6. "BUT we cannot carry on our own Trade, without Dressing like other People." If you mean only, conforming to those Customs of your Country, that are neither gay, nor costly, why should you not "dress like other People?" I really think you should. Let an Englishman dress like other Englishmen; not like a Turk or a Tartar. Let an English Women dress like other English Women; not like a French Woman or a German. But if you mean "Conformity to them in what God has forbidden," the Answer is ready at Hand. If you can't carry on your Trade without breaking God's Command, you must not carry it on. But I doubt the Fact: I know no Trade which may not be carried on, by one who uses plain and modest Apparel. I fear, therefore, this too is but a Copy of your Countenance: You *love* these Things; and therefore think them necessary. Your Heart carries away your Judgment: If you were not *fond* of them, you would never dream of their Necessity.

7. IN one single Case these Things may be necessary, that is, unavoidable, namely, that of Women
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men who are under the Yoke of self-willed, unreasonable Husbands or Parents. Such may be constrained to do in some Degree, what otherwise they would not. And they are blameless herein, if 1. They use all possible Means, Arguments, Intreaties, to be excused from it; and when they cannot prevail, 2. Do it just so far as they are constrain'd, and no farther.

V. 1. AND now, Brethren, what remains, but that I beseech you who are not under the Yoke, who are, under GOD, the Directors of your own Actions, to set Prejudice, Obstinacy, Fashion aside; and yield to Scripture, to Reason, to Truth. Suppose, as some affirm, you acted on no higher Motive than to please *me* herein, I know not that you would have Need to be ashamed; even this you might avow in the Face of the Sun. You owe something to *me*: Perhaps it is not my Fault, if ye owe not your own Souls also. If then you did an indifferent Thing, only on this Principle, not to give me any Uneasiness, but to oblige, to comfort me in my Labour, would you do much amiss? How much more may you be excused in doing what I advise, when Truth, Reason and Scripture advise the same? When the Thing in Question is not an indifferent Thing, but cleanly determined by GOD Himself?

2. SOME Years ago, when I first landed at *Savannah* in *Georgia*, a Gentlewoman told me, "I assure you, Sir, you will see as *well-drest* a Congregation on Sunday, as most you have seen in *London*." I did so: And soon after I took Occasion to expound those Scriptures which relate to Dress, and to press them freely upon my Audience,

in a plain and close Application. All the Time that I afterward minister'd at *Savannah*, I saw neither Gold in the Church, nor Costly Apparel. But the Congregation in general was almost constantly cloathed in plain, clean Linnen or Woollen.

3. And why should not my Advice, grounded on Scripture and Reason, weigh with *you* as much as with them? I will tell you why. 1. You are surrounded with Saints of the World, Persons fashionably, reputably religious. And these are constant Opposers of all, who would go farther in Religion than themselves. These are continually warning you against running into Extreams, and striving to beguile you from the Simplicity of the Gospel. 2. You have near you still more dangerous Enemies than these, Antinomians, whether *German* or *English*; who when any Christian Practise is enforced, come in with the Cookoo's Note, "The Law, the Law;" and while they themselves glory in their Shame, make you ashamed of what should be your Glory. 3. You have suffered by false Teachers of our own, who undermined the Doctrine you had received: Negatively, in Publick, by not insisting upon it, by not exhorting you to dress as Persons professing Godliness: (And, not to speak *for* a Christian Duty, is in Effect to speak *against* it :) And positively in private, either by Jestings upon your Exactness in observing the Scripture-Rule, or by Insinuations, which if you did not mind them then, yet would afterward weaken your Soul.

4. You have been, and are at this Day *in Perils among false Brethren*: I mean, not only those of other Congregations, who count *Strictness* all one with *Bondage*: But many of our own; in particular those, who were once clearly convinced of the Truth:

Truth : But they have sinned away that Conviction themselves, and now endeavour to harden others against it : At least, by Example ; by returning again to the Folly, from which they were once clean escaped. But what is the Example of all Mankind, when it runs counter to Scripture and Reason ? I have warned you a thousand Times, not to regard any Example, which contradicts Reason or Scripture. If it ever should be (Pray, that it may not be ; but if it ever should) that I or my Brother, my Wife, or His, or all of us together, should set an Example contrary to Scripture and Reason : I intreat you, Regard it not at all : Still let Scripture and Reason prevail.

4. You who have passed the Morning, perhaps the Noon of Life, who find the shadows of the Evening approach, set a better Example to those that are to come, to the now-rising Generation. With you the Day of Life is far spent ; the Night of Death is at Hand. You have no Time to lose : See that you redeem every Moment that remains. Remove every Thing out of the Way, be it ever so small (though indeed gay or costly Apparel is not so) that might any Ways obstruct your Lowliness and Meekness, your Seriousness of Spirit, your single Intention to glorify GOD, in all your Thoughts and Words and Actions. Let no needless Expence hinder your being in the highest Degree you possible can, *rich in good Works. Ready to distribute, willing to communicate,* till you are cloath'd with Glory and Immortality.

OUR Carcases will soon fall into the Dust : Then let the Survivors adorn them with Flowers. Mean-time let us regard those Ornaments only, that will accompany us into Eternity.

5. You that are in the Morning of your Days either your Form is agreeable, or it is not. If it is not, do not make your Person remarkable: Rather let it lie hid in common Apparel. On every Account, it is your Wisdom, to recommend yourself to the Eye of the Mind: But especially to the Eye of GOD, who reads the Secrets of your Hearts, and in whose Sight the incorruptible Ornaments alone are of great Price. But if you would recommend yourself by Dress, is any Thing comparable to plain Neatness? What Kind of Persons are those, to whom you could be recommended by gay or costly Apparel? None that are any Way likely to make you happy: This pleases only the silliest and worst of Men. At most, it gratifies only the silliest and worst Principle in those who are of a nobler Character.

6. To you whom GOD has intrusted with a more pleasing Form, those Ornaments are quite needless,

“ The adorning thee with so much Art

Is but a barbarous Skill :

’Tis like the poisoning of a Dart,

Too apt before to kill.”

That is, to express ourselves in plain English, without any Figure of Poetry, it only tends to drag them faster into Death everlasting, who were going fast enough before, by additional Provocations to Lust, or at least, inordinate Affection. Did you actually *design* to raise either of these, in those who look’d upon you? What while you and they were in the more immediate Presence of GOD? What Profaneness and Inhumanity mixt together! But if you design’d it not, did you not *foresee* it? You might have done so, without any extraordinary Sagacity. “Nay, I did not care or think
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about it." And do you say this by Way of Excuse? You scatter abroad Arrows, Firebrands and Death; and do not care or think about it!

7. O LET us all walk more charitably and more wisely for the Time to come! Let us all cast aside from this very Hour, whatever does not become Men and *Women professing Godliness*: Whatever does not spring from the Love and fear of GOD, and minister thereto. Let our Seriousness shine before Men, not our Drefs: Let all who see us know that we are not of this World. Let our adorning be that which fadeth not away, even Righteousness and true Holiness. If ye regard not weakening my Hands and grieving my Spirit, yet grieve not the Holy Spirit of GOD. Do you ask, "But what shall I do with the gay or costly Apparel, and with the Ornaments I have already? Must I suffer them to be lost? Ought I not to wear them now I have them?" I answer, There is no Loss like that of using them: Wearing them is the greatest Loss of all. But what then shalt thou do with them? Burn them rather than wear them; throw them into the Depth of the Sea. Or if thou canst with a clear Conscience, sell them, and give the Money to them that want. But buy no more at the Peril of thy Soul. Now be a faithful Steward. After providing for those of thine own Household Things needful for Life and Godliness, feed the Hungry, clothe the Naked, relieve the Sick, the Prisoner, the Stranger, with all that thou hast. Then shall GOD clothe thee with Glory and Honour, in the Presence of Men and Angels: And thou shalt shine as the Brightness of the Firmament, yea, as the Stars for ever and ever.



T H E

D U T I E S

O F

Husbands and Wives.





T H E

D U T I E S

O F

Husbands and Wives.



AM persuaded, it is not possible for me
I to write any Thing so full, so strong,
and so clear on this Subject, as has been
written near an hundred and fifty Years
ago, by a Person of equal Sense and
Piety. I shall therefore only abridge what he has
written on the Head, with some few Alterations
and Additions. I beseech you all, who are more
immediately concern'd, to read it with the calmest
Attention, and with earnest Prayer, That what is
here written, may be transcribed into your Hearts
and Lives.

CHAP. I.



C H A P. I.

The First Duty of the Married, CHASTITY.

1. **T**HIS Duty is so manifest, that no Person whatever can pretend Ignorance of it. The Law of GOD, the Law of Nature, and the Laws of all well order'd Societies enjoin it. The Violation of this unties the Marriage-Knot, and dissolves the Marriage-Covenant. For our LORD himself, who utterly disallows of other Divorces, yet allows Divorce in Case of Adultery. "But may the Person wrong'd admit the Wrong-doer again, after the Offence is known?" I answer, They may, provided the Offender give full, satisfactory Proof of Amendment. We read not any Command to the contrary. But if the Offender persist in Sin, then the innocent Person, having full Proof thereof, is bound to withdraw from the Sinner.

2. LET any who find strong Temptations to this Sin, 1. Constantly and conscientiously perform Private Duties. The Blessing of GOD hereon will make him Conquerer, over what before seem'd most unconquerable. 2. Be diligent in your Calling, that you may have no Leisure for inflaming Imaginations. It is certain, an idle Person, if Occasion and Constitution serve, will sooner or later prove adulterous. But Diligence join'd with hearty Prayer, will preserve a Man pure and undefiled. 3. Be exactly temperate. It is easy to put out the fiercest Fire, by withdrawing the Fuel. If there-
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fore you would be chaste in your Marriage, be sparing in your Food. 4. Carefully shun every Temptation and all Opportunities of Sin: Especially, shun as a Rock the Company of any Person apt to tempt, or to be tempted: And consider, that the coldest Water will be hot, if it be set near the Fire.

3. THESE Directions are such as agree to all, Married or Unmarried. There remains another Help peculiar to the former, The due Use of Marriage. The Ordinances of GOD will answer their End, if our Abuse of them do not hinder. Now God has ordain'd Marriage for this End, among others, to prevent Fornication. Wherefore let it be used in the Manner it ought, and it will surely answer its End.

And in this Respect, *the Wife hath not Power over her own Body, but the Husband. Neither hath the Husband Power over his own Body, but the Wife.* It is not in the Choice of either, whether to live with the other, or not. But they are bound in Conscience so to do, and cannot refuse it without grievous Sin. There may indeed be a Separation for a Time, if needful Affairs require. But it is not lawful for either the Man or the Woman to leave the other totally or finally.

4. IN this their Society two Things are to be observed, That it be sanctified and temperate. First, It must be *sanctified*, that is, made lawful and holy to them *by the Word of GOD and Prayer.* The Word of GOD clearly shews the Lawfulness of it. For GOD has said expressly, *Marriage is honourable among all Men, and the Bed undefiled.* But let it also be *sanctified* or made holy *by Prayer.* Solemnly pray for the Blessing of GOD upon his Ordinance, not forgetting to return him particular Thanks for

his infinite Goodness herein. That this is requisite none can deny, that will not deny the Authority of *St. Paul*. For he affirms, That Marriage, as well as Meat and Drink, is sanctified by *Prayer and Thanksgiving*. As therefore it is a brutish Profaneness, for any Man to sit down to his Table, as an Horse to the Manger, without asking the Blessing of God first, and to return from it, as a Fox from his Prey, without praising him that gave him Food and Appetite; So it is great Licentiousness for married Persons to come together, as it were brute Beasts, without either Prayer or Thanksgiving. The Hope of Posterity, the Stay of old Age, the Support of every Man's House, the Supply of the Church and Common-wealth, hang upon the Fruit of Marriage. Is it then more than needs, to ask the Blessing of God in a Thing of so great Importance? Surely we should bring his Curse upon us, were we either to forget it as needless, or despise it as ridiculous. Yea, whereas Marriage is instituted in Part for the subduing inordinate Desires, it cannot answer that End, without God's Blessing: Which how can we expect, if we scorn to ask it? Certainly, the Men that use Marriage in a brutish Manner, not seeing GOD therein, nor sanctifying it to themselves by these Means, will thereby become more and more brutish. Wherefore let no Man scoff at a Duty plainly commanded by GOD: But let us learn to know the full Efficacy of Prayer, and to reap the Fruit of it in all Things.

5. It must, Secondly, Be temperate. We are always to remember, GOD ordained Marriage chiefly for the Increase of Mankind, and not to kindle lustful Desires, but to quench them. I confess, we should take great Heed of laying Snares upon

upon Mens Consciences, and must be very careful not to bind them, where GOD has not bound them. But this is a sure Rule: The Quantity of every Thing, must be suited to the End. This being consider'd, The Married are not to provoke Desires, but allay them, when they provoke themselves. They must not strive to inflame the Passions when they are cool, but when they are moved of themselves, to assuage them. In a Word, Marriage should be used as sparingly, as consist's with the Need of the Persons married. A Temperate Use promotes Purity: Excess inflames Lust, and inclines to Adultery. Wherefore the foregoing Rule should be carefully observed. That the Married come no oftener together, than is needful to extinguish Natural Desires, when they would otherwise become troublesome to them. Now the sanctified Use of Marriage is also an Help to the temperate Use of it. But they seldom fail to exceed, who do not take Care to make all Things holy by *Prayer and Thanksgiving*.

6. PERHAPS one might add, It should ever be accompanied with Carefulness and Willingness. They must neither deny themselves to teach other, nor behave with Grudging and Frowardness: But rather with Readiness and all Demonstrations of sincere Affection. The Scripture plainly testifies this, by the very Term *Benevolence* or *Good-will*. For no Man can call that Good-will, which is done churlishly and discontentedly: A Behaviour that naturally tends to alienate the Heart, and create Suspicions of Estrangement of Affection.





C H A P. II.

Of the LOVE of Married Persons.

1. **T**HE Marriage-Covenant binds all that enter into it, to several other Duties, as well as to Chastity: But not under the same Forfeiture, Failing in these breaks GOD's Command, but does not break the Bond of Matrimony. No Ill-behaviour dissolves this, while we are not wronged as to the Marriage-Bed. Thou art still an Husband or a Wife, though thy Yoke-fellow is wanting in many Duties. Be careful therefore to do thy own Part still, however slenderly thou art requited.

2. THE Duties common to Husbands and Wives, partly respect themselves, and partly their Families. All the former Sort may be reduced to two Heads, Love and the Fruits of Love. First, Love: Their Hearts must be united as well as their Hands; else their Union will be more troublesome than can be imagined. Love is the Life and Soul of Marriage, without which it differs from itself as a Carcase from a living Body. This makes all Things easy, whereas the Absence of it makes all Things hard. Love seasons and sweetens every State; Love composes all Controversies. In whomsoever Love prevails, to them only Marriage is what it should be, a pleasing Combination of two Persons. into one Home, one Purse, one Heart and one Flesh. And this

this Love must have two especial Properties, First, It must be Spiritual; Secondly, Matrimonial. It must be Spiritual in its Ground, and in its Working. Its chief Ground must be the Commandment of GOD. A Christian must love his Wife, not only because she is beautiful or loving, but chiefly because GOD enjoins it. The Wife must love her Husband, not only because he is handsome, kind or well-behaved, but because GOD, the Sovereign of all Souls, has commanded Women to be *Lovers of their own Husbands*. Not the Face, Portion or good Qualities of the Married, must be the chief Cause of their loving each other, but the Will of GOD; and that Affection which stands on this stable Foundation will be lasting: while that which stands on any other Consideration, will be subject to change every Hour. For how can the Building stand fast, if the Foundation sink away? Either some Storm of Contention will overthrow that Love, or it will fall down of itself thro' Age. Or else it will degenerate into Jealousy, the devouring Canker-worm, that eats up the Hearts of married Persons, and consumes or spoils the sweet Fruit they might reap. But he that loves his Wife, because she is his Wife, and GOD commands him to love her as such, will love her, so long as she is his Wife, whatever she prove beside. Thou lovest thy Wife, because she is fair, good-humour'd, courteous: But what if all these should fail? Thou lovest thy Husband, because he is handsome, sensible, kind: But where will thy Love be, if these Things should alter? you see there is no Firmness in that Love, which is procured only by these Motives. But if thou love thy Wife or Husband,

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because.

because GOD enjoins it, then thy Love will be constant and perpetual.

3. THIS Property of Love, that it is Spiritual, built on the Rock of GOD's Commandment answers all the Objections which many would make against it in their own Cases. "Who, says a Man, can love such a Wife?" "And what Wife, says a Woman, can love such an Husband?" I answer, A Man whose Affection is Spiritual, can love even such a Wife. And the Woman who has attain'd to Spiritual Love, finds it possible to love even such an Husband.

4. BUT as the Ground of their Love must be Spiritual, so must also the Working thereof. It must seek the Spiritual Good of the Person beloved, by every possible Means. For that Love which seeks only their Temporal Welfare, deserves no better Name than Carnal Love. But surely those who love each other, because GOD bids them, will love each other as GOD bids them. They will be careful of each others Souls, as well as of their Bodies and Estates. But alas! How exceedingly does the Love of most Married People fail herein? Thou art Kind to thy Wife or Husband, and it goes to thy Heart, to think any Thing should be wanting for their Good. It is well; but so may a Turk as well as Thou, if by Good, thou meanest only that which is Temporal. But dost Thou seek to help thy Yoke-fellow to heavenly, as well as earthly Benefits? this is Spiritual Love: This becomes a Christian Husband, and a Christian Wife. Be not then *carnal* in your Love, *walking as Men*, but spiritual as the Children of GOD.

5. BUT remember farther, That your Love must be Matrimonial, as well as Spiritual. It must be

be Matrimonial, with regard, 1. To the Degree, and 2. To the Effect of it. For the First, A Man should love his Wife, a Woman her Husband, above all the Creatures in the World. Next to the living GOD, the Wife is to have the Highest Place in the Husband's Heart, and he in her's. No Neighbour, no Friend, no Parent, no Child, should be so near and dear to either as the other. They are join'd in the closest of all Unions; therefore their mutual Affection should be most abundant. They must do more and suffer more for each other, than for any other in all the World. They must bear with more Faults in each other than any besides, and be ready to take more Pains for each other.

6. SECONDLY, As to the Effect of this Love; it should so knit them together, that they may receive full Satisfaction in each other. Love should cause a Man to account his Wife the only Woman in the World: And so the Wife to account her Husband the only Man in the World. The Persons of each should be to the other the most precious of all Persons. No an, object, This cannot be, unless every Man and every Woman, could find in their own Yoke-fellow as valuable Qualities as are to be found in others: I answer, not the good Qualities of either, but the good Pleasure of GOD is the Ground of their mutual Dearness. Good Qualities makes this Duty more easy: But it is still a Duty, tho' good Qualities be away. A Man may lawfully think another Woman a better Woman than his own Wife. But he must not love another Woman, tho' more virtuous, above his own, tho' less virtuous. This is the Effect of Matrimonial Love, to settle the Heart of each upon the
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the other, above all in the World besides. It admits of none equal in Affection, but placés the Yoke-fellow next to our own Soul. Nor will it bear the Desire of Change, but so links their Hearts together, that in this Respect they are only dear to each other.

7. THE Means to get and confirm this Love, is to have one House, one Table one Bed. But besides this Natural Means of procuring Love, there are Two Spiritual Means. The one is, To take special Notice, of GOD's gracious Providence in their Match. They must often consider that GOD joined them together, for their mutual Benefit, as being on the whole fitter for each other, than any Person besides could be. We know, that a mean Gift is often respected, for the Giver's Sake. And he that loveth GOD cannot but love all his Blessings for his Sake. Wherefore Remember, that GOD in great Goodness (for Crosses also come to GOD's Children from his Goodness) hath bestowed this Yoke-fellow, and thou shalt dearly Love thy Wife or Husband, tho' perhaps not so well-temper'd. For the Dearness of the Giver will countervail the Defects of the Gift. And then thy Yoke-fellow's Distempers will grieve thee indeed, but not alienate thy Affection.

8. ANOTHER Means of uniting your Souls is, constantly to join in Exercises of Piety. Pray together: Sing together: Confer together, concerning your heavenly Country. And this will be found an excellent Means of confirming your mutual Love. These will nourish the Spirit of Holiness in you: And that inkindles Love wherever it comes. By these you will soon perceive yourselves to have been spiritually profitable to each other: And to receive
a spiritual

a spiritual Benefit cannot but beget and nourish spiritual Affection. Naturally you would grow weary of each other: But if you season your natural Communion, with this Communion in Spiritual Things, it will prevent all Satiety. Jars and Contentions are the great Hindrances of Love: But the joining together in these Exercises, will cause you to jar far more seldom, nor will any sudden Jar fester or rankle, so as to breed hard Thoughts of one another, which are the Bane of Love. Prayer will prevent most Contentions and compose all: For when you shall appear before GOD in Prayer, instead of blaming each other, you will each blame yourself, and then all Contention will cease.

9. BUT some may say, "What shall I do, who have such an Husband or Wife, as neither can nor will join with me, in the Service of GOD?" I answer, Pray for that Yoke-fellow, who will not pray with thee. The less able or willing they are to intreat for themselves, the more frequently and earnestly intreat GOD for them. It may be, GOD will give thee thy Desire, and turn their Hearts to thee. At least, thy own Soul will gain an Increase of heavenly Love to them. And this is sure, That to love your Yoke-fellow spiritually and fervently, tho' you are not loved again, is far better, than to be loved of them, without so loving.





C H A P III.

Of the EFFECTS of LOVE.

1. **T**HE Effects of Nuptial Love are Three, PLEASINGNESS, FAITHFULNESS, HELPFULNESS. The First, which must mix itself with all the rest, is an earnest Desire to please each other, so far as it is possible to be done, without sinning against GOD. Wherefore the Husband must do or leave undone, any Thing he can, that he may please his Wife: And the Wife must in any Thing cross her own Desires that she may satisfy His. In Diet, Attire, Choice of Company, and all Things else, each must fulfill the other's Desire, as absolutely as can be done, without transgressing the Law of GOD. As difficult as this may seem at first, Practice will make it easy. Resolutely begin, and the Proceeding will be pleasanter than the Beginning. Especially if both labour together, each seeking to oblige the other. For it cannot be difficult to satisfy one, who desires to take as well as to give Satisfaction.

2. BUT some will say, "This suits not me: Nothing will satisfy my froward Yoke-fellow." I answer, It may be so: It is not in any ones Power, to make a froward Person take a Thing well. But it is in your Power, to do your best, to satisfy such an one; and to strive the more, the more averse to Peace your Companion is. "But it is hard, to be

still

still striving against the Stream." It is; but Duties must not be omitted because they are hard. The Scholar, who has an hard Lesson, must take the more Pains to learn it. So the Husband or Wife, that has a perverse Companion, must take the more Pains to please them. Let the Difficulty therefore make thee more diligent; and encourage thyself in this tedious Labour, by thinking, "If after all I cannot please my Yoke-fellow, I shall not fail to please God. Yea, and the harder the Work is, the better He will take it at my Hands. Therefore I will so behave, that they may receive Content in all Things, if any Thing but Sin will content them." This Caution indeed we must observe; for we may not, to please any one, sin against God. If any Thing but Sin will satisfy, thou must do it, be it ever so contrary to thy own Will. But if thou canst not fulfill the Desires of a Creature, without breaking the Law of God, then thou must not fulfill them: Better offend a mortal Man, than the immortal God.

3. In the next Place, Husband and Wife are to be faithful and helpful to each other. These two must always be united: Therefore we speak of them together. This was the principal Thing which God design'd in the Creation of the Woman. *It is not good, saith He, for Man to be alone: I will make him an Help meet for him.* And undoubtedly Man was intended to give, as well as to receive Help. This helpful Fidelity consists in their mutual Care to abstain from and prevent whatever might grieve or hurt either: And to do themselves, and incite others to do, whatever might comfort or benefit either. And this must extend to the Soul, the Body, the Name, and the Estate.

4. FIRST,

4. FIRST, to the Souls, by provoking each other on all Occasions, to inward and outward Holiness. The Husband must further the Wife in all Goodness, and the Wife the Husband: For she has also Liberty to stir up her Husband, by Intreaty and fair Means. And as they have special Opportunity, so they should be always ready, with special Diligence, to *provoke one another to Love and to good Works*. O how sweet is the Society when they thus watch all Occasions to further each other in Godliness. Again: Being continually together, they may discover in each other divers Corruptions and Imperfections. They must not turn these into Matter of Contempt, but of Compassion and Care for each others Reformation. They should observe each others Temper, 'till they perceive what Infirmities each is chiefly inclined to, and then diligently abstain from what may provoke that Evil, and apply all Means that may heal it. If all their Labour does not avail, they must not fear to seek the Help of some common Friend, who possibly may effect that Cure, which themselves had endeavour'd in vain. And if even this does not succeed, still they must wait and pray, referring the Matter to GOD, the only Physician of the Soul, who is able in due Time to redress all.

5. THE same faithful Helpfulness they owe, to the Bodies of each other. They must shun all Things that might cause Sickness or Pain to each other, and readily undergo any Pains or Cost, according to their Power, to procure whatever is necessary either to keep or recover their Health. They must comfort each other, in the Days of Sorrow, that worldly Sorrow work not Death. The Wife must be Health to her Husband in his Sick-ness:

ness: She must support his Weakness, and he Her's. Sickness and Weakness are Things which of themselves are hard enough to be borne. There needs not the Addition of Unkindness, to make the Burden heavier. Let every Husband and Wife avoid or mend this Fault, and be particularly careful of their Behaviour, at that Time above all, when either is visited with Grief, or Weakness, or Sickness. When your Wife is sick or pain'd, then comfort her with loving Words, and cheer her by a tender Countenance. Then see that she want no looking to, no Help which thou canst procure. When thy Husband is sick or weak, then stay him with Comfortable Speech, revive him with dilligent Attendance. Do all thou canst, to ease his Pain, and to recover his Strength. Let thy Love and Care be his best Physic, and thyself his best Physician. This is to be faithful to thy Husband's Body, and to "Cherish him in Sickness as in Health."

6. IN the third Place, Man and Wife must be faithfully helpful to each others Names, and that in a double Respect: In maintaining them both between themselves and also among others. First, they must hold fast a good Opinion of each other, so far as it may possibly stand with Truth. Yea, it is no Blame for them to have somewhat too good an Opinion of each other: For a Man to think his Wife not only more handsome, but more wise and good than she is; (making her Virtues carry a greater Show to the Eye, by looking at them thro' the Glafs of Love :) And for her to think him not only more proper, but more kind and good than he really is, by taking Things with that Largeness of good Interpretation, which much Love naturally

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puts

puts upon them. Certainly then they should be peremptory to give no Place to ungrounded, unwarranted Surmises. They must on no Account suffer their Hearts, to grow mistrustful of each other. All rash, ill-built, hasty Surmises, must be far from them. Otherwise Love will go out at the same Door, at which Suspicion came in. He or she that has a suspicious Head, has not a truly loving Heart. Such may be lustful or fond; but an holy, virtuous, spiritual Affection they cannot have. So long as they give Way to evil Surmisings, there is no Place for this. And therefore of all domestick Makebates, of all that breeds Quarrel between Married People, nothing in the World is more pestilently effectual to this bad End than Jealousy. Having leaven'd the Heart, it makes the Speech tart and sharp, the Countenance sour, the whole Behaviour distasteful. No good Words, no good Actions, or Gestures, or Looks can proceed from a jealous Heart. Jealousy will make one suck mischievous Things out of his own Fingers Ends. Suffer not therefore this evil Weed to grow up in the Garden of Matrimony. For no good Herb will prosper by it; no praise worthy Thing will flourish. Let all then that are married, detest any Thought of this Kind that may arise. Let their Hearts arise and disdain to give the least Credit, unless the Proofs be more than manifest. Away then with this Makebate Jealousy, this Quarreller Suspicion, this Breeder of Brawls, this Mother and Nurse of Contention, this Underminer of Love and of good Husbandry, of all that should be profitable to an Household. Away with it, I say, out of thy Heart: Chase it far from thy Breast, from thy House. It is better to receive ten Wrongs without

without suspecting, than to suspect one that is not revealed. Whereof as thou woudst stand for the good Name of thy Companion, against the Tongue of a Slanderer, so stand for it against the Dreams of thy own Heart, against thy own slanderous Imaginations. And if any Person will suffer his Lips to be so employ'd, as to become *Satan's* Bellows by blowing these Coals betwixt you, by telling thee this or that, rebuke such a Person, reject his Words with Detestation, flee his Company, nor defile thy Ears and Heart, by giving gentle Audience to a Whisperer and Talebearer. In a Word, woudst thou love or be loved? Woudst thou live otherwise in Marriage, than as in a Prison or Dungeon? Then strengthen thy Heart against all Suspicion, and rather be any Thing than Jealous.

7. YE must be tender also of each other's Reputation abroad. This requireth two Things: First, That each labour to conceal the Weaknesses of the other, so far as is possible, from all Men. The Husband must endeavour, that none may know of his Wife's Faults, but himself: And the Wife must do her best to keep her Husband's Faults from the Knowledge of every Creature. On the contrary, to publish each others Sins, is a monstrous Treachery. To backbite an Enemy is a Sin: How much more to backbite ones own Yoke-fellow? Whose Faults can a Man cover if not his Wife's, that is in Effect, his own? Or who can be free from Reproach, if one so near as his Wife, deface his good Name. 'Tis impossible but Man and Wife must sooner or later discover their Weaknesses to one another. And for Them to be playing the Tell-Tale against each other, what Soul does not loath to think of it? If

thou hast been so sinfully talkative before, now for Shame lay thy Hand upon thy Mouth, that thou mayst no more incur the Name of Fool, by making thy Tongue to spread abroad Folly.

8. BUT besides this, you must faithfully keep each others Secrets. A Man may have Occasion so acquaint his Wife, with Things which he would not reveal to others; So may a Woman, to acquaint her Husband. Now if in such Cases a Wife find, that her Husband has revealed what she intrusted with him alone, or he find, that she was reveal'd what he spoke to her in the Confidence of Love, this will breed such a Distrust of the offending Party, as will not easily be removed. Wherefore let Husbands and Wives always mind this: If he lay up any Thing in her Breast, let him find it safe there, as in a Chest, which cannot be open'd by any Pick-lock. If she commits a Thing to his safe keeping, let it be imprisoned in his Bosom. Otherwise no Man can chuse but be strange to one, whom Experience has convinced of blabbing. And it is an infallible Truth, That there is no comfortable living with one whom you cannot trust.

9. The last Part of faithful Helpfulness, to each other, is that which concerns their Estates. And to this End it is requisite, first, that all Things be common between them, Goods as well as Persons: For if they make not a Division in the greater, it is absurd to make it in the less. They should have one House and one Purse: For they are One, and their Estates should be one also. And having thus united their Fortunes, let them, secondly, practise good Husbandry therein. This implies three Things, Diligence in getting, Prudence in saving, Providence in foreseeing. These three, Industry,
Frugality

Frugality and Forecaſt, make up good Huſbandry. And if any of theſe are wanting, ſo much is wanting to the Perfection of it ; and ſo much alſo will be wanting, for their Comfort and Proſperity.



C H A P. IV.

Of the DUTIES of the Married to their F A M I L Y.

I. **A** Man and his Wife, who before were Members of other Families, join together that they may become the Roots of a new Family: Wherein by training up their Servants and Children, they provide Plants for God's Vineyard, the Church. In this Family the Huſband is the Head; the Wife is the next, as ſubordinate to him. They are both to maintain and govern their Family. Firſt, they muſt join in providing it with all Neceſſaries, imitating herein the Father of this great Family, the World, who fills every Creature with good Things fit for it. But they muſt govern as well as maintain their Houſhold; the Man, as God's immediate Officer, the Woman as an Officer deputed by Him, not equal, but ſubordinate: He, by the Authority derived immediately from God, ſhe by Authority derived from her Huſband.

2. The firſt Point, in order to the due Government of their Family, is to educate their Children well; more eſpecially in their tender Years. I cannot lay down a better Method for this, than is laid down in a Letter printed ſome Years ſince; Part of which is here ſubjoined.

“ According to your Desire, I have collected the principal Rules I observed in educating my Family. The Children (she had ten who came to Man’s Estate, eight of whom were frequently at Home together) were put into a regular Method of living, in such Things as they were capable of, from their Birth, as in Dressing, Undressing, changing their Linen, &c. The first Quarter commonly passes in Sleep. After that, they were, if possible, laid into their Cradles awake, and rock’d asleep, and so they were kept rocking till it was Time for them to awake. This was done to bring them to a regular Course of Sleeping, which at first was three Hours in the Morning, and three in the Afternoon: Afterwards two Hours till they needed none at all.

“ When they were turned a Year old, they were taught to fear the Rod, and to cry softly. By this Means they escaped Abundance of Correction which otherwise they must have had, and that odious Noise of the Crying of Children was rarely heard in the House.

“ As soon as they were grown pretty strong, they were confined to three Meals a Day. They were never suffered to chuse their Meat, but always eat such Things as were provided for the Family. Whatever they had, they were never permitted to eat of more than one Thing. Drinking or Eating between Meals was never allowed, but in Case of Sickness, which rarely happened.

“ At Six they had their Supper. At Seven their Maid washed them, and got them all to Bed by Eight. Then she left them in their several Rooms awake: For we allowed no such Thing, as sitting by a Child till it fell asleep.

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“ They were so constantly used to eat and drink what was given them, that when any of them was ill, there was no Difficulty in making them take the most unpleasant Medicine. This I mention, to shew a Person may be taught to take any Thing, be it ever so disagreeable.

“ In order to form the Minds of Children, the first Thing to be done, is, to conquer their Will. To inform their Understanding is a Work of Time, and must proceed by slow Degrees : But the subjecting the Will is a Thing which must be done at once ; and the sooner the better. For by our neglecting timely Correction, they contract a Stubbornness, which is hardly ever to be conquered, and never without using that Severity, which would be as painful to us as to the Children. Therefore I call those cruel Parents, who pass for kind and indulgent : Who permit their Children to contract Habits, which they know must be afterwards broken.

“ Whenever a Child is corrected, it must be conquered. And when his Will is totally subdued, then a great many childish Follies and Inadvertencies may be past by. Some should be overlooked, and taken no Notice of, and others mildly reprov'd. But no wilful Transgression should ever be forgiven, without Chastisement, less or more.

“ I insist upon Conquering the Wills of Children betimes, because this is the only Foundation of a religious Education, without which both Precept and Example will be ineffectual. But when this is thoroughly done, then a Child is capable of being governed by the Reason of its Parent, till its own Understanding comes to Maturity, and the Principles of Religion have taken Root.

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“ I cannot yet dismiss this Subject, as Self-Will is the Root of all Sin and Misery, so whatever cherishes this in Children, ensures their after Wretchedness and Irreligion; and whatever checks and mortifies it, promotes their future Happiness and Piety. This is still more evident, if we consider, that Religion is nothing else but the doing the Will of GOD, not our own: And that Self-Will being the grand Impediment to our temporal and eternal Happiness, no Indulgence of it can be trivial, no Denial of it unprofitable. Heaven or Hell depends on this alone. So that the Parent who studies to subdue it in his Children, works together with GOD in the saving a Soul; the Parent who indulges it, does the Devil's Work, makes Religion impracticable, Salvation unattainable, and does all that in him lies, to damn his Child, Soul and Body for ever.”

3. THIS Advice, First, to conquer the Wills of Children, is exactly agreeable to the Apostle's Direction to Parents, *Eph. vi. 4. Train them up, (I do not say, in the Nurture and Admonition of the LORD; for I know not what that odd Expression means, but) ἐν παιδείᾳ καὶ ἐδιδασκίᾳ κυρίου, in the Discipline and Instruction of the LORD. Ἐν παιδείᾳ, in the Discipline first; then ἐν ἐδιδασκίᾳ, in Christian Knowledge; because they may be inured to Discipline, before they are capable of Instruction. This therefore I cannot but earnestly repeat, break their Wills betimes: Begin this great Work before they can run alone, before they can speak plain, perhaps before they can speak at all. Whatever Pains it costs, conquer their Stubbornness: Break the Will, if you would not damn the Child. I conjure you, not to neglect, not to delay this. Therefore, 1. Let a Child, from a*

Year

Year old, be taught to fear the Rod, and to cry softly. It cannot be exprest, how much Pains this will save both to the Parent and the Child. In order to this, 2. let him have nothing he cries for; absolutely nothing, great or small. Let this be an unvariable Rule; else you undo all your own Work. 3. At all Events, from that Age, make him do as he is bid, if you whip him ten Times running to effect it. Let none persuade you it is Cruelty to do this: it is real Cruelty, not to do it. If you spare the Rod, you spoil the Child; if you do not conquer, you ruin him. Break his Will now, and his Soul shall live, and he will probably bless you to all Eternity.

4. BUT we are by Nature not only full of Self-Will, but likewise of Pride, Atheism, Anger, Falshood and Idolatry. Now the End of Education is to counteract and remove all the Corruption of Nature; of Christian Education in particular, termed by St. Paul, *The Discipline and Instruction of the LORD*. Set yourselves, therefore, ye Christian Parents, to the Work. Indeed it is not a little one. In order to accomplish it, you will need both the Wisdom and the Power of GOD: In order to root up, instead of strengthening, as most do, all these Roots of Bitterness. Self-Will has been spoken of already. The next Evil you are to oppose in Children is Pride. In order to guard against this, 1. Never commend them to their Face, either for their Goodness, Sense or Beauty. It is deadly Poison. It is the direct Way to plunge their Souls in everlasting Perdition. 2. Suffer no other to do it, if you can possibly prevent it: And if any should commend them, in their Hearing, regard not Complaisance, or Good-Breeding so called, but check them

them immediately. 3. Lovingly shew them their Faults, especially their wrong Tempers, as soon as ever their Understanding dawns. 4. In particular, labour to convince them of Atheism: Shew them, that they are *without GOD in the World*: That they do not know GOD; that they do not love, delight in, or enjoy him, any more than do the Beasts that perish. 5. Do not teach them Revenge: Never say, "Who hurts my Child? Give me a Blow for him." Do not encourage them in Anger, by laughing at, or seeming pleased with their little froward Tricks. Rather check them for the least Appearance of it, much more for an angry Word or Action. 6. Let Property be inviolably maintained among your little Ones. Let none of them dare to take the very least Thing, not an Apple or a Pin, without, much less, against the Consent of the Owner. 7. Do not teach them Lying. Never say, "It was not my Child that did so." On the contrary, inure them to confess their Faults, and to tell the Truth at all Hazards. 8. Begin early to guard them against Idolatry, against the Love of the World in all its Branches. Do nothing to feed in them *the Desire of the Flesh*; that is, of the Pleasures of Sense. Keep them (on this Account, as well as on Account of Health) to the plainest, simplest Diet. If they do not want it as Physic, let them taste no Liquid till ten or twelve Years old, but Water or Milk. Above all, let no Tea come within their Lips, no strong Drink of any Kind. If they never have it, they will never desire it. It is wholly *your* Fault if they do. Do nothing to feed in them *the Desire of the Eye*. Let their Dress also be plain and simple. Let them always (so far as your Circumstances will allow) be clean

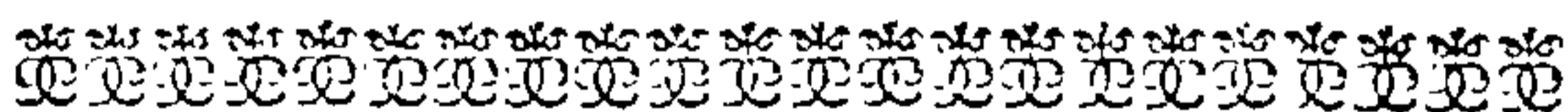
clean, but never fine. Let them never wear any Thing that is showey, any Thing that is gay or glittering. Put nothing upon them that attracts the Eye, either their own, or that of others. Give them nothing, nor suffer others to give them any Thing that is purely ornamental. Dress your Children just as you dress yourself, that when they are grown up, they may have nothing to unlearn. More full Directions on these Heads, and many others, you have in the "Instructions for Children," which I advise every Parent to read again and again, and to put it in Practice with all his Power.

5. THE Government of your Family in general respects Matters of God, and Matters of the World. Your first Care must be, that the living God be duly worshiped by all in your House. To this End, you must read the Scriptures, call upon the Name of God among them, and catechise them in the Principles of Religion, that none under your Roof may be ignorant of the great Truths of the Gospel. To this End also you must see, that they sanctify the Sabbath: You must carefully and constantly bring them to the public Assemblies, and examine them afterwards, how they profit thereby. If this Care be wanting, you will want the Blessing of God on all your other Cares. Wherefore, let Man and Wife be principally helpful to each other in this Business. When the Husband is present, let him read and pray with the Family, and teach them the Fear of the LORD. In his Absence, let his Wife do these Duties, or at least take Care to see them done. And let both of them provide and allow convenient Time and Leisure for the same: And let each quicken the Slackness of the other, if either begin to grow weary. If he is worse than an
Infidel,

Infidel, who provideth not Food and Cloathing for his Family, what is He that lets their Souls go naked, for Want of that which is both Food and Clothing to them; I mean, Instruction in the Things that pertain to Life and Godliness? Herein, then, let all Husbands and Wives be of one Mind in the LORD, using all good Means to plant and water Piety in the Hearts of all that are under their Care.

6. As to Matters of the World, First, They must appoint their Inferiors such Works and Services, as they are severally fit for, and then follow and look after them, that they may perform the same Services. Had not the LORD seen, that Inferiors would need this, he would not have made this Difference in the Family. But GOD saw, that the best Servants need this Help, and therefore ordained Governors; generally two, that the Absence of the one might be supplied by the Presence of the other. Secondly, You must mark the Carriage of your Inferiors, and see what Disorders do, or are ready to break in, whether openly or secretly, that they may be either prevented or resisted speedily. Idleness, Tatling, Discord, and many more Evils, are apt to steal even on good Servants and Children, which the Lord well knowing, made Rulers in the House, to keep all in good Order: And if this Care be some Trouble, yet the Mischiefs which arise from the Want of it are much more troublesome: Whereas, if the Eyes of the Master and Mistress be always open, much Peace will follow in the House. Thirdly, you must join in admonishing, encouraging, reprovng, and, if Need be, correcting your Inferiors. Both must discountenance what is evil, and encourage what is good. And in so doing you must take Care to maintain
each

each other's Authority to the full. If one encourage, the other must not oppose; if one reprove, the other must not defend. If he see Cause to correct the Children, she must not grow angry or hinder: Neither, when she would correct, must he save them out of her Hands. Nay, suppose either should exceed, correcting either without Cause, or above Measure, the other must not find Fault, in the Hearing of the Inferiors; but they must debate the Matter between themselves, and keep their Disagreements from appearing in the Family. So therefore join Hands, that your Dissention may not blast the Fruit of all your Endeavours. So shall you preserve your Authority, encrease your Love to each other, and procure Amendment in your Inferiors.



C H A P. V.

Of a M A N's keeping his A U T H O R I T Y.

I. **I**T is the Duty of an Husband, To govern his Wife, and to maintain her. The former implies, that he keep his Authority, and that he use it. And, First, every Man is bound to keep himself in that Place wherein his Maker hath set him, and to hold fast that Precedency which God hath assigned him. The LORD hath intitled him *Your Head*, and he may not take a lower Place. The Contempt redounds upon God,

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which a Man takes upon himself, by making his Wife his Master. But perhaps some will say, "All this is reasonable, if it were practicable. But there are some Wives so proud, headstrong, and stubborn, that their Husbands cannot govern them." I answer, most Men blame their Wives, when the real Fault is in themselves. Man cannot hinder a violent Woman from assaulting his Authority, but he may from winning it: Not indeed by Violence, but by Skill; not by main Force, but by a steady and wise Proceeding. And, First, let him endeavour to exceed his Wife in Goodness as he does in Place. Let him walk uprightly and religiously in his Family, and give a good Example to all in the House. Then any reasonable Woman will give him the better Place, whom she sees to be the better Person. Take Pains then to make thyself good, and that is the most compendious Way to make thyself revered.

2. THIS in general. But in particular, shun those Evils, that make a Man seem vile in the Eyes of those that are round about him. The first of these is Bitterness: Sharp, tart Carriage, reviling, passionate, provoking Language, are fitly so called; being as offensive to the Mind, as Gall and Wormwood to the Palate. This Bitterness shews Folly, and works Hatred, and therefore must needs be a great Underminer of Authority. For wherever Want of Wisdom is, there will ensue Want of Reverence. He that would retain his Pre-eminence, must, Secondly, avoid Unthriftiness, another great Enemy to Reverence. Drunkenness, Gaming, and ill Company, are the three Parts of Unthriftiness. And whoever gives Way to any of these, must expect to be despised. Thirdly, Lightness must be avoided

avoided by Husbands, all foolish, childish Behaviour, that wears no Stamp of Gravity or Discretion, but favours of a Kind of Boyishness. If the Husband puts a Fool's Coat upon his Back, can he blame his Wife for laughing at him? Cast therefore all those base Evils from you, and strive for Holiness and Gravity of Conversation, that your Superiority, supported by such Pillars, may stand upright and unshaken.

3. BUT how is a Man to use this Authority, so that it may answer the End for which it is given? The End of it is, *That he may present her to God, holy, and without Blemish*; that he may so govern her, as to weaken every Corruption, and strengthen every Grace in her Soul. In order to do this, he must temper the Exercise of his Authority, by Justice, Wisdom and Mildness. Justice is the Life and Soul of Government, without which it is no better than a dead Carcase: Wisdom is the Eye of Government, without which it is like a strong Man stark blind. Mildness is the Health and good Constitution of Government: And when these are all joined together, then the Husband is, as it were, God in the Family, a Resemblance of his Sovereignty and Goodness.

4. JUSTICE is to be practised in Directing and Recompenſing. For the First, A Man must not so abuse his Authority, as to enjoin any Thing sinful: What GOD commands, he must not forbid; what GOD forbids, he must not command. Let no Husband forget, that the LORD in Heaven, and the Magistrate on Earth, are above him. He and his Wife are equally subject to these. Therefore let him never set his private Authority against theirs, nor make his Wife undutiful to either of these, by

a false Claim of Duty to himself. For Instance : Let no Husband command his Wife to lie for his Advantage, to break the Sabbath for his Gain ; to partake of his Fraud, or Sin of any Kind. Neither let any Man forbid his Wife to pray unto GOD, to attend his Word and Sacraments ; to use any of the Means which GOD hath made the ordinary Channel of his Grace. See then, all ye Husbands that your Directions to your Wives agree with the Laws of GOD. Otherwise to disobey you is the better Obedience, and to reject your evil Directions, is not to deny Subjection to your Persons but to your Sins, yea to the Devil himself, who rules in you.

5. BUT this Rule of Justice must extend a little farther. The Husband must not urge his Authority, not only in Things unlawful, but even in those that *seem* unlawful to his Wife's mistaken Conscience. He ought not to force her to what she *thinks* a Sin. Conscience is GOD's immediate Officer, and tho' it is mistaken, must be obeyed, 'till it be better informed. Wherefore, when a Woman thro' Weakness fancies a Thing indifferent to be sinful, a Man must not compel her to act against her Conscience, but with Pity and Gentleness try to remove that Mistake. " But what

if she pretend Conscience, when it is but Willfulness ?" Then he must wait a While, and if Persuasions avail not, at Length use his Authority, and enjoin her to change her Obstinacy into Subjection.

" But how shall I know, whether she be scrupulous or stubborn ?" I answer, Scruple of Conscience is grounded on the Word of GOD, on some Text which carries an Appearance at least of condemning the Thing in question. But Obstinacy is back'd with no Part of GOD's Word. Therefore, if a

Woman

Woman produce some Scripture, tho' perhaps misinterpreted, for her Scruple, she must be tenderly dealt with. But if she plead Conscience, without God's Word, it is probably a mere Pretence. Again, it may be a mistaken Conscience, when Things indifferent are deemed either necessary or sinful. But if Conscience be pleaded against doing what God hath plainly commanded, this is Willfulness in Error, not Weakness of Conscience.

9. JUSTICE is likewise to be exercised in requiring either the bad or good Carriage of the Wife. Bad Behaviour may be requited with Reproof or Correction. But be sure, not to reprove without a Fault. Find not a Fault where no Fault is, for Fear of making one where there was none. And observe; a Fault reformed is to be accounted no Fault. Therefore it must never be mentioned more. And when a real Fault requires Punishment, still the Husband must come exceeding slowly to it, and be very seldom in it, never until he is compelled, because all other Means are ineffectual. For a Man to look and behave coolly towards his Wife, to withdraw the Testimonies of his Love, to cease to trust and to speak familiarly and cheerfully to her, these Things I call Punishments. And all Things of this Kind must be more or less sharp, as the Fault is greater or less, being suited, not to the Passion, or Loss, or Hurt of the Re-prover, but to the Offence of the Reproved. On the other Hand, Rewards and Commendations should be proportioned to the Nature and Degree of her good Behaviour: The Husband being careful to feed her Virtues, nourish her Obedience, and confirm all her amiable Qualities.

7. THE next Virtue of the Husband is Wisdom, which gives Rules for the right ordering his Authority. It is a main Part of this Wisdom, to conform the Use of his Authority to the Disposition of his Wife. There is a great Difference in Tempers: Some are more stiff, some more pliant; some are easy to be ruled, some the contrary. Some require more Sharpness; others will be better wrought upon by Gentleness: And Wisdom teaches to frame all Commands, Reproofs, Rewards, according to the Condition of the Person. A soft, tender Woman must be dealt with tenderly; a rough, high-spirited one, with more Sternness and Severity. And herein an Husband must not follow his own Inclinations, but bow himself to the Temper of his Wife. As she is more apt to grieve or rage, to be dejected or careless, so ought a Man to shape his Words and Behaviour, that he may most heal and least provoke those Passions to which she is most liable. St. Peter points all Men to this Part of Discretion, when he terms Women, *The weaker Vessel*; meaning, subject to more natural Infirmities than the Man. So much the more should the Husband shew himself a Man of Knowledge toward her. Our Saviour's Government may be our Example. He well considers the particular Nature of all his Members, sees the Tempers and Infirmities of each, and deals with them accordingly. And his Wisdom appears in mixing a fit Cup of Consolation or Affliction for every Soul. Every Husband must carefully imitate this: For if some Women were reprov'd so frequently and so sharply as others; they would be quite dishearten'd: And if some were to receive so great Kindness and such Commendations as others need, they
would

would be utterly destroyed by Pride. Now the Art of Government must moderate all these Things, according to the Nature of the Governed. And this Art the Giver of Wisdom will not deny, to them that earnestly crave it at his Hands.

8. ANOTHER Part of Wisdom is, To chuse a fit Time and Place for every Act of Authority. Two Rules may be observed with regard to Time, particularly in reproving, that being a Thing wherein most Caution should be used, because it is most apt to be taken ill, and because if it speed well, it does much Good, if not, it does much Hurt. But in all other Parts of Government, the same Rules are so needful, that much Mischief will grow by not observing them. Now, as in this Case there are two Persons concerned, so a Time of reproving or commanding must be chosen, suitable to both. It must be then used, when he is fit to use it well, and she to take it well. First then, when a Man himself is quiet, in Tune, and free from Perturbation, then probably he will reprove or command well. But when Anger boils within, let him forbear exercising any Part of his Authority, till he recover his due Temper. Authority cannot be well managed, but by the Hand of Wisdom. Therefore undertake not to exercise it, at a Time when Wisdom is banished. Go not about such a Work, but when thou art thyself, when thy Mind is settled, thy Judgment clear. Then shew thy Wife her Duty, then tell her of her Faults; else she will never mend her Faults or see her Duty. Chuse, Secondly, the Time wherein she is most capable of receiving Information or Reproof: When she is chearfully quiet, well-pleased, free from excessive Grief, Anger, Pain, Sicknes, which often
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untunes the Soul, then is a good Time to advise or tell her of a Fault. Else her Passions will make her as unable to take any Thing well, as his will make him unable to do it well.

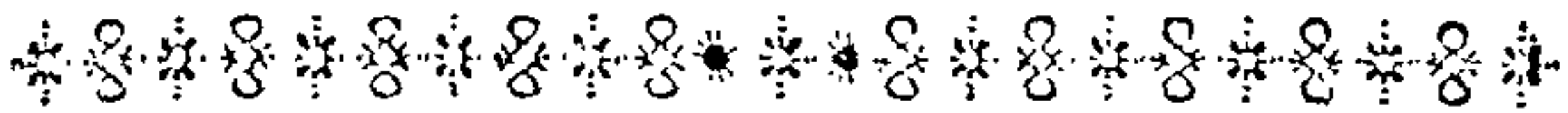
9. As to Place, Commendations or easy Commands may be given before others. But for Reproofs, the most secret Place is generally the most convenient. Or if you would have her do or forbear any Thing, which you think will be displeasing to her to hear, tell your Mind in private, and then persuade where you may freely speak all that is fit to be spoken. “But what if Women offend in public, before Servants and Children, and Strangers?” I answer, In this Case, a Man may shew his Dislike, that others may not be hurt by the bad Example. But he should delay the proper, home Reproof, ’till his Wife and He be together alone.

10. NEXT to Wisdom is Mildness, a very necessary Virtue in this Society. No Woman can endure her Husband’s Government with Comfort, if Gentleness do not temper it. The LORD JESUS is the most gentle and meek Governor in the World: And when he requireth us to take his Yoke upon us, he commends himself as meek and lowly, his *Yoke* as *easy* and his *Burden* as *light*. This is the best Precedent for Husbands to follow, the most worthy Copy for them to write after. The Apostle teaches us to be gentle, not only to the Good, but also to them that are Froward. Surely then the Husband must be gentle toward his Wife, tho’ she be of a froward Disposition. Yea, we are commanded to shew all Meekness to all Men: Much more should each Man shew it to his Wife. And that in both the Parts of Authority, in directing and recompensing.

11. As to the former, the Husband should beware of extending the Use of his commanding Power too far. Let him use it as seldom, and as little as possible. It may suffice him to know, that God has given him the Right of directing, in every Thing which is not sinful. But in the Exercise of it, he must shew himself of a kind and free Nature, not rigorously taking upon him, to command all he may, but willingly gratifying his Wife, in some, in many, in most Things, that she may with the more Chearfulness, be subject to him in others. Let him also shew Mildness, in forbearing hard Commandments, as much as possibly he can. Beware of crossing your Wife, without Cause, and forcing her to Things against her natural Disposition. Enjoin nothing of this Kind, unless there be an absolute Necessity. And as to the Manner of commanding, let nothing be imperiously prescribed, but with sweet Kindness and familiar Requests. Indeed, if the Wife will try for Maltery, and strive to cast off the Yoke of Obedience, then it is needful for the Husband, with good Words, to stand for his Authority, even somewhat stiffly and peremptorily professing, that he will have his Will in Things lawful. But this Course should be rarely taken, and that only in Matters of Importance. In other Cases it is better mildly to wish this or that, than haughtily to enjoin it.

12. BUT Mildness is never so needful as in reproving, both with regard to the Matter and the Manner of it. For the Matter; Find not Fault with every Foible; chide not for every Infirmary. What is not of a gross Nature, or done wilfully, may be passed over either with none, or Half a Word. The Love which passes by Weaknesses
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is necessary toward Strangers ; much more with those who are so nearly united. Be not therefore extreme or rigorous, but be affected toward thy Wife, as a tender Mother toward her Child. Pray to God against all her Faults ; see and commend all her Virtues : But petty Wants and little ordinary Weaknesses, seldom take Notice of, or reprove. Let her perceive, that thou dost, but will not know them. And thy Unwillingness to see and reprove, will make her, if she has any Spark of Generosity, more willing to see and reform. But an ever-lowering and ever chiding Husband will make his Wife worse than she would otherwise be. For the Manner of reproofing, even when it is most needful, it should be very gentle. The Words and Gestures used to press the Fault, should be mild and amiable, breathing out Love and Pity at once. No Patient is so desirous of Health, that he will drink a Potion scalding hot. So it is with Reproof : If it, as it were, scald the Ear with bitter Upbraiding, with railing Words, and a fiery Look, it will never gain Passage to the Heart. Compassion, Kindness, declaring your Sorrow for her Fault, Desire of her Good, and Care for her Amendment, these incline the Will to accept of an Admonition, and help the Effect of it. I am not against the wholesome Earnestness of Reproving : But this may be without Bitterness or Fierceness. An Admonition is then healthfully sharp and earnest, when a Man with much Plainness of Speech and Strength of Reason lays open the Greatness and Danger of the Sin, and vehemently enforces them on the Sinner's Conscience : But compassionately still, with a Declaration of more Sorrow than Anger, of more Grief for her Fault and Danger, than Displeasure against her Person,



C H A P. VI.

Of the W I F E 's peculiar D U T I E S.

I. **T**H E special Duties of a Wife may be reduced to two Heads, To know herself the Inferior, and To behave as such. First, She must know herself the Inferior ; she must be thoroughly convinced, that she is not her Husband's Equal, without which there can be no Content, either in her Heart, or in her House. Where the Woman counts herself equal with her Husband, (much more, if she counts herself better) the Root of all good Carriage is withered, the Fountain thereof dried up. Whoever therefore would be a good Wife, let this sink into her inmost Soul, " My Husband is my Superior, my Better : He has the Right to rule over me. God has given it him, and I will not strive against God. He is my Superior, my Better." Unless she has learnt this Lesson perfectly, unless she has it at her Finger's Ends, if her very Heart does not thoroughly agree thereto, there will be nothing between them but Wrangling, Repining, Striving : So that their Life will be little else than a continual Battle, a Trying for Masteries. Let us grant, You have more Wit and Understanding than Him, more Readiness of Speech, more Skill in Business. Yet consider ; your Servant may exceed You in all these

theſe, as much as You do Him. And yet you would be loth that your Servant ſhould claim an Equality either with Him or You. Know then, a Man may be ſuperior in Place to him, who is his Superior in Gifts: And know likewise, thou doſt abuſe the Gifts of GOD, if thence thou infringelt thy Husband's Superiority. Wherefore, with all thy Underſtanding, underſtand this, That GOD has made Him thy Governor and Ruler, and Thee his Inferior, to be ruled by him, and to ſubmit to him in all Things. Though he be of meaner Birth and ſmaller Capacity, tho' he had no Wealth or Name before thou didſt marry him, yet from that Hour the Caſe is changed, and he is no longer beneath Thee, but above thee. Set it down therefore as a Concluſion never to be called in queſtion, "My Husband is my Superior."

2. THE Wife knowing herſelf the Inferior, muſt, Secondly, behave as ſuch, by Reverence and Subjection to her Husband. Firſt, By Reverence. She owes this to her Husband, as much as the Children or Servants do to Her: Yea, as they do to him; only Hers is ſweetened with more Love and Familiarity. She is no leſs bound to *reverence her Husband*, than are the reſt of the Family. This alone is the Difference; ſhe may be more familiar, not more rude, as being more dear, not leſs ſubject than they.

3. AND this Reverence muſt be both inward and outward. Firſt, ſhe muſt have an inward, dutiful Reſpect for her Husband. She muſt regard him as GOD's Deputy, not looking to his Perſon but his Place, nor think ſo much, what he is, as whoſe Officer. So the Apoſtle, *Let the Wife ſee that ſhe reverence her Husband.* Of all Things, let her

her not fail in this. He here prescribes such a loving, not slavish, Fear, as stands with the closest Union of Heart. And from this Fear, she abhors and shuns, as the greatest Evil which can befall her, next to the breaking the Commandments of God, to displease or offend her Husband. We stand in due Awe of God, when we loath the Breach of his Commandments, as the greatest of all Evils. And the Wife duly stands in Awe of her Husband, when next to that Evil, she shuns the disobeying or grieving him, who is above her, next to God. I know many Women care as little for their Husbands, as their Husbands do for them. But if thou wilt ever please God, take much Pains with thy Heart, to make it stand in Awe of thy Husband. As a Wife grows in this, so may she look to get the better of all her other Infirmitities: As she is careless herein, so shall she be pester'd with various other Evils. "But how shall she bring her Heart to this?" By looking thro' her Husband to God the Author of Marriage, and putting herself often in Mind, not of his Deserts, but of God's Ordinance. The Husband is to the Wife *the Image and Glory of God*: The Power that is given to him is God's originally, and his, by God's Appointment. Look not therefore on the Qualities of thy Husband, but upon his Place. If thou despisest him, the Contempt redounds upon God, who hath ordained him to be thy Head. If therefore thy Heart be seasoned with the Fear of God, thou wilt fear thy Husband also.

4. AND this inward will produce outward Reverence, both in her Words and Actions. Her Words are either to himself, of him behind his Back, or to others before him. And, 1. Her

Words to himself should neither be sharp, sullen, passionate, nor rude, careless or contemptuous: Such as shew neither Anger, nor Neglect, but all Lowliness and Quietness of Affection. What Kind of Words would you dislike from a Servant or Child? Those must you not give your Husband. For the same Duty of Fear is in the same Words, and with the same Plainness enjoined to Thee that it is to Them. Indeed a Wife, as I observed before, may be more familiar: Yet there is an Excess of Familiarity which is blame-worthy. Why should a Woman be so over bold as to call her Husband, *Tom, Dick, Ned?* Could she speak otherwise to her Child or Servant? Certainly those Speeches of hers which are most familiar should still have a Print of Reverence upon them.

5. HER Words also to others in his Presence should be such as witness a due Reverence to him. In his Company she should be more cautious of her Behaviour to any, than otherwise she need to be. Her Words to Children and Servants in his Sight, ought not to be loud or snappish. If she perceive a Fault in them, she should remember her Better stands by, and therefore not speak, but upon Necessity, and then utter the Reproof in a more still and mild Manner, than she might have done in his Absence. You allow not your Children or Servants to be loud before you. And will you be so before your Husband!

6. A WIFE'S Words likewise concerning her Husband behind his Back, should be dutiful and respectful. She must not talk of him with a Kind of Carelessness, much less with reproachful Terms. Hence the Apostle recommends the Example of *Sarah*: who when she but thought of her Husband,

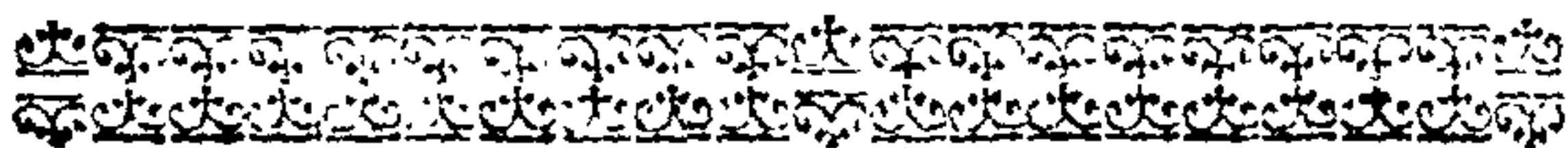
in the Absence of all Company, (*Gen. xviii. 12.*) reverently intitled him, *My Lord*. Who would bear a Child speaking against his Father behind his Back? And shall it be thought sufferable in a Wife? He that allows not an evil Thought of the Prince, will not allow evil Speeches of the Husband.

7. YEA, the very Gestures and Countenance of a Wife, as well as her Words, should be mixt with Reverence. Both good and bad Tempers have more Ways of uttering themselves than by the Tongue. *Solomon* speaks of an *Eye that despiseth his Mother*: So the Eye of a Wife may be a despising Eye and her Gestures may proclaim Contempt, tho' her Tongue be altogether silent. But rude and contemptuous Behaviour are no less uncomely than disrespectful Words. Wherefore, if you condemn these in your Children toward yourself, allow them not in yourself toward your Husband.

8. THE second Duty, Subjection, implies Obedience to his Commands, and Submission to his Reproofs. The former is expressly enjoined in those Words, *Let the Wife be subject to her Husband in all Things*. And indeed, if she refuse it to him, how can she require it of the Children and Servants? For it is due to her only as his Deputy, and a Substitute under him. "But how far must she be subject to him?" The Apostle tells us, *In all Things, in the LORD*. Obedience, you see, must be universal: Only so that it may be *in the LORD*. In every Thing wherein Obedience to him would not prove Rebellion against her Maker, she is bound to obey, without any farther Question. An *English* Subject is not bound to obey the King in any Thing but what some Law enjoins. His Will is no Law, neither does it bind the Conscience of his Subject.

But the Husband's Will is a Law to his Wife, and binds her Conscience in all Things indifferent. Nor does even this suffice, unless she obey readily, quietly, chearfully, without Brawling, Contending, Sourness.

9. The latter, Submission to his Reproofs, is also plainly required in these Words, *As the Church is subject to CHRIST, so must the Wives to their own Husbands in every Thing.* Now, bearing his Reproofs is doubtless a necessary Part of the Church's Subjection to CHRIST. Of Consequence it is a necessary Part of the Wife's Subjection to her Husband.



C H A P. VII.

Some APPLICATION of the Whole.

1. **A**ND First, This yields a good Instruction to young, unmarried People, not to rush unadvisedly into this State. A Thing of so difficult a Nature, should not be hastily undertaken. If they get not first their Hearts full of Grace, and their Heads full of Wisdom, they will find their Hands full of Work, an House full of Trouble, and a Life full of Woe. Dost thou desire to be married? Unless thou wouldst meet with Gall instead of Honey, see what Wisdom, what Patience, what Grace fit to govern, or fit to obey, thou findest in thyself. Get these against thou comest to use them, or Marriage will yield thee small Contentment. Vain Youths will marry, before they have any Power to practise, any Understanding to know.
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their Duties. But he that leaps over a broad Ditch with a short Staff, will fall into the Midst : And he that enters into Marriage without great Grace, shall fall into Disquietude and Vexation. Let unmarried People think of this, and be wise before Pain teaches them Wisdom.

2. SECONDLY, I advise all married Persons to be well acquainted with these Duties, and to mark there own Failings therein. Let the Wife know her's, the Husband his, and both, the common Duties. I desire they would each observe their own, and not each the other's Failings. Indeed it may be feared, many will be the worse for what has been said, because thay heard amiss. The Husband may perhaps ring his Wife a Peal concerning her Duty, and tell her, how her Faults were ript up ; and yet never consider his own. The Wife may tell him of his Faults, when she has little or nothing to say of herself. Thus both will be worse, while they seek to upbraid each other, and not each to amend One. Unwise Man ! Unwise Woman ! Why hast thou not the greatest Care, to save thy own Soul ? Couldst thou mark what was good for another's Disease, and not what was good for thy own ? Brethren, Sisters, let this be altered in us. If thou be an Husband, have more Care to know that, for which thy own Soul must answer, than what lies to the Account of another. So thou that art a Wife ; and woe to that Man or Woman, who sees not more Failings in him or herself than in the Yoke-fellow. If thy Heart were right, thy own Sins would be more grievous, and thy Yoke-fellows less. Learn, therefore, to pass by their Failings more easily, and be more censorious toward thy own. Learn to

judge thyself. He never yet learned to work well at any Work, that would cast his Eyes more upon his Neighbour's Fingers, than upon his own. But oh! how common is this? Every Man would be a good Husband, if his Wife, were not so bad! And she would be a good Wife, if her Husband were tolerable. All the Accusations, all the Judgings are darted at each other: But what Folly is this? Idle Man or Woman, it is not the requiring Duty from another, but the performing what belongs to thyself, that will make thee a Christian: That will comfort thee in Temptation, rejoice thee in Death, and stand for thee in Judgment.

3. IN a Word. Know thy own Duty, mark thy own Failings, and thou wilt not quarrel with thy Yoke-fellow. There is no better Means of Peace, than for every one to learn his own Work, and labour to mend his own Faults. Have you then both been to blame? Repent both, and strain not Courtesy which shall begin. Hast thou been a foolish, passionate, or an unkind Husband? Not regarding thy Wife's Good? Cry not, "She has been thus and thus;" but repent of thy own Sin. Seriously confess it to God. Beseech him to make thee a better Husband, that she may be a better Wife. Hast thou been a brawling, disobedient, or discontented Wife? Ask thy Heart before God, and dissemble not. If so, clamour not against thy Husband, exclaim not against his Passion or Unkindness; but condemn thyself, and call upon God, to make thee reverence and obey thy Husband, as a Commander under him. Intreat him to make thee a better Wife, that he may be a better Husband. Let each mend One, I mean himself, and Contention will cease. Pray each for
yourself

yourself first, then for the other: Labour to see wherein you yourself have offended; and be not skilful to cast the Fault upon another, but to cast it out of yourself. So shall your Loves be sure, your Lives comfortable, your Deaths happy, and your Memories blessed for ever.

4. BEFORE I conclude, it may not be improper to sum up the Duty of married Persons, as Parents, and as Masters. Their Duty as Parents respects either the Temporal or the Spiritual Good of their Children. With Regard to the former, you owe them Protection and Provision of Necessaries, according to that Rank and Degree, wherein the Wisdom of GOD has placed you. You are carefully to protect your Children, from all the Evils and Dangers, to which Infancy, Childhood and Youth are exposed. You are also to nourish and sustain them; not only to provide for them for the present, but to take Care for their future Subsistence. If you have not a Patrimony to leave them, it behoves you to leave them an Art or Calling, whereby thro' Diligence with the Blessing of GOD, they may procure Food convenient for them. In the Choice of this Calling, you should chiefly have an Eye to their general Christian Calling, and consider not so much what will conduce most to their temporal Profit or Honour, as what will most effectually advance their spiritual and eternal Interest. This is a weighty Point: It were well if all Parents would deeply lay it to Heart. It should next be consider'd, Whether the Calling proposed be suitable to their Genius and Inclination: Which are to be consulted on this Head, only not as much as their eternal Welfare.

5. WITH

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5. WITH REGARD to their spiritual Good, your first Labour of Love is, to present them to GOD in Baptism. You are then to inure them to Good, to instruct and admonish them, to educate them in the Knowledge and Fear of GOD, to season their Minds as early as possible with the fundamental Truths of Religion, and in such a Manner as is best suited to their Capacity, to train them up in all Holiness. Every Instruction should be seconded by Example. Let them continually see, as well as hear, how they ought to walk acceptably, and to please GOD. Be peculiarly careful to set before your Children the Copies and Patterns of the Virtues which you teach. And let them neither see nor hear any Thing from you, which you would not desire to have copied by them. Even an Heathen, and none of the most virtuous, could say,

Maxima debetur pueris reverentia.

We ought to reverence and stand in Awe of Children that nothing may be spoken or done in their Sight, which may taint their tender Minds. They are prone to imitate any; but more especially those who are so nearly related to them. Which undoubtedly they will be most ready to do, when Example strikes in with their natural Propensity to Evil.

6. IF neither good Examples nor Instructions will prevail, then Correction becomes a Duty. And this should first be given in Words, before you proceed to severer Methods: Yet not in railing, or foul or bitter Language, but in calm and sober Reproof. If that fail too, then use the Rod. But whenever this Correction is given, let it be with all the Expressions of Love and Concern, which
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the Nature of the Thing will admit. Let it be timely, before ill Habits are contracted, at least, before they have Room to take Root. And let it be moderate, not exceeding the Quality of the Fault, or the Tenderness of the Child. Immoderate, or ill-natur'd and passionate Correction, is so far from profiting Children, that it very frequently frets and sharpens their Spirits, and makes them more stubborn and untractable. If they are of a softer Temper, it frights and dispirits them. This is also the natural Effect, of a sour, harsh, unkind Behaviour. Hence those solemn Cautions of the Apostle, *Fathers, provoke not your Children to Wrath,* (*Eph. vi. 4.*) Avoid whatever tends thereto. Use no Demeanor, no Actions or Words, or Way of Speaking, which has such a Tendency. And again, *Fathers provoke not your Children to Anger, lest they be discouraged,* Col. iii. 21. It is a different Word from that used in the former Text, *Μὴ ἐγείρετε* Do not purposely fret or teize them: Least you should dishearten them too much, lest you should destroy their Courage and Vigour of Mind, and make them of a faint, fearful, dastardly Spirit. The Direction doubtless belongs to both the Parents, but is more immediately address'd to *Fathers* as they are generally of rougher and harsher Spirits than the Mothers, and not so much restrain'd by natural Fondness. Lastly, Correction must not be given in Anger: If it be, it will loose its Effect on the Child, who will think he is corrected, not because he has done a Fault, but because the Parent is angry.

7. THESE Directions chiefly relate to young Children. But even after they are grown up, you are still engaged, to watch over their Souls, to observe

serve how they practice the Precepts, which have been inculcating upon them from Time to Time, and to exhort, encourage, and reprove them accordingly. You are also to bless them, First by your Prayers. Parents are under a peculiar Obligation, by daily and earnest Prayer to commend their Children to GOD's Protection and Blessing. You are, Secondly, to bless them by your Piety. See that you be such Persons in all Holiness of Conversation, that from you the Blessing of God may descend upon your Posterity.

8. As Masters, you are, 1. To be just to your Servants, whether Apprentices, Journeymen, or Household-Servants, in faithfully and exactly performing the Conditions on which they engaged to serve you : Particularly, with Regard to Food, and the other Necessaries or Conveniencies of Life. You are, 2 To admonish and reprove them for their Faults, more especially Faults against God. But let this be done with all Tenderness and Mildness; *forbearing* not only bitter and opprobrious Language, but even *Threatning*, *knowing that your Master is in Heaven, and that there is no Respect of Persons with him.* You are, 3. To set a good Example to your Servants; otherwise Reproving will be but lost Labour. It is your Duty, 4. To provide them with all Means of necessary Instruction, and to allow them sufficient Time to worship God, in private as well as in public. You are, 5. To beware that you give them only reasonable and moderate Commands, that you do not make their Service toilsome to them, by laying on them greater Burdens than they can bear, or greater than you would impose, or they would bear, if they were not of the Household of Faith. Lastly, You are

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to encourage them in well-doing, by using them with that Kindness, which their Faithfulness, Diligence, and Piety deserve: In all your Dealings with them remembering, you are to give an Account to *your Master* of the Usage of your meanest Servant.



DIRECTIONS to CHILDREN.

1. CHILDREN, says the Apostle writing to the *Ephesians*, (Ch. vi. Ver. 1.) *Obey your Parents in the LORD.* To which he adds *Honour thy Father and Mother, which is the first Commandment with Promise*, (with a particular Promise annexed; for the Promise annex'd to the Second Commandment, does not belong to the keeping that Command in particular, but the whole Law :) *that it may be well with thee, and thou mayst live long upon the Earth.* And this Promise is by no Means to be confined to the Time of the Jewish Dispensation. On the contrary, there are not wanting many Instances, even in later Times, of Persons eminently dutiful to their Parents, who have been rewarded with eminent Health and Prosperity. Tho' still it is acknowledged, that this Promise, as most others, may be understood under the Christian Dispensation, in a spiritual and more exalted Sense.

2. BUT how are Children to *honour their Fathers and Mothers*? First, by reverencing them. This is an unquestionable Duty, manifestly contained in
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the very Term *Honour*. And this inward Reverence is to appear, in the whole outward Behaviour. It is to be expressed both in their Speeches and Gestures, in their Words and Actions. Their Speech should always testify *Honour*, giving them the most respectful Titles which their Condition will bear. Likewise (unless on some peculiar Occasions) your Words before them should be few. For Talkativeness before any Person, has the Appearance of Disrespect. You should also comfort yourself with all Lowliness and Modesty, while in the Presence of your Parents: So that your whole Carriage may be your natural Expression of the Respect lodged in your Hearts.

3. THIS Reverence is not to be withheld, on Account of either their supposed or real Infirmities. For be the Faults of the Parents ever so great, this gives the Children no Authority to despise them: Seeing whatever their Tempers or their Behaviour be, they are your Parents still. Neither are you to take any Step which might cause others to despise them. You cannot therefore mention their Faults to others, without bringing Guilt upon your own Soul. You cannot mention them behind their Back, and be guiltless. It is your Part to conceal all their Faults and Infirmities, to the uttermost of your Power. Be not like *Ham*, who bewrayed his Father's Nakedness, and was cursed of God to his latest Posterity. Rather imitate the Piety of *Japhet* and *Shem*: Cover with all Care whatever you disapprove of in a Parent. Hide it from every one else, and, if it were possible, even from yourself.

4. A SECOND Duty which Children owe to their Parents is Love. We are to bear them a deep,
real

real Kindness, an earnest, tender Good-will, heartily desiring all Manner of Good to them, and abhorring to speak or do any Thing, which might give them Uneasiness. This will appear no more than common Gratitude, if we remember, what our Parents have done for us. That they were the Instruments not only of bringing us into the World, but also of sustaining us after: And certainly they that weigh the Cares and Fears which attend the bringing up of a Child, will judge the Love of the Child to be but a moderate Return for them. This Love is to be express'd several Ways. First, In all Kindness of Behaviour, carrying ourselves, not barely with Awe and Respect, but with Tenderness and Affection. It is to be express'd, Secondly, in praying for them. The Debt which a Child owes to a Parent, is so inconceivably great, that he can never hope, fully to discharge it himself. He his therefore to seek the Assistance of GOD, and continually to beg him that has all Power in Heaven and Earth, to return whatever Good his Parents have done him, seven-fold into their own Bosom.

5. A THIRD Duty which Children owe to their Parents is Obedience. As this is plainly implied in the Fifth Commandment, so it is expressly enjoined by the Apostle: *Children obey your Parents in the LORD.* (Eph. vi. 1.) And again *Children obey your Parents in all Things; for this is well-pleasing to the LORD.* (Col. iii. 20.) We owe them Obedience *in all Things*, unless where their Commands are contrary to the Commands of GOD. In every Thing of an indifferent Nature, whatever they enjoin, we are to do. The Case is the same with

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Regard

Regard to the Authority of Parents over their Children, as with Regard to that of Husbands over their Wives. The Will of your Parent is a Law to you, as soon as it is signified to you. You are to comply with it immediately, not for Wrath, not only to avoid this, but also for Conscience Sake. Such is the Will of God concerning you: So high is the Authority which he hath entrusted them with.

6. And yet we are to obey them only *in the LORD*: Only so far as confists with his Authority over us. Therefore, if any of their Commands are contrary to the Commands of GOD, in that Case our Duty to GOD must be preferred. If therefore any Parent should be so wicked as to require his Child to steal, to lie, or to do any Thing unlawful, the Child offends not against his Duty, tho' he disobey that Command. Nay, he must disobey; otherwise he offends against an higher Duty, even that which every Child of Man owes to his Father which is in Heaven. Yet when it is necessary to refuse Obedience, it should be done in so modest and respectful a Manner, that it may plainly appear, not Stubbornness but Conscience is the Ground of that Refusal. Let this appear likewise by your ready and cheerful Compliance with all their lawful Commands: As well knowing, that wherever the Command of a Parent is not contrary to any Command of GOD, there the Child is in Conscience bound to obey, whether in a weightier or lighter Matter.

7. NOTHING therefore but the Unlawfulness of their Command, can excuse the disobeying our Parents. If any Instance of Disobedience is more inexcusable than others, it is the marrying against, or even without their Consent. Indeed,
Parents

Parents have so peculiar a Right to their Children, that to give themselves away without their Allowance, is not only an high Act of Disobedience, but of flagrant Injustice. And hence we see, that among GOD's antient People, if a young Woman had even *made a Vow*, she was not suffered to perform it, without the Consent of the Parent, (*Num. xxx. 5.*) Indeed Children ought to have a negative Voice, and not be compelled to marry without their own Consent. But if they marry without the Consent of their Parents, let them expect no Blessing from GOD.

8. A FOURTH Duty which Children owe to their Parents, is the assisting them in their Wants, of what Kind soever they be, whether Sickness or Weakness of Body, Decay of Understanding, or Lowness of Estate. In all these the Child is bound to assist them, according to his Ability. For the two former, Weakness of Body and Infirmitiy of Mind, none can doubt of the Duty, when they remember how every Child did in his Infancy receive the same Benefits from his Parents. The Child had then no Strength to support, no Understanding to guide itself. But the Care of the Parent supplied both these: And therefore in common Gratitude, when either of these becomes the Parent's Case, the Child is to perform the same Office again. Likewise, as to the relieving their Poverty, it is but just to sustain thy Parents, who formerly sustained thee. And that this is also implying *honouring our Father and Mother*, our LORD himself teaches. For when he accuses the Practices of *rejecting the Commandment of GOD, that they might cleave to their own Traditions*, he instances in this

Particular, concerning the relieving of Parents. Hence it is manifest, this is a Part of the Duty, which is enjoined in the Fifth Commandment. And such a Duty it is, that no Pretence whatever can release us from the Performance of it. This should be carefully observed. No Fault of the Parent can acquit a Child of this Duty. For as St. Peter tells Servants, that they must *be subject*, out of Conscience toward God, not only to *good and gentle Masters, but also to the Froward*: So certainly, it concerns Children, to perform every Instance of filial Duty, not only to kind and virtuous Parents, but to the hardest and wickedest. For tho' Gratitude to a kind and tender Parent, be a forcible Motive to make a Child pay his Duty, yet that is not the Principal, and much less the only Ground for it. This is laid in the Authority of God, who commands us to honour our Parents. And therefore, were we to suppose a Parent to have been so unnatural, as never to have done any Thing to oblige a Child, yet notwithstanding this, the Commandment of God would remain in its full Force: And what is prescribed therein we are bound to perform, whether the Tie of Gratitude be added or no.



DIRECTIONS to SERVANTS.

1. **S**T. PAUL confirms his Directions to *Masters* by that Consideration, that they also have a *Master in Heaven*, and there is no Respect
of

of Persons with him. He regards no Man's outward Condition: The Poor and the Rich are the same to him, and the Servant is as his Master. And the Apostle, it seems, had learned of him, to be *without Respect of Persons*. For he has the same Care for Servants as for their Masters, and is as large in his Advices to them: Nay, much more so; probably considering, that they had fewer Advantages of Education, and fewer Opportunities of Instruction. He is therefore remarkably particular in his Directions to these, which are given at large in the Epistle to the *Ephesians*, and to the *Colossians*. He gives them farther Directions in the first Epistle to *Timothy*, and again in the Epistle to *Titus*. If we add hereto the Advices given them by *St. Peter*, we shall have a full Account of the Duties of Christian Servants.

2. THE great Duty required of all Servants is *Subjection or Obedience* to their Masters. So *St. Peter*, (1 *Pet.* ii. 18.) *Servants be subject to your Masters*; *St. Paul*, *Exhort Servants to be subject to their own Masters*: And again, both to the *Ephesians* and *Colossians*, (*Eph.* vi. 5. *Col.* iii. 22.) *Servants, obey your Masters after the Flesh*. Allowing that these are your Masters only in a qualified Sense, and only during this State of *Flesh and Blood*; allowing you have but one proper, absolute Master, to whom you owe unlimited Subjection; yet to these also, as being invested with a Part of his Power, you owe a limited Obedience and Subjection.

3. INDEED this Obedience varies according to the various Kinds of Service wherein Servants are connected with their Masters. The Sorts of Servants most common among us are, 1. *Labourers*,

or Workmen, with whom we agree by the Day, to do such Work at such a Price, and who accordingly *serve* us during that Time: 2. *Journeyman*, whom we agree with for a longer Space, to assist us in our Calling, on such Conditions: 3. *Household Servants*, who usually contract by the Year, to perform, on the Considerations specified, either some particular Branch of Household Work, or (if there be only one Servant) all Manner of Work whatever that from Time to Time is needful to be done in the Family. 4. *Apprentices*, who are engaged for several Years, chiefly to serve their Masters in their particular Trade or Calling. Now, how far are all or any of these obliged in Conscience, to *obey and be subject to their own Masters?*

4. THE Apostle answers. During the Time agreed, *Obeys your Masters after the Flesh in all Things*: That is, in all Things specified in that Agreement which was made when you entered into Service. So a *Labourer* or *Workman* is, during his short Service, to follow the Direction of him that hired him. A *Journeyman* is to do the same, with Regard to that Work which he agreed to perform. *Domestic Servants* (to whom particularly St. Peter speaks; for this is the proper Meaning of *ἐν ὑποτάξει*) are obliged to obey their Master or Mistress, either in one Branch of Household-Business, if they contracted for this, or otherways with respect to the whole Work of the House: Doing every Thing at such Times and in such a Manner, as is appointed by their Superior. And an Apprentice is to obey, according to the Terms of his Indenture, wherein it is usually agreed, by his Parents or Friends, in what Kind of Service he shall be employed, according to the Discretion of his Master.

5. To sum up this. The first * Part of a Servant's Obedience, is, To forbear doing Things of his own Head, without or against the Consent of his Master: The Reason whereof is plain. During the Time of his Service, he is not his own; neither ought the Things he does, to be for himself. Both his Person and his Actions are all his Masters; and the Will of his Master is his Rule. In particular, Servants, 1. may not go whither they will, but only where they are ordered, or at least, permitted to go. 2. They ought not to do their own Business. When *Jacob* was *Laban's* Servant, tho' he had Flocks of his own, yet he fed his Master's Flocks, and committed his own to his Sons, *Gen. xxx. 35, 36.* 3. They are not to do what Business they please themselves, but what is allotted them by their Master. 4. They ought not to marry, while the Time of their Service lasts, without the Consent of their Master. 5. They may not before their covenanted Time expires, go away from their Master.

6. THE second Part of a Servant's Obedience is, To do whatever his Master commands. To *look to the Hand of his Master*, (as *David* speaks) ready to execute any Thing he would have done. He is also to obey, by hearkening to his Instructions, not only in Matters of his secular Calling, but likewise in the Things of God, in whatever concerns his Christian Calling.

7. THE Manner wherein this Obedience is to be performed, is largely declared by both the Apostles. *Obey your Masters*, saith *St. Paul*, with

* Several of the following Paragraphs are partly extracted from *Mr. Gouge on Domestic Duties.*

Fear and Trembling. This indeed is not to be taken literally: It is a proverbial Expression, denoting the utmost Care, Watchfulness, and Diligence. Do it *fearing* GOD; from a Principle of loving Fear, a Fear of offending your Master who is in Heaven. *Be subject to your Masters with all Fear,* saith St. Peter, with earnest, tender Reverence. With a constant Fear, either of injuring, grieving or displeasing them, by any Part of your Behaviour.

8. So* proper is this Fear of his Master in a Servant, that the Want of it is a Denial of his Master's Place and Power. This GOD intimates in that Expostulation (*Mal. i. 6.*) *If I be a Master, where is my Fear?* That is, You plainly shew, you do not account me your Master, because there is no Fear of me in your Heart. But wherever it is, it will draw Servants on to perform all Duty. And the more it abounded, the more Desire and Endeavour there will be to do all Things well.

9. An especial Means to create and preserve this Fear is, a due Consideration of the Ground of their Master's Place and Power: Which is, the Appointment of GOD: GOD has placed them in his Stead, and in Part given them his Power. They are the Deputies and Ministers of GOD. And therefore in Scripture the Title *Lord* is after a peculiar Manner given them. There can therefore be no Excuse for despising them, tho' they should be poor, mean, weak, or aged. The poorest and weakest have the same Place and Authority, which the richest and strongest have. All bear the Image of GOD: Therefore, to despise them shews, that you regard not GOD's Image at all.

* See Mr. Gouge.

10. THIS Fear may be shewn either in Speech or Behaviour: In the former, 1. By sparing to speak in the Presence of their Master, without some necessary Cause: 2. By forbearing to reply, when they observe their Masters unwilling they should speak any more: 3. By attending to what their Masters shall speak: Shewing such a Respect to them, as *Samuel* did to GOD, when he said, *Speak; for thy Servant heareth.* When they have just

Occasion to speak, this Fear may be shewn, 1. By giving proper Titles to their Masters, 2. By not talking more than the Occasion requires, 3. By speaking in a meek and humble Manner, 4. By chusing a fit Season, both when he is at Leisure to hear, and when his Mind is calm, not troubled with any Passion, and lastly, By giving a present and ready Answer, to whatever their Master says to them.

11. SERVANTS should shew a due Fear of their Masters in their Behaviour, 1. By such dutiful and submissive Obeisance, as becomes their Sex and Place, according to the Custom of the Country and Place where they are, when they have Occasion to come to them, to go from them, or to receive any Charge of them. 2. By *standing* in his Master's Presence. 3. By uncovering their Heads before him, and 4. By Sobriety and Modesty both in Countenance and in the whole Carriage. And from the same Principle you should endeavour *to please them well in all Things, (Tit. ii. 9.)* Do every Thing in the most obliging Manner. If it be possible, please them in every Thing: Study to give them Satisfaction in whatever you do. Do it in the Way which they like best: Labour that your
whole

whole Service, your whole Behaviour may be acceptable to them. And do all this *with good Will*, (*Eph. vi. 7.*) with cordial Benevolence, with Love to them, springing from Love to God: With an earnest Desire to make their Lives as easy and happy and comfortable as you can.

12. YET all this Time, beware that you do not act as *Man-pleasers*, as having no further Design than to please Men, to gain their Approbation or Esteem, to be well-thought of and well-spoken of; or to acquire any temporal Advantage which may result from their Favour or Good-will. Beware *not with Eye-Service*, (a certain Consequence of serving as *Man-pleasers*) but do just the same in the Absence of your Master, as you do when under his Eye. Let his Absence or Presence make no Difference in your Industry and Activity. You may examine yourself by this Rule: There is no surer Guard against Self-deceit. Do I labour in the very same Manner at other Times, as when my Master is looking on? If I do not, I am no better than a *Man-pleaser*, I am a vile *Eye-servant* in the Sight of God.

13. AN infallible Way of avoiding this, is to obey them with *Singleness of Heart*, that is, without any temporal Motive, with a single Eye, with the One View of pleasing God. The Apostle insists upon this over and over, and that in the strongest Manner. *Obey your Masters in the Singleness of your Heart as unto CHRIST, not with Eye-service, but as the Servants of CHRIST, doing Service unto the LORD, not unto Men.* And again, *Servants obey your Masters in all Things, with Singleness of Heart: And whatsoever ye do, do it as unto the LORD, not unto Men.*

Men. For in whatsoever you do with a single Eye, ye serve the LORD, CHRIST. Whatsoever is thus done to any earthly Master, he accounts done unto himself. And for all this he will say to you in that Day, *Well done, good and faithful Servants: Inasmuch as ye have done it to one of these, for my Sake, ye have done it unto Me.*

14. THEREFORE in all Things which ye do for your Masters consider yourselves as *doing the Will of God.* The Will of your Master is the Will of God to you. His Voice is, as it were, the Voice of God. His Work is to you the Work of God, whom you obey in obeying Him. But in all this, there is one Restriction to be observed: Masters, as well as Parents, are to be obeyed only *in the LORD*: Only so far as their Commands are not contrary to the Commands of God. If ever this should be the Case, you cannot obey them: You must obey God rather than Man. You must bravely and respectfully declare, that in all Things else you are ready to obey: But that this you apprehend to be contrary to the plain Word of God, and therefore you dare not do it. Neither may you refrain from obeying a plain Command of God, because your Master forbids you so to do. You must at some Times, (if not so often as you otherwise would) hear the Word of God, join in public Prayer, attend the Table of the LORD, and call upon him in private. And if any Master violently hinder you from so doing, you should at all Hazards quit his Service as soon as possible. Let no Gain, no temporal Consideration whatever, induce you to continue therein. For *what is a Man profited, if he shall gain the whole World, and lose his own Soul.*

15. BUT

15. BUT *whatsoever ye do*, that is not contrary to the Commands of GOD, *do it heartily, as if ye did it unto the LORD*, your whole Soul, from the Bottom of your Heart. This naturally results from the *doing it as unto the LORD*, and is therefore twice mentioned in the same Sentence with it. Whatsoever you do, do it with your Might, do it as quick as you can, and as well as you can. Do it at least as well as you would do, if it were for yourself. If you are hired by the Day, do as much Work in each Day as you can. The Custom of the Trade is nothing to you, nor the Example of those that work with you. Do as much To-day as you can without hurting yourself, or disabling you from doing the same To-morrow: And just as much as you would, if it were your own Work, or if you were to be paid by the Piece. Do the same Thing, if you are an Household-Servant; putting forth all your strength, ridding away all the Business that you can, and using therein all the Understanding which GOD has given you, in order to do every Thing in the most excellent Manner, whereof you are capable.

16. THESE general Directions, all Servants are to observe, of Conscience toward GOD, and that whether their Masters be good or bad, Heathens, (in Fact, if not in Name) or Christians. For the Character of the Master, while he is such, does not vacate the Duty of the Servant. Suppose they are mere Heathens, Men that neither love nor fear, nor serve GOD, (a very possible Case even in what we call a Christian Country) still *let as many Servants as are under the Yoke for the Service of these is a Yoke indeed, count their own Injurers worthy of all Honour.*

*Honour**. Tho' they are unbelieving and unholy, yet in Consideration of the Place which GOD has assigned them, for his Sake, and in Obedience to his Appointment *count them worthy of all the Honour* above described. Pay them all the Reverence in in your Heart, and shew them all that outward Respect, both in Word and Action, *that the Name of GOD and his Doctrine be not blasphemed* by those ungodly Men, who would not fail to lay the Blame of your Neglect, on the Religion which you profess. On the other Hand, *as many as have faithful Masters*, real Believers in CHRIST, let not this administer any Pretence, for less Exactness in their Duty. *Let them not despise them, because they are Brethren.* Let them not on this Account abate any Thing of the inward Reverence they owe, or of their outward Respect and Obedience. *But rather do them Service*, observe the preceding Directions with Regard to them, more earnestly and exactly, *because they are faithful and beloved Partakers of the Benefit*; enjoying the same Communion with GOD on Earth, and looking for the same Inheritance in Heaven.

17. BUT besides these General ones, there are several particular Directions given by the Apostle to all Christian Servants. As 1. *Be honest, not purloining*, (Tit. ii. 10.) *not secreting*, or privately *keeping back* any Thing for yourself: Not taking, using, disposing, or giving away the least Thing belonging to thy Master, without his Leave, without his Knowledge and Consent first asked and obtained. To do otherwise is no better than plain

* 1 Tim. vi. 1.

Theft, and cuts off all Pretensions to Honesty. Equally dishonest it is to hurt or waste any Thing, or to let it be lost thro' their Carelessness or Negligence. Whatever therefore your Fellow-Servants do, keep yourself pure : And let not the Custom of the World, but the Word of GOD be the Rule of of all your Actions.

18. SECONDLY, *Be true*, Not barely, tell no willful Lie, either to your Master or your Fellow-Servants, but let *all your Conversation be in Simplicity, and godly Sincerity*. Even if you are overtaken in a Fault, use no Deceit, no Equivocating or Prevarication to hide it, or to excuse either yourself or any of your Fellow-Servants, or prevent Anger that may ensue. Herein also St. Peter observes, CHRIST *left you an Example, that you might tread in his Steps*. He not only did, committed, no Sin, but *there was no Guile found in his Mouth*. Let there be none found in yours : In spite of all Temptations to the contrary, *speak the Truth from your Heart*, and whatever Inconveniencies spring herefrom, GOD will turn them all into Blessings.

THIRDLY, *Be faithful* : As St. Paul expresses it, *shew all good Fidelity*, Tit. ii. 10. This is good, beautiful, honourable in all Men. It ennobles the lowest Station, and causes it to shine in the Eyes of GOD and Man. Be faithful, 1. With Regard to your Master's Goods. Preserving, yea, and increasing them to the uttermost of your Power. Whatever is committed to your Trust, whether within Doors or without, so carefully preserve, that it be not lost, spoiled, or impair'd under your Hands. If you see any Damage done to your Goods, redress it yourself, if you can : If you can't, immediately

diately make it known to your Master, that he may find Means of redressing it. And not only preserve, but do all that in you lies, to increase your Master's Goods. The Talents which were committed to the faithful Servants, were by their Industry increased to as many more. So that it is not sufficient, not to lessen your Master's Substance, but you should labour to better it. Study his Interest as you would your own, and promote it by all possible Means. Regard not your Pleasure, your Ease, nor any Thing but your Conscience in Comparison of it. Be faithful, 2. With Regard to his Reputation. Conceal his Faults and Infirmities as far as possible. Some of these you can hardly avoid observing, being continually under his Roof. But whatever you observe of this Kind, keep it in your own Breast. Let it go no farther; reveal it not to Strangers, no, nor even to your Fellow-servants. Never make either his supposed or real Failings, the Subject of your Discourse. Beware you do not wound him behind his Back, nor suffer others to do it in your Presence. Endure no Tatling or Tale-bearing concerning him in the Family, but prevent or stop it with all Diligence. Whenever you can do it consistently with Truth, and so far as you can, defend him. And in every Point, be just as tender of his Character as of your own. To this Head may be referred Faithfulness in keeping the Secrets of your Master. Many of these you cannot but know, by Reason of the close Connexion which is between you, your continually abiding so near together, and the many Employments he has for you. All these therefore you are carefully to conceal, provided they tend not to the Dishonour of God,

or to the Danger of the Church or Common-wealth, or indeed of any Private Person. For *Jonathan* is commended for discovering the Mischief which *Saul* had secretly intended against *David*, 1 *Sam.* xx. 12. Be faithful, 3. with Regard to his Soul. With all the Plainness which your Station allows, and yet with all Respect and Humility *rebuke, and suffer not Sin upon him.* The Time, the Manner, and the other Circumstances relating to this difficult Task, GOD will give you to chuse aright, if your Eye be single, and you seek his Discretion by earnest Prayer.

20. FOURTHLY, *Be patient.* In your Patience *possessing your Souls,* steddily follow the preceding Directions, and *be thus subject, not only to the good and gentle Masters,* but also to the Froward: To those who are neither good nor gentle, who have neither Religion nor Good-nature, that it may appear you do your *Service unto the LORD, and not unto Men.* But it may be proper in the Mean Time to observe, that the State of *English* Servants, is widely different from the State of those to whom *St. Paul* and *St. Peter* wrote. Many of those, perhaps the greater Part were Slaves, who by the miserable Constitution of their Country, were the absolute Property of their Master, as much as were his Sheep and Oxen. Therefore it was not in their Power to leave or change their Master, but they were constrained to stay with them till Death. Consequently, those Directions were peculiarly necessary for those who were in such a situation: *This is thank-worthy, if a Man for Conscience toward GOD, endure Grief, suffering wrongfully. For what Glory is it, if when ye be buffeted for your Faults ye shall take it patiently?*

timely? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with GOD, 1 Pet. ii. 19, 20. But to those who are born under an happier Constitution, undoubtedly the first Advice should be, *If thou mayst be free*, from a froward, ill-natured Man, then use it rather. Do not bind yourself at all, if you can honestly avoid it (as you generally may) to any, who you have Reason to believe is an unjust or an unmerciful Man. And if you are bound to such an one already, yet if you should *suffer wrongfully* from him, if you do well, and suffer notwithstanding, it is by no Means your Duty to indure it. Rather it is your Duty to appeal to the Magistrate, who is *the Minister of GOD to thee for Good*, and to desire of him such a Remedy, as the Laws of your Country allow. In this Manner *commit yourself* and your Cause to him that *judgeth righteously*. But even in this Case, till you are free from the unrighteous Man, remember the Example CHRIST has left: *Who when he was reviled, reviled not again, when he suffered, he threatened not*. How much more should you tread in these *his Steps*, with Regard to Things of smaller Moment, with regard to those inconsiderable Instances either of Injustice or Unkindness, which are to be expected almost in every Family, and for which even our Laws provide no Remedy? Here undoubtedly you are called to suffer: And see that you do so with all Meekness and Gentleness. Not only *when you are reviled, revile not again, but answer not again*, Tit. ii. 10. Open not your Mouth, unless Silence might have the Appearance of Sullenness or Disrespect: And then do it in as few Words, as the Matter will bear, and with all the Softness you are Master of.

21. BEFORE he closes the Subject, *St. Paul* does not fail to remind you, what great Encouragement you have, to persevere in all these Duties of your Station, whatever Difficulties you meet with therein. For hereby you *may adorn the Gospel of GOD our Saviour in all Things*. So strong an Expression is scarce to be found in all the Writings of the Apostle; when he speaks to Persons of the highest Rank, as he here uses to Men of low Degree. You therefore are peculiarly called of GOD, to be an Honour to your Profession, your general Profession of Christians; to shew what Manner of Men they are who *serve the LORD CHRIST*: See then that you in particular *walk circumspectly*, accurately, exactly: That either your unbelieving Masters *may be won* by your Conversation, or at least Believers confirmed and comforted.

22. STILL further Encouragement you have in *knowing that of the LORD ye shall receive the Reward of the Inheritance*: That Inheritance reserved for you in Heaven, which is of infinitely greater Value, than any which your Master now enjoys, or any which you can receive on Earth. You know that the Day is coming when your common Master will descend in the Clouds of Heaven: And you are assured, in that Day, *Whatsoever good Thing a Man hath done, while he was serving GOD in his Generation, the same shall he receive from the LORD, whether he be bond or free*: The same—That is, a Reward proportionable thereto, in an additional Degree of Glory. Therefore, let nothing be wanting now. *Work your Work betimes, and in his Time he will give you your Reward*. Now be honest, be true, be faithful, be patient. Now obey
your

your Masters with Fear, yea, with Fear and Trembling. Do them Service with Singleness of Heart, with Good-will, with your whole Soul. Do this for the Honour of the Gospel, for the Glory of God your Saviour, for the present Good of your own Soul, and for the Increase of your eternal Inheritance.



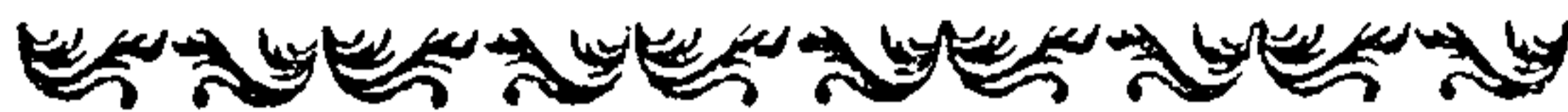


THOUGHTS

ON

CHRISTIAN

PERFECTION.





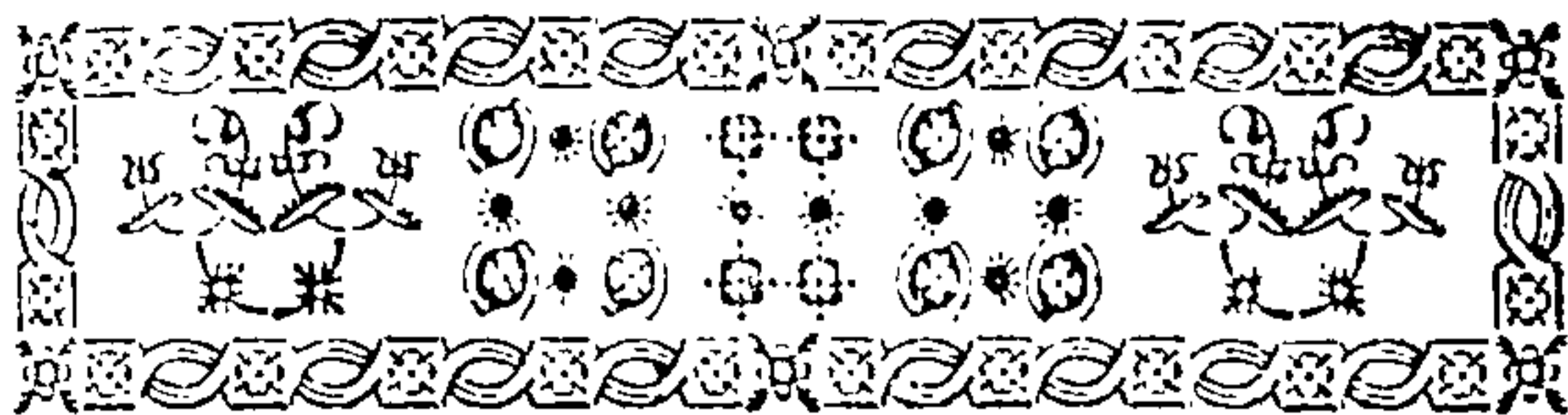
T O T H E

Christian Reader.

THE following Tract is by no Means designed, to gratify the Curiosity of any Man. It is not intended, to prove the Doctrine at large, in Opposition to those who explode and ridicule it : No, nor to answer the numerous Objections against it, which may be raised even by serious Men. All I intend here, is simply to declare, What my Sentiments are on this Head : What Christian Perfection does (according to my Apprehension) include, and what it does not, and to add a few practical Observations and Directions relative to the Subject.

As these Thoughts were at first thrown together in the Way of Question and Answer, I let them continue in the same Form, being as plain and familiar as any other. They are just the same that I have entertained for above Twenty Years, though extremely different from what have been imputed to me : And probably will be so still : For there are many who think they do GOD Service by slandering their Neighbour. LORD, lay not this Sin to their Charge ! Open their Eyes, that they sleep not in Death !

BRISTOL,
Oct. 16, 1759.



THOUGHTS, &c.

QUESTION. I.

WHAT is Christian Perfection?

W *Answer.* The loving GOD with all our Heart, Mind, Soul and Strength. This implies, That no wrong Temper, none contrary to Love, remains in the Soul: And that all the Thoughts, Words and Actions are governed by pure Love.

Q. 2. BUT do you affirm that this Perfection excludes all Infirmities, Ignorance, and Mistake?

A. I continually affirm quite the contrary, and always have done so. The Sermon on *Christian Perfection* was published above eighteen Years ago. And therein I expressly declare, “Christians are not so perfect in *this Life*, as to be free from Ignorance. They know indeed in every Circumstance of Life, how to keep a Conscience void of Offence. But innumerable are the Things which they know not. So very little is the Knowledge of the best of Men.

“* No one then is so perfect in this Life, as to

* First Edition, p. 7, &c.

be free from *Ignorance*. Nor, Secondly from *Mistake*, which indeed is almost an unavoidable Consequence of it: Seeing those who *know but in Part*, are very liable to err, touching the Things which they know not. 'Tis true, they do not mistake in Things essential to Salvation, but in Things unessential they do err, and that frequently. The best and wisest of Men are frequently mistaken, even with Regard to Facts: Believe those Things not to have been, which really were, or those to have been done, which were not—And hence they may judge, not according to Truth with Regard to the Characters of Men: And that, not only by supposing good Men to be better, or wicked Men to be worse than they are; but by believing them to have been or to be good Men, who were or are very wicked: Or, perhaps those to have been, or to be wicked Men, who were or are holy and un-reproveable.”—A Proof that we are no more to expect any living Man to be *infallible* than to be *omniscient*.

“IF it be objected that St. *John* says (Ch. ii. 20.) *Ye have an Unction from the Holy One, and know all Things*: The Answer is plain, Ye know all Things which are needful for your Soul's Health. That he never designed to extend this farther, is clear from the Words that follow. *These Things have I written unto you, concerning them that deceive you*: As well as from his frequently repeated Caution, *Let no Man deceive you*: Which had been altogether needless, had not the very Persons who had this Unction been liable not to Ignorance only, but to Mistake also.

“NEITHER are the best of Men free from Infirmities.—I mean, all those inward and outward Imperfections which are not of a moral Nature. Such
are

are Weakness or Slowness of Understanding, Dulness or Confusedness of Apprehension, Incoherency of Thought, irregular Quickness or heaviness of Imagination—to which one might add a Thousand nameless Defects either in Conversation or Behaviour.”

Q. 3. BUT is not this Scheme contradictory to itself? How can every Thought, Word and Work be governed by pure Love, and the Man be subject at the same Time to Ignorance and Mistake! “This we think is not Christian Perfection, but Imperfection, and is not a Pin different from *Calvinism*.”

A. So one of my Correspondents writes. But I see no *Argument* therein. I see nothing contradictory here. “A Man may be filled with pure Love, and still be liable to Mistake.” Indeed I expect not to be free from actual Mistakes, till this Mortal puts on Immortality. I believe this to be a natural Consequence of the Soul’s dwelling in Flesh and Blood. For we cannot now *think at all*, but by the Mediation of those bodily Organs, which have suffered equally with the rest of our Frame. And hence we cannot avoid sometimes *thinking wrong*, till this *Corruptible shall have put on Incorruption*.

BUT we may carry this Thought farther. A Mistake in Judgment may possibly occasion a Mistake in Practice. For Instance: The Mistake arising from Prejudice of Education in *M. De Renty*, concerning the Nature of Mortification, occasioned that practical Mistake, his wearing an Iron Girdle. And a thousand such Instances there may be, even in those who are in the highest State of Grace. Yet

where every Word and Action springs from Love, such a Mistake is not properly a *Sin*. However, it cannot bear the Rigour of God's Justice, but needs the atoning Blood.

Q. 4. WHAT was the Judgment of all our Brethren who met at *Bristol* in *August*, 1758, on this Head ?

A. IT was exprest in these Words. 1. Every one may *mistake* as long as he lives : 2. A Mistake in *Opinion* may occasion a Mistake in *Practice* : 3. Every *such Mistake* is a Transgression of the perfect Law : 4. Therefore every such Mistake, were it not for the Blood of Atonement, would expose to eternal Damnation : 5. It follows, that the most perfect have continual Need of the Merits of CHRIST, even for their actual Transgressions, and may well say for themselves, as well as their Brethren, *Forgive us our Trespases*.

THIS easily accounts for what otherwise might seem to be utterly unaccountable, namely, That they who are not offended when we speak of the highest Degree of Love, yet will not hear of *living without Sin*. The Reason is, they know all Men are liable to Mistake, and that in Practice as well as in Judgment. But they do not know or not observe, that this is not *Sin*, if Love is the sole Principle of Action.

Q. 5. BUT still, if they *live without Sin*, does not this exclude the Necessity of a Mediator ? At least is it not plain, that they stand no longer in Need of CHRIST in his Priestly Office ?

A. FAR from it. None feel their Need of CHRIST like these ; none so entirely depend upon him.

him. For CHRIST does not give Life to the Soul, separate from, but in and with himself. Hence his Words are equally true of all Men; in whatever State of Grace they are; *As the Branch cannot bear Fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me;—without or separate from me, ye can do nothing.*

IN every State we need CHRIST in the following Respects: 1. Whatever Grace we receive, it is a free Gift from him: 2. We receive it, as his Purchase, merely in Consideration of the Price he paid: 3. We have this Grace not only *from* CHRIST, but in him. For our Perfection is not like that of a *Tree*, which flourishes by the Sap derived from its own Root, but (as was said before) like that of a *Branch*, which united to the Vine, bears Fruit, but sever'd from it, *is dried up and withered*: 4. All our Blessings, Temporal, Spiritual and Eternal, depend on his Intercession for us; which is one great Branch of his Priestly Office, of which therefore we have always equal Need. 5. The best of Men still need CHRIST in his Priestly Office, to atone for their Omissions, their Short comings (as some, not improperly speak) their Mistakes in Judgment and Practice, and their Defects of various Kinds. For these are all Deviations from the perfect Law, and consequently need an Atonement. Yet that they are not properly Sins, we apprehend, may appear from the Words of St. Paul, *He that loveth hath fulfilled the Law; for Love is the fulfilling of the Law*, Rom. xiii. 10, 12. Now Mistakes and whatever Infirmities necessarily flow from the corruptible State of the Body, are no Way contrary to Love, nor therefore in the Scripture Sense, Sins.

THE Truth is, In a State of Perfection, every Desire is in Subjection to the Obedience of CHRIST. The Will is entirely subject to the Will of GOD, and the Affections wholly fixt on Him. Now what Motive can remain sufficient to induce such a Person to a Transgression of the Law? Surely none that can induce him to do any that is *formally* evil; although he may, thro' Human Infirmary, speak or do what is *materially* so, and as such condemned by the perfect Law. And the Soul that any Way deviates from this, would without an Atonement be lost for ever. Yet these Deviations are not properly *Sins*. But if any *will* call them so, they *may*.

Q. 6. I am not yet clear on this Head. Will you answer me a few Questions? 1. "Is there any Thing *beside* Sin, that would expose to eternal Damnation? 2. Is there any Thing *beside* Sin, that needs the Atoning Blood? 3. Is there no such Perfection in this Life, as absolutely excludes *all* Sin? 4. If we do not allow this, do we not contradict ourselves, in talking of *Sinless* Perfection? 5. Can a Person be filled with the Love of GOD, and yet liable to Sin, to transgress the Perfect Law? 6. How can we call such a Transgression of the Perfect Law, as without the Blood of Atonement would expose us to eternal Damnation any other than Sin?"

A. THE Objection is here set in the strongest Light. Let it be remember'd, I do "not intend in this Tract, to prove the Doctrine at large, but simply to declare, what my Sentiments are." This premised, I answer, 1. 2. Not only *Sin properly so called*, that is, "A voluntary Transgression of a known Law," but *Sin improperly so called*, that is, "An

“ An involuntary Transgression of a Divine Law, known or unknown,” needs the Atoning Blood, and without this, would expose to eternal Damnation. 3. I believe there is no such Perfection in this Life, as excludes these involuntary Transgressions, which I apprehend to be naturally consequent on the Ignorance and Mistakes inseparable from Mortality. 4. Therefore *Sinless Perfection* is a Phrase I never use, lest it should seem to contradict myself. 5. I believe a Person fill'd with the Love of God, is still liable to these Involuntary Transgressions. 6. Such Transgressions you may call *Sins*, if you please: I do not for the Reason above-mentioned.

I WOULD only add, Man in his Original State, was not liable to these Transgressions. He knew every Law of God, in every possible Case, and was able to obey it. Therefore any Transgression must have exposed him to eternal Damnation: And so would it, every one of his Posterity, but that *the Law of Love*, by Virtue of the atoning Blood, now stands in the Room of *the Law of Fire*.

Q. 7. WHAT Advice would you give to those that do, and those that do not call them so?

A. LET those who do not call them *Sins*, never think that themselves or any other Persons, are in such a State, as that they can stand before infinite Justice without a Mediator. This must either argue the deepest Ignorance, or the highest Arrogance and Presumption.

LET those who do call them so, beware how they confound these *Defects* with *Sins*, properly so called. But how will they avoid it? How will these be distinguished from those, if they are all promiscuously called

called *Sins*? I am much afraid, if we should allow any *Sins* to be consistent with Perfection, few would confine the Idea to those *Defects*, concerning which only the Assertion could be true.

To sum up this Point. “He that has no Sin, you say, can need no Atonement.” If under the Term *Sin* you comprize the above-mentioned Defects, the Assertion is true: But we maintain no such Perfection. But if by *Sin* you mean a Transgression of the Law of Love, the Assertion is not true; for one who has no Sin in this Sense yet has many Defects, which stand in Need of an Atonement: On which Account also the Blood of CHRIST is unspeakably precious to such a Soul.

Q. 8. “I AM not clear yet, How a Liableness to Mistake can consist with perfect Love? Is not a Person who is perfected in Love every Moment under its powerful Influences? And can any Mistake *flow* from pure Love?”

A. I ANSWER, 1. Many Mistakes may *consist* with pure Love. 2. Some may accidentally *flow* from it: I mean, Love itself may incline us to Mistake. The pure Love of our Neighbour springing from the Love of God, *thinketh no Evil, believeth and hopeth all Things*. Now this very Temper, unsuspecting, ready to believe and hope the best of all Men, may occasion our thinking some Men better than they really are.

Q. 9. “I AM sure, To set Perfection too high, is to make nothing of it. But is it not worse to set it too low?”

A. It cannot be worse, than “to make nothing of it:” But it is bad enough. Therefore let you
and

and I steer between the two Extremes, and set it just as high as the Scripture does. It is nothing higher and nothing lower than this, The pure Love of GOD and Man : The loving GOD with all our Heart and Soul, and our Neighbour as ourselves. It is Love governing the Heart and Life, running thro' all our Tempers, Words and Actions.

Q. 10. BUT if we must be saved from all our Sins on Earth, because no Sin can enter into Heaven, does it not follow, We must be saved from these Defects on Earth, because these cannot enter into Heaven ?

A. IT will not ; for the Case is by no Means parallel. These Defects are the mere natural Result of the present imperfect and corruptible State of the Body. Consequently they must all drop off with the Body ; and so cannot effect the Soul in its separate State, or hinder its Access to GOD. But the Case is not so with Respect to *Sin*. Pride and Anger (for Instance) or vile Affections, tincture and defile the very Essence of the Soul, and make it incapable of that Access. Nor can its Separation from the Body have any such Effect as to separate these from the Soul.

Q. 11. WHAT do they who deny, and we who believe the Attainableness of Perfection, grant to each other ?

A. THEY generally grant, 1. That it is attained in the Article of Death : 2. That 'till then it is not only Possible, but our Duty to come nearer and nearer to it : 3. That we ought to be continually praying for, and pressing after it.

WE grant, 1. That many sincere Persons do
not

not attain it 'till a little before Death. (And no Wonder; for they do not expect it sooner, nor consequently pray in Faith for it.) 2. That every Believer is *born of GOD, a new Creature, sanctified: Has a new Heart, has CHRIST dwelling in him, and is a Temple of the Holy Ghost.* 3. That the inspired Writers rarely speak either of or to those, who were perfected in Love, but almost continually of or to those who were in a justified State. 4. That consequently it behoves us to speak in public, almost continually of a State of Justification; and more rarely, at least, in full and explicit Terms, concerning the State of Perfection.

THE Point wherein we divide is this: Should we expect to be saved from all Sin before Death?

Q. 12. Is there any clear Promise in Scripture, That GOD will save us from *all Sin*?

A. THERE is *Psalm cxxx. 8. He shall redeem Israel from all his Sins.* Parallel to which are those Declarations of St. John: *The Blood of JESUS CHRIST cleanseth us from all Sin: He is faithful and just to forgive us our Sins, and also to cleanse us from all Unrighteousness.*

THIS is more largely express'd in the Prophecy of *Ezekiel, Ch. xxxvi. V. 25, &c. Then will I sprinkle clean Water upon you, and ye shall be clean: From all your Filthiness and from all your Idols will I cleanse you. I will also save you from all your Uncleanesses: No Words can be more clear and express.* And to this the Apostle probably refers in his Exhortation to the *Corinthians, Having these Promises, let us cleanse ourselves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of GOD, 2 Cor. vii. 1.* Equally clear and express is that antient Promise,

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The LORD thy GOD will circumcise thy Heart and the Heart of thy Seed, to love the LORD thy GOD with all thy Heart and with all thy Soul, Deut. xxx. 6.

Q. 13. DOES any Assertion answerable to this occur in the New Testament?

A. THERE does, and that laid down in the plainest Terms. 1 John iii. 8. For this Purpose the Son of GOD was manifested, that he might destroy the Works of the Devil: The Works of the Devil without any Limitation or Restriction: Now all Sin is the Work of the Devil. Parallel to which is that Assertion of St. Paul. Eph. v. 25, 27. CHRIST loved the Church, and gave himself for it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing, but that it should be holy and without Blemish.

AND to the same Effect is his Assertion, Rom. viii. 3, 4. GOD sent his Son, that the Righteousness of the Law might be fulfilled in us, walking not after the Flesh, but after the Spirit.

Prayers likewise and Commands occur in the New Testament, which are equivalent to the strongest Assertions.

FIRST, Prayers for it, which were there no such Thing, would be mere Mockery of GOD. Such in particular are, 1. Deliver us from Evil, (or from the evil One.) Now, when we are delivered from all Evil, there can be no Sin remaining. 2. Neither pray I for these alone, but for them also who shall believe on me through their Word: That they all may be one, as thou, Father, art in me and I in Thee, that they also may be one in us: I in them, and Thou in me, that they may be made perfect in one, John xvii. 20, 21, 23. 3. I bow my Knees unto the GOD and Father of our LORD

LORD JESUS CHRIST—that he would grant you—that ye being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth and Length, and Depth and Height: And to know the Love of CHRIST which passeth Knowledge, that ye may be filled with all the Fulness of GOD, Eph. iii. 14, 16—19. 4. The very GOD of Peace sanctify you wholly. And I pray GOD, your whole Spirit, Soul and Body, be preserved blameless, unto the Coming of our LORD JESUS CHRIST, 1 Thes. v. 23.

SECONDLY, Commands. 1. Be ye perfect, (which indeed is a Promise likewise; and may full as well be render'd, Ye shall be perfect :) as your Father which is in Heaven is perfect, Matt. v. 48. 2. Thou shalt love the LORD thy GOD with all thy Heart, and with all thy Soul, and with all thy Mind. But if the Love of GOD fill all the Heart, there can be no Sin there.

Q. 14. BUT how does it appear, that this is to be done, before the Article of Death?

A. FIRST, from the very Nature of a Command, which is not given to the Dead, but to the Living. Therefore, Thou shalt love GOD with all thy Heart, cannot mean, Thou shalt do this when thou diest, but while thou livest.

SECONDLY, From express Text of Scripture.

1. THE Grace of GOD that bringeth Salvation hath appeared to all Men: Teaching us, that having renounced Ungodliness and worldly Desires we should live soberly, righteously and godly in this present World: Looking for—the glorious Appearing of our LORD JESUS CHRIST: Who gave himself for us, that he might redeem us from all Iniquity, Tit. ii. 11—14.

2. HE hath raised up an Horn of Salvation for us—to perform the Oath which he sware to our Father Abraham

Abraham, that we being delivered out of the Hands of our Enemies, should serve him without Fear, in Holiness and Righteousness before him, all the Days of our Life, Luke i. 69, &c.

Q. 15. ARE any Persons mentioned in Scripture who had attained this?

A. YES, St. John, and all those of whom he says, 1 Epist. iv. 7. *Herein is our Love made perfect, that we may have Confidence in the Day of Judgment, because as he is, so are we in this World.* If you ask, Why are there not more Examples of this Kind recorded in the *New Testament*? We answer, It does not become us, to be peremptory in this Matter. One Reason might possibly be, because the Apostles wrote, when the Church was in its Infancy. Therefore they might mention such Persons the more sparingly, lest they should give strong Meat to Babes.

Q. 16. CAN you shew one such an Example now? Where is he that is perfect?

A. To some who make this Enquiry one might say, If I knew one here, I would not tell you. For you do not enquire out of Love. You are like *Herod*. You only seek the young Child, to slay it.

BUT more directly we Answer. There are numberless Reasons, why there should be few *indisputable* Examples. What Inconveniences would this bring on the Person himself, set as a Mark for all to shoot at? What a Temptation might it be to others, not only to them that know not God, but to many Believers? How hardly, if the Matter were beyond all Doubt, would they refrain from idolizing such a Person! And yet how unprofitable would it be to Gainstayers? For if they hear not *Moses* and the
X
Prophets

Prophets, CHRIST and his Apostles, neither would they be perswaded, tho' one rose from the Dead.

Q. 17. Suppose, then, one had attained to this, would you advise him to speak of it?

A. AT first perhaps he would scarce be able to refrain; the Fire would be so hot within him: His Desire to declare the Loving-kindness of the LORD, carrying him away like a Torrent. But afterwards he might: And then it would be advisable, not to speak of it to them who know not GOD: 'Tis most likely, it would only provoke them, to contradict and blaspheme. Nor to others, without some particular Reason, without some particular Good in View. And then he should have especial Care to avoid all Appearance of Boasting: To speak with the deepest Humility and Reverence, giving all the Glory to GOD. Mean time, let him speak more convincingly by his Life than he can do by his Tongue.

Q. 18. BUT would it not be better to be entirely silent? Ought he to speak of it at all?

A. BY Silence he might avoid many Crosses which will naturally and necessarily ensue, if he simply declare, even among Believers, what GOD has wrought in his Soul. If therefore such an one were to confer with Flesh and Blood, he would be entirely silent. But this could not be done with a clear Conscience; for undoubtedly he ought to speak. *Men* do not light a Candle, to put it under a Bushel: Much less does the all-wise GOD. He does not raise such a Monument of his Power and Love, to hide it from all Mankind. Rather he intends it as a General Blessing, to those that are simple of Heart. He designs thereby not barely the
Happiness

Happiness of that individual Person, but the animating and encouraging others, to following after the same Blessing. His Will is, that many should see it and rejoice, and put their Trust in the LORD. Nor does any Thing under Heaven more quicken the Desires of those who *are saved by Faith*, than to converse with those whom they believe to have experienced a still higher Salvation. This places that Salvation full in their View, and increases their Hunger and Thirst after it: An Advantage which must have been entirely lost, had the Person so saved, buried himself in Silence.

Q. 19. BUT is there no Way to prevent those Crosses which usually fall on those who speak of being thus saved?

A. It seems they cannot be prevented altogether, while so much of Nature remains even in Believers. But something might be done, if the Preacher in every Place, would 1. Candidly and closely examine, and that again and again, those who speak thus: 2. Speak against none 'till they have thus examined them: 3. Declare more or less openly, as the Case requires, that such and such are not what they supposed; and 4. Labour to prevent the unjust or unkind Treatment of those, in Favour of whom there is reasonable Proof.

Q. 20. WHAT is reasonable Proof? How can we certainly know one that is saved from all Sin?

A. WE cannot infallibly know one that is so saved, (no; nor even one that is justified) unless it should please God to endow us with the miraculous Discernment of Spirits. But we apprehend these would be sufficient rational Proofs to any reasonable Man, and such as would leave little Room to doubt,

either of the Truth or Depth of the Work, 1. If we had sufficient Evidence of his exemplary Behaviour for some Time before this supposed Change. This would give us Reason to believe, He would not lie for GOD, but speak neither more nor less than he felt: 2. If he gave a distinct Account of the Time and Manner wherein the Change was wrought, with sound Speech which could not be reproved, and 3. If it appear'd, that all his subsequent Words and Actions were holy and unblamable.

THE short of the Matter is this: 1. I have abundant Reason to believe, this Person will not lie: 2. He testifies before GOD, "I feel no Sin, but all Love: I pray, rejoice, give Thanks without ceasing. And I have as clear an inward Witness, that I am fully renew'd, as that I am justified." Now if I have nothing to oppose to this plain Testimony, I ought in Reason to believe it.

IT avails nothing to object, "But I know several Things, wherein he is quite mistaken:" For it has been allow'd, that all who are in the Body are liable to Mistake: And that a Mistake in Judgment may sometimes occasion a Mistake in Practice: (Tho' great Care is to be taken that no ill Use be made of this Concession.) For Instance: Even one that is *perfected in Love* may mistake with Regard to another Person, and may think him in a particular Case, to be more or less faulty than he really is. And hence he may speak to him with more or less Severity than the Truth required. And in this Sense (tho' that be not the primary Meaning of St. James) *In many Things we offend all.* This therefore is no Proof at all that the Person so speaking is not perfect.

Q. 21. BUT is it not a Proof, if he is *surprised* or *futter'd*, by a Noise, a Fall, or some sudden Danger?

A. IT is not; for one may start, tremble, change Colour, or be otherwise disorder'd in Body, while the Soul is calmly stay'd on God, and remains in perfect Peace. Nay, the Mind itself may be deeply distress'd, may be exceeding sorrowful, may be perplexed and prest down by Heaviness and Anguish even to Agony, while the Heart cleaves to God by perfect Love, and the Will is wholly resign'd to Him. Was it not so with the Son of God himself? Does any Child of Man endure, the Distress, the Anguish, the Agony, which He sustain'd? And yet he *knew no Sin*.

Q. 22. BUT can any one that has a pure Heart prefer pleasing to unpleasing Food? Or use any Pleasure of Sense which is not strictly necessary? If so, how do they differ from others?

A. THE Difference between these and others, in taking pleasant Food is, 1. They *need* none of those Things to make them happy. For they have a Spring of Happiness within. They see and love God: Hence they rejoice evermore, and in every Thing give Thanks: 2. They may *use* them, but they do not seek them: 3. They use them *sparingly*, and not for the Sake of the Thing itself. This being premised, we answer directly, Such an one may use pleasing Food, without the Danger which attends those who are not saved from Sin. He may prefer it to unpleasing, tho' equally wholesome, as a Means of increasing Thankfulness, with a single Eye to God, *who giveth us all Things richly to enjoy*. On the same Principle he may smell to a Flower, or eat a Bunch of Grapes; or take any other Mea-

sure, which does not lessen but increase his Delight in GOD. Therefore neither can we say, that one *perfected in Love*, would be incapable of Marriage: And of Worldly Business, if he were called thereto, he would be more capable than ever: As being able to do all Things without Hurry, or Carefulness, without any Distraction of Spirit.

Q. 23. BUT if two perfect Christians had Children, how could they be born in Sin, since there was none in the Parents?

A. IT is a possible, but not a probable Case: I doubt, whether it ever was, or ever will be. But waving this Answer, Sin is entail'd upon me, not by my immediate, but by my First Parent. *In Adam all died: By the Disobedience of One, all Men were constituted Sinners.* And this Constitution involves all without Exception, who were in his Loins when he ate the forbidden Fruit.

WE have a remarkable Illustration of this in Gardening. Grafts on a Crab-stock bear excellent Fruit. But sow the Kernels of this Fruit, and what will be the Event? They produce as mere Crabs as ever were eaten.

Q. 24. BUT what does this perfect one more than others? More than Common Believers?

A. PERHAPS nothing; So may the Providence of GOD have hedged him in, by Outward Circumstances: Perhaps not so much: (Tho' he desires and longs *to spend and be spent for GOD* :) At least not externally: He neither speaks so many Words, nor does so many Works. (As neither did our LORD himself speak so many Words, or do so many, no, nor so great Works, as some of his Apostles, *Jo. xiv. 12.*) But what then? This is no Proof,

Proof, that he has not more Grace : And by this GOD measures the Outward Work. Hear ye Him. *Verily I say unto you, this poor Widow hath cast in more than them all. Verily this poor Man, with his few, broken Words, hath spoke more than them all. This poor Woman perhaps with lame Hands and lame Feet, hath done more than them all. O cease to judge according to Appearance, and learn to judge righteous Judgment !*

Q. 25. BUT is not this a Proof against him ? I feel *no Power*, either in his Words or Prayer ?

A. IT is not: For perhaps that is your own Fault. You are not likely to feel any Power therein, if any of these Hindrances lie in *their Way*, 1. Your own *Deadness* of Soul. The dead Pharisees felt *no Power* even in his Words, who *spake as never Man spake* ; 2. The *Guilt* of some unrepented Sin, lying upon your Conscience. 3. Your *not believing* that State to be attainable, wherein he professes to be : 4. *Prejudice* toward him of any Kind : 5. *Unwillingness* to think or own he has attain'd : 6. *Over-valuing* or *idolizing* him : 7. *Over-valuing yourself*, and your own Judgment. If any of these is the Case, what Wonder is it, that you *feel no Power*, in any Thing he says ? But do not others feel it ? if they do, your Argument falls to the Ground. And if they do not, do none of these Hindrances lie in *their Way* too ? You must be certain of this, before you can build any Argument thereon. And even then, your Argument will prove no more, than that Grace and Gifts do not always go together.

“ BUT he does not come up to *my Idea* of a perfect Christian.” And perhaps no one ever did or ever will. For your *Idea* may go *beyond* or at least *beside* the Scriptural Account. It may include *more* than

than the Bible includes therein, or however *something* which that does not include. Scriptural Perfection is, Pure Love filling the Heart, and governing all the Words and Actions. If your Idea includes any Thing *more*, or any Thing *else*, it is not Scriptural: And then no Wonder that a Scripturally-perfect Christian does not come up to it.

I FEAR many stumble on this Stumbling-block. They include as many Ingredients as they please, not according to Scripture but their own Imagination, in their *Idea* of one that is perfect. And then readily deny any one to be such, who does not answer that imaginary Idea.

THE more care should we take, to keep the simple Scriptural Account continually in our Eye: Pure Love reigning alone in our Heart and Life, this is the whole of Scriptural Perfection.

Q. 26. WHEN may a Person judge himself to have attain'd this?

A. WHEN after having been fully convinced, of inbred Sin, by a far deeper and clearer Conviction, than that he experienced before Justification, and after having experienced a gradual Mortification of it, he experiences a total Death to Sin and an entire Renewal in the Love and Image of God, so as to rejoice evermore, to pray without ceasing, and in every Thing to give Thanks. Not that the feeling *all Love* and *no Sin*, is a sufficient Proof. Several have experienced this for a considerable Time, and yet were afterwards convinced That their Souls were not entirely renewed, and that Sin was only laid asleep, not destroy'd. None therefore ought to believe, that the Work is done, till there is added the Testimony of the Spirit, witnessing his
entire

entire Sanctification, as clearly as his Justification.

Q. 27. BUT whence is it, that some imagine they are thus sanctified, when in Reality they are not ?

A. IT is hence : They do not judge by all the preceding Marks, but either by Part of them, or by others that are inconclusive. But I know no Instance of any Person duly attending to them all, and yet deceived in this Matter. I believe there can be none in the World. If a Man be deeply and fully convinced after Justification of Inbred Sin ; if he then experiences a gradual Mortification of it, and afterward an entire Renewal in the Image of GOD : If to this Change, immensely greater than that wrought when he was justified, there be added a clear, direct Witness of that Renewal : I judge it is impossible this Man should be deceived herein, as that GOD should lie. And if one whom I know to be a Man of Veracity, testify these Things to me without some very sufficient Reason, I ought not to reject his Testimony.

Q. 28. Is this Death to Sin and renewal in Love, Gradual or Instantaneous ?

A. A MAN may be *dying* for some Time ; yet he does not properly speaking *die*, 'till the Instant the Soul is separated from the Body : And in that Instant he lives the Life of Eternity. In like Manner he may be *dying to Sin* for some Time ; yet he is not *dead to Sin*, 'till Sin is separated from the Soul. And in that Instant, he lives the full Life of Love. And as the Change undergone when the Body dies, is of a different Kind, and infinitely greater than any we had known before, yea, such as 'till then it is impossible to conceive : So the Change wrought
when

when the Soul dies to Sin is of a different Kind, and infinitely greater than any before, and than any one can conceive 'till he experiences it. Yet he still *grows in Grace, in the Knowledge of CHRIST, in the Love and Image of GOD*: And will do so not only 'till Death, but to all Eternity.

Q. 29. How are we to wait for this Change?

A. NOT in careless Indifference, or indolent Inactivity, but in vigorous and universal Obedience, in a zealous keeping of all the Commandments; in Watchfulness and Painfulness; in denying ourselves and taking up our Cross daily: As well as in earnest Prayer and Fasting, and a close Attendance on all the Ordinances of GOD. And if any Man dream of attaining it any other Way, he deceiveth his own Soul. 'Tis true, we receive it by simple Faith: But GOD does not, will not give that Faith, unless we seek it with all Diligence, in the Way which he hath ordained.

THIS Consideration may satisfy those who enquire, Why so few have receiv'd the Blessing? Enquire, How many are seeking it this Way? And you have a sufficient Answer.

PRAYER especially is wanting. Who continues instant therein? Who wrestles with GOD for this very Thing? So ye have not, because ye ask not; or because ye ask amiss, namely, "That you may be renew'd before you die." Before you die? Will that content you? Nay, but ask, that it may be done now, To-day, while it is called To-day: Do not call this, "Setting GOD a Time." Certainly To-day is his Time, as well as To-morrow. Make Haste, Man, make Haste! Let

Thy Soul break out in strong Desire
Thy Perfect Bliss to prove!
Thy longing Heart be all on Fire,
To be dissolv'd in Love!

Q. 30. BUT may we continue in Peace and Joy, 'till we are perfected in Love?

A. CERTAINLY we may; for the Kingdom of God is not divided against itself. Therefore let not Believers be discouraged from *rejoicing in the LORD always*. Let them all their Life rejoice unto God, provided it be *with Reverence*. Neither need we be anxiously careful about Perfection, lest we should die before we have attain'd it. We ought to be *thus careful for nothing*, but chearfully to *make our Request known to God*. And yet we may be, in a Sense, pained at the sinful Nature, which still remains in us. It is good for us to have a piercing Sense of this, and a vehement Desire to be deliver'd from it. But this should only incite us the more zealously to fly every Moment to our strong Helper, the more earnestly to *press forward to the Mark, the Prize of our High-calling in CHRIST JESUS*. And when the Sense of our Sin most abounds, the Sense of his Love would much more abound.

Q. 31. How should we treat those who think they have attain'd

A. EXAMINE them as closely as possible, and exhort them to pray fervently, that God would shew them all that is in their Heart. The most earnest Exhortations to abound in every Grace, and the strongest Cautions to avoid all Evil, are given throughout the New Testament to those, who are in the highest State of Grace. But this should be done with the utmost Tenderness; with-
out

out any Harshness, Sternness or Sourness. We should carefully avoid the very Appearance of Anger, Unkindness or Contempt. Leave it to Satan thus to tempt, and to his Children to cry out, *Let us examine him with Despightfulness and Torture, that we may know his Meekness and prove his Patience.* If they are faithful to the Grace given, even though they mistake, they are in no Danger of perishing thereby. No, not if they remain in that Mistake, 'till their Spirit is returning to God.

Q. 32. BUT what Hurt can it do, to deal harshly with them?

A. EITHER they are mistaken, or they are not. If they are, it may destroy them, but it is nothing impossible, no, nor is it possible to be so in rage, or so discourage them, that they will sink, and rise no more. If they are not mistaken, it may grieve whom God has not grieved, and do much hurt to our own Souls. For undoubtedly he that touches Christ, touches him more, *the Right Eye of God's Eye.* If they are indeed his, his peculiar Possession, the excellent Ones of the Earth, to behave unkindly or contemptuous to them, is *doing no little Despight to the Spirit of Grace.* Hereby likewise we feed and increase in our selves evil Surmising and many wrong Tempers. To instance only in one: What Self-sufficiency is this, to set our selves up for Inquisitors-General, for peremptory Judges in these deep Things of God? Are we really qualified for the Office? Can we pronounce in all Cases, How far Infirmity reaches? What may, and what may not be resolved into it? What may in all Circumstances, and what may not consist with perfect Love? Can we precisely determine, How it will influence the Look, the Gesture, the Tone of Voice? If we can, doubtless

doubtless *we are the Men, and Wisdom shall die with us!*

Q. 33. ARE we not apt to have a secret Distaste to any who say they are saved from Sin?

A. 'Tis very possible we may, and that on several Grounds: Partly from a Concern for the Honour of GOD, and a Fear lest others should be hurt, if these deceive their own Souls: Partly from a secret Envy of those, who speak of higher Attainments than our own: (Altho' they who act from this Principle are very rarely conscious of it.) Partly, from our Natural Slowness and Unreadiness to believe the Work of GOD. Accordingly they who are most unready to believe them that testify entire Sanctification, are likewise remarkable unready to believe the Witnesses of Justification: And frequently use as harsh and unkind Speeches, in the one Case as in the other.

Q. 34. BUT if they are *displeased* at our not believing them, is not this a full Proof against them?

A. ACCORDING as that Displeasure is. If they are angry, it is a Proof against them: If they are grieved, it is not. They ought to be grieved, if we disbelieve a real Work of GOD, and thereby deprive ourselves of the Advantage we might have received from it. And we may easily mistake this Grief for Anger, as the outward Expressions of both are much alike.

Q. 35. BUT is it not well, to *find out* those who fancy they have attain'd when they have not?

A. It is well, to do it by mild, close, loveing Examination. But it is not well, to triumph even
 Y over

over these. It is extremely wrong, if we *find* such an Instance to rejoice, as if we had found great Spoils. Ought we not rather to grieve, to be deeply concern'd, to let our Eyes run down with Tears? Here is one who *seem'd* to be a living Proof of GOD's Power to save the uttermost. But alas, it is not as we hoped: He has been *weighed in the Ballance and found wanting*. And is this Matter of Joy? Ought we not to rejoice a thousand Times more, if we can *find* nothing but pure Love?

“BUT he is deceived.” What then? It is an harmless Mistake, while he feels nothing but Love in his Heart. It is a Mistake which generally argues great Grace, an high Degree both of Holiness and Happiness. This then should be Matter of real Joy, to all that are simple of Heart: Not the Mistake itself, but that Height of Grace which for a Time occasions it. I rejoice, that this Soul is always happy, always full of Prayer and Thanksgiving. I rejoice that he feels no unholy Temper, but the pure Love of GOD continually. And I will rejoice, if Sin is suspended 'till it is totally destroy'd.

Q. 36. Is there then no Danger in a Mans being thus deceiv'd?

A. NOT at the Time that he feels no Sin. There was Danger before, and there will be again, when he comes into fresh Trials. But so long as he feels nothing but Love, animating all his Thoughts and Words and Actions, he his in no Danger: He is not only happy, but safe, under the Shadow of the Almighty: And for GOD's Sake, let him continue in that Love as long as he can. Mean-time you may do well, to warn him of the Danger that *will be,*

be, if his Love grow cold and Sin revive, even the Danger of casting away Hope, of being sorrowful about his state, and supposing that because he has not attained yet, therefore he never shall.

Q 37. BUT what if none have attain'd it yet? What if all who think so, are deceiv'd?

A. CONVINCE me of this, and I will preach it no more. But understand me right. I do not build my Doctrine on this or that Person. This, or any other may be deceived, and I am not moved. But if there are none made perfect yet, God has not sent me to preach Perfection.

But a parallel Case. For many Years I have preached, "There is a Peace of GOD which passeth all Understanding." Convince me, that this Word has fallen to the Ground, that in all these Years none has attain'd this Peace; that there is no living Witness of it at this Day, and I will preach it no more.

"O, but several Persons have *died* in that Peace." Perhaps so; but I want *living* Witnesses. I can't indeed, without the Discernment of Spirits, be infallibly certain, that any are such. But if I am certain that none are such, I have done with this Doctrine.

So in the present Case. For many Years I have preached, "There is a Love of GOD which casts out all Sin." Convince me that this Word has fallen to the Ground; that in twenty Years none has attain'd this Love; that there is no living Witness of it at this Day, and I will preach it no more.

"NAY, several Persons have *died* in this Love." But these are not *living* Witnesses. I can't indeed be infallibly certain, that this or that Per-

son is a Witness. But if I were certain, there were none such, I must have done with this Doctrine,

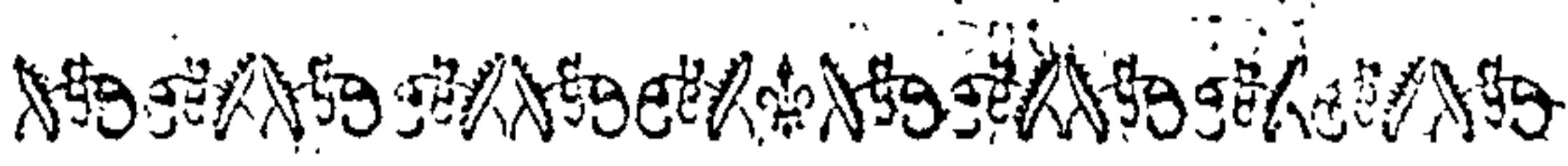
“ You misunderstand me. I believe some who died in this Love, enjoy’d it long before their Death. But I was not certain of this. That their former Testimony was true, ’till some Hours before they died.”

You had not an *infallible Certainty* then, and a *reasonable Certainty* you might have had before : Such a Certainty, as might have quicken’d and comforted your own Soul, and answer’d all other Christian Purposes. Such a Certainty as this any candid Person may have, suppose there be any living Witness, by talking one Hour with that Person, in the Love and Fear of God.

Q. 38. BUT what does it signify, Whether any have attain’d it or no, seeing so many Scriptures witness for it ?

A. IF I were convinced, that none in *England* had attain’d, what has been so clearly and strongly preached by such a Number of Preachers, in so many Places, and for so long a Time ; I should be hereby convinced, that we had all mistaken the Meaning of those Scriptures : And therefore for the Time to come, I too must teach, That Sin will remain ’till Death.

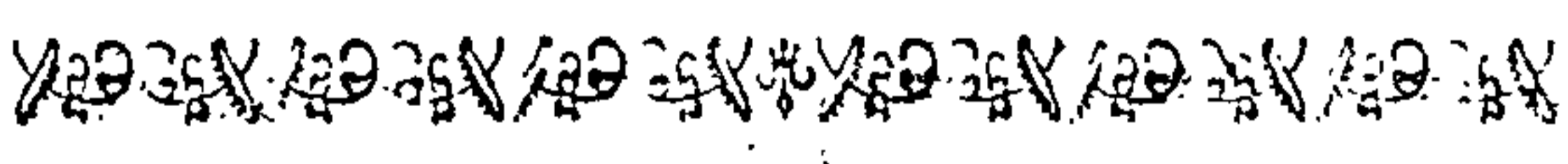




CHRISTIAN
INSTRUCTIONS

EXTRACTED FROM A LATE












French AUTHOR.





C H R I S T I A N

INSTRUCTIONS.

1.     HE first Motions of turning to GOD
 T  are usually like a Spark of Fire,
  dropt on Ice, with the Winds blow-
  ing on all Sides; which therefore
 must be quickly extinguish'd, unless

GOD is pleased to keep it alive.

2. IF you desire to give yourself up to GOD, be not discouraged at Hindrances, Temptations, Oppositions: But consider, the Grace of GOD in the Soul grows by Degrees like a Grain of Mustard-seed in the Earth.

3. IT is not said, *Blessed is the Man that hath not sinned*; but he to whom the LORD imputeth it not.

4. READ a little at a Time, and offer it to GOD on your Knees. Thus *David* prayed seven Times a Day.

5. THE Grace we receive soon vanishes away, if it be not nourish'd and increased by holy Exercises, which are the very first Fruits, or rather the first Blossoms of Conversion.

6. RE-

6. RETIREMENT from the World, join'd with Prayer and proper Employ, are Means of mortifying our Senses, without which Prayer profits little.

7. THE best Helps to Mortification are the ill Usage, the Affronts, and the Losses which befall us. We should receive them with all Humility, as preferable to all others, were it only on this Account, That our Will has no Part therein, as it has in those which we choose for ourselves.

8. Wo to them who seek Comments to obscure the Bible, and to widen the narrow Way of Salvation! For none can change the Word of our LORD, *I have given you an Example, that ye may do as I have done: Neither that Word, What I say unto you, I say unto all.*

9. WHEN we would give ourselves to GOD, we should not be eager at the Beginning, to hear long Discourses, on the sublime Truths of Christianity; since it is not then the Time for deep Knowledge, but for Good-Works and Sufferings. Those who are just turning to GOD, may even receive Prejudice from such an Employment of their yet feeble Minds. It suffices for them now, to know what they ought to do, and instead of multiplying Knowledge, to multiply Good-Works.

10. WE should bear not only with Patience but with Joy, Loss of Goods, Pleasures, and the Evils of Earth, seeing CHRIST has taught us by his Example that there is no other Way of attaining the Glory of Heaven.

11. THE Souls of Men are Things so great and precious, that having Need, according to the Divine Wisdom, of an invisible Guardian, and a visible Guide, they can neither have an Angel to guard,

nor a Man to guide them, but those whom God himself gives, by a peculiar Appointment.

12. THE Language of Love and Grace is upon Earth, the Beginning of the Language of Heaven.

13. THOSE who feel that they are always on the Verge of Death, and who have Eternity in their Heart, will not find any Thing very alluring or agreeable in the World. And he to whom God is All, looks on every Thing upon Earth as nothing.

14. TRUE Virtue consists in a thorough Conformity to the whole Will of God: Who wills and does all (excepting Sin) which comes to pass in the World. And in Order to be truly holy, we have only to embrace all Events, good and bad, as his Will.

15. EXCEPT the Sight of Glory, and the Participation of Grace; (the light of God) all is Darkness in this World and in the other. We need not therefore so much lament over those, who want their bodily Sight, as over them who being quick-sighted in this Life, will in the other be blind for ever.

16. GOD is not honour'd as God, in a Manner worthy of Him, but by the voluntary Oblation which we make him of our Life. His Son made an Oblation of his own to God; which obliges us if we are real Christians, to give him our Life, and that of those who are so dear to us, that they are as our second Soul.

17. IN the greatest Afflictions which can befall the Just, either from Heaven or Earth, they remain immovable in Virtue, and perfectly submissive to God, by an inward, loving Regard to Him, uniting all the Powers of their Soul.

18. SUCH

18. SUCH is the Condescension of GOD, that he requires us to love him even more than we fear him. Many fear, without loving him; but no one loves, without fearing him, and being ready to die rather than offend him. Among Persons of every Age, and every Profession, there are but few of this Disposition: But what of Piety appears in them, resembles the Blossoms which we see in Spring, that adorn the Trees for a-while, but soon disappear and leave no Fruit behind them.

19. WHETHER we think, or speak to GOD, whether we act or suffer for him, all is Prayer, when we have no other Object than his Love, and the Desire of pleasing him.

20. THAT Silence of Spirit which cuts off all those Thoughts and Words that might spring from the Affliction we feel, on the Loss of them who are most near and dear to us, is the best Submission we can pay, to that Empire over the Living and the Dead which GOD has reserved to himself. And the best Devotion we can practice on these Occasions, is, as far as possible to efface from our Minds, those Images which disquiet and afflict us, that GOD alone may fill our Heart, and remain for ever the Object and the Master of our Passions and of our Thoughts.

21. WE ought to consider, at the Death of those whom we love the most, and even of them from whom we receive Life, that all the Names of Tenderness and Respect, which proceed from Flesh and Blood are lost at the Moment of their Separation from us, to return to GOD as their Principle: To the End that the Stream running no more we may have Recourse to the Founting; that ceasing to see Them, we may seek to Him, of whom
they

they were only the Image; and that so we may now have no other Father than Him which is in Heaven, of whom we are incessantly to ask the Bread of Life, and the eternal Inheritance.

22. THE most magnificent Houses and Palaces are only Trophies of human Vanity, which in a little Time will perish in Flames with the World. Let us provide an Habitation, in the eternal Palace of Paradise, by now purifying ourselves in the Flames of Divine Love.

23. IN the World the Fathers must die, before their Children can enter upon their Inheritance. But in the Church, the Children must die, to enter into the Inheritance of their heavenly Father.

24. IF the Death of them we love, does not make us enter into ourselves, correct that which displeases God, and ask of him Light to discover the Illusions of the World and the Devil: We have Reason to fear that nothing will, but that we shall live and die without Wisdom.

25. GRACE from within and Affliction from without, destroy the Sins of those Souls, who cast themselves into the Arms of GOD, and sincerely desire to be given up to him.

26. THE Language of Love even when it speaks the most strongly, ought to be decent and courteous, there being no Courtesy like that which we learn from the Holy Scripture.

27. WE need not affect elaborate Reasonings in Matters of Grace, because the Principle of this is Faith, which does not reason at all, but goes simply where GOD points out the Way.

28. THE Way to find nothing grievous in this World, is to have Eternity always in our Thoughts, For then all of grand and magnificent which we see
here

here, appears a mere Shadow, a Nothing. How natural a Reflection is this, when great Men die in the Prime of Life ! What can shew in a stronger Light the Vanity of all which Men admire so much and leave so soon !

29. WE ought to honour those holy Ones whom GOD honours, and to expect more Assistance from them than from others, at the Time when he manifests their Holiness ; because they are then as it were new Fountains which GOD causes to appear in his Church, and who will soon (as other Saints have done) retire into GOD their Source, after they shall have watered a few more of his Children.

30. GOD hates nothing so much as the forgetting the Favours which he does to them whom he deigns to name his Friends.

31. The whole Life of a Christian consists in following GOD ; who manifests his Will more and more, according to our Faithfulness to him.

32. WHEN one is willing simply to follow the Truth, there is no Trouble in deciding the greatest Difficulties.

33. GOD himself instructs those who follow him with Simplicity, and shines in their Hearts when they regard none but him. To arrive at this happy State, we must desire only that which GOD gives us from his own Hand, and beg him with fervent Prayer, to keep us always in the Desire of him alone, and of his Grace.

34. It is scarce conceivable, how strait the Way is, wherein GOD leads them that serve him, and how dependant upon him we must be, unless we will be wanting in our Faithfulness to him.

35. IT is GOD'S Part to prevent us, and ours to adore and serve him in perfect Subjection to his Will.

36. FEW Persons go to GOD with that Fulness of Heart, which makes them walk with Vigour in the narrow Way to Heaven.

37. As a single Soul surpasses in Excellence all Bodies, how beautiful soever they are; so a single spiritual Sin often surpasses in Guilt a Multitude of bodily Sins. And spiritual Sins are the more dangerous, in that bodily Sins usually come to a Period, by Age, by Change of Fortune, by Removal of the Occasions, by the Disgusts that accompany, or the Evils that follow them: But it is quite otherwise with spiritual: Nothing being so fruitful as the Sins of the Spirit.

38. THERE is nothing so bitter, that Love does not sweeten. And if one sees that the Covetous, the Ambitious, the Voluptuous, turn their greatest Labours into their greatest Pleasures, is it strange that the Love of GOD, and the Sorrow for having offended him, are capable of sweetning whatever he has ordain'd for the Healing of our Souls?

39. GOD gives his Children a Kind of spiritual Air to breathe, namely the Influence of his Spirit. And this never fails them that love him, how weak so ever they are.

40. THE grand Truths of Repentance and the present Kingdom of Heaven; are unveil'd under the New Law. The Gospel always joins them together; and it is impossible to put them asunder.

41. As a very little Dust will disorder a Clock, and the least Sand will obscure our Sight, so the least Grain of Sin, which is upon the Heart, will hinder its right Motion toward GOD.

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42. IT

42. IT is scarce credible, of how great Consequence before GOD the smallest Things are, and what great Inconveniences sometimes follow, those which appear to be light Faults.

43. WE ought to be in the Church, as the Saints are in Heaven; and in the House, as the holiest Men are in the Church; doing our Work in the House, as they pray in the Church, worshipping GOD from the Ground of the Heart.

44. THERE is no Love of GOD without Patience, and no Patience without Lowliness and Sweetness of Spirit. It is by this alone, that we are able to pass the Day of Winter, as those of Summer; that is, the Afflictions we meet with from Time to Time, as well as the Joys and Consolations.

45. GOD loves nothing so much as Gratitude and Thanksgiving. And as this is the first Act of our Piety, it ought to be the most constant, and to begin and conclude all our Prayers.

46. To continue in Grace, we must pray without ceasing, since we cannot continue, unless we grow therein. Hence it is, that many of those who receive it, lose it immediately: Because their Commerce with the World does not permit them to pray often; or if they do, it is with a thousand Distractions, which dishonour the Majesty of GOD, whom we should hardly approach, but with the lowest Prostration both of Body and Soul. He dispenses indeed with that of the Body, because our Weakness does not permit us to be always in that Posture: But our utmost Soul should be always bow'd down before him in the lowest Humiliation.

47. THE Evils of the Body cure themselves in Time, but not those of the Spirit; because they partake of its Nature, which is immortal. And
for

for this Cure, we can rely on none but GOD; who is the only Physician of Souls, aist is he alone who creates them.

48. THE bearing Men and suffering Evils in Peace and Silence, is the Sum of the whole Christian Life. Without this a Man is a Captive tho' at Liberty, and with this, he is free, tho' a Captive.

49. A true Christian is not a common Thing. And he who is such, is unspeakably happy.

50. To be habitually prepared for the Lord's Table, we must walk in the Narrow Way, at a Distance from the World, nourish our Souls with the Truths of GOD laid down in the Gospels, and in the Epistles, which are a Kind of Commentaries upon them: Meditate on them in the Secret of our Heart, and grow in Love as well as in Knowledge.

51. TRUTHS resemble Money, all the Value whereof depends on the proper Use of it.

52. HUMILITY and Patience are the surest Proofs of the Increase of Love.

53. INSTEAD of reading much, to satisfy our Curiosity, we ought to content ourselves with reading a little, in order to make the full Use thereof, and turn it, as it were into our Substance. Otherwise by filling our Heads with Knowledge we drive the Grace of GOD from our Hearts.

54. BOTH at the Beginning and End, and even in the Midst of our Reading, we should lift up our Hearts to GOD, whether with Words or without, that he would please to convert what we read into spiritual Food, such as by Means of his Truth may nourish and strengthen us more and more in his Love.

55. THE Truths of Religion are like Essences, of which we give the Sick a little at a Time, because

being full of Spirits, all Parts of the Body are affected by the little that is taken. This occasion'd our Blessed LORD to say, *My Words are Spirit and Life.* And accordingly one of his divine Truths, suffice a Man to nourish his Soul for a whole Day.

56. ONE may say of the Knowledge of sublime Truths, what the Apostle says of the Goods of this World, that they may not hurt a Christian, he ought to possess them, as if he possess them not: That is, without any Attachment to them, without any Reliance upon them.

57. NOTHING is so capable of destroying the Grace of GOD, even in Retirement as Idleness.

58. AGREE with the Poor quickly while thou art in the Way with them. Make them Friends by the Mammon of Unrighteousness. For they will be as Princes in Paradise, where they will receive the Rich into the everlasting Habitation.

59. THE whole Christian Religion is only Love, pure and fervent as the Fire at Pentecost.

60. INSTEAD of busying our Mind with dwelling on the grievous Part of what is past and to come, we should remember, that the Gospel does not permit us to dwell on any Thing, but the Presence and Love of GOD, who fills our Soul, provided we do not disquiet ourselves with vain Thoughts. But he cannot, either in Earth or Heaven inhabit any other than a peaceful Heart.

61. SWEETNESS join'd with Strength are the two Marks of the Spirit of GOD.

62. AS GOD is well-pleas'd that they who love him should form Designs for his Glory, we ought to labour therein with all our Power, and yet not to be any Way discomposed, when he breaks in
Pieces

Pieces our best Designs, so our Heart is still fix'd to be his entirely and to live to his Glory.

63. THE whole of the Christian Religion is Love. This alone destroys the Desire of the Goods, and the Fear of the Evils of this World. We should labour to increase it, without desiring and without fearing any Thing.

64. THE Love of GOD has its Sorrows and Tears, as well as its Joys and Consolations.

65. As Love, which is the Soul of our Soul and the Life of our Life, is at first only a single Spark, we should take Care, that nothing remain in our Soul, that hinders its Growth and Enlargement.

66. GOD is the first Object of our Love: Its next Office is, To bear the Defects of others. For as he is invisible to us, it is his Will, that we see and love him in our Neighbour. And we should begin the Practice of this Love, amidst our own Household.

67. THE Littleness of Things does not hinder their being greatly pleasing to GOD, when we do them with all our Heart: As on the contrary, great Things done lazily, are little in his Sight: Because in all our Works, he regards the Spirit abundantly more than the Matter.

68. LET none imagine he is virtuous, because he talks of Virtue with Pleasure. Virtue without Practice is a mere Illusion.

69. THOSE who seek GOD, find him, in practising the Exercises which he has prescribed in the Gospel. The Sum of them is, Love, Obey, Be humble, Suffer his Will.

70. GOD is so great, that we know not how to pray to him, but by his own Spirit, and the Movement which he gives us.

71. GREAT Virtue consists, in trying to vary and multiply the Marks of our Gratitude for all the Mercies of GOD.

72. ONE observes, that whereas there is but one Devil who persecutes the Innocent, there are seven who persecutes the Penitent.

73. CHRIST charges himself with our Temporal Affairs, provided we charge ourselves with those that regard his Glory.

74. THE smallest Things of Religion are great, because the Spirit of GOD is in them.

75. THE main of Christianity consists, in not following our own Spirit, and being given up to GOD by renouncing ourselves. Accordingly there is nothing more profitable for a Christian than Sickness, which joins Obedience with Faith.

76. OUR own Desire should be, to have no other Desire in this World, but to be faithful to GOD.

77. HUMILITY alone unites Patience with Love, without which it is impossible, to draw Profit from Suffering, or indeed to avoid being discontented at being afflicted: Especially when we think that we have given no Occasion for the Evil which Men make us suffer. If we then fall into Impatience, it is for Want of Humility, whatever Love we may appear to have.

78. PERFECT Humility is a Kind of Self-annihilation, and this is the Center of all Virtues.

79. WHEN we let the Time of Affliction pass, without profiting by it, we commit three Faults: This is to despise GOD; to forget ourselves; and to overlook the great Lesson which Religion teaches, viz. What we are in this World, and what we shall be in the other.

80. THE

80. THE first Thing we ought to do when a great Affliction befalls us, is to examine the State of our Souls: And if we find ourselves culpable in any Thing, whatever it costs, to make our Peace with GOD.

81. THERE is none who comforts Christians, but the Spirit of GOD; the Word itself, separate from him is useless. He is therefore peculiarly stiled, the Comforter; because he is come down on the Earth, on Purpose to heal our Sorrows and Cares, by shedding his Love abroad in our Hearts.

82. THE readiest Way to escape from our Sufferings is, To be willing they should endure as long as GOD pleases.

83. THEY who have known most of the ineffable Greatness of GOD, have had the deepest Reverence for it. The Sense of this ought to make us work out our Salvation with Fear and Trembling, and distrust ourselves in our best Undertakings, particularly in those which regard the Service of the Church; because they require the highest Purity of Heart in all that are employ'd therein.

84. As Painters chuse and prepare the Ground, which they design for their choicest Works, so GOD prepares the Ground of those Souls, by whom he intends to do great Things: Thus he prepared *St. Paul*, even from his Mother's Womb.

85. WE ought earnestly to pray to GOD, before we undertake any Thing, though we feel such Love in our Heart, that there are no Poor whom we would not relieve, no Sick whom we would not heal, and none afflicted whom we would not succour, even at the Expence of our Life. For Experience shews, that in order to do Good, it is not enough to have a loving Heart: And that GOD sometimes

sometimes gives these Desires, and yet does not bring them to Effect.

86. OUR own Household gives us too great Occasion to know, the Greatness and Depth of our inward Wounds, by the Falls into which we are so often betray'd, by their, perhaps involuntary Defects. How ought we to watch over ourselves, in order to resist these Temptations, which (how little so ever the Occasions be) are great, because they are continual?

87. THE bare Sight of Men in the World, impresses I know not what of Evil on the Hearts of good Men: There is a Kind of contagious Air hid in the Spirit of the Ungodly, which communicates itself to the Soul more insensibly, than the Infection of the Plague communicates itself to the Body. In order therefore to solid Christian Holiness, we must keep at a Distance from these Men.

88. THE World is an Enemy to truly Good Works, particularly the great Change which God works in the Soul.

89. FLATTERY is a Poison which is the more dangerous, the more sweet and insensible it is. Those therefore who are just setting out in Religion, should carefully shut their Ears to Praise, even to that which the best of Men sometimes give, without thinking of the Mischief it may do.

90. VIRTUE is like a Chrystal, on which the least Word of Praise imprints a Blot, which must be effaced.

91. WE should be continually labouring to cut off all the useless Things that surround us. And God usually retrenches the Superfluities of our Soul, in the same Proportion as we do those of our Bodies.

92. As

92. As the Devil will not be shut up in the Abyſs till the Judgment of the great Day, he makes mean-time an Abyſs of the Soul of wicked Men, into which he plunges himſelf with whole Legions.

93. As Man has nothing excellent but his Love, he gives GOD nothing, unleſs he gives him this. Even as all the reſt of GOD's Gifts would be uſeleſs to Man, did he not give him his Love alſo.

94. THE Devil is ſo hideous, that he could not deceive us, nor make himſelf beloved by us, did he not cover himſelf with the Beauty, and the ſweet and agreeable Appearances of the Creatures.

95. THE beſt Means of reſiſting the Devil is, to deſtroy whatever of the World remains in us, in order to raiſe for GOD upon its Ruins, a Building all of Love. Then ſhall we begin in this fleeting Life to love GOD as we ſhall love him in Eternity.

96. THE Love of GOD and the Love of the World cannot ſubſiſt together in one Heart. It muſt needs be, that one of them will conquer and deſtroy the other.

97. St. AUGUSTINE ſays, There is Danger, leſt after Sin is killed, it comes to Life again, if it be not buried.

98. IF we would be ſuperior to the Goods and Evils of this World, the Things that are ſeen, ought to be to us as if they were not ſeen: And, on the other Hand, the Things that are not ſeen, as if they were always before our Eyes.

99. NOTHING ſhews the real State of our Soul, like Perſecution and Affliction. And if we ſuffer them with that Humility and Firmneſs, which only the Grace of GOD can work in us, we attain a larger Measure of Conformity to CHRIST, by a due Improvement

provement of one of these Occasions, than we could have done by imitating his Mercy, in Abundance of Good Works.

100. The Scripture speaks of the Earth as a Wilderness, an Hospital, a Prison, an Image of Hell. Therefore Wo unto them who are attach'd to it; who do not labour to die to all below, and to aspire after nothing but Heaven, where alone is true Life, and all that deserves the Name of Good or Pleasure.

101. How real soever the Things of Earth appear, they are no other than Veils that deceive us. The Ills thereof hide eternal Goods from us, and the Goods hide from us, eternal Evils.

102. THE true Marks of Love are, an Hunger and Thirst after the Word and the Life of CHRIST.

103. GOD often deals more rigourously, with those whom he loves than with others. And his Will is, that the Afflictions which he sends them, should serve to disengage them, from whatever attach'd them to the World, that they may be more free, to cleave to him.

104. WE scarce conceive, how easy it is to rob GOD of his Due, in our Friendship with the most virtuous Persons, until they are torn from us by Death. But if this Loss produce lasting Sorrow, it is a clear Proof, that we had two Treasures, between which we had divided our Heart.

105. THE Devil is enraged only at those who fight against him, and his Rage increases, when he sees the Increase of Grace in them. But he cannot conquer us, if we continue to fight, and to have a steady Dependence on GOD, who fights for and in his Children, and can never be conquer'd.

106. WE are to labour, as if we had no Dependence on the Grace of GOD: And to trust as intirely

intirely in his Grace, as if we did not labour at-all. The one preserves us from Negligence, the other from Presumption.

107. THERE are some peculiar Occasions that rarely occur, which we ought to manage with the utmost Care ; because one of these is of far more Value before GOD, than many ordinary ones.

108. EVEN the Weakness which remains in us, is by the Testimony of GOD, one of the most powerful Means, of making us more strong than ever, more immoveable in his Service.

109. IF we were not weak and impotent, our Good-Works would be to us as our own Property : Just as the Corn he produces out of the Earth belongs to the Husbandman. Whereas now they belong wholly to GOD, because they proceed from him and his Grace, which triumphs over our Weakness, when raising our Works and making them all divine, he honours himself in us through them.

110. WHEN Men have sown the Seed in the Ground, they cease a-while from their Labour. But when JESUS CHRIST has sown his Grace in our Hearts, we should beseech him to labour with us still, and to perfect that which he has begun ; otherwise there will be no Fruit. For the Devil omits nothing which may hinder the good Seed from growing up and bringing forth Fruit unto Perfection.

111. IF we do not testify to GOD, by a continual Care for our Salvation, that we esteem his Grace above all Things, the least Consent to an evil Thing, makes it retire by little and little into the Bosom of CHRIST, from whence it came. Yet he is so gracious, that after we are truly humbled, he gives us new Grace.

112. GOD

112. GOD in order to cure some Souls of those Sins which are the greatest of all in his Sight, suffers them to fall into others, which are greater in the Sight of Men.

113. CHRISTIAN Friendship is the Refinement of that Love which we bear to a Fellow-Christian, to whom GOD unites us by an Affection which cannot be well known but by those who truly love GOD.

114. THE Holy Spirit having made of all Christians one Soul, they ought to have the same Joys and Sorrows. But if it pleases him (of which also we have Examples in Scripture) to make of two or more Christians one Heart and one Soul, there ought to be an Increase of Joy in their holy Affections, as much greater as their Friendship is more perfect than that of other Christians.

115. ONE of the principal Rules of Religion is, To lose no Occasion of serving GOD. And since he is invisible to our Eyes, we ought to serve him in our Neighbour: Which he receives as if done to himself in Person, standing visibly before us.

116. WHILE a Man is alienated from GOD, he makes little Account of that natural Inclination which such an one has to some Good-Works, or his Aversion to some Sins. But from the Moment that he is converted to GOD, he sanctifies this Inclination and his Aversion, and serves himself of it in order to increase it: And nevertheless the Fate which we do those Good-Works and avoid those evil ones, does not at all diminish the Reward or Value of them. Thus what was only virtuous Heathenism before, becomes true Christian Virtue, by the Infusion of Love, which is in us as it were a
second

second Soul, all divine, and which transforms into itself that which before animated the Body.

117. How clear-sighted soever a Man is in other Respects, he hardly sees all that Love requires to be done, whether in Respect of God or his Neighbour, but while he feels that Love in his Heart.

118. THE Way to advance more and more in Love, is to practise it to the uttermost.

119. THE chief Worship we owe to GOD, is to love him with all our Heart, without sharing it between him and the Creatures. They ought to serve us only for Steps, to lift us up toward him.

120. Love has this in common with Sacrifice, that it ought to be offer'd to GOD alone.

121. To preserve the Life of the Soul, Prayer ought to be joined with the other Ordinances, as it is the Channel which reaches to Heaven, and brings down into the Soul that Breath of GOD without which it cannot live.

122. CHARITY cannot be practised right, unless first, We exercise it from the Moment GOD gives the Occasion; and secondly, Retire the Instant after, and offer it to GOD by humble Thanksgiving. And this for three Reasons; the first, To render to Him what we have received from Him; the second, To avoid the dangerous Temptation which springs from the very Goodness of these Works; and the third, To unite ourselves to GOD, in whom the Soul expands itself in Prayer, with all the Graces we have received, and the good Works which we have done, to draw from Him new Strength against the bad Effects which these very Works may produce in us, if we do not make Use of

the Antidotes which GOD has ordain'd against these Poisons. The true Means, to be fill'd anew with the Riches of Grace, is thus to strip ourselves of it: And without this it is extremely difficult not to grow faint in the Practice of Good Works.

123. WE ought to know, that we have no Part in the Good which we do; and that accordingly, as GOD hides himself in doing it by us, we ought also, as far as is possible, to hide it from ourselves, and in a Manner to annihilate ourselves before him, saying, "LORD, we are nothing before Thee; but Thou art All to us. We continue to be as nothing, after thou hast by thy double Mercy, drawn us out of nothing and out of Sin: The Proof whercof we incessantly bear in ourselves, in our continual Weakness and Helplessness. We see ourselves in the Midst of an Ocean: For thou art the true and boundless Ocean of Nature and of Grace, which neither ebbs nor flows, but is permanent and immoveable. Thou spreadest abroad, as it pleaseth thee, the celestial Waters in all Ages, and drawest them back and sendest them again into the Souls thou lovest, by Fluxes and Reflexes ineffable and divine. Thy Spirit is the only Wind that blows and that reigns over this infinite Ocean. And as we see the Waters on Earth which cease to run, tho' for a little Time, are immediately corrupted, we have Reason to fear, lest the same Thing befall our Souls, if instead of causing these heavenly Waters to return to Thee their Source. we retain, and stop them in their Motion, tho' it were but for a Moment. For whereas the Ri-

vers of Earth corrupt themselves, when they stop, but without corrupting the Channel thro' which they flow, the Rivers of thy Grace tho' stop, are never themselves corrupted, but the Souls, the Channels thro' which they pass. We find therefore, O GOD, it is more difficult to return to thee by an humble Thankfulness, the Graces we have received from thee, than to attract them into our Souls by Prayer; and that accordingly these Reflexes toward the Fountain, are greater Favours than even the Effluxes therefrom. Wherefore the only Grace which we implore from Thee, and which comprehends all others, is, That thy Grace may never descend to us, but to re-ascend, toward thee; And that it may never re-ascend, but to descend into us again: So that we may be eternally water'd by thee, and thou be eternally glorified."

124. GOOD WORKS do not receive their last Perfection, 'till they as it were lose themselves in GOD. This is a Kind of Death to them, resembling that of our Bodies, which will not attain their highest Life, their Immortality, 'till they loose themselves in the Glory of our Souls, or rather of GOD, wherewith they will be fill'd. And it is only what they had of earthly and mortal, which Good Works lose by this spiritual Death.

125. FIRE is the Symbol of Love; and the Love of GOD is the Principle and End of all our Good Works. But as Truth surpasses Figure, the Fire of Divine Love has this Advantage over material Fire, that it can re-ascend to its Source, and raise thither with it all the Good Works which it produces. And by this Means it pre-

vents their being corrupted, by Pride, Vanity or any evil Mixture. But this cannot be done, otherwise then by making these Good Works in a spiritual Manner die in GOD, by deep Gratitude which plunges the Soul in him as an Abyss, with all that it is, and all the Grace and Works for which it is indebted to Him : A Gratitude whereby the Soul seems to empty itself of them, that they may return to their Source, as Rivers seem willing to empty themselves, when they pour themselves with all their Waters into the Sea.

126. THE Natural Admiration of Man flows from Ignorance ; but that of a Christian, from Knowledge.

127. WHEN we have receiv'd any Favour from GOD, we ought to retire, (if not into our Closet, into our Heart) and say, "I come, LORD. to restore to thee what thou hast given, and I freely relinquish it, to enter again into my own Nothingness. For what is the most perfect Creature in Heaven or Earth, in thy Presence, but a Void capable of being filled with thee and by thee, as the Air which is void and dark is capable of being fill'd with the Light of the Sun? Grant therefore, O GOD, that I may never appropriate thy Grace to myself, any more than the Air appropriates to itself the Light of the Sun ; who comes every Day, to restore it the next, without being nothing in the Air that either appropriates his Light, or resists it. O give me the same Facility of receiving and restoring thy Grace and Good Works : I say thine ; for I acknowledge the Root from which they spring is in Thee and not in me."

128. As all that we can properly call our own, is the Evil which is Natural to us, they who are truly touch'd by the Spirit of God, have no Right to complain, of any Reproach, whether they are guilty of the Thing or not. It suffices, that they have in them the Principle of all the Faults which are, or can be laid to their Charge.

129. THERE is no true Charity which is not accompanied with Humility, Courage and Patience.

130. WE should chiefly exercise our Love toward those who most check, either our Way of Thinking, or our Temper, or our Knowledge, or the Desire we have, that others should be as virtuous, as we wish to be ourselves.

131. As God once subsisted without any Creature in his own infinite Fulness, so Love will one Day subsist in itself, without any outward Works: Which are now only the Streams, whereof Love is the Source, the Shoots of which this is the Root, the Rays whereof Love is the Sun, the Sparks of which this is the Fire, always acting, always consuming, and yet preserving the Soul wherein it dwells.

132. THE Desire of exercising Charity, obliges us to purify ourselves by all Sorts of holy Exercises, that we may be fill'd with the Gifts of God, and capable of imparting them to others, without losing any Thing of our own Fulness. By thus exerting our Charity, we increase it: This alone when it fills the Heart, has the Advantage of giving always, and by giving, enriching itself.

133. ONE

133. ONE of the greatest Evidences of the Love of GOD, to the Souls he has touch'd with his Love, is to send them Afflictions, with Grace to bear them.

134. THERE is no Affliction which befalls the Righteous, of which GOD is not the Author. And whereas the Ills of other Men have no Mixture of Good, GOD mingles with the Sufferings of the Righteous, those Seeds which although bitter at first, yet afterward bring forth peaceable Fruit.

135. EVEN in great Sickneses or Afflictions we ought to testify to GOD, that in receiving them as from his Hand, we feel Pleasure in the Midst of the Pain, from being afflicted by him who Loves us, and whom we Love.

136. IF we were persuaded, that GOD does not afflict us, but to make us still more capable of loving him, by purifying our Hearts thro' that Fire which he came to bring into the World, we should take Pleasure in suffering our Afflictions, and consuming by that Divine Fire, this Fire of the Earth which makes us love too well our Bodies, our Health, our own Will, and the Things of the World.

137. THERE would be Danger in ever mentioning to any Person, any Good Work which he had done, if he was not humble, and his Heart abased before GOD, by a deep Sense of his Favours.

138. GOD usually mingles Pains with the signal Graces which he gives, or will give to them he loves. And his thus casting them down is the ordinary Token, that he is about to raise them up.

139. HAPPY

139. HAPPY are they who are sick, or lose their Life, for having done a Good Work.

140. THE Souls of the Just, re-enter into GOD by Death, as the Venal Blood re-enters the Heart.

141. MOST of those who die well in the Judgment of Men, die ill in the Judgment of GOD.

142. THE Weightiness of our Words and Actions is an Effect of Simplicity join'd with Prudence.

143. NOTHING gives us so great Confidence in speaking, as speaking from the Fulness of our Heart. And when it is fill'd with Love, this Confidence is so great, that we can hardly refrain from speaking.

144. HE who loves none but GOD, thinks of him always, and that which is not GOD, cannot please him.

145. "IF I grieve, O LORD, it is because loving thee as I do, I do not see thee."

146. GOD is so great, that he communicates his Greatness to the least Things which are done for his Service.

147. To live as a Christian, one must act only by the Spirit of GOD: Otherwise, we live as Heathens.

148. GOD hardly gives his Spirit even to those whom he has already establish'd in Grace, if they do not ask it of him on all Occasions, not only once but many Times.

149. THE first Fruit of Faith is Prayer, the lifting up the Soul to GOD, to implore his Assistance even in the smallest Things, which it would undertake for his Service.

150. FAITH teaches us two Things at the same Time: One, that we ought to do nothing but for GOD: The other, that He must engage us in those Good Works which we would carry on and finish well.

151. As far as we advance in Obedience, so far we advance in Faith. And so far as we advance in Faith, we advance in Love, which is the Heart, the Life, the Soul of Faith.

153. WE should do nothing without asking Consent of GOD: And we should take Care, not to prevent his Answer, by those almost insensible Desires, which lie hid in the Foldings of our Heart.

154. ALL is clear to us, in Proportion as we walk in the bright Path of Faith, Obedience, Prayer, Love and Christian Fidelity.

155. GOD teaches the Souls he loves, and that love Him, in a far more excellent Manner than Men can do. For whereas they speak only to the Ear, he speaks to the Heart. They can only propose what ought to be done: He gives Power to execute, Light and Heat at once.

156. WHEN a Christian is sick, his Bed is his Church.

157. WE should be prepared by Purity of Heart, to speak of GOD, lest we should wound his Truths. We are to give a strict Account of our least idle Words; and shall we not give a strict Account of His?

158. GREAT Men have herein more of the Image of GOD than others, that they have more Means of doing Good. And one may say, That they are born for that End, To do Good in the World.

159. GOD

159. GOD never hears our Prayers without increasing our Love to Him and our Neighbour.

160. ALL that a Christian does, even his Eating and Sleeping is Prayer, when it is done in Simplicity, according to the Order of GOD, without either adding to or diminishing from it, by his own Choice.

161. LOVE is the only Virtue which has no Bounds.

162. THE three greatest Punishments which GOD can inflict on Sinners in this World, are, 1. To let lose their own Desires upon them; 2. To let them succeed in all they wish for, and 3. To suffer them to continue many Years in the quiet of their Enjoyment thereof.

163. THE Heathen Philosophers well knew, that Man is the World in Miniature. But they did not know, that every single Man is a World of Corruption. And that all the Impurity which is in the Creation, flows from the Impurities contain'd in our Souls.

164. If the greatest Philosophers can hardly account for the Conflicts that rise in the Air, how can they account for those that arise in our Soul, the Depth of which surpasses that of the Sea? This Ignorance is one of the greatest Exercises of our Patience; and of the most useful, if we suffer, but not consent to it.

165. GOD considers our outward Good Works, only according to the good Dispositions of our Hearts. And as this is sometimes like the Trees in Winter full of Warmth within, tho' producing nothing without, he loves this Barrenness ca'ed
only

only by outward Hindrances, more than Men do Flowers and Fruits.

166. TRUE Friendship obliges us to have no less Regard to the Desires of our Friends than to their Needs.

167. HAPPY the Soul in which Love never sleeps, and to which it serves for a perpetual Spur.

168. It is observed, That the Actions which proceed from Love, are done without Difficulty. How much more, if they proceed from the Love of GOD, since it is Himself who does them in us?

169. GOD in creating visible Things, only gave us a Picture of Things invisible.

170. THERE are three Ways to edifying our Neighbour: The first, 'To treat well, at least in Words, all evil Men, particularly those, who seek to do us Evil: The second, 'To judge no Man, tho' Appearances are against him; and even when the Fault is proved, as far we can, either to excuse, or cover it by a modest Silence: And the Third, Unless there be a plain Necessity, Not to speak of ourselves, good or bad.

171. LOVE shews Courtesy to young and old, good and bad, wise and and unwise: Indeed to all the World. But it uses no Flattery either to others or ourselves.

172. LOVE fasts when it can, and as much as it can. It leads to all the Ordinances of GOD, and employs itself in all the outward Works whereof it is capable. It flies as it were, like *Elijah*, over the Plain, to find GOD upon his holy Mountain.

173. WE

173. WE ought to suffer with Patience whatever befalls us, to bear the Defects of others, and our own, to own them to GOD in secret Prayer, or with Groans which cannot be utter'd: But never to speak a sharp or peevish Word, nor to murmur or repine.

174. IF to avoid the Occasions of Sin, and to strengthen our Weakness, we would now and then retire from the World, it is incredible, what Help we should receive from GOD, and what Increase in the Fruits of his Spirit.

175. THE Sea is an excellent Figure of the Fulness of GOD and that of the Blessed Spirits. For as the Rivers all return into the Sea, so the Bodies, the Souls and the Good Works of the Righteous, return into GOD, to live there in his eternal Repose.

176. WHAT the Scripture terms *the Finger of GOD* in no other than the Holy Spirit, who engraves in our Hearts what pleaseth him,

177. NOTHING is more opposite to Salvation than the Love of Riches; for in the same Proportion as these increase, all Experience shews, the Love of Pleasure and the Desire of Honour increases also.

178. ONE that is truly *poor in Spirit* loves Poverty, as much as other Men love Riches.

179. AT first the Christians were wholly distinct from the World. But as they are now mingled with it, and of the same Spirit, those who seriously desire Salvation, ought so far as they can, to separate themselves from all that have the Spirit of the World.

180. It is 'full as glorious, to die for Charity as for Truth; nor will it have a less Recompence from God.

181. DEATH enter'd by the Ear into the Soul of our first Mother: By the Eye chiefly it enters the Souls of her Children. But whereas *Eve*, after having hearken'd to the Serpent, took the forbidden Fruit, her Children generally, after having seen it, hearken to the Counsels of the Devil. And indeed, if the few Words of that unhappy Spirit ruin'd *Eve*, even in a State of Innocence, what can we expect, if in our State of Sin and Impotence, we pass our Life in perpetual Converse with the World, and in the continual Sight of Creatures under which the Devil conceals himself far better than under the Form of the Serpent?

182. To conceive still better the Danger we are in, while we remain in the Corruption of the World, consider on the one Hand *Eve* with her Strength and Innocence, in the Paradise of God: On the other, Men weak and sinful, the Creatures, all infectious, all Instruments of Sin, and that are as a Veil with which the Devil covers himself, to tempt us the more effectually; and lastly, the World, which is the Place of Banishment with Regard to our Bodies, a Prison with Regard to our Souls, and an Hell with Regard to those evil Spirits, who remain there, continually mingled with Men, 'till the Judgment of the great Day.

183. THE World which we are to hate is not this Heaven and this Earth which we behold, but the Infection which Sin has spread thro' them
and

and all the Creatures which they contain. So that whereas at their Creation they were the Objects that excited Man's Praise, Admiration and Devotion toward God, they are now the deceitful Objects of his Concupiscence and irregular Desires.

184. THE Great will after their Death look upon the Pomp and Pleasures wherein they had lived, just as those who awake from a deep Sleep, do on the Riches, Honours and Pleasures which they saw in their Dream.

185. THERE is no other Way to find God, than to despise all Things else, to love him alone in the Unity of his Being, the Trinity of Persons, and the Incarnation of his Son.

186. ALTHO' all that is created lives in and by God, as the Birds live in and by the Air, nevertheless this universal System of Beings, has not yet acquir'd its last Perfection. It bears deeply ingraven in all its Parts, the Marks of *Adam's* Disobedience: Which render it altogether unworthy of our Desires and Affections.

187. GOD has not given Man an Heart so vast and so capable of loving, but in order to fill it with his Love, and with himself alone. Accordingly we ought to use the Creatures as so many Steps to raise us up to the Author of our Being, that we may render him not only for ourselves, but for them also, a perpetual Homage, by acknowledging all the Wonders and Benefits for which they are indebted to him.

188. As on many Occasions some of the Senses correct the others, and Reason corrects them all: So Faith which is in Christians a superior

Reason, ought to correct the Judgment which purely Human Reason forms of the Goods and Evils of this World.

189. IF the whole Earth is no more than a Point, compared by the Heaven that surrounds it, what is it when compared to the Superior Sphere, which surrounds all the lower Heavens? What is the Littleness then of any or all of the Things, which the Earth contains.

190. ALL that is Good here below flows from above. And if but one Drop could fall into our Heart of the Happiness of Heaven, pure as it is in its Source, Earth would become a Paradise. Nor would there then be Need to put off the Body: Because the least Part of those heavenly Goods, receiv'd in its Fulness, would render us blessed and immortal even in this World.

191. ALTHO' all the Grace of GOD depend on his mere Bounty, yet is he pleas'd generally to attach them to the Prayers, and good Instructions, the good Examples and the Holiness of those among whom we are brought up. And if we knew the Secret of the Grace of CHRIST, and the strong tho' invisible Attractions whereby he draws some Souls thro' their Intercourse with others, we should beware to whom we intrusted the Education of our Children.

192. WHEN the World displays all its Grandeur and Goods before us, we should say to it, as our LORD to Satan, when he shew'd him all the Kingdoms of the Earth and the Glory of them: *Get thee behind me, World, for it is written, Thou shalt worship the LORD thy GOD, and him only shalt thou serve.*

193. THERE

193. THERE is nothing in the World that is not in a continual Flux, and with so rapid a Motion, that one cannot possess it, but Part by Part, and from Moment to Moment.

194. To prepare the Mind for Prayer, it ought to be at Liberty, in Tranquility, in Humility, in Confidence, in Simplicity, and in an entire Dependence on GOD: Not troubled, not divided, not wavering, neither preventing the Will of GOD by any secret Passion.

195. PRAYER continues in the Desire of the Heart tho' the Understanding be employ'd on outward Things.

196. WE should not be impatient to receive of GOD, but to give him our Heart the only Thing he requires.

197. THOSE Words of St. Paul, *No Man can call JESUS LORD but by the Holy Ghost*, show us the Necessity of eyeing GOD in our good Works, in our Prayers, and even in our minutest Thoughts, knowing that none are pleasing to him but those which he forms in us and with us. For hence we learn, that we cannot speak to him or serve him unless he uses our Tongue, Hands, Heart, to do by himself and by his Spirit whatever he would have us do.

198. ALL Devotion depends on that new Heart, which GOD gives us when it pleases him. In order to receive it, the Soul should be disengaged, from all that shuts up the Door of our Heart against his Spirit. We are continually as asleep, unless he awakens us.

199. BY Retirement and Abstractedness from the World, we should remove all Hindrances

to those secret Conversations, those Visits unknown to Men of the World, and those divine Impressions, which makes us groan and sigh, love and desire, pray and importune God, to give us the continual Influence of his Spirit, without which the Soul remains dry, and barren as Trees are in Winter, tho' there may be Life in their Roots.

200. WHENEVER GOD ceases to inspire us by his Holy Spirit, we lie open to the Corruption of our own Spirit, and the Malice of the wicked one. . And this he frequently does, if we discontinue our Watching, or are not instant in Prayer.

201. GOD'S Command, *To pray without ceasing*, is founded on the Necessity we have of his Grace, to preserve the Life of GOD in our Soul, which can no more subsist one Moment without it, than the Body can subsist without continual Supplies of Air.

202. IF even those who have known the Grace of GOD, do not continually watch unto Prayer, the evil Root of Sin will have more Influence on them than the good Seed of Grace.

203. GOD in his excellent Wisdom raises in us good Thoughts, and then inspires us with Prayer, to ask of him those Graces, which he is resolv'd to give, when we ask with a full Submission to his Will. Therefore in order to know, if we shall obtain what we ask, we have only to consider, Do we seek our own Pleasure, or merely the Grace of GOD in our Prayers!

If

If this only, we shall have the Petitions we ask of him.

204. As the most dangerous Winds may enter at little Openings, so the Devil never enters more dangerously, into the Souls of good Men, than by little Amusements, and little, unobserved Incidents, which seeming to be nothing yet insensibly open the Heart to great Temptations.

205. To make our Reading useful, it should be inclosed between two Prayers, at the Beginning and the End of it.

206. THE chief Desire of Christian Parents should be, for the Salvation of their Children. Without this, all they do for them serves only, to draw the Curse of GOD upon themselves; since they are as Guardian Angels that ought to conduct to Heaven, those to whom they have given Life. 'Tis a great Mistake to suppose, they can please GOD by any other good Works while they neglect this.

207. TRUE Piety consists in doing, not what we chuse, but what GOD chuses for us.

208. THE holiest Men are troubled, when GOD ever so little turns away his Face from them. And from hence arises the Necessity of continual Watching and Prayer.

209. The Perfection we are incessantly to press after, is no other than perfect Love: And Love cannot increase in the Soul, but by a Disengagement from sensible and pleasing Objects. Otherwise our Love is false, our Courtesy deceitful, our Condescension to others only a Snare to

ourselves; because instead of flowing from the Love of GOD, they flow from Self-love and the Love of the World.

210. THE readiest Way which GOD takes to draw a Man to himself, is to afflict him in that which he loves the most, and with good Reason: And to cause this Affliction to arise, from some good Action done with a single Eye: Because nothing can more clearly shew him the Emptiness of what is most lovely and desirable in the World.

211. SEPARATION from the World is the first Step towards Heaven, and the Beginning of our Commerce with GOD, who advances toward us when he sees we estrange ourselves from others to go to Him.

212. GOD does nothing but in Answer to Prayer: And even those who have been converted to GOD without praying for it themselves, (which is exceeding rare) were not, without the Prayers of others.

213. As our Wants are continual, so should our Prayers be, chiefly in the Beginning of our good Resolutions: As there is no Time wherein we have greater Need of peculiar Help from GOD.

214. To Prayer should be added continual Employment; for Grace flies a Vacuum as well as Nature; and the Devil fills whatever GOD does not fill.

215. ONE ought to read the Holy Scripture with so deep a Respect, and so absolute a Submission as shew that we are thoroughly perswaded, it is the Holy Ghost that speaks. And we ought to receive with all Humility, what he is pleased
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to discover to us, to profit thereby, leaving the rest in the Treasures of his infinite Knowledge. Such Reading is no less useful than Prayer, and brings a Blessing with it, which is the Principle of our good Works, and of the Conduct of our whole Life.

216. ONE of the greatest Faults which Parents can commit, and which is the Source of numberless Disorders, in Families and in Commonwealths, is that instead of bringing up their Children, as those that are now the Children of God, by the second Birth which they receiv'd in Baptism, they think only of giving them such an Education as is suitable to their first Birth. They take great Care of them, as they are Children of *Adam*, but none at all as they are Children of God. Thus they are Murderers of their own Children, stifling the Life of God which was begun in their Souls.

217. IF we would be obey'd by our Domesticks we must not only command, but endeavour to gain their Heart. For God himself, to make himself obey'd, does not barely give Commandments but also inspires his Love into the Souls, of those who are to fulfil them.

218. UNIFORMITY of Life and Symmetry of Action is essential to Christian Holiness. It is like a Circle, which is considered as the first of Figures, because of the Equallity of all its Parts.

219. IT is highly dangerous to grow in Knowledge of the Things of God and not in the Love of God.

220. GOD does not love Men that are inconstant, nor good Works that are intermitted. Nothing is pleasing to Him but what has a Resemblance of his own Immutability.

221. GOD who is a Spirit will dwell no where on Earth but in our Spirits which are his Palaces. But he does not consider them as such, unless they are wholly devoted to him.

222. THE truly Devout shew, that Passions as naturally flow from true as from false Love: So deeply sensible are they with the Goods and Evils of those whom they Love for GOD's Sake. But this can only be comprehended by those who understand the Language of Love; which to all others, how wise or learned so ever, is strange and barbarous.

223. TRUST in GOD, who every Moment assists those that give themselves up to Him. If we will be always thinking of what is past and what is to come, we shall be under continual Apprehensions.

224. To desire to grow in Grace, which is the greatest Thing in the whole World, and yet not to strive and labour after it, is desiring to establish an Order contrary to that of GOD, which is immovable as himself.

225. CAN we be troubled, when we know that GOD does all, and that not an Hair falls from our Head without his Permission?

226. THE Bottom of our Soul may be in Repose, even while we are in many outward Troubles: Just as the Bottom of the Sea is calm, while the Surface is strongly agitated.

227. CHRIST-

227. CHRISTIANITY is sum'd up, in being thoroughly willing, that GOD should treat us in the Manner that pleases him. As by becoming Christians we are become his Lambs, we ought to be ready to suffer even to the Death, without complaining.

228. WE ought never to make a Law of the Advices we give, but to leave those to whom they are given them to their own Choice.

229. GOD frequently conceals the Part which his Children have in the Conversion of other Souls. Yet one may boldly say, that a Person who long groans before him for the Conversion of another, whenever the Soul is converted to GOD, is one of the chief Causes of it: Especially, if it is a Mother, who prays and groans for her Child.

230. A CONSTANT Attention to the Work with which GOD intrusts us, is the greatest Mark of solid Piety.

231. WHEN GOD afflicts us, we ought if possible to add something to our usual Exercises of Piety, to harden ourselves against that little Relaxation which our present Circumstances may require.

232. IF after having renounced all, we do not incessantly watch over our Actions, and beseech GOD, to accompany our Vigilance with His, we shall be again entangled and overcome.

233. THE more pure the Heart is, the more capable it is of Prayer.

234. WHEN we know the Pride of our Heart, we should offer it to GOD, as a Sickness which he alone can cure.

235. THIS

235. THIS is Humility, to serve GOD in the State wherein we are, waiting 'till He shall make it better.

236. WE are to bear with those whom we cannot amend, and to be content with offering them to GOD. There is no greater Exercises of Charity than this, nor of true Resignation. And since GOD has borne our Infirmities in 'his own Person, we may well bear those of each other for his Sake.

237. SEEING CHRIST has given his Life for our Salvation, it is just that they who love Souls for his Sake sometimes hazard their own Life for Him, to repay some Part of his unexampled Love.

238. WHERE there is Love, there Humility, Long-suffering, Patience, and all other Virtues meet together: In as much as these are only the Branches whereof Love is the Root.

239. CHRISTIANS generally desire to have only sweet Medicines for the Distemper of their Souls, not considering that we use sharp and bitter ones, to cure the Diseases of our Bodies.

240. NOTHING is more to be lamented, than that the Wounds of the Soul are invisible like herself: And that we are so far from being sensible of them, as soon as we have receiv'd them, that for a long Time we find Pleasure in our Misfortune, and fancy we are well tho' we are Sick unto Death.

241. WE cannot keep the Spirit of GOD after we have receiv'd it, but by increasing it, by constant Exercises of Piety. Nor can we increase it

it

it, but by keeping ourselves at a Distance from the World

242. To abandon all, to strip ones self of all, in order for to seek and follow JESUS CHRIST, naked in *Bethlehem* when he was born, naked in the Hall, when he was scourged, and naked when he died on the Cross, is so great a Mercy, that neither the Thing nor the Knowledge of it is given to any but thro' Faith in the Son of GOD.

243. As Devils and the Souls of Men are both of the same, of a Spiritual Nature, and accordingly the former well understand what passes in the latter, thy find it easy to transmit from one Soul to another the Corruption and Infection they meet with there, by Means of the evil Conversation and friendly Intercourse which is between them.

244. THERE is no Faithfulness like that which ought to be between a true Guide of Souls and the Person directed by him. They ought continually to regard each other in GOD, and closely to examine themselves, whether all their Thoughts are pure, and all their Words conducted with Christian Discretion. Other Affairs are only the Affairs of Men; but these are peculiarly the Things of GOD.

245. THE Fears which the first Appearance of the great Truths of GOD raise in the Mind of young Converts, resemble those which are occasion'd at first by the Apparition of good Angels. But they soon pass away and leave the Soul in Peace and Joy in the Holy Ghost.

246. OF

246. OF all Conversions, the most Apostolical is that, which is wrought by the very Words of the Gospel. By these GOD has converted both the Jews and Heathens, and has formed and does still form his Church.

247. THE Soul wherein GOD has shed abroad his Grace, no longer knows any Language but that of Grace.

248. THE Words of the Gospel are the Words of Life. All others are only dead Words, whatever Vigour they may seem to receive, from the Eloquence of him that speaks them.

249. GRACE renders sweet to the Soul, not only the hardest Truths, *Hard Sayings*, which we could not bear before; but also the most difficult Actions, and the most grievous Sufferings.

250. JESUS CHRIST alone opens the Ears of the Heart; and then we *run in his Ways after the Odour of his Ointments*.

251. JESUS CHRIST renews his own Life every Hour in the Bodies and Souls of real Christians. They are living Images of Him and represent him in a more excellent Manner, than the Writings of the Gospel itself. For the dead Characters of the Gospel (tho' *living* in another Sense) contain only the past Life of CHRIST; whereas true Christians contain also his present Life, and that in living Characters: Which caused the Apostles to declare, *I live not, but CHRIST liveth in me*.

252. EVERY new Victory which the Soul gains, is the Effect of a new Prayer.

253. IT is very possible for a Man to love any of the Creatures, without their contributing to it. But it is not possible for him to love GOD, unless GOD himself waters him from Moment to Moment.

254. THE Clouds which frequently rise in the Souls of those who are truly converted to GOD, do not hinder the Continuance of that Day, which his Presence produces in them. But these Clouds are all scatter'd by a fresh Supply of Faith and of the Spirit of JESUS CHRIST.

255. IT is not good for a Babe in CHRIST, either to converse much with the World, or to be wholly alone.

256. EMPLOYMENT frequently holds the Place of Mortification; produces the same Effects.

257. THOSE who write by the Spirit of GOD do not follow their Memory so much as their Heart.

258. OUR Continuance in good Works is the best Means to retain a continual Sense of the Love of GOD.

259. WE cannot continue in good Works, unless we renounce all Desire of the Goods, Honours and Pleasures of the World.

260. LET the Things of Earth roll under our Feet, as those of Heaven roll over our Heads.

261. GOD hates Sloth as much as Presumption.

262. IT is frequently necessary to serve GOD, and abandon ourselves to him, though we see but darkly what is his Will concerning us, without waiting for particular Revelations. For we cannot expect in the Order of Grace, (as in that of Reason)

Reason) to have Evidence and Demonstration at every Step.

263. TRUTH cannot so well be found by Disputing, as by holy Meditation.

264. EVERY one has his peculiar Gift from GOD, according to which he ought to conduct himself. At the same Time he should labour with Sobriety, to acquire the Knowledge of Divine Things, so he does it with a single Eye, that he may profit thereby, and be more deeply grounded in Love.

265. THEY that cannot fast one Way, may fast another. And those who are truly devoted to GOD, have a great Liberty, to do or not to do these Outward Things, which are in themselves indifferent.

266. THE Sympathies form'd by Grace far surpass those that are form'd by Nature.

267. THE Love of GOD leads us first to the true Love of ourselves, and thence to the Love of our Neighbour.

268. It is good to renew ourselves from Time to Time by closely examining the State of our Soul, as if we never had been renew'd before. For nothing more tends to the full Assurance of Faith, than to keep ourselves by this Means in Humility and the Exercise of all good Works.

269. GOD considers us only according to what we are in our Hearts, in the secret Movements of our Soul, in our hidden Intentions and our Passions imperceptible to others. The Goodness of all our Works depends on the Purity and Simplicity of our Heart, which is as it were

were the Spirit, the invisible Soul of this visible Body.

270. WE should disengage ourselves from all those Pleasures, which if otherwise innocent, yet fill the Capacity of the Heart, which should be fill'd by Grace only.

271. IF we do not devote all we do to GOD, there is nothing in our best Works but what is human or Pagan: Because we regard only ourselves therein, and while we do what is good in Appearance, we in Effect put ourselves by a secret Self-complacence in the Place of GOD.

272. IN the greatest Temptations, a single Look to JESUS CHRIST, or the bare pronouncing his Name, suffices to overcome the wicked one, so it be done with Confidence and Calmness of Spirit.

273. THERE is nothing either in Earth or Hell that can possibly hurt a Soul, which regards JESUS CHRIST with a lively Faith either in his Death or in his Resurrection.

274. THANKSGIVING is as it were the Soul of Prayer with which it should begin, continue and end.

275. THE Hindrances of our Thankfulness, when we conquer them, increase instead of diminishing it.

276. GOD frequently gives a Soul that ardently loves him, a Dispensation from those laborious Works, which it would do, to testify its Gratitude, by laying Obstacles in the Way which makes them impossible.

277. IN Souls fill'd with Love, the Desire to please GOD is a continual Prayer.

278. NOTHING is more true, Than that *the Yoke of CHRIST is easy and his Burden light*. For one need only love, to fulfil the whole Law, even when it cannot be outwardly accomplish'd. And yet it is true, that this Dispensation from outward Works, which proceeds from Providential Hindrances, is often a greater Trial to Souls full of Love, than the most painful of those Works would have been.

279. GOD does not always suffer himself to be overcome by his Children (as he was by *Jacob*) in the secret Combats of Faith and Love, wherein they wrestle with Him. He often remains victorious over the Soul, which desires to labour, to suffer, to die for him; that he may attach her more and more to his Love by hindering the Effects of that Love which she bears him. But however the Combat is, she is so much the happier, through the Increase of her Love by those very Oppositions, as Torrents are raised by the Obstacles which they meet with. And the Faith which guides her Love, gives her to understand, that she succeeds in the most excellent Manner, by contributing to the Success of GOD's Designs; by the Disappointment of her own.

280. GOD only requires of his Adult Children, That their Hearts be thoroughly purified, and that they offer him continually the Wishes and Vows, that naturally spring from perfect Love. For these Desires being the first genuine Fruits of Love, are the most perfect Prayers which can spring from it.

281. THE Necessity of continual Watching
unto

unto Prayer rises hence, that the Devil is continually watching to surprize us, and to destroy us by those very Victories which we gain over him.

282. As the furious Hate which the Devil bears us is term'd, The Roaring of that Lion, so our vehement Love may be term'd, Crying after GOD.

283. THOSE who know the Greatness and Holiness of the Church, count nothing therein little.

284. ON every Occasion of Uneasiness, we should retire to Prayer, that we may give Place to the Grace and Light of GOD, and then form our Resolutions, without being in any Pain about the Success they may have.

285. THOSE who closely follow GOD, easily judge of the Manner wherein they ought to act in spiritual Things. They need walk but a little in the strait Way, to see before them the Light which disperses the Clouds.

286. NOTHING of that which is in the Order of GOD, ought to be accounted troublesome.

287. A SOUL return'd to GOD ought to be attentive to every Thing which is said to him on the Head of Salvation, with a secret Desire to profit thereby.

288. THE whole Life of Grace consists in Dependence upon GOD.

289. THERE is no surer Mark of a true Conversion, than to be greatly tempted of the Devil. The best Means of overcoming him is, To have no Dependence upon ourselves, but to throw ourselves wholly upon GOD, with an absolute Dependence on his Will.

290. *THE Just shall live by Faith.* By his continual Regard to GOD he draws those Graces and Influences from Heaven, without which the most righteous Man upon Earth could not subsist one Moment.

291. IGNORANCE of the Truths which exalt GOD and abate Man, (convinced that in whatever State he is, he has continual Need of new Grace, which GOD gives to those only that humble themselves more and more) has caused the Ruin of many, who were much admired in the first Stages of their Conversion.

292. JESUS CHRIST, becoming Man out of Love to us, satisfied the Justice of his Father, by an Humility, an Obedience and a Patience as incomprehensible in the Human Nature, as GOD in his Divine Nature was, is, and always will be, to all but himself.

293. WE ought to desire the LORD's Supper, with the same Earnestness, as we desire to preserve the Health we enjoy, or to recover that we have lost.

294. HE to whom the LORD's Supper serves chiefly for Food, should prepare himself by another Food, the Word of GOD. He to whom it serves chiefly for a Medicine, should prepare himself for it by Repentance.

295. GOD imposes one Kind of Penance on every Penitent, by giving him various Afflictions : And another Kind, in the unavoidable Inconveniencies, which attend every Calling whatever. And none is duly prepared for the LORD's Supper, but he that acquits himself well in Affliction and in his Calling.

296. NONE

296. NONE is duly prepared for it, who does not daily examine the Ground of his Conscience, with an earnest Desire to judge himself, that he may not be judged of the LORD.

297. THEY whom GOD has preserv'd from gross Sins ought to have tender Compassion and great Patience toward those whom GOD has suffer'd to fall into them, and whom he has left in them for a Season. It is thus they are to shew their Humility and Gratitude to GOD, and their Charity to their Neighbour.

298. OF the Sins which GOD has pardon'd, let nothing remain, but a deeper Humility in our Heart, and a stricter Regulation in our Words, in our Actions, and in our Sufferings.

299. A NATURAL Goodness and Easiness of Temper, often hinder our growing in Grace: Making us do almost all good Works rather from Inclination, than by the Spirit of GOD.

300. EXAMPLES are to be follow'd with Caution; but the Gospel-Rules without Reserve. St. *Paul* advises to follow him, only so far as he follow'd CHRIST.

301. IT is of no Use to love the Brightness of Truth, unless we shew the Warmth of it in our Practice.

302. THE Warmth of Love resembles that of the Heart, which extends itself to the smallest Parts of the Body.

303. IF the Love of GOD does not increase in us, in the same Degree as we increase in Knowledge, the stronger Principle will overcome the weaker, and Knowledge will stifle Love. This has occasion'd Men of the greatest Learning, almost
to

to envy their Happiness, who know little, but love much.

304. THE Body increases without decreasing, 'till it comes to a certain Age. But there is no limited Time wherein the Soul may not either increase or decrease.

305. SILENCE of Spirit consists in cutting off all vain and useless Thoughts.

306. ONE may be intemperate in Speaking as well as in Eating. And as after we have fasted long, we are apt to eat too much, so are we to speak too much, after we have been long silent.

307. IT is not reasonable to desire, they should love us, who do not love GOD.

308. WE should every Day gain something upon ourselves, and be a little more disengaged from the Objects that surround us.

309. WHEN we should counsel our Friends, Silence is no less blameable than Indifference.

310. THE Holy Scripture is the Mirror wherein we see GOD, and wherein we may see the smallest Spots upon our Souls.

311. DEATH is the greatest Affair of Human Life. We must prepare for it while we are in Rest and Health.

312. IN whatever Way of Life we are, we depend on the Mercy of GOD. And it is far better humbly to trust in him, though with something of Uncertainty, than to trust in ourselves, with the utmost Assurance. *Adam*, left to himself, fell. Whereas thousands of his Offspring, tho' sinful and feeble, stand thro' the Grace of JESUS CHRIST.

313. IF one cannot faithfully serve an Earthly Prince, without exposing himself to many Dangers in his Court, and to Death in his Armies, it is far
more

more reasonable that those who serve GOD in the Church, which is the Court of his Son, should expose themselves to all the Dangers, and suffer all the Evils that occur in his Service: Especially as He who has established this Kingdom, was himself hated of Men, and has foretold, that the War, which they who preached the Gospel after him, need make upon the World, would cause them likewise to be hated of all Men, for his Name's Sake.

314. A TRUE Guide of Souls, ought to be as the Heart, the Tongue, and the Hand of GOD, to labour by his Assistance for the Salvation of them that are under his Care. For it is not He that prays, that speaks, that wishes, strives, suffers; but it is the Spirit of GOD which does all this, when the Minister is united to him, and calls upon him continually.

315. THERE is this Difference in the Ministers of the Church and of the World, that the latter assume Pomp and Grandeur, whereas the Power of the former is always cover'd with Charity and Humility.

316. THERE ought nothing to come out of the Mouth or the Heart of a Preacher of the Gospel, but what is not only reasonable but Christian, and animated by the Holy Spirit.

317. BETWEEN the Physicians of the Soul and those of the Body, there is a great Difference in this. The latter are more and more harden'd, by the Sight of more Patients and Diseases; whereas the Hearts of the former, by the Sight of spiritual Diseases, grow more and more tender.

318. A MAN

318. A MAN must have Courage more than human, to make War on all the World both within him and without him.

319. THE only Way to undertake the Preaching the Gospel is, To enter upon it by the Inspiration of GOD, without having any Regard to the World, or of what is either agreeable or disagreeable in it, and to forget even our own House and Relations, just as *Abraham* did, in order to love GOD alone, as if he alone were our World, our Relations, our All.

320. It is the Glory of all true Ministers of CHRIST, to resemble the Angels of GOD. They nearly resemble them, by having renounced the Body, in order to regard the Soul only; by their Life all spiritual, uniform throughout, all from GOD, all for GOD, and all proceeding from the Spirit of GOD, as is that of the Angels in Heaven.

321. THE Government of Souls, particularly in that which regards the Spiritual Life, is not a Government of Dominion and Empire, but of Love and Tenderness. It consists in following the Movements of GOD in the Persons committed to us, after having discern'd by his Light, that those Movements come from Him.

322. GOD is the Master of Souls: He moves and guides them as he pleases, according to the Depth of his Judgments. We who are only his Servants and Helpers of these Souls, depend far more on what He works in them, than they do upon us.

323. HE who is honour'd with the Ministry, ought to be and to appear as far separate from
common

common Christians, as common Christians ought to be and to appear separate from Heathens.

324. A PREACHER should earnestly beg of GOD, that is being accustom'd to sacred Offices, may no Ways abate the solemn Awe which he at first experienced in them. There is the utmost Need, that he should have as much of this to the End (if not more) as at the Beginning.

325. It is often improper to declare our Sentiments hastily and abruptly. It may put it out of our Power to defend the Truth; at least, with any Profit.

326. MINISTERS, above all other Men, should have those Words continually before their Eyes. *The Kingdom of Heaven suffereth Violence, and the Violent take it by Force.*

327. THE Disposition which GOD indispensably requires of all that would minister his Word, excludes every other Design but that which springs from his Grace and the Motion of his Spirit.

328. CHRIST has always reserved in his Church some Ministers, who bear in their Souls the Character of his Divinity, so as to do nothing which is not suitable to his Greatness, and far distant from the Corruption, which not only overflows the World, but even the Church, the Generality of his Ministers.

329. NONE ought to believe himself worthy of the Ministry.

330. A MINISTER ought to avoid Contention.

331. NOTHING increases Grace so much as the Ministry, when it is exercised by the Spirit of GOD.

332. FAITH

332. FAITH has a peculiar Force in an House where several Souls consecrated to GOD are join'd together.

333. THE Life of a Minister ought to be uniform to render it exemplary. And if his Example does not edify the World, neither will his Writings benefit the Church.

334. WHEN we speak to others of the Things of GOD, we ought always to speak to ourselves, so as to take to ourselves at least an equal Part, of the Instructions which we give them.

335. THOSE who have surmounted the Desire of the Flesh, have still to surmount that of the Tongue and of the Understanding: Particularly at this Time, wherein Knowledge is so frequently found separate from Virtue.

336. WHEN any one writes for GOD, he should seek for no other Eloquence, than that which GOD gives in the Simplicity of his Spirit. He would corrupt this, were he to mix it with Human Eloquence: And he should never forget, before, in and after his Work, to cry to GOD, that he may have his Heart continually lifted up to Him, who ought to be the Source of all the Thoughts and all the Conversation of every Minister.

F I N I S.

G A L 35

