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THE
PRACTICAL WORKS
OF THE
REV. RICHARD BAXTER.



THE

PRACTICAL WORKS

OF

THE REV. RICHARD BAXTER:

WITH

A LIFE OF THE AUTHOR,

AND

A CRITICAL EXAMINATION OF HIS WRITINGS,

BY THE

REV. WILLIAM ORME,

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

IN TWENTY-THREE VOLUMES.

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THE
PRACTICAL WORKS
OF THE
REV. RICHARD BAXTER.

VOLUME XV.

CONTAINING

KNOWLEDGE AND LOVE COMPARED; COMPASSIONATE COUNSEL
TO ALL YOUNG MEN; A MORAL PROGNOSTICATION; THE
REFORMED LITURGY; MR. BAXTER'S SENSE OF THE
ARTICLES OF THE CHURCH OF ENGLAND; REASONS
FOR MINISTERS USING THE GREATEST PLAINNESS
IN THEIR APPLICATIONS TO THEIR PEOPLE;
DIRECTIONS TO JUSTICES OF PEACE.

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A

TREATISE

OF

KNOWLEDGE AND LOVE

COMPARED.

IN TWO PARTS:

I. OF FALSELY PRETENDED KNOWLEDGE.

II. OF TRUE SAVING KNOWLEDGE AND LOVE.

I. AGAINST HASTY JUDGING, AND FALSE CONCEITS OF KNOWLEDGE; AND FOR NECESSARY SUSPENSION.

II. THE EXCELLENCY OF DIVINE LOVE, AND THE HAPPINESS OF BEING KNOWN AND LOVED OF GOD.

WRITTEN AS GREATLY NEEDFUL TO THE SAFETY AND PEACE OF EVERY CHRISTIAN, AND OF THE CHURCH: THE ONLY CERTAIN WAY TO ESCAPE FALSE RELIGIONS, HERESIES, SECTS, AND MALIGNANT PREJUDICES, PERSECUTIONS AND SINFUL WARS: ALL CAUSED BY FALSELY PRETENDED KNOWLEDGE, AND HASTY JUDGING, BY PROUD, IGNORANT MEN, WHO KNOW NOT THEIR IGNORANCE.

By RICHARD BAXTER;

Who by God's Blessing on long and hard Studies, hath learned to know that he knoweth but little, and to suspend his Judgment of Uncertainties, and to take great, necessary, certain Things, for the food of his Faith and Comforts, and the measure of his Church Communion.

- “A wise man feareth and departeth from evil: but the fool rageth and is confident.”
 PROV. xiv. 16.
- “But I fear lest by any means, as the serpent beguiled Eve by his subtlety; so your minds should be corrupted from the simplicity which is in Christ.” 2 COR. xi. 3.
- “The foolishness of God is wiser than men, and the weakness of God is stronger than men. Hath not God made foolish the wisdom of this world? We speak wisdom among them that are perfect: yet not the wisdom of this world.” 1 COR. i. 25. 20; ii. 6.
- “Study to shew thyself approved to God; a workman that needeth not be ashamed, rightly dividing the word of Truth. But shun profane and vain babblings, for they will increase unto more ungodliness.” 2 TIM. ii. 15, 16.
- “Cum ista quærentur, et ea sicut potest quisque conjectat, non inutiliter exercentur ingenia, si adhibeatur disceptantia moderata, et absit error opinantium se scire quod nesciunt. Quid enim opus est ut hæc et hujusmodi affirmentur, vel negentur, vel definiantur cum discrimine, quando sine crimine nesciantur?”
 AUGUST. ENCHIRID. Cap. 59. (De Corporibus Angelorum.)

TO THE
RIGHT WORSHIPFUL
SIR HENRY ASHHURST;
AND THE
LADY DIANA HIS WIFE.

SIR,

YOUR name is not prefixed to this Treatise, either as accusing you of the sin herein detected, or as praising you for those virtues which good men are more pleased to possess and exercise, than to have proclaimed, though they be as light that is hardly hid: but it is to vent and exercise that gratitude which loveth not the concealment of such friendship and kindness, as you and your Lady eminently, and your Relatives and her's, the children of the Lord Paget, have long obliged me by; and it is to posterity that I record your kindness, more than for this age, to which it hath publicly notified itself, during my public accusations, reproaches, sentences, imprisonments, and before and since: who knoweth you that knoweth not hereof? And it is to renew the record of that love and honour which I owed to your deceased father formerly, though too slenderly recorded, to be the heir and imitator of whose faith, piety, charity, patience, humility, meekness, impartiality, sincerity and perseverance, is as great an honour and blessing as I can wish you, next to the conformity to our highest Pattern. And though he was averse to worldly pomp and grandeur, and desired that his children should not affect it, yet God that will honour those that honour him, hath advanced his children, I believe partly for his sake: but I entreat you all (and some other of my friends whom God hath raised as a blessing to their pious and charitable parents and themselves) to watch carefully lest the deceitful world and flesh do turn such blessings into golden fetters, and to be sure to use them as they would find at last on their account.

And as you are a Member of the present House of Commons, I think the subject of this Treatise is not unnecessary

to your consideration and daily care: that when proof, and notorious and sad experience telleth us what distractions have befallen Church and State, by men's self-conceited, erroneous rushing upon sin and falsehood, as if it were certainly good and true, and how little posterity feareth and avoideth this confounding vice, though history tell us that it hath been the deluge that in all ages hath drowned the peace and welfare of the world; you may be wary, and try before you venture, in doubtful cases; especially where the sacred and civil interest of this and many other lands, doth probably lie on the determination. Do you think all that ventured upon the actions and changes, that have tossed up and down both churches and kingdoms, by divisions, persecutions and wars, had not done better to suspend their judgments, till they could have more certainly determined? *Who* should proceed more cautiously than *bishops*? And *where* rather than in *councils*? And in *what* rather than about *faith* and *public government* and *order*? And had bishops and councils torn the church, and empires, and kingdoms, as they have done by aspiring after superiority, and by contentious writings, and condemning each other, and by contradictory and erroneous, and persecuting canons; or by raising wars and deposing princes, ever since four, five, or six hundred years after Christ, if not sooner, if they had known their ignorance, and suspended in such dangerous cases till they were sure?

I know you are none of them who dare pretend to a certain knowledge, that all those oaths, declarations, covenants, practices imposed by laws and canons on ministers and people in this land, in the Act of Uniformity, the Corporation Act, the Vestry Act, the Militia Act, the Five Mile Act of Banishment, &c. are so good and lawful, as will justify the execution of them, and the silencing, ejecting, ruining, and judging to lie from six months to six in the common jails till they die, two thousand as faithful ministers of Christ as any nation hath under heaven, unless they forbear to preach the Gospel to which they are vowed, or venture their souls on that which they fear to be sins so great as they are loath to name: when Christ will sentence them to everlasting punishment, who did not visit, feed, clothe him in the least of them whom he calls his brethren. Before men silence conditionally the whole ministry of such a kingdom, and actually two thousand such, while the wounding,

dividing consequents may be so easily foreseen, and before men deliberately and resolutely continue and keep up such battering engines on pretence of Uniformity and obedience to men, and before they venture to own this to that Lord who hath made other terms of Church Unity and Peace, it nearly concerneth them to think, and think on it a thousand times: A suspended judgment is here safer than prefidence and confident rage.

And also they that desire an abolition of Episcopacy, should a thousand times bethink them first what true and primitive Episcopacy is, and whether the 'Episcopi Gregis,' or 'eorum Præsides,' or true Evangelists, or Apostolical General Bishops, disarmed and duly chosen, be any injury to the church? And whether the Jews had not been a national Christian church under the Twelve Apostles and Seventy, if they had not rejected Him that would have gathered them as the hen gathereth her chickens under her wings.

They that cannot deny that Christ settled a superior rank of ministers, appointing them besides their extraordinaries, the work of gathering and overseeing many churches, promising therein to be with them to the end of the world, and that only Matthias must make up the national number of such, though Justus had been with Christ as well as he, must be the provers that this rank and imparity was reversed by him that did institute it, if they affirm it: and not without proof charge Christ with seeming levity and mutability, as settling a form of Ministry and Government, which he would have continue but one age; much less must they impose such an unproved affirmation as the terms of Church Concord.

Woe, woe, woe! how effectually hath Satan almost undone the Christian world, by getting in naughty ministers and magistrates, where he could not utterly extirpate Christianity by arms! thereby making rulers and preachers the captains of the malignant enemies of seriousness in that religion which they profess and preach themselves; and if in such hypocrisy they convert a soul, they hate him as an enemy for believing them; and thereby tempt religious men to mistake the crime of the naughty preacher, as the fault of the office, and to oppose the office for the person's sake; and so Ministry and Christianity are despised by too many.

The shutting of their church-doors, and condemning to scorn and beggary, and gaols, those that were as wise and faithful as themselves (unless fearing heinous sin made them worse,) should have been by the persecutors long and deeply thought on, twenty eight years ago; and ever since, by them that believe that Christ will judge them. And so should all doctrines and practices that tend to unwarrantable separations and divisions by others. Things of this moment should not be ventured on, nor Papists made both lords and executioners by our distracted combats with each other, and the miserable nation and undone church left to no better a remedy than a 'non putaremus;' and to hear the worldly tyrants, and the tempted sufferers accusing each other, and disputing when the house is burnt, who was in the fault.

I think he was most faulty that could most easily have helped it, and would not: but if great and rich men will be the strength of the factious, as they have most to lose, they may be the greatest losers.

All this hath been said, to tell you how nearly the doctrine of this book, for necessary doubting and a humble understanding, and for Christian love, and against pretended knowledge and rash judging, doth concern the duty and safety of this Nation, Church and State.

My late book of the "English Nonconformity" fully evinceth this, and more; but blinding prejudice, worldliness and faction, give leave to few of the guilty to read it.

I rest your much obliged Servant,

RICHARD BAXTER.

July 31, 1689.

TO THE READER.

READER,

UPON the review of this book, written long ago, I find, 1. That it is a subject as necessary now as ever; experience telling us that the disease is so far from being cured, that it is become our public shame and danger, and if the wonderful mercy of God prevent it not, is likely to be the speedy confusion and ruin of the land. 2. As to the manner of this writing, I find the effects of the failing of my memory, in the often repeating of the same things, with little diversification: but I will not for that cast it away; considering, 1. That perhaps often repeating may make the matter the better remembered; and if it do the work intended, no matter though the Author be not applauded. 2. And men may think justly that what is often repeated dropped not from the Author inconsiderately, nor is taken by him to be small and useless; but is that digested Truth which he would most inculcate. 3. And those who blame their weakness who accuse the Church Liturgy of too much repetition, I suppose will not be much offended with it in our writings, while the dulness and forgetfulness of many readers maketh it needful.

R. B.

August 3, 1689.



KNOWLEDGE AND LOVE

COMPARED.

PART I.

OF FALSELY PRETENDED KNOWLEDGE.

1 CORINTHIANS viii. 2, 3.

And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of Him.

CHAP. I.

The Scope and Text opened; what Philosophy or worldly Wisdom Paul depresseth; and why.

THE calamitous divisions of the Churches of Christ, and the miscarriages and contentions of too many particular brethren, having been sad upon my thoughts above forty years, by this time, without imputation of hastiness and rash judging, I may take leave to tell the world, what I have discovered to be the principal cause^a, which is *falsely* PRETENDED KNOWLEDGE, or IGNORANCE of IGNORANCE, or a proud unhumbed understanding, confident that it knoweth that which it knoweth not. And consequently what must be the cure, if our calamity be here curable, viz. To know as much as we can; but withal to know how little we know, and to take on us to know no more than we do know, nor to be certain of our uncertainties.

The text which I have chosen to be the ground of my

^a Had I been supposed to have written this book to hide my sloth and ignorance, men would not have neglected my "Methodus Theologiæ, and Catholic Theology," through mere sloth, and saying, that it is too high and hard for them.

discourse, is so plain, notwithstanding some little difficulties, that did not the nature of the disease resist the clearest remedy, so many good people had never here often read their sin described, as insensibly as if they read it not.

The chapter hath so much difficulty, as will not stand with my intended brevity to open it: I refer you to expositors for that; whether they were the Nicolaitans, or any other sort of heretics that the apostle dealeth with, I determine not. It is plain that they were licentious professors of Christianity, who thought that it was the ignorance of others, that made them judge it unlawful to eat things offered to idols; and that their own greater knowledge set them above that scruple. A mixture of Platonic philosophy with Christianity, made up most of the primitive heretics, and for want of a due digestion of each, too much corrupted many of the Greek doctors of the church. The unlearned sort of Christians, were so much despised by some of the philosophical heretics, that they were not thought worthy of their communion; for as Jude saith, they "separated themselves, being sensual, having not the Spirit," but more affected philosophical fancies: which made Paul warn men to take heed lest any seduced them by vain philosophy; not using the name of philosophy, for that solid knowledge of God's works which is desirable, but for the systems of vain conceits and precepts which the word was then used to signify, as every sect derived them from their masters. And so the apostle taketh knowledge in this text; not for solid knowledge indeed, but for Gnosticism or philosophical presumptions; such as even yet most philosophers are guilty of, who take a multitude of precepts, some useful, some useless, some true, and some false, and all but notionally, or to little purpose, and joining these do call them philosophy. And Paul tells them, that opinionative and notional knowledge (were it true, like the devil's faith) is of no such excellency as to cause them to shelter their sins under the confidence and honour of it, and despise unlearned conscientious Christians; for such knowledge by inflation often destroyeth the possessors, or becomes the fuel of the devilish sin of pride, when love buildeth up ourselves and others to salvation. And to conceit that a man is wise because of such knowledge, and so to overvalue his own understanding, is a certain sign that he is destitute of that knowledge

in which true wisdom doth consist; and knoweth nothing with a wise and saving knowledge, as every thing should be known: and indeed a man's excellency is so far from lying in vain philosophical speculations, that the use of all true knowledge is but to bring us up to the love of God, as the highest felicity, to be approved and beloved by God; and those unlearned Christians that have the spirit of sanctification, without your vain philosophy, have knowledge enough to bring them to this love of God, which is a thing that passeth all your knowledge, or rather to be known of God as his own, and loved by him. For our felicity lieth in receiving from God, and in his loving us more than in our loving him; but both set together, to love God, and so to be loved of him, are the ultimate end and perfection of man; and all knowledge is to be estimated but as it tendeth to this.

This being the plain paraphrase of the text, I shall stay no longer on it, but thence deduce and handle these two observations.

Doct. I. Falsely pretended knowledge is often pernicious to the possessor, and injurious to the church. And overvaluing one's own opinions and notions, is a certain mark of dangerous ignorance.

Doct. II. A man is so far truly wise, as he loveth God, and consequently is approved or loved by him, and as he loveth others to their edification.

I. The first is but the same that Solomon thus expresseth, "Seest thou a man wise in his own conceit; there is more hope of a fool than of him." (Prov. xxvi. 12.) And Paul elsewhere, "Be not wise in your own conceits." (Rom. xii. 16; xi. 25; and Prov. xxvi. 5. 16.) For it is certain that we are all here in great darkness, and it is but little that the wisest know; and therefore he that thinks he knoweth much, is ignorant both of the things which he thinks he knoweth, and of his ignorance. Therefore "Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise:" (1 Cor. iii. 18:) To be "wise in this world," is the same with that in the words following, "The wisdom of this world is foolishness with God." And (1 Cor. i. 19—22.) "It is written, I will destroy the wisdom of the wise," &c. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this

world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom," &c. So chap. ii. 4—8. "And my speech and my preaching was not with enticing words (or probable discourses) of men's wisdom, but in demonstration of the Spirit and of Power, that your faith should not stand in the wisdom of men, but in the power of God: Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world that come to naught: But we speak that wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory (even Christ the wisdom of God, chap. i. 24.) which none of the princes of this world knew.——"

In all this, note—1. That there is a wisdom which Paul placeth Christianity itself in:—2. That this is to know God in Christ objectively, and to be taught of God by Christ and his Spirit efficiently.—3. That there is a wisdom which Paul comparatively vilifieth.—4. This is called the "wisdom of this world" (or age).—5. That most plainly he meaneth by it, that which then was called learning and philosophy; which the Greeks did value, and by which they judged of the Gospel; which comprehended the methods of all the sects, Epicureans, Academics, Peripatetics and Stoics; but not their true morals, but their physics, and logic, and metaphysics; which Laertius and others tell us how variously they held.—6. That Paul doth not absolutely prohibit such studies, nor yet despise any true knowledge.—7. But he vilifieth this philosophy on these accounts. (1.) Because it was the exercise of a poor, low, insufficient light: they did but grope after God in the dark, as Acts xvii. 27. (2.) Because it was mostly taken up with inferior things, of small concernment comparatively: as things corporeal are good in themselves, and when sanctified and made subservient to things spiritual; so the knowledge of physics is to be esteemed: but as things corporeal yet are objectively the snare and ruin of those that perish, and therefore the world to be renounced and crucified, as it is our temptation, an enemy, or competitor with Christ; just so it must be with natural philosophy. (3.) Because it was greatly overvalued by the world, as if it had been the only wisdom,

when indeed it is of itself but an indifferent thing, or fit but to make a by-recreation of, till it be made to serve to higher ends; even as riches, honour and pleasure are overvalued by worldlings, as if they were the only felicity; when in themselves they are but more indifferent things, and prove beneficial or hurtful as they are used. Therefore Paul was to take down the pernicious esteem of this kind of philosophy, as preachers now must take down men's esteem of worldly things, however they are the works and gifts of God. And as Christ would by his actual poverty and sufferings, and not by words only, take down the esteem of worldly wealth and pride; so Paul by neglecting and forbearing the use of artificial logic, physics and metaphysics, would depress their rate. (4.) Because that there was abundance of falsehood mixed with the truth which the philosophers held; as their multitude of different sects fully proves. (5.) Because the artificial, organical part was made so operous, as that it drowned real learning instead of promoting it; and became but like a game at chess, a device rather to exercise vain, proud wits by, than to find out useful truth. As to this day when logic and metaphysics seem much cultivated and reformed, yet the variety of methods, the number of notions, the precariousness of much, the uncertainty of some things, the falsehood of many, maketh them as fit for boys to play with in the schools, and to be a wood into which a sophister may run, to hide his errors, as to be a means of detecting them. And therefore a knavish cheater will often bind you strictest to the pedantic part of the rules of disputation, that when he cannot defend his matter, he may quarrel with your form and artifice, and lose time by questioning you about mood and figure. (6.) Because by these operous diversions the minds of men were so forestalled or taken up, as that they had not leisure to study great and necessary saving truth: and if men must be untaught in the doctrines of life, till they had first learned their logic, physics, and metaphysics, how few would have been saved! When at this day so many come from our Universities after several years' study, raw smatterers in these, and half-witted scholars, whose learning is fitter to trouble than to edify: and if Scripture had been written in the terms and method of Aristotle, how few would have been the better for them! But great good must be common.

And as Paul on all these accounts sets light by this philosophy, so he calls it, the wisdom of this world:—1. Because this world was its chief object:—2. And the creatures were its only light:—3. And it led but few to any higher than worldly ends:—4. And it was that which worldly men, that were strangers to heavenly light and holiness, did then most magnify and use.

Yet as Christ, when he said how hard it was for a rich man to be saved, did not make riches absolutely unlawful, nor to have no goodness nor usefulness at all; but teacheth men, if they are wise, not to overvalue them, and to be too eager for them; so is Paul to be interpreted about philosophy, or the wisdom of this world. (For it is not only craftiness for worldly ends that he so calls.)

And as God, when he denieth his servants riches and worldly fulness, doth it not because he taketh it to be *too good* for them, but because it is not *good enough*, and therefore he will give them better; even the heavenly riches, and honour and delights: even so when Paul comparatively vilifieth philosophy, it is not as being really a wisdom too high for Christians, but too low; nor doth he depress reason, or extol ignorance; but would lead men to the truest learning, the highest knowledge and improvement of reason, the only wisdom, from trifling, pedantic, unprofitable notions, and ludicrous loss of time and studies.

It is not therefore for want of wisdom that the Scripture is not written according to the philosophers' art. Though Erasmus overvalued his grammaticisms, it was not for want of learning in philosophy, that he so much despised the philosophical schoolmen! so that speaking of the Bishop of London, who maligned Dr. Colet, and was a subtle Scotist, he saith of *such*: 'That he had known some of them whom he would not call knaves, but he never knew one of them whom he could call a Christian.' Vid. Mr. Smith's Life of Dr. Colet, by Erasmus. A smart charge: I suppose he meant it of them, rather as *Scotists* than as *bishops*.

And therefore the apostle aptly joineth both together, (1 Cor. i. 26,) "Not many wise men after the the flesh, not many mighty, not many noble are called;" seeming to equal worldly wealth and greatness, with worldly wisdom or philosophy, as to the interest of religion and salvation. And the foolish wits that think he spake against learning, be-

cause he had it not, may as truly say, that he spake against worldly wealth and greatness because he had it not; for the possession, use and knowledge of worldly things, are near of kin. But they knew not Paul so well as Festus, who thought him not unlearned, though he thought him mad. Nor was it the way of worldly wealth and greatness which he chose.

Doubtless neither Christ, nor Paul, did speak against any real knowledge, but, (1.) Against nominal, pretended knowledge, which was set up to divert men from real knowledge; and was full of vanities and falsehoods. (2.) And against the overvaluing of that learning, which is of little use, in comparison of the knowledge of great and excellent, and necessary things. For knowledge is valuable according to its object and its use.

The knowledge of trifles for trivial ends, is itself a trifle. The knowledge of things great and necessary for great and necessary ends, is the great and necessary knowledge. And therefore how unmeasurably must the knowledge of God and our eternal happiness, excel the pedantic philosophy of the Gentiles. However Christians may sanctify and ennoble this by making it a help to higher knowledge. And therefore the Platonists and the Stoics were the noblest philosophers; because the former studied the highest things, and the other the necessary means of felicity, amending of men's hearts and lives.

But in the present text the thing which the apostle reprehendeth is, the esteeming of a man's self to be wiser than he is; and taking himself to be a wise man because of his trifling philosophical knowledge. And he would have them know that till they knew nobler things than those, and were guided by a nobler light, they were very fools^b.

I have looked over Hutten, Vives, Erasmus, Scaliger, Salmasius, Casaubone, and many other critical grammarians, and all Gruterus's critical volumes. I have read almost all

^b A countryman having sent his son to the University, when he came home asked him what he had learned. He told him he had learned logic. He asked him what that logic was, and what he could do with it: and it being supper-time, and the poor people having but two eggs for supper he told them that he could prove that those eggs were three: This is *one*, saith he, and that is *two*, and *one* and *two* are *three*. The father gave him the better, and told him that his art was useful, for he had thought himself to have gone without his supper, but now, saith he, I will take *one* egg, and your mother the other, and take you the third. Such kind of logic the world hath gloried in as learning.

the Physics and Metaphysics I could hear of: I have wasted much of my time among loads of historians, chronologers, and antiquaries; I despise none of their learning. All truth is useful; mathematics, which I have least of, I find a pretty manlike sport. But if I had no other kind of knowledge than these, what were my understanding worth! what a dreaming dotard should I be! Yea, had I also all the codes and pandects, all Cujacius, Wesenbechius, and their tribe at my fingers' ends; and all other volumes of civil, national and canon laws, with the rest in the Encyclopædia, what a puppet play would my life be, if I had no more!

I have higher thoughts of the schoolmen, than Erasmus and our other grammarians had: I much value the method and sobriety of Aquinas, the subtlety of Scotus and Ockam, the plainness of Durandus, the solidity of Ariminensis, the profundity of Bradwardine, the excellent acuteness of many of their followers; of Aureolus, Capreolus, Bannes, Alvarez, Zumel, &c.; of Mayro, Lychetus, Trombeta, Faber, Meurisse, Rada, &c.; of Ruiz, Pennatus, Suarez, Vasquez, &c.; of Hurtado, of Albertinus, of Lud. à Dola, and many others: but how loath should I be to take such sauce for my food, and such recreations for my business! The jingling of too much and too false philosophy among them, often drowns the noise of Aaron's bells. I feel myself much better in Herbert's Temple; or in a heavenly treatise of faith and love. And though I do not, with Dr. Colet, distaste Augustine above the plainer fathers, yet I am more taken with his Confessions, than with his grammatical and scholastic treatises. And though I know no man whose genius more abhorreth confusion instead of necessary distinction and method; yet I loathe impertinent, useless art, and pretended precepts and distinctions, which have not a foundation in the matter.

In a word, there is a Divine knowledge, which is part of man's felicity, as it promoteth love and union, and there is a solid knowledge of God's word and works, a valuable grammatical knowledge, and a true philosophy, which none but ignorant persons will despise. But the vain philosophy, and pretended wisdom and learning of the world, hath been, and is, the cheat of souls, the hinderer of wisdom, and a troubler of the church and world.

CHAP. II.

What Wisdom and Esteem of it, are not here condemned.

THE order which I shall observe in handling the first doctrine shall be this; I. I will tell you negatively what wisdom, and esteem of our own wisdom, is not here condemned. II. What it is that is here condemned. III. What are the certainties which we must hold fast, and make our religion of. IV. What degrees of these certainties there are. V. What are the uncertainties, which we must not pretend to be certain of; and the unknown things which we must not pretend to know. VI. What are the mischiefs of falsely pretended knowledge. VII. What are the degrees or aggravations of this sin. VIII. What are the causes of it. IX. What are the remedies. X. What are the uses which we should make of this doctrine.

I. What wisdom, and what esteem of our wisdom is not here condemned?

Answ. 1. Not any real useful knowledge at all, whilst every thing keepeth its proper place, and due esteem, as is said.

2. That which of itself primarily is of so small use, as that it falleth under the contempt of the apostles, yet by accident, through the subtlety of Satan, and the viciousness of the world, may become to some men in some measure necessary. And here cometh in the calamity of divines. Of how little use is it to me in itself to know what is written in many hundred books; which yet by accident it much concerneth me to know! And if God restrain him not, the devil hath us here at so great an advantage, that he can make our work almost endless, and hath almost done it already; yea, can at any time divert us from the greatest truth and works, by making another at that time more necessary.

If he raise up Socinians, our task is increased; we must read their books, that we may be able to confute them; so must we when he raiseth up Libertines, Familists, Seekers, Quakers, and such other sects. If he stir up controversies in the church, about Government, Worship, Ceremonies,

Circumstances, Words, Methods, &c., we must read so much as to understand all, that we may defend the truth against them. If Papists will lay the stress of all their controversies on Church History, and the Words of Ancients; we must read and understand all, or they will triumph. If Schoolmen will build their theology on Aristotle, all men have not the wit with the Iberian legate at the Florentine Council in Sagyrophilus, to cry against the preacher, 'What have we to do with Aristotle?' But if we cannot deal with them at their own weapons, they will triumph. If cavillers will dispute only in mood and figure, we must be able there to overtop them, or they will insult. If the plica, scurvy or other new diseases do arise, the physician must know them all, if he will cure them. And hence it is that we say, that a lawyer must know the law; and a physician must know physic, medicine, &c. But a divine should know all things that are to be known; because the diseased world hath turned pretended knowledge into the great malady, which must be cured: but is the thing itself of any great worth; is it any great honour to know the vanity of philosophical pedantry; and to be able to overdo such gamesters, any more than to beat one at a game at chess, or for a physician to know the plague or leprosy?

3. Yet indeed, as all things are sanctified to the holy, and pure to the pure; a wise man may and must make great use of common, inferior kinds of knowledge: especially the true, grammatical sense of Scripture words, the true precepts of logic, the certain parts of real physics and pneumatology; for God is seen in his works as in a glass: and there to search after him and behold him, is a noble, pleasant work and knowledge. And I would that no Israelite may have need to go down to the Philistines for instruments of this sort.

4. It is not forbidden to any man to know that measure of wisdom which he truly hath; God bindeth us not to err, nor to call light darkness, or truth error, or to belie ourselves, or deny his gifts. 1. It is desirable for a man absolutely to know as much as he can, preferring still the greatest things, and to know that he knoweth them, and not to be sceptical, and doubt of all. 2. It is a duty for a converted sinner comparatively to know that he is wiser than he

was in his sinful state, and to give God thanks for it. 3. It is his duty who groweth in wisdom, and receiveth new accessions of light, to know that he so groweth, and to give God thanks, and to welcome each useful truth with joy. 4. It is the duty of a good and wise man comparatively to know that he is not as foolish as the ungodly; nor to think that every wicked man, or ignorant person whom he should pity and instruct, is already wiser than he; every teacher is not to be so foolish as to think that all his flock are more judicious than himself. In a word, it is not a true estimate of the thing or of ourselves, that is forbidden us; but a false. It is not belying ourselves, nor ingratitude to God, nor a contradiction, to know a thing, and not to know that I know it, nor an ignorance of our own minds, which is commanded us under the pretence of humility; but it is a proud conceit, that we know what we do not know, that is condemned.

CHAP. III.

II. *What Pretended Knowledge is condemned, and what Philosophy and Learning it is that Paul disliked.*

MORE distinctly, 1. It is condemnable for any man to think himself absolutely or highly wise: because our knowledge here is so poor, and dark, and low, that compared with our ignorance it is little: we know not what or how many, or how great the things are which we do not know; but in general we may know that they are incomparably more and greater than what we do know; we know now but as children, and darkly, and in a glass or riddle. (1 Cor. xiii. 11, 12.) In the sense that Christ saith, none is good but God, we may say that none is wise but God. For a man that must know (unless he be a very sot) that he knoweth nothing perfectly in the world; that he knoweth but little of any worm, or fly, or pile of grass which he seeth, or of himself, his soul or body, or any creature; for this man to assume the title of a *wise man*, is arrogant, unless comparatively understood, when he is ignorant of ten thousandfold more than he knoweth, and the predominant part denominateth. The old inquirers had so much modesty, as to arrogate no higher name than Philosophers.

2. It is very condemnable for any man to be proud of his understanding: while it is so low, and poor, and dark, and hath still so much matter to abase us. He knoweth not what a dungeon poor mortals are in, nor what a darkened thing a sinful mind is, nor what a deplorable state we are in, so far from the heavenly light, no, nor what it is to be a man in flesh, who findeth not much more cause of humiliation than of pride in his understanding. O how much ado have I to keep up from utter despondency under the consciousness of so great ignorance, which no study, no means, no time doth overcome. How long, Lord, shall this dungeon be our dwelling! and how long shall our foolish souls be loath to come into the celestial light!

3. It is sinful folly to pretend to know things unrevealed and impossible to be known. "The secret things belong unto the Lord our God, but those things which are revealed belong to us, and to our children for ever, that we do them." (Deut. xxix. 29.) "For who hath known the mind of the Lord? or who hath been his counsellor?" (Rom. xi. 34.) And how many such compose the theology of some, and the philosophy of more.

4. It is sinful folly to pretend to know that which is impossible or unrevealed to him, though it be possible and revealed to others. For as the eye, so the understanding must have its necessary light, and due constitution and conditions of the object, and of itself; or else it cannot understand.

5. It is sinful folly to pretend to certainty of knowledge, when either the thing is but probable, or at best, we have but doubtful opinions or conjectures of it, and no true certainty.

6. It is sinful folly to pretend that we know or receive any thing by Divine faith (or revelation) when we have it but by human faith, or probable conjecture from natural evidence. As soon as men are persuaded by a sect, a seducer, or a selfish priest, to believe what he saith, abundance presently take such a persuasion for a part of their religion, as if it were a believing God.

7. It is sinful folly to take on us that we know what we know not at all; because we do but know that it is knowable, and that wise men know it, and as soon as we understand that it should be known, and that wise men conclude it to be true, therefore to pretend that we know it to be true.

8. And it is sinful folly to pretend that we truly know or apprehend the thing or matter, or incomplex object, merely because we have got the bare words, and second notions of it, which are separable from the knowledge of the thing. All these are false and sinful pretences of knowledge which men have not.

But because Paul so warneth us to take heed of vain philosophy, and atheists and infidels deride him for speaking against the wisdom of the world, as if he spake against learning, because he had it not; and because the disease which he attempted to cure, remaineth among scholars to this day, and instead of a cure, many condemn the physician; and dislike Christ himself and the Gospel, as defective of the learning which they overvalue; I will once again, and that more distinctly tell you some few of the faults of our common learning; even now that it is cultivated and augmented in this age, that you may see that Paul did not injuriously accuse it, or Christ injuriously neglect it^c.

I. Natural imperfection layeth the foundation of our common calamity; in that it is so long before sense and reason grow up to a natural maturity, through the unripeness of organs, and want of exercise, that children are necessitated to learn words before things, and to make these words the means of their first knowledge, of many of the things signified; so that most furnish themselves with a stock of names and words, before ever they get any true knowledge of the matter.

II. And then they are exceeding apt to think that this treasury of words and second notions is true wisdom, and to mistake it for the knowledge of the thing: even as in religion we find almost all children and ignorant people, will learn to say by rote the Creed and Lord's-prayer, and Commandments, and Catèchism, and then think that they are not ignorants, when it is long after, before we can get them to understand the sense of the words which they can so readily speak; yea, though they are plain English words, which they use for the most part in ordinary discourse.

^c M. Antoninæ, l. 1, sect. 17. Doth thank God that he made no greater progress in Rhetoric, Poetry, and such like studies, which might have hindered him from better things, if he had perceived himself to have profited in them. And (in fine) quod cum Philosophandi cupiditas incessisset, non in sophistam aliquem incidirim, nec commentariis evolvendis, vel syllogismis resolvendis, vel Meterologicis discutendis tempus deses contriverim.

III. When children come to school, also their masters teach them as their parents did, or worse; I mean that they bestow almost all their pains to furnish them with words and second notions: and so do their tutors too often at the University. So that by that time they are grown to be masters of a considerable stock of words, grammatical, logical, metaphysical, &c., and can set these together in propositions and syllogisms, and have learned *memoriter* the theorems or axioms, and some distinctions which are in common use and reputation, they are ready to pass for Masters of the Arts, and to set up for themselves, and leave their tutors, and to teach others the like sort and measure of learning, which they have thus acquired. Like one that sets up his trade as soon as he hath gotten a shop full of tools.

IV. And indeed the memories of young men are strong and serviceable so many years sooner than their judgments, that prudent teachers think it meet to take that time to furnish them with words and organical notions, while they are unmeet to judge of things; even as pious parents must teach them the words of the catechism, that when they grow riper, their judgments may work upon that which their memories did before receive. And in this they are in the right upon two suppositions. 1. That distinguishing things obvious and easily understood from things remote, abstruse and difficult, they would teach them those of the first sort with the words, though not the second: and while they make haste with the languages they would not make too much haste with the notions and theorems of the arts and sciences. 2. That they still make them know that words as to matter are but as the dish to the meat, and all this while they are but preparing for wisdom and true learning, and not getting or possessing it; and that unless they will equalize a parrot and a philosopher, they must know how little they have attained, and must after learn *things*, or not pretend to know any thing indeed. As children learn first to speak and then learn what to speak of.

V. And the great mischief is, that multitudes of those notions that are taught us are false, not fitted to the things, but expressing the conceptions of roving, uncertain, erroneous, bewildered minds. Words are the instruments of communication of thoughts. And when I hear a man speak,

I hear, perhaps, what he *thinketh* of things, but not always what they are. Our universal notions are the result of our own comparing things with things. And we are so woefully defective in such comparings, that our universal notions must needs be very defective, so that they abound with error.

VI. And the penury and narrowness of words is a great impediment to the due expressing of those poor confused conceptions which we have ; for a man can think more aptly and comprehensively than he can speak. And hence it cometh to pass, that words and universal notions are become like pictures or hieroglyphics, almost of arbitrary signification and use, as the speaker pleaseth. And, as a multitude of school-distinctions tell us, you can know little by the grammatical use or etymology of the words, what the meaning of them is in a theorem or distinction, till the speaker tell it you by other words.

VII. And the conceptions of men being as various as their countenances, the same words in the mouths of several men, have several significations. So that when tutors read the same books to their scholars, and teach them the same notions, it is not the same conceptions always that they thus communicate.

VIII. And when all is done, ‘*recipiter ad modum recipientis.*’ It is two to one but the learner receiveth their notions with a conception somewhat different from them all. And when he thinks he hath learned what was taught him, and of his teacher’s mind, he is mistaken, and hath received another apprehension.

IX. And the narrowness of man’s mind and thoughts is such, that usually there must go many partial conceptions to one thing or object really indivisible: so that few things, or nothing rather in the world, is known by us with one conception, nor with a simplicity of apprehensions answerable to the simplicity of the things: and hereby it cometh to pass that inadequate conceptions make up a great part of our learning and knowledge. And, yet worse, our words being narrower than our thoughts, we are fain to multiply words more than conceptions, so that we must have ten conceptions perhaps of one thing, and twenty words perhaps for those ten conceptions. And then we grow to imagine

the things to be as various as our conceptions, yea, and our words: and so learning is become confused error, and the great and noble actions of the fantastical world, are a pitiful confused agitation of phantasms, and, whether fortuitous or artificial, a congress of atoms, sometimes digladiating, and sometimes seeming by amicable embraces to compose some excellent piece of art. And things seem to us to be multiplied and ordered as our conceptions of them are. And the Scotists may yet write as many more treatises 'de formalitatibus,' before men will understand indeed what a 'conceptus formalis' with them is, and whether diverse formalities be diverse realities, or only 'ejusdem conceptus inadequati.' But thus learning is become like a puppet-play, or the raising of the dust.

X. The 'entia rationis' being thus exceeding numerous, are already confounded with objective realities, and have compounded our common systems of logic, metaphysics, and too much of physics: so that students must at first see through false spectacles, and learn by seducing notions, and receive abundance of false conceptions, as the way to wisdom; and shadows and rubbish must furnish their minds under the name of truth, though mixed with many real verities. For young men must have teachers; they cannot begin at the foundation, and yet every one learn of himself, as if none had ever learned before him: he is like to have but a slow proficient, that maketh no use of the studies and experience of any that ever learned before him. And he that will learn of others, must receive their notions and words as the means of his information.

XI. And when they grow up to be capable of real wisdom, O! what a labour is it, to cleanse out this rubbish, and to unlearn all the errors that we have learned, so that it is much of the happiest progress of extraordinary successful studies, to find out our old mistakes, and set our conceptions in better order one by one: perhaps in one year we find out and reform some two or three, and in another year one or two more, and so on. Even as when at my removal of my library, my servant sets up all my books, and I must take them half down again to set them in their right places.

XII. And the difficulty of the matter is our great impediment, when we come to study things. For, 1. Their

matter, 2. Their composure, 3. Their numbers, 4. Their order and relations, 5. And their action and operation, are much unknown to us.

XIII. 1. The substance of the *spirits* is also little known, as tempteth Sadducees to dream that there are none. The notion of a spirit to some, through ignorance, is taken to be merely negative, as if it signified no more, but *not corporeal*. The notion of *immateriality* is lubricious, and he that knoweth not the true bounds of the signification of *materia*, knoweth not what it is to be immaterial. The purest spirit is known only by many inadequate conceptions: one must answer the similitude of matter, in fundamental substantiality; another must be answerable to that of forms of simple elements; and another answerable to accidents. And though nothing be so notorious of spirits as their operations, and from the acts we know the virtues or powers, yet that these virtues are not accidents, but the very essential form, and that they are (in all spirits) one in three, and many other things concerning their essentiality, are quite overlooked by the greater part of philosophers; and those few that open it, do either with Campanella, lose it again in a wood of mistaken, ill-gathered consequences; or with Lullius drown it in a multitude of irregular arbitrary notions; or with Comenius, give us a little undigested, with the mixture of crudities and mistakes; or with our learned Dr. Glisson de vitâ Naturæ, confound spirits and bodies, and make those spirits which are the vital constitutive principle of compounds, to be but the inadequate conception of bodies, as if they were all simply and formally vital of themselves, and for a body to be inanimate were a contradiction, or impossible. And they that treat more nobly of spirits (as Mr. Got and many Platonists), do it so immethodically and confusedly, as greatly disadvantage the learner.

And yet to treat of bodies without treating of the spirits that animate or actuate them, is a lame, deluding, unedifying thing. As it is to treat of a kingdom, an army, a school, without mentioning a king, a captain, or a schoolmaster; or as to describe a gun, without any mention of gunpowder or shooting; or a clock or watch without the poise or spring, or motion; or a book, or words without the sense; and so of a man without a soul or reason, or a brute without any life or sense. I mean when we speak of compound beings,

and not merely of corporeity in the notion, as abstracted from all vital moving principles.

XIV. 2. And what the true notion of matter or corporeity itself is, it is but darkly and uncertainly known, how confidently soever some decantate their moles or quantity, divisibility or discerptibility, and impenetrability: whether fire be material, and divisible and impenetrable, and how far fire and spirits herein differ, and so spirits and bodies, and how far sensible must enter the definition of 'corpus,' is not easily known.

XV. 3. Nor do we well know the nature of the simple corporeal elements; whether they agree only in materiality, quantity, and divisibility, and impenetrability; and whether they differ only in magnitude, shape, sight and con-texture of parts; or by any essentiating formal virtues, or both; or (as Mr. Got thought) by a differencing proper spirit.

XVI. 4. How little of the Divine artifice is known in the composition of mixed bodies! (And we know of no existent simples in the world, that are not found only in compositions.) All men confess that every plant, every worm, or fly; every sensitive, yea, every sensible being, is so little known to us, as that the unknown part far exceedeth the known.

XVII. 5. And we are not agreed of late of the number of the very elements themselves; much less of compounds; of which, while we know so few, that which we do know is the more defectively known; because (as in knowing of letters and syllables) the knowledge of one thing is needful to the true and useful knowledge of another.

XVIII. But the order and relations of things to one another is so wonderfully unsearchable, and innumerably various, as quite surpasseth all human understanding. Yea, though ORDER and RELATION constitute all morality, policy, literature, &c., so that it is as it were that world which human intellects converse in, and the business of all human wills and actions, yet few men know so much as what ORDER and RELATION is: nay, whether it be any thing or nothing. And though health and sickness, harmony and discord, beauty and ugliness, virtue and vice, consist in it, and heaven and hell depend upon it, and law and judgment do make and determine it: yet is it not easy to know what it is by

an universal notion ; nor whether it be truly to be called any thing at all. We doubt not but ORDER should be a most observable predicament, in the series of human notions or 'nominanda;' but yet I doubt not much but that Gassendus, who would make 'tempus' and 'spatium' two of his predicaments, doth describe to them that entity which they have not.

XIX. And though undoubtedly action is a noble predicament, and whatever the Cartesians say, requireth more causation than 'non agere' doth, yea, is itself the causation of the mutations in the world ; yet men scarcely know what to call it. Some say it is 'res;' others, it is but 'accidens rei;' and others, 'modus rei:' some say, it is 'in passio;' some say it is 'in agente;' some say it is neither, but is 'agentis :'
some say immanent acts are qualities, as Scotus, &c.

XX. And which is yet worse, the very name, accident, mode and quality, are but general, unapt notions not well understood by any that use them, nor suited meetly to the severals contained under them. And when we call a thing, or nothing, a quality, accident or mode, we are little the wiser, and know not well what we have said. Sure I am that they are exceedingly 'heterogenea' which Aristotle compriseth in the very predicament of quality. And Gassendus thought all accidents may be as well called qualities or modes.

XXI. And which is yet worse, all human language is so wofully ambiguous, that there is scarcely a word in the world that hath not many senses; and the learned world never came to agreement about the meaning of their common words, so that ambiguity drowneth all in uncertainty and confusion.

XXII. And which is yet worse, the certain apprehension of sense and reason, is commonly by men called learned, reduced to, and tried by, these dreaming ambiguous names and universal notions; and men are drawn to deny their certain knowledge, because they know not by what universal term to call it, *e. g.* I know as far as is useful to me, by *seeing* what light is; but whether it be 'substantia, accidens, modus,' &c., or what to call it universally, few know! And no wonder, for their universal notions are their own works or 'Entia rationis,' fabricated by the imperfect comparing of things with things, by ignorant understandings; but the

sensibility of objects and the sensitive faculty and the intellect are the works of God. I know much better what light is by seeing it, than I know what an accident or a quality is.

So I know by *feeling* what heat is, I know what motion or action is, I know what pain and pleasure is, I know what love and hatred is, I know partly what it is to think, to know, to will, choose and refuse; but what is the right universal notion of these, what true definition to give of any one of them, the most learned man doth not well know; inso-much, as I dare boldly say, that the vulgar ordinarily know all these better without definition, than the most learned man living can know them by definitions alone.

And here I will presume to step aside, to say as in the ears of our over-doing Separatists, who can take none into Christian communion, that cannot tell you how they were converted, or at least give them a fair account or their understanding all the Articles of the Faith, in words that are adapted to the matter: I tell you, 1. That the knowledge of words, and second notions and definitions, is one thing, and the knowledge of matters and things is another. 2. And it is the knowledge of the things, and not of the words, that is primarily and absolutely necessary to salvation. 3. And that many an illiterate, ill-bred person understand things long before they can utter their understandings in any intelligible words. 4. And therefore if any man do but these two things: 1. By yea or nay, do signify to me, that he understandeth the truth, when I put the matter of nothing but the baptismal covenant into my questions; 2. and do manifest serious willingness accordingly, by avoiding evil, and using God's means; I dare not, I will not refuse that person from the communion of the church; though I would do as much as the most rigid censurer to bring such up to greater knowledge.

XXIII. And on the other side, men are made to think that they know the things because they know the names and definitions; and so that they are learned and wise, when they know little the more by all their learning. For to be able to talk over all the critical books, and lexicons, and grammars, all the logical notions and definitions, is nothing but organical knowledge; like the shoemaker that hath a shop full of lasts (and that most of them unmeet for any man's foot), but never made a shoe by any of them. And false and

confused and idle names and notions, fill the learned world with false, confused and vain conceptions, which common country people escape, so that it costeth many a man twenty years' study to be made more erroneous than he would have been, by following an honest trade of life.

XXIV. Nay, our very articles of faith and practice which salvation lieth on, are commonly tried by these arbitrary organical notions; whole loads of school volumes are witnesses of this. Though the schoolmen, where our grammarians deride them as barbarians, have often done well in fitting words to things, and making the key meet for the lock: yet old terms and notions and axioms too often go for current; and overrule disputes, when they are not understood, nor are proper or univocal. What work doth Aristotle make with Actus and Potentia, and the schoolmen after him! What abundance of darkness do these two words contain in all their writings! And for want of other words to supply our needs, what abundance of distinctions of Actus and Potentiæ are the Scotists and other schoolmen fain to use! What abundance of disputes are kept up by the ambiguity of the word *cause*, while it is applied to things so different, as *efficiency*, *constitution* and *finality*! The like may be said of many more. And then when it cometh to a dispute of the Divine nature, of the soul, of the most weighty things; these confounding notions must overrule the case. We must not have an argument for the soul's immortality, but what these notions check or vitiate; no, nor scarcely for an attribute of God.

XXV. And it is so hard a thing to bring men to that self-denial and labour, as at age thoroughly and impartially to revise their juvenile conceptions, and for them that learned words before things, to proceed to learn things now as appearing in their proper evidence; and to come back and cancel all their old notions, which were not sound, and to build up a new frame, that not one of a multitude is ever master of so much virtue as to attempt it, and go through with it. Was it not labour enough to study so many years to know what others say; but they must now undo much of it, and begin a new and harder labour? who will do it?

XXVI. And indeed none but men of extraordinary acuteness and love of truth, and self-denial and patience, are fit to do it. For, 1. The common dullards will fall into the

ditch when they leave their crutches. And will multiply sects in philosophy and religion, while they are unable to see the truth in itself. And indeed this hath made the Protestant churches so liable to the derision and reproach of their adversaries. And how can it be avoided, while all must pretend to know and judge, what indeed they are unable to understand!

2. Yea, the half-witted men, that think themselves acute and wise, fall into the same calamity.

3. and the proud will not endure to be thought to err, when they plague the world with error.

4. And the impatient will not endure so long and difficult studies.

5. And when all is done, as Seneca saith, they must be content with a very few approvers, and must bear the scorn of the ignorant-learned crowd; who have no way to maintain the reputation of their own wisdom, orthodoxy and goodness, but by calling him proud, or self-conceited, or erroneous, that differeth from them by knowing more than they. And who but the truly self-denying can be at so much cost and labour for such reproach, when they foreknow that he that increaseth knowledge increaseth sorrow?

XXVII. by these means men's minds that should be taken up with God and his service, are abused and vilified, and filled with the dust and smoke of vain, and false, and confused notions. And man's life is spent (as David saith) in a vain show. And men dream waking with as great industry, as if they were about a serious work. Alas, how pitifully are many of the learned world employed.

XXVIII. By this means also men's precious time is lost: and he that had time little enough to learn and do things necessary, for the common good, and his own salvation, doth waste half of it on he knoweth not what. And Satan, that findeth him more ingenious than to play it away at cards or dice, or than to drink and revel it away, doth cast another bait before him, and get him learnedly to dream it away about unprofitable words and notions.

XXIX. And by this means the practice of goodness is hindered in the world; yea, and holy affections quenched. While these arbitrary notions and speculations, (being man's own) are his more pleasant game; and studies and pulpits must be thus employed, and heart and life thus stolen from God.

Yea, it is well if godliness grow not to be taken by such dreamers, for a low, dull, and unlearned thing; yea, if they be not tempted by it to infidelity, and to think (not only the zealous ministers and Christians, but even) Christ and his apostles to be unlearned men, below their estimation.

XXX. And by the same means the devilish sin of pride will be kept up, even among the learned; yea, and by the preachers of humility: for what is that in the world (almost) that men are prouder of, than that learning which consisteth in such notions and words as are afore-described? and the proudest man, I think, is the worst.

XXXI. And by this means the sacred chairs and pulpits will be possessed by such men, whose spirits are most contrary to a crucified Christ, and to that cross and doctrine which they must preach. And when Christ's greatest enemies are the Pastors of his Churches, all things will be ordered and managed accordingly; and the faithful hated and abused. Though I must add, that it is not this cause alone, but many more concurring, to constitute a worldly, wicked mind, which use to procure these effects.

XXXII. And by false and vain learning, contentions are bred and propagated in the churches. None are instruments so apt, and none have been so successful, as all Church History recordeth, and the voluminous contentions of many such learned parties testify.

XXXIII. And this is an increasing malady; for new books are yearly written, containing the said arbitrary notions of the several authors. And whereas real and organical learning should be orderly and conjunctly propagated, and *things* studied for themselves, and *words* for *things*, the systems of arts and sciences grow more and more corrupted, our logics are too full of unapt notions, our metaphysics are a mere confused mixture of pneumatology and logic; and what part hath totally escaped?

XXXIV. And the number of such books doth grow so great that they become a great impediment and snare; and how many years' precious time must be lost, to know what men say, and who saith amiss, or how they differ!

XXXV. And the great diversity of writers and sects increaseth the danger and trouble, especially in physics; by that time a man hath well studied the several sects, the Epicureans and Somatists, the Cartesians, with the by-parties,

(Regius, Berigardus, &c.) the Platonists, the Peripatetics, the Hermetics, Lullius, Patricius, Telesius, Campanella, White, Digby, Glisson, and other novelists; and hath read the most learned improvers of the more current sort of philosophy, (Scheggius, Wendeline, Sennertus, Hoffman, Honorat. Faber, Got, &c.) how much of his life will be thus spent! And perhaps he will be as far to seek, in all points saving those common evident certainties, which he might have learned more cheaply in a shorter time, than he was before he read them. And will wish that Antonine, Epictetus, or Plutarch had served instead of the greater part of them. And will perceive that physics are much fuller of uncertainties, and more empty of satisfying usefulness than morality, and true theology.

XXXVI. By such false methods and notions men are often led to utter scepticism, and when they have found out their own errors, they are apt to suspect all the substance of sciences to be error. And he speeds well that cometh but with Sanchez to a 'nihil scitur,' and he better that cometh but with Cornelius Agrippa, to write vanity and vexation upon all the sciences: for many come to infidelity itself, and some to atheism; and, as Dr. Thomas Jackson noteth, by such distrust of men and human things, are tempted into a distrust or unbelief of Christ; or perhaps with Hobbes grow to cry down all learning besides their own, which is worse than the worst that they decry.

XXXVII. And by all this, Princes and States are tempted to hate learning itself, and banish it as a pernicious thing: as the case of the Turkish, Muscovian, and some other empires testify.

All this I have said, not to dishonour true learning, which I would promote with all my power; but to shew the corruption and vanity of that philosophy and human false learning, which Paul and the ancient writers did decry; and why the Council of Carthage forbad the reading of the Gentiles' books, and reproached Apollinarius, and other heretics for their Gentile learning.

Of the great uncertainty of our physics and metaphysics, almost all the chief authors themselves make free confessions. See Suarez, *Metaph. disp.* 35, pp. 219. 221. 237; Fromondus de *Anim.* p. 63; Gassendus often; and who not.

Pious Bonaventure hath written a tract "de Reductione

Artium ad Theologiam ;” and another “ de non frequentandis quæstionibus ;” “ Cornel. Agrippa de Vanitate Scientiarum,” is well worth the reading beforehand to prevent men’s loss of time.

CHAP. IV.

III. *What are the Certainties that must be known and held fast, and why.*

It is none of the apostle’s meaning that men should be mere sceptics : nor am I seconding Sanchez’s ‘ nihil scitur,’ unless you take science for adequate science, or in a transcendent notion, as it signifieth that which is proper to another world, and therefore may be denied of this. He can neither play the part of a Christian or of a man, who doubts of all things, and is assuredly confident of nothing.

That our discourse of this may be orderly and edifying, it is of great use that I first help you rightly to understand what *certainty* is. The word is ambiguous, and sometimes is applied to the object, and sometimes to the act and agent. The former is called *objective certainty* ; the latter *subjective certainty*.

The Objective is either certainty of the thing, or certainty of evidence, by which the thing is discernible or perceptible to us ; and this either sensible evidence, or rational ; and the latter is either self-evidence of principles, or derived evidence of consequences.

Subjective certainty is also either considered in the nature of it, or in the degree ; and as to the nature it is either the senses’ certainty, or the intellects’ ; and this is either of incomplex objects, or complex : the first is either of sensible objects, or purely spiritual : the second of principles, or of conclusions. Of all these there are certainty.

The degrees are these : It being first supposed that no human apprehension here is absolutely perfect ; and therefore all our certainties subjective are imperfect ; the word therefore signifieth not only a perfect apprehension, but it signifieth ‘ non falli,’ not to be deceived, and such an apprehension of the evidence as giveth us a just resolving and

quieting confidence. And so, 1. The due objects of sense, and, 2. The immediate acts of the soul itself, are certain in the first and highest degree. I know certainly what I see clearly, so far as I see it: and I know certainly that I think, and know, and will. The next degree of certainty is of rational principles, and the next of consequents.

It is likely in a scheme you will more easily understand it.

CERTAINTY being an ambiguous word, is either,

I. *Objective*: which is,

- I. Of *Being* of the Thing; which is nothing but *Physical Verity*.
- II. Of Evidence; which makes Things *Perceptible*; and it is Evidence,
 - 1. Sensible; *viz.*
 - 1. To the External Senses.
 - 2. To the Internal Senses.
 - 2. Intelligible,
 - 1. Of the Being of Things, *viz.*
 - 1. *Quod sint*,
 - 1. Things sensed and imagined; as colours, light, heat, &c.
 - 2. The Acts of Intellection and Will.
 - 2. *Quid sint*,
 - 3. *Qualia sint*,
 - 2. Of Complex Verity, which is,
 - 1. Of self-evident Principles.
 - 2. Derivative Evidence of Conclusions.

II. *Subjective Certainty*; by which I am certain of the Object; Considerable,

- I. In its Nature; *viz.* *†* *Certainty*.
 - 1. Of Sense,
 - 1. Of the Outward Senses, when they are not deceived.
 - 2. Of the Inward Sense and Imagination.
 - 2. Of the Intellect; which is,
 - 1. Of Beings,
 - 1. Sensed and imagined,
 - 1. *Quod sint*.
 - 2. *Quid sint*.
 - 3. *Qualia sint*.
 - 2. Of the Acts of the Soul.
 - 2. Of the Complex Verities.
 - 1. Of self-evident Principles.
 - 2. Of Conclusions.

N. Qu. Whether there be not a third sort of *Certainty* both *Objective* and *Subjective*; *viz.* *Goodness* not sensible, *Certainty* apprehended by the Intellectual Soul, not only *sub ratione Veri*, *sed et Boni*? And whether the *Will* by its *Natural Gust* have not a Complacential *Perception* of it as well as the Intellect? (*Vid. Pemble Vindic. Grot.*)

II. In the Degrees of Certainty; which are the Order following:

- 1. Sense perceiving the *Object* and *itself*, is the first perceiver; and hereof the surest.
- 2. Imagination receiving from Sense, hath more requisites to its *Certainty*.
- 3. Intellectual about Things sensible, hath yet more requisites to its *Certainty*; *viz.* 1. That the Object be true; 2. The Evidence sensible; 3. That the Sense be sound, and the Medium and other Conditions of Sense be just; 4. That the Imagination be not corrupt; 5. That the Intellect itself be sound.
- 4. But Intellection about *itself* and *Volition* hath the highest *Certainty*.
- 5. We are surer of the *Quod*, than the *Quid* and *Quale*; as that *we Think*, than *What* and *How*.
- 6. We are more certain of self-evident Principles than the Consequences.
- 7. Consequences have various degrees of Evidence and *Certainty*.

A few propositions may further help your understandings.

I. All things in the world have their certainty physical of being; that is, it is a certainty, or a truth that this thing is.

II. The thing which is most commonly called *objective certainty*, is such a degree of perceptibility or evidence as may aptly satisfy the doubting intellect.

III. Evidence is called infallible; 1. When he that receiveth it is never deceived; and so all truth is infallible truth; for he is not deceived who believeth it: 2. Or when a man cannot err about it. And there is no such evidence in the world, unless you suppose all things else agreeable.

IV. The perception is called infallible, 1. Either 'quia non falsa,' because it is not deceived: and so every man is infallible in every thing which he truly perceiveth: 2. Or because it cannot or will not err. And so absolute infallibility is proper to God; but 'secundum quid' in certain cases, upon certain objects, with certain conditions, all sound men's senses and intellects are infallible.

V. Certainty of evidence consisteth in such a position of the thing evident, as maketh it an object perceptible to the faculty perceiving; to which many conditions are required. As, 1. That the thing itself have such intrinsic qualifications, as make it fit to be an object. 2. That it have the due intrinsic conditions concomitant.

1. To the nature of an object of perception it is necessary, 1. That it be a thing which in its nature is within the reach of the perceiving faculty; and not (as spirits are to sense) so above us, or alien to us, as to be out of the orb of our perception. 2. That they have a perceptible quantity, magnitude or degree. 3. That, if it be an incomplex term and object, and not an universal of the highest notion, it be 'hoc aliquid,' and have its proper individuation. 4. That it have some special distinct conformity to the distinct perceiving faculty. In sum, that it be 'Ens, unum, verum, bonum, vel hisce contraria reductive et per accidens cognita.'

2. To the extrinsic conditions, it is necessary, 1. That the object have a due site or position. 2. And a due distance; neither too near nor too far off. 3. And that it have a due medium, fitted to it and the faculty. 4. And that it have a due abode or stay, and be not like a bullet out of a gun, imperceptible through the celerity of its motion.

VI. That the perception of sense be certain, it is neces-

sary, 1. That the organ be sound, in such a measure as that no prevalent distemper undisturb it. 2. That it be not oppressed by any disturbing adjunct. 3. That the sensitive soul do operate on and by these organs; for else its alienation will leave the organ useless: as some intense meditations make us not hear the clock. 4. That it be the due sense and organ which meeteth with the object; as sounds with the ear, light with the eye, &c., besides the aforesaid necessities.

VII. Common *notitiæ* or *principles* are not so called, because men are born with the actual knowledge of them; but because they are truths, which man's mind is naturally so disposed to receive as that upon the first exercises of sense and reason, some of them are understood, without any other human teacher.

VIII. Even self-evident principles are not equal, but some of them are more, and some less evident; and therefore some are sooner, and some later known. And some of them are more commonly known than others.

IX. The self-evidence of these principles ariseth from the very nature of the intellect which inclineth to truth, and the nature of the will which essentially inclineth to good, and the nature and posture of the objects, which are Truth and Goodness in the most evident position, compared together, or conjunct; some call it instinct.

X. It is not necessary to the certainty of a principle, that it be commonly known of all or most. For intellects have great variety of capacities, excitation, helps, improvements, and even principles have various degrees of evidence, and appearances to men.

XI. Man's mind is so conscious of its own darkness and imperfections, that it is distrustful of its own inferences, unless they be very near and clear. When by a long series of *ergos* any thing is far fetched, the mind is afraid there may be some unperceived error.

XII. He therefore that holdeth a true principle as such, and at once a false inference which contradicteth it, is to be supposed to hold the principle first and fastest, and that if he saw the contradiction he would let go the consequent, and not the principle.

XIII. He that denieth the certainty of sense, imagination, and intellective perception of things sensed as such,

doth make it impossible to have any certainty of science or faith, about those same objects but by miracle. And therefore the Papists denying and renouncing all these (sense, imagination and intellective perception,) when they say, that there is no bread or wine in the Sacrament, do make their pretended contrary faith impossible. For we are men before we are Christians, and we have sense and intellects before we have faith, and as there is no Christianity but on supposition of humanity, so there is no faith, but on supposition of sense and understanding. How know you that here is no bread and wine? Is it because Scripture or Councils say so? How know you that; by hearing or reading? But how know you that ever you did hear or read, or see a book or man; by sense or no way? If sense be infallible here, why not there? You will say that sense may be fallible in one case, and not in others. I answer, either you prove it infallible from nature, even by sense and intellective perception of and by sense, or else by supernatural revelation. If only by this revelation, how know you that revelation? How know you that ever you heard, read or saw any thing which you call revelation? If by a former revelation, I ask you the same question 'in infinitum.' But if you know the certainty of sense by sense and intellective perception, then where there is the same evidence and perception, there is the same certainty. But here is as full evidence and perception as any other object can have. 1. We see bread and wine. 2. We taste it. 3. We smell the wine. 4. We hear it poured out. 5. We feel it. 6. We find the effects of it; it refresheth and nourisheth as other bread and wine. 7. It doth so by any other creature as well as by man. 8. It corrupteth. 9. It becometh true flesh and blood in us, and a part of our bodies; even in the worst: yea, part of the body of a mouse or dog. 10. It is possible for a mouse or dog to live only upon consecrated bread and wine. Is his body then nothing but Christ? 11. In all this perception the objects are not rare, but commonly exhibited in all ages; they have all the conditions that other sensible, evident objects have, as to sight, magnitude, distance, medium. 12. And it is not one or two, but all men in the world of the soundest senses, who sense and perceive them to be bread and wine. So that here is as full evidence as the words which you read or hear can have to ascertain us.

Object. 'But if God deny sense in this case and not in others, we must believe sense in others and not in this.'

Answ. But again I ask you, How you know that God biddeth or forbiddeth you any thing, if sense be not first to be believed?

Object. 'But is it not possible for sense to be deceived? Cannot God do it?'

Answ. 1. It is possible for sense to be annihilated, and made no sense; and it is possible that the faculty, or organ, or medium, or object be depraved, or want its due conditions, and so to be deceived. But to retain all these due conditions, and yet to be deceived is a contradiction; for then it is not the same thing; it is not that which we call now formally sense and intellect, or sensation and intellection. And contradictions are not things for Omnipotency to be tried about. God can make a man to be no intellectual creature; but thereby he maketh him no man: for to be a man, and not intellectual, is a contradiction. And so it is to be men, and yet to have no sense nor intellect, that can truly perceive sensible objects as before qualified: therefore they unman all the world, on pretext of asserting the power of God.

2. But suppose that all sense be fallible, and intellection of things sensible, yet it is the first and only entrance of all things sensible into the mind or knowledge of man; and therefore we must take it as God hath given it us, for we can have no surer: no sensible thing is in the intellect which was not first in the sense. Whether my eyes and ears and taste be fallible or not, I am sure I have no other way to perceive their objects; but by them I must take them and use them as they are. All the words and definitions in the world will not give any man without sensation, a true conception of a sensible object.

3. Such absurd suppositions therefore are not to be put, What if God should tell you by his Word, that all the senses of all men are deceived, in one thing, or in all things? would you not believe him? It is not to be supposed that God will give us all our senses and intellective perception by them, to be our discerners of things sensible, and then bid us not believe them, for they are false; unless he told us, that all our perceptions are false; and our whole life is but deceit. And I further answer, if God tell me so, it must

be by some word or writing of man or angel, or himself; and how should I know that word, but by my sense?

But the great answer which seemeth to satisfy Bellarmine and the rest, is, that sense is no judge of substances, but of accidents only; therefore it is not deceived.

But, 1. It is false, that sense perceiveth not substances: It is not only colour, quantity, figure, which I see; nor only roughness and smoothness which I feel; nor only sweetness which I taste; but it is a coloured, extended, figured substance which I see; a rough or smooth substance which I feel, and a sweet substance which I taste: and if the accident were the only primary object, the substance is the secondary and certain. Else no one ever saw a man, a tree, a bird, a plant, the earth, a book, or any substance; but only the colour, quantity or figure of them. No man ever felt or touched or felt a body, but only the accidents of it.

2. And I pray you, tell me how substances come to the understanding, if they were never in the sense: prove a substance without sensation as a medium, if you can. Do you perceive any substances intellectually or not? If not, why pretend you that there are any? If yea, it must be either as conclusions, or as intellectual principles, (which are both logical complex objects, and therefore not substances) or as the immediate immaterial objects of intellection (which is only the soul's own acts), or what is by analogy gathered from them; or else the objects of sense itself. It can be none of the former; therefore it must be the latter: and how can the understanding find that in sense which was never there?

If it be said that it is there but by accidents; I answer, 1. That is false, though said by many: I do as immediately touch substance as accidents, though not substance without the accidents. 2. Whether it be there by the meditation of the accidents, or immediately itself, we are sure that the understanding no otherwise receiveth it, than as the sense transmitteth it; we must know material substance as it is sensed, or not at all.

We see then what a pass this Roman religion bringeth the world to. That they may be Christians, they must believe (and swear by the Trent oath) that they are not men; and that they may have faith, they must renounce their senses, and that they may be sure God's word is true, (and

the church's decrees,) they must be sure that they are sure of nothing; and how then are they sure of that? And while they subvert all the order of nature in the world, they pretend that God can do it, and therefore we are to believe that he doth it, merely because these doctors can call themselves the Church, and then can so expound the Scripture. When it is God's settled order in nature, that a man as an animal shall have sense to perceive things sensibly by, and as a man shall have understanding to receive from the imagination and sense these objects, we must now suppose that God hath quite overturned the course of nature, either by making sense no sense, or the object no object, or the medium no fit medium; and yet this is to be believed by men that have nothing but the same senses to tell their understandings that it is written or spoken, or that there is a man in the world.

Suppose we grant it to be no contradiction, and therefore a thing that God can do, no man can question but that he must do it as a miracle, by altering and overturning nature's course. And shall we feign, 1. Miracles to become ordinary things, through all the churches in the world, and every day in the week, or every hour to be done? 2. And miracles to be made a standing church ordinance? 3. And every one in the church, even all the wicked, and every mouse that eateth the host, to be partaker of a miracle? 4. Yea, that every such man and mouse, may all the week long live on a continued miracle, while accidents without substance do nourish them, and turn to flesh and blood? 5. And all this ordinary course of miracles to be wrought at the will of every priest, be he never so ignorant or wicked a man? 6. And yet the same words spoken by the holiest of the Protestant pastors will not do the miracle. 7. But if a Papist priest should be unduly ordained, or forge his own Orders, sobeit the church think him truly ordained, he can do the miracle. All this must be believed.

And the plague of all is, all men must be burnt as heretics, or exterminated, that cannot believe all this, and disbelieve their senses. And yet worse, all temporal lords must be dispossessed of their dominions, who will suffer any such to live therein, and not exterminate them.

An epicure and a sensual infidel, who think man is but of the same species of brutes, do but unman us, and leave us the honour of being animals or brutes. But the Papists do

not leave us this much, but must reduce us to a lower order, and teach us to deny our sense itself; and torment and kill them that will not do it.

And what is it that must persuade us to all this? Why merely a 'hoc est corpus meum,' as expounded by the Councils of Lateran and Trent. And is not David's "I am a worm and no man," (Psal. xxii. 6,) as plain; yea, and that in a prophecy of Christ? Must we believe therefore that neither David nor Christ was a man, but a worm? Is not "I am the Vine, and ye are the branches," (John xv. 1, 2,) as plain? Must sense be renounced and ordinary miracles believed for such words as these?

And doth not Paul call it bread (1. Cor. xi.) after consecration three times in the three next verses? And is not he as good an expositor of Christ's words as the Council of Trent?

And when did God work miracles which were mere objects of belief against sense? Miracles were done as sensible things, thereby to confirm faith, and that which no sense perceived was not taken for a miracle.

To conclude, when the apostle saith, that "flesh and blood cannot enter into the kingdom of God," (plainly speaking of them formally as now called, and not as they signify sin,) and consequently that Christ's body is now in heaven a spiritual body, and not formally flesh and blood, yet must the bread and wine be turned into his flesh and blood on earth, when he hath none in heaven?

And by their doctrine no baker nor vintner is secured, but that a priest may come into his shop or cellar, and turn all the bread and wine in it, into Christ's body and blood: yea, the whole city or garrison may thus be deprived of their bread and wine, if the priest intend it; and yet it shall not be so in the Sacrament itself, if the priest intend it not. But I have staid too long in this.

XIV. Next to the act of cogitation and volitation itself, and to the most certain objects of sense, there is nothing in all the world so certain, that is, so evident to the intellect, as the being of God: he being that to the mind which the sun is to the eye, most certainly known, though little of him be known, and no creature comprehend him.

XV. That God is true, is part of our knowing him to be perfect, and to be God; and therefore is most certain.

XVI. That man is made by God and for God ; that we owe him all our love, obedience and praise, that we have all from him, and should please him in the use of all, with many such like, are 'notitiæ communes,' certain verities, received by nature, some as principles, and some as such evident conclusions as are not to be doubted of.

XVII. That the Scripture is the word of God, is a certain truth, not sensible, nor a natural principle ; but an evident conclusion drawn from that seal or testimony of the Spirit, antecedent, concomitant, impressed and consequent ; which I have often opened in other treatises.

XVIII. That the Scripture is true, is a certain conclusion drawn from the two last-mentioned premises, viz. That God is true, 'verax,' and that the Scripture is his word.

XIX. Those doctrines or sayings which are parts of Scripture evidently perceived so to be by sense and intellectual perception, are known to be true, by the same certainty as the Scripture in general is known to be true.

XX. To conclude then, there are two sorts of certain verities in Theology. 1. Natural principles with their certain consequents. 2. Scripture in general, with all those assertions which are certainly known to be parts. And all the rest are to be numbered with uncertainties, except prophetic certainty of inspiration, which I pass by.

CHAP. V.

IV. *Of the several Degrees of Certainty.*

1. As certainty is taken for truth of being, it admitteth of no degrees : all that is true, is equally true.

2. But certainty of evidence hath various degrees : none doubteth but there are various degrees of evidence : all the doubt is whether any but the highest may be called certainty.

And here let the reader first remember that the question is but 'de nomine,' of the name, and not the thing. And next, the evidence is called certain, because it is certifying aptitudinally. It is apt to certify us.

3. And then the question will be devolved to subjective

certainty, whether it have various degrees. For if it have so, then the evidence must be said to have so, because it is denominated respectively from the apprehensive certainty.

And here 'de re' it must be taken as agreed, 1. That certainty is a certain degree of apprehension. 2. That there are various degrees of apprehension. 3. That no man on earth hath a perfect intellectual apprehension, at least, of things moral and spiritual; for his apprehension, may be still increased, and those in heaven have more perfect than we.

4. That there are some degrees so low and doubtful, as are not fit to be called certainty.

5. That even these lowest degrees with the greatest doubting, are yet often true apprehensions; and whenever they are true they are infallible, that is, not deceived: therefore this infallibility, which is but, not to be deceived, is indeed one sort of certainty, which is so denominated relatively from the natural truth or certainty of the object; but it is not this sort of certainty which we inquire after.

6. Therefore it followeth that this subjective certainty, containeth this infallible truth of perception, and addeth a degree which consisteth in the satisfaction of the mind.

7. But if the mind should be never so confident and satisfied of a falsehood, this deserveth not the name of certainty, because it includeth not truth. For it is a certain perception of truth which we speak of; and confident erring is not certainty of the truth.

8. As therefore the degrees of doubting are variously overcome, so there must needs be various degrees of certainty.

9. When doubting is so far overcome, as that the mind doth find rest and satisfaction in the truth, it may be called certainty. But when doubting is either prevalent, and so troublesome as to leave us wavering, it is not called certainty.

10. It is not the forgetting or neglect of a difficulty or doubt, nor yet the will's rejecting it, which is properly called certainty. This quieteth the mind indeed, but not by the way of ascertaining evidence. Therefore ignorant people that stumble upon a truth by chance with confidence, are not therefore certain of it. And those that take it upon trust from a priest or their parents, or good people's opinion, are not therefore certain of it. Nor they that say as some

Papists, 'Faith hath not evidence, but is a voluntary reception of the Church's testimony, and meritorious, because it hath not evidence; therefore though I see no cogent evidence, I will believe, because it is my duty.' Whether this man's faith may be saving or no, I will not now dispute; but certainly it is no certainty of apprehension. He is not certain of what he so believeth. This is but to cast away the doubt or difficulty, and not at all by certainty to overcome it.

11. When a man hath attained a satisfying degree of perception, he is capable still of clearer perception. Even as when in the heating of water, after all the sensible cold is gone, the water may grow hotter and hotter still. So after all sensible doubting is gone, the perception may grow clearer still.

12. But still the objective certainty is the same; that is, there is that evidence in the object which is 'in suo genere' sufficient to notify the thing to a prepared mind.

13. But this sufficiency is a respective proportion; and therefore, as it respecteth man's mind in common, it supposeth that by due means and helps, and industry, the mind may be brought certainly to discern this evidence. But if you denominate the sufficiency of the evidence, from its respect to the present disposition of men's minds, so it is almost as various as men's minds are. For 'recipitur ad modum recipientis;' and that is a certifying, sufficient evidence of truth, to one man, which to a thousand others is not so much as an evidence of probability. Therefore mediate and immediate sufficiency and certainty of evidence, must be distinguished.

From all this I may infer, 1. That though God be the original and end of all verities, and is ever the first 'in ordine essendi et efficiendi,' and so 'à Jove princàpium, in methodo syntheticâ;' yet he is not the 'primum notum,' the first known, 'in ordine cognoscendi,' nor the beginning 'in methodo inquisitivâ' (though in such analytical methods as begin at the ultimate end, he is also the first). Though all truth and evidence be from God, yet two things are more evident to man than God is, and but two: viz. The present objects of sense; and our own internal acts, of intellective cogitation and volition. And these being supposed, the being of God is the third evident certainty in the world.

2. If it be no disparagement to God himself, that he is less certainly known of us, than sensibles, and our internal acts, 'de esse,' it is then no disparagement to the Scripture, and supernatural truths, that they are less certainly known; seeing they have not so clear evidence as the being of God hath.

3. The certainty of the Scripture truths is mixed of almost all other kinds of certainty conjunct. 1. By sense and intellective perception of things sensed, the hearers and seers of Christ and his apostles, knew the words and miracles. 2. By the same sense we know what is written in the Bible, and in Church History concerning it, and the attesting matters of fact; and also what our teachers say of it. 3. By certain intellectual inference I know that this history of the words and fact is true. 4. By intellection of a natural principle I know that God is true. 5. By inference I know that all his word is true. 6. By sense I know (intellectually receiving it by sense) that this or that is written in the Bible, and part of that Word. 7. By further inference therefore I know that it is true. 8. By intuitive knowledge, I am certain that I have the love of God, and heavenly desires, and a love of holiness, and hatred of sin, &c. 9. By certain inference I know that this is the special work of the Spirit of Christ by his Gospel doctrine. 10. By experience I find the predictions of this Word fulfilled. 11. Lastly, By inspiration the prophets and apostles knew it to be of God. And our certain belief ariseth from divers of these, and not from any one alone.

4. There are two extremes here to be avoided, and both held by some, not seeing how they contradict themselves.

I. Of them that say that faith hath no evidence, but the merit of it lieth in that we believe without evidence. Those that understand what they say, when they use these words, mean that things evident to sense, as such, that is, incomplex sensible objects are not the objects of faith, "We live by faith and not by sight." God is not visible: heaven and its glory, angels and perfected spirits are not visible. Future events, Christ's coming, the resurrection, judgment, are not yet visible: it doth not yet appear (that is, to sense) what we shall be: our life is hid (from our own and others' senses) with Christ in God. We see not Christ when we rejoice in him with joy unspeakable, and full of glory.

(1 Pet. i. 8.) Thus faith is the evidence of things not seen, or evident to sight. (Heb. xi. 1.) But ignorant persons have turned all to another sense; as if the objects of faith had no ascertaining intellectual evidence: when as it is impossible for man's mind to understand and believe any thing to be true, without perceiving evidence of its truth; as it is for the eye to see without light. As Richard Hooker saith in his Ecclesiastical Polity, 'Let men say what they will, men can truly believe no further than they perceive evidence.' It is a natural impossibility; for evidence is nothing but the perceptibility of the truth: and can we perceive that which is not perceptible?

It is true, that evidence from Divine revelation is often without any evidence 'ex natura rei:' but it may be nevertheless a fuller and more satisfying evidence.

Some say there is evidence of credibility, but not of certainty. Not of natural certainty indeed. But in Divine revelations (though not in human) evidence of credibility is evidence of certainty, because we are certain that God cannot lie.

And to say, I will believe, though without evidence of truth, is a contradiction or hypocritical self-deceit; for your will believeth not: and your understanding receiveth no truth but upon evidence that it is truth. It acteth of itself 'per modum naturæ,' necessarily further than it is 'sub imperio voluntatis;' and the will ruleth it not despotically; nor at all 'quoad specificationem,' but only 'quoad exercitium.' All therefore that your will can do (which maketh faith a moral virtue), is to be free from those vicious habits and acts in itself which may hinder faith, and to have those holy dispositions and acts in itself which may help the understanding to do its proper office, which is to believe evident truth on the testimony of the revealer, because his testimony is sufficient evidence. The true meaning of a good Christian, when he saith I *will believe*, is, I am truly willing to believe, and a perverse will shall not hinder me, and I will not think of suggestions to the contrary. But the meaning of the formal hypocrite when he saith, I will believe, is, I will cast away all doubtful thoughts out of my mind, and I will be as careless as if I did believe, or I will believe the priest or my party, and call it a believing God. Evidence is an essentiating part of the intellect's act. As there is no act without an object, so there is no object 'sub formali

ratione objecti,' without evidence. Even as there is no sight but of an illustrated object, that is, a visible object.

II. The other extreme (of some of the same men) is, that yet faith is not true and certain if it have any doubtfulness with it. Strange! that these men can only see what is invisible; believe what is inevident as to its truth, that is, incredible, but also believe past all doubting, and think that the weakest true believer doth so too! Certainly there are various degrees of faith in the sincere: all have not the same strength! Christ rebuketh Peter in his fears, and his disciples all at other times, for their little faith. "When Peter's faith failed not, it staggered, which Abraham's did not: "Lord, increase our faith," and "Lord, I believe, help my unbelief," were prayers approved by Christ, I will call a prevalent belief which can lay down life and all this world for Christ and the hopes of heaven, by the name of certainty, which hath various degrees. But if they differ 'de nomine,' and will call nothing certainty but the highest degree, they must needs yet grant that there is true, saving faith, that reacheth to no certainty in their sense. Yea, no man on earth then attaineth to such a certainty, because that every man's faith is imperfect.

To conclude. Though all Scripture in itself (that is indeed the true canon) be equally true, yet all is not equally certain to us, as not having equal evidence that it is God's word. But of that in the next Chapter of the Uncertainties.

CHAP. VI.

V. *What are the unknown Things, and Uncertainties which we must not pretend a certain knowledge of.*

SOMEWHAT of this is said already, Chap. iii. But I am here to come to more particular instances of it. But because that an enumeration would be a great volume of itself, I shall begin with the more general, that I may be excused in most of the rest; or mention only some particulars under them as we go.

I. A very great, if not the far greatest part of that part of philosophy called Physics, is uncertain (or certainly false) as it is delivered to us in any methodist that I have yet seen;

whether Platonists, Peripatetics, Epicureans, (the Stoics have little, but what Seneca gives us, and Barlaam collecteth, I know not whence, as making up their ethics, and what in three or four ethical writers is also brought in on the by, and what Cicero reporteth of them) or in our novelists, Patricius, Telesius, Campanella, Thomas White, Digby, Cartesius, Gassendus, &c., except those whose modesty causeth them to say but little, and to avoid the uncertainties; or confess them to be uncertainties. To enumerate instances would be an unseasonable digression. Gassendus is large in his confessions of uncertainties. I think not his brother Hobbes, and his second Spinoza worth the naming. Nor the Paracelsians and Helmontians as giving us a new philosophy, but only as adding to the old. There needs no other testimony of uncertainty to a man that hath not studied the points himself, than their lamentable difference, and confutation of each other, in so many things, even in the great principles of the science.

Yet here no doubt, there are certainties, innumerable certainties, such as I have before described. We know something certainly of many things, even of all sensible objects. But we know nothing perfectly and comprehensively; not a worm, not a leaf, not a stone, or a sand, not the pen, ink or paper which we write with; not the hand that writeth, nor the smallest particle of our bodies; not a hair, or the least accident. In every thing nearest us, or in the world, the uncertainties and 'incognita' are far more than that which we certainly know.

II. If I should enumerate to you the many uncertainties in our common metaphysics, (yea, about the being of the science) and our common logic, &c., it would seem unsuitable to a theological discourse. And yet it would not be unuseful, among such theologians as the schoolmen, who resolve more of their doubts by Aristotle than by the Holy Scriptures; doubtless, as Aristotle's predicaments are not fitted to the kinds of beings, so many of his distributions and orders, yea, and precepts are arbitrary. And as he left room and reason for the dissent of such as Taurellus, Carpenter, Jacchæus, Gorkæus, Ritchel, and abundance more, so have they also for men's dissent from them. Even Ramus hath more adversaries than followers. Gassendus goeth the right way, by suiting 'verba rebus,' if he had hit righter

on the nature of things themselves. Most novel philosophers are fain to make new grammars and new logics, for words and notions, to fit their new conceptions, as Campanella, and the Paracelsians, Helmontians, (and if you will name the Behmenists, Rosicrucians, Weigelians, &c.) Lullius thought he made the most accurate art of notions; and he did indeed attempt to fit words to things: but he hath missed of a true accomplishment of his design, for want of a true method of physics in his mind, to fit his words to. As Cornelius Agrippa, who is one of his chief commentators, yet freely confesseth in his “lib. de Vanitate Scientiarum,” which now I think of, I will say no more of this, but desire the reader to peruse that laudable book, and with it to read Sanchez’s “Nihil Scitur,” to see uncertainty detected, so he will not be led by it too far into scepticism. As also Mr. Glanville’s “Scepsis Scientifica.”

As for the lamentable uncertainties in medicine, the poor world payeth for it. Anatomy as being by ocular inspection hath had the best improvement; and yet what a multitude of uncertainties remain! Many thousand years have millions yearly died of fevers, and the medicating them is a great part of the physician’s work; and yet I know not that ever I knew the man that certainly knew what a fever is. I crave the pardon of the masters of this noble art for saying it; it is by dear experience that I have learned how little physicians know; having passed through the trial of above thirty of them on my own body long ago; merely induced by a conceit that they knew more than they did; and most that I got was but the ruin of my own body, and this advice to leave to others:—*Highly value those few excellent men, who have quick and deep conjecturing apprehensions, great reading and greater experience, and sober, careful, deliberating minds, that had rather do too little than too much: but use them in a due conjunction with your own experience of yourself. But for the rest, how learned soever, whose heads are dull, or temper precipitant, or apprehensions hasty or superficial, or reading small, especially that are young, or of small experience, love and honour them, but use them as little as you can, and that only as you will use an honest, ignorant divine, whom you*

^d See a book written long since this, called “the Samaritan,” of excellent use, by Mr. Jones of Suffolk.

will gladly hear upon the certain catechistical principles, but love not to hear him meddle with controversies. So use these men in common, easy cases, if necessary, and yet there the less the better, lest they hinder nature that would cure the disease. If you dislike my counsel, you may be shortly past blaming it; for though their successes have tongues, their miscarriages are mostly silent in the grave. O how much goeth to make an able physician! but enough of such instances.

III. But though errors in politics the world payeth yet much dearer for, I must not be too bold in talking here. But I will confess that here the uncertainties are almost all in the applicatory part, and through the incapacity of the minds of men: for the truth is, the main principles of policy are part of the Divine law, and of true morality, and in themselves are plain, and of a satisfying certainty, could you but get men's heads and hearts into a fitness duly to consider and receive them.

IV. But to come nearer to our own profession, there is much uncertainty in those theological conclusions, which are built on such premises, where any one of these physical, metaphysical, or logical uncertainties are a part; yea, though it be couched in the narrowest room, even in one ambiguous term of art, and scarcely discerned by any but accurate observers. With great pomp and confidence many proceed to their *ergos*, when the detection of the fraud not only of an uncertain medium, but of one ambiguous syllable, will mar all. And the conclusion can be no stronger or surer, than the more weak and doubtful of the premises.

V. When the subject is of small and abstruse parts, far from the principles and fundamentals of the matter, usually the conclusions are uncertain. Nature in all matters beginneth with some few great and master parts, like the great boughs or limbs of the tree, or the great trunks and master vessels in our bodies; and from thence spring branches, which are innumerable and small: and it is so in all sciences, and in theology itself. The great, essential and chief integral parts are few, and easily discerned: but two grand impediments hinder us from a certain knowledge in the rest: one is the great number of particles, where the understanding is lost, and, as they say, seeketh a needle in a bottle of

hay, or a leaf in a wood; and the other is the littleness of the thing, which maketh it undiscernible to any but accurate and studious minds. And therefore how much soever men that trade in little things, may boast of the sublimity of them, and their own subtlety, their perceptions usually are accompanied with uncertainty; though in some cases an uncertain knowledge, known to be so, is better than none.

VI. Yea, though the matters themselves may be more bulky, yet if in knowing and proving them, we must go through a great number of syllogisms and inferences, usually the conclusion is very uncertain to us, whatever it may be to an extraordinary accurate and prepared mind. For 1. We shall be still jealous (or may be) lest so many terms and mediums, some of them should be fallacious and insufficient, and weaken all. And we are so conscious of our own weakness, and liability to forget, oversee or be mistaken, that we shall or may still fear lest we have missed it, and be overseen in something, in so long a course and series of arguings.

VII. Those parts of history which depend merely on the credit of men's wisdom and honesty, and are so merely of human faith, must needs be uncertain. For the conclusion can be no surer than the premises. All men as such are liars, that is, untrusty, or such as possibly may deceive. 1. They may be deceived themselves. 2. And they may deceive others where they are not themselves deceived. Every man hath some passion, some ignorance, some error, some selfish interest, and some vice. This age, if we never had known another instance, is a sad proof of this, that tears are fitter than words to express it. Most confident reporters totally differ about the most notorious matters of fact. I must not name them, but I pity strangers and posterity. If it come especially to the characterising of others, how ordinarily do men speak as they are affected? And they are affected as self-interest and passion leadeth them; with Cochlæus, Bolseck, and such others, what villains were Luther, Zuinglius, Calvin, &c. with their most faithful acquaintance; what good and holy men, saving Luther's animosity! If the Inquisitors torment Protestants, or burn them, is it not necessary that they call them by such odious names as may justify their fact?

If they banish and silence faithful, holy, able ministers, they must accuse them of some villanies which may make them seem worthy of the punishment and unworthy to preach the Gospel of Christ! What different characters did Constantius and Valens, and their party on one side, and Athanasius, and the Orthodox on the other side, give of one another! What different characters were given of Chrysostom! How differently do Hunnerichus and Gensericus on one side, and Victor Uticensis, and other historians on the other side, describe the bishops and Christians of Africa that then suffered! They were traitors and rebels, and rogues, and enemies to the king, and heretics to Hunnerichus: but to others, they were holy, blameless men; and those were tyrants and heretics that persecuted them. What difference between the histories of the orthodox, and that of Philostorgius, and Sondius! What different characters do Eusebius and Eunapius give of Constantine! And Eunapius and Hilary, &c. give of Julian. What different characters are given of Hildebrand on one side, and of the emperors Henrys on the other side, by the many historians who followed the several parts! How false must a great number of the historians on one side be! I know that this doth not make all human faith and history useless: it hath its degree of credibility answerable to its use. And a wise man may much conjecture whom to believe. 1. A man that (like Thuanus) sheweth modesty and impartiality, even towards Dissenters. 2. A man that had no notable interest to bias him. 3. A man that manifesteth other ways true honesty and conscience. 4. Supposing that he was himself upon the place, and a competent witness.

But there is little or no credit to be given, 1. To a factious, furious railer. 2. To one that was a flatterer of great men, or depended on them for preferment, or lived in fear of speaking the truth, or that speaketh for the interest of his riches and honour in the world; or for his engaged personal reputation, or that hath espoused the interest of a sect or faction. 3. There is little credit to be given to any knave and wicked man. He that dare be drunk, and swear, and curse, and be a fornicator or covetous worldling, dare lie for his own ends. 4. Nor to the most honest man that taketh things by rumours, hearsay and uncertain reports, and knoweth not the things themselves.

But how shall strangers and posterity know when they read a history, whether the writer was an honest man or a knave; a man of credit, or an impudent liar? Both may be equal in confident asserting, and in the plausibility of the narrative. Mere human belief therefore must be uncertain.

From whence we see the pitiful case of the subjects of the King of Rome (for so I must rather call him than a bishop). Why doth a layman believe transubstantiation, or any other article of their faith? Because the Church saith it is God's word. What is the Church that saith so? It is a faction of the Pope, perhaps at Lateran, or forty of his prelates at the Conventicle of Trent. How doth he know that these men do not lie? Because God promised that Peter's faith should not fail, and the gates of hell should not prevail against the church; and the spirit should lead the apostles into all truth. But how shall he know that this Scripture is God's word? And also that it was not a total failing, rather than a failing in some degree, that Peter was by that promise freed from? Or that the Spirit was promised to these prelates which was promised to the apostles? Why, because these prelates say so! And how know they that they say true? Why, from Scripture, as before.

But let all the rest go. How knoweth the layman that ever the Church made such a decree? That ever the bishops of that council were lawfully called? That they truly represented all Christ's Church on earth? That this or that doctrine is the decree of a Council, or the sense of the Church indeed? Why, because the priest tells him so. But how knoweth he that this priest saith true, or a few more that the man speaketh with? there I leave you: I can answer no further; but must leave the credit of Scripture, council, and each particular doctrine, on the credit of that poor single priest, or the few that are his companions. The layman knoweth it no otherwise.

Quest. 'But is not the Scripture itself then shaken by this, seeing the history of the canon and incorruption of the books, &c. dependeth on the word of man?'

Ans. No; 1. I have elsewhere fully shewed how the Spirit hath sealed the substance of the Gospel. 2. And even the matters of fact are not of mere human faith; for mere human faith depends on the mere honesty of the

reporter : but this historical faith dependeth partly on God's attestation, and partly on natural proofs. 1. God did by miracles attest the reports of the apostles and first Churches. 2. The consent of all history since, that these are the same writings which the apostles wrote, hath a natural evidence above bare human faith. For I have elsewhere shewed, that there is a concurrence of human report, or a consent of history, which amounteth to a true natural evidence, the will having its nature and some necessary acts, and nothing but necessary ascertaining causes, could cause such concurrence. Such evidence we have that King James, Queen Elizabeth, Queen Mary, lived in England : that our statute-books contain the true laws, which those Kings and Parliaments made whom they are ascribed to. For they could not possibly rule the land, and overrule all men's interests, and be pleaded at the bar, &c., without contradiction and detection of the fraud, if they were forgeries : (though it is possible that some words in a statute-book may be misprinted.) There is in this a physical certainty in the consent of men, and it depends not as human faith, upon the honesty of the reporter ; but knaves and liars, have so consented, whose interests and occasions are cross, and so is it in the case of the history of the Scripture-books : which were read in all the churches through the world, every Lord's-day ; and contenders of various opinion, took their salvation to be concerned in them.

VIII. These things must needs be uncertain to any man, as to a particular faith or knowledge, which are more in number than he may possibly have a distinct understanding of ; or can examine their evidence whether they be certain or not. For instance, the Roman Faith containeth all the doctrinal decrees, and their religion also all the practical decrees of all the approved General Councils, that is, of so much as pleased the Pope, such power hath he to make his own religion. But these General Councils, added to all the Bible, with all the Apocrypha, are so large, that it is not possible for most men to know what is in them. So that if the question be whether this or that doctrine be the word of God, and the proof of the affirmative is, because it is decreed by a General Council, this must be uncertain to almost all men, who cannot tell whether it be so decreed or no : few priests themselves knowing all that is in those

Councils. So that if they knew that all that is in the Councils is God's word, they know never the more whether this or that doctrine, *e. g.* the immaculate conception of the Virgin Mary, &c. be the word of God. And if a heathen knew that all that is in the Bible is the word of God, and knew not a word what is in it, would this make him a Christian, or saint him?

You may object, 'That most Protestants also know not all that is in the Scripture.' *Ans.* True; nor any one. And therefore Protestants say not that all that is in the Scripture is necessary to be known to salvation; but they take their religion to have essential parts, and integral parts and accidents; and so they know how far each is necessary. But the Papists deride this distinction, and because all truths are equally true, they would make men believe that all are equally fundamental, or essential to Christianity. But this is only when they dispute against us; at other times they say otherwise themselves, when some other interest leads to it, and so cureth this impudency.

It were worthy the inquiry, whether a Papist take all the Bible to be God's word, and 'de fide,' or only so much of it as is contained particularly in the decrees of Councils? If the latter, then none of the Scripture was 'de fide,' or to be particularly believed for above three hundred years, before the Council of Nice. If the former, then is it as necessary to salvation to know how old Enoch was, as to know that Jesus Christ is our Saviour!

IX. Those things must needs be uncertain, which depend upon such a number of various circumstances as cannot be certainly known themselves. For instance, the common rule by which the Popish doctors do determine what particular knowledge and faith are necessary to salvation, is that 'so many truths are necessary as are sufficiently propounded to that person to be known and believed.' But no man living, learned nor unlearned, can tell what is necessary to the sufficiency of this proposal. Whether it be sufficient, if he be told it in his childhood only, and at what age? or if he be told it but once, or twice, or thrice, or how often? Whether by a parent or layman that cannot tell him what is in the Councils? Or by a priest that never read the Councils? And whether the variety of natural capacities, bodily temperaments, education and course of life

before, do not make as great variety of proportions to be necessary to the sufficiency of this proposal? And what mortal man can truly take the measure of them? And how can any man be certain what those points are which are necessary for him to believe?

X. Those things are uncertain which depend upon an uncertain author or authority. For instance, the Roman faith dependeth on the exposition of the Scriptures by the consent of the Fathers, and on the tradition of the Church, and the decrees of an authorised Council. And here is in all this, little but uncertainties.

1. It is utterly uncertain, who are to be taken for Fathers, and who not. Whether Origen, Tatianus, Arnobius, Lactantius, Tertullian, and many such, be Fathers or not. Whether such a man as Theophilus Alexandrinus, or Chrysostom was the Father, when they condemned each other. Whether such as are justly suspected of heresy, (as Eusebius) or such as the Romanists have cast suspicions on (as Lucifer Calaritanus called a heretic, Socrates, Sozomens, falsely called Navatians, Hilary, Arelatensis condemned by the Pope Leo, and Claud. Turonens. Rupertus Tuitiens. and such others). When the ancients renounced each others' communion, (as Martin did by Ithacius and Idacius and their Synod,) when they describe one another as stark knaves, as Socrates doth Theophil. Alexandrin. and Sulpitius Severus, doth Ithacius, which of them were the Fathers.

2. How shall we know certainly which are the true uncorrupted writings of these Fathers among so many forgeries and spurious scripts?

3. How shall it be known what exposition the Fathers consented on, when not one of a multitude, and but few in all have commented on any considerable parts of the Scripture, and those few so much often differ?

4. When in the doctrine of the Trinity itself, Petavius largely proveth that most of the writers of the three first centuries after the apostles were unsound, and others confess the same about the Millennium, the corporeity of angels, and of the soul, and divers other things; doth their consent bind us to believe them? If not, how shall we know in what to believe their consent, according to this rule?

2. And as to the Church, they are utterly disagreed among themselves, what that Church is which hath this authority.

1. Whether the Pope alone. 2. Or the Pope with a Provincial Council. 3. Or the Pope with a General Council. 4. Or a General Council without the Pope. 5. Or the universality of pastors. 6. Or the universality of the people with them.

3. And for a Council. 1. There is no certainty what number of bishops, and what consent of the comprovincial clergy is necessary to make them the true representatives of any church. 2. And more uncertain in what Council the bishops had such consent. 3. And uncertain whether the Pope's approbation be necessary. (The great Councils of Constance and Basil determining the contrary.) 4. And uncertain which were truly approved. 5. And most certain that there never was any General Council in the world (unless you will call the Apostles a General Council) but only General Councils of the clergy of one empire, with now and then a straggling neighbour, even as we have general assemblies and convocations in this kingdom. And who can be certain of that faith which dependeth upon all, or any of these uncertainties?

XI. That must needs be an uncertainty which dependeth on the unknown thoughts of another man. For instance, with the Papists, the priest's intention, which is the secret of his heart, is necessary to the being of baptism, and transubstantiation. And so no man can be certain whether he or any other man be baptized or not. Nor whether it be bread or Christ's body which he eateth. We confess that it is necessary to the being of a sacrament, that the minister do seem or profess to intend it as a sacrament; but if the reality of his intent be necessary to the being of it, no man can be certain that he ever had a sacrament.

XII. It is a hard thing to be certain on either side, in those controversies which have multitudes, and in a manner equal strength of learned, judicious, well-studied, godly, impartial men for each part. I deny not but one clear-headed man may be certain of that which a multitude are uncertain of, and oppose him in. But it must not be ordinary men, but some rare illuminated person, that must get above a probability, unto a certainty, of that which such a company as aforesaid are of a contrary mind in.

XIII. There is great uncertainty in matters of private impulse. When a man hath nothing to prove a thing to be

God's will, but an inward persuasion or impulse in his own breast; let it never so vehemently incline him to think it true, it is hard to be sure of it. For we know not how far Satan, or our own distempered fantasies may go. And most by far that pretend to this, do prove deceived. That which must be certain, must be somewhat equal to prophetic inspiration; which indeed is its own evidence: but what that is, no man can formally conceive but he that hath had it. Therefore we are bid to "try the spirits."

XIV. It is a hard thing to gather certainties of doctrinal conclusion from God's providences alone. Providential changes have their great use, as they are the fulfilling or execution of the Word; but they that will take them instead of the Scripture, do usually run into such mistakes, as are rectified to their cost, by some contrary work of Providence ere long: these times have fully taught us this.

XV. It is hard to gather doctrinal certainties from godly men's experience alone. Even our experimental philosophers and physicians find, that an experiment that hits oftentimes, quite misseth afterwards on other subjects, and they know not why. A course of effects, may often come from unknown causes. And it is no rare thing for the common prejudices, self-conceitedness, or corruption of the weaker and greater number of good people, which needeth great repentance and a cure, to be mistaken, for the 'communis sensus fidelium,' the inclination and experience of the godly; especially when consent or the honour of their leaders or themselves hath engaged them in it. In my time, the common sense of the strictest sort was against long hair, and taking tobacco, and other such things, which now their common practice is for. In one country the common consent of the strictest party is for Arminianism: in another they are zealously against it. In Poland, where the Socinians are for sitting at the sacrament, the godly are generally against it; in other places they are for it. In Poland and Bohemia, where they had holy, humble, persuading bishops, the generality of the godly were for that Episcopacy, as were all the ancient Churches, even the Novatians; but in other places it is otherwise. So that it is hard to be certain of truth or error, good or evil, by the mere consent, opinion, or experience of any.

XVI. But the last and great instance is, that in the holy

Scriptures themselves, there is a great inequality in point of certainty, yea, many parts of them have great uncertainty; even these that follow:

I. Many hundred texts are uncertain, through various readings in several copies of the original. I will not multiply them on Capellus's opinion; though Claud. Saravius, who got the book printed, and other worthy men approve it. I had rather there were fewer varieties, and therefore had rather think there are fewer; but these that cannot be denied must not be denied: nor do I think it fit to gather the discrepancies of every odd copy, and call them *various readings*. But it is past denial, that the world hath no one ancient copy which must be the rule or test of all the rest, and that very many copies are of such equal credit, as that no man living can say that this, and not that where they differ, hath the very words of the Holy Ghost. And that even in the New Testament alone, the differences or various readings, of which no man is able to say which is the right, are so great a number as I am not willing to give every reader an account of; even those that are gathered by Stephanus and Junius, and Brugensis, and Beza; if you leave out all the rest in the Appendix to the Polyglot Bible. In all or most of which we are utterly uncertain which reading is God's Word.

II. There are many hundred words in the Scripture that are ambiguous, signifying more things than one; and the context in a multitude of places determineth not the proper sense; so that you may with equal authority translate them, either *thus* or *thus*: the margin of your Bibles giveth you no small number of them. It must needs here be uncertain which of them is the Word of God.

III. There are many hundred texts of Scripture, where the phrase is general, and may be applied to more particulars than one: in some places the several particulars must be taken as included in the general. (And where there is no necessity a general phrase should not be expounded as if it were particular.) But in a multitude of texts the general is put for the particular, and must be interpreted but of one sort, and yet the context giveth us no certain determination which particular is meant. This is one of the commonest uncertainties in all the Scriptures. Here it is God's will that we be uncertain.

IV. In very many passages of the History of Christ, the Evangelists set both words and deeds in various orders, one sets this first, and another sets another first. (As in the order of Christ's three temptations, Matt. iv. and Luke iv. And many such like.) Though it is apparent that Luke doth less observe the order than the rest, yet in many of these cases it is apparent that it was God's will to notify to us the matter only, and not the order. And it must needs be uncertain to us, which was the first said or done, and which was last.

The same is to be said of the time and place of some speeches of Christ recorded by them.

V. Many of Christ's speeches are recorded by the Evangelists in various words^f. Even the Lord's-prayer itself. (Matt. vi. and Luke xi.) Besides, that Matthew hath the doxology, which Luke hath not (which Grotius and many others think came out of the Greek Liturgy into the text). And even in Christ's sermons on the Mount, and in his last commission to his disciples. (Matt. xxviii. 18—20; Mark xvi.) Now in some of these cases (as of the Lord's-prayer) it is uncertain whether Christ spake it once or twice: (though the former is more likely.) In most of them, it is plain that it was the will of God's Spirit to give us the true sense of Christ's sayings in various words, and not all the very words themselves: for the Evangelists that differ do neither of them speak falsely, and therefore meant not recite all the very words. If you say that one giveth us the true words, and another the true sense, we shall never be certain that this is so, nor which that one is. So that in such cases, no man can possibly tell which of them were the very words of Christ.

VI. There are many texts of the Old Testament recited in the New, where it is uncertain whether that which the penman intended was an exposition, or a proof of what he said, or only an allusion to the phrase of speech; as if he should say, 'I may use such words to express my mind, or the matter by.' As Matt. ii. 23, "He shall be called a Nazarene." So verse 16, 17; Rom. x. 6—8. 18, and others. I

^f It is most probable that Christ and the apostles then spake in the Chaldee called Hebrew, and so that the four Gospels are but translations of Christ's words, and so not the words, but the sense was Christ's: and what wonder then if the translating Evangelists use divers words

know the excellent Junius in his Parallels hath said much, and more than any other that I know, to prove them all, or almost all to be expository and probatory citations: but withal confessing that the generality of ancient and modern expositors think otherwise, he thereby sheweth a great uncertainty; when he himself saith not that he is certain of it; and few others thought it probable.

VII. There are many texts cited in the New Testament Septuagint, where it differeth from the Hebrew: wherein it is utterly uncertain to us, whether Christ and his apostles intended to justify absolutely the translation which they use, or only to make use of it as that which then was known and used for the sake of the sense which it contained. If they absolutely justify it, they seem to condemn the Hebrew, so far as it differeth. If not, why do they use it, and never blame it? It seemeth that Christ would hereby tell us, that the sense is the gold, and the words but as the purse; and we need not be over-curious about them, so we have the sense. As if I should use the vulgar Latin, or the Rhemists' translation with the Papist, because he will receive no other.

VIII. There are many enigmatical and obscure expressions, which a few learned men only can probably conjecture at, and few or none be certain of the full sense. If any certainly understand much of the prophecies in Daniel and the Revelations, it must needs be very few: when Calvin durst not meddle with the latter: and though most of the famous commentators on the Revelations are such, as have peculiarly made it their study; and set their minds upon it above all other things, and rejoiced in conceit that they had found out the true sense which others had overseen, (as men do that seek the philosopher's stone:) yet how few of all these are there that agree? And if ten be of nine minds, eight of them at least are mistaken. Franc. du Jon, the Lord Napier, Brightman, Dent, Mede, and my godly friend Mr. Stephens, yet living, (since dead,) with many others have studied it thus with extraordinary diligence, but with different successes: and Lyra with other old ones turn all quite another way. And then come Grotius and Dr. Hammond and contradict both sides, and make it all (saving a few verses) to have been fulfilled many ages since. And can the unlearned, or the unstudied part of ministers then,

with any modesty pretend a certainty, where so many and such men differ?

I know it is said, Rev. 1. 3. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: but that proveth no more than 1. That some of it (as ch. 1—3.) is plain and commonly intelligible. 2. That it is a desirable thing to understand the rest; and worthy men's endeavour in due time and rank; and he that can attain to certainty may be glad of it.

I pass by the darkness of many types and prophecies of Christ in the Old Testament, and how little the Jews or the apostles themselves, till after Christ's resurrection, understood them. With very many other obscurities, which yet are not written in vain, nay, which make up the true perfection of the whole.

IX. There are very many proverbial speeches in the Scripture, which are not to be understood, as the words properly signify; but as the sense of those proverbs then was among the Jews. But disuse hath so totally obliterated the knowledge of the sense of many of them, that no man living can certainly understand them.

X. There are many texts, which have words adapted to the places, the animals, the utensils, the customs, the coins, the measures, the vegetables, &c. of that place and time, which are some hard, and some impossible now to be certainly understood: and therefore such as Bochart, Salmosius, Casaubon, Scaliger, &c. have done well to add new light to our conjectures; but leaving great uncertainty still.

XI. Because the Jewish law is by Paul plainly said to be ceased or done away, it remaineth very difficult to be certain of abundance of passages in the Old Testament, how far they are obligatory to us. For when they now bind no otherwise than as the continued law of nature, or as re-assumed by Christ into his special law, where the latter is not found, in the former there is often insuperable difficulty. For most lieth upon the proof of a parity of reason, which puts us upon trying cases hardly tried, unless we knew more of the reason of all those laws. (As about vows and dispensations, Numb. xxx; about prohibited degrees of marriage, and such like; which makes divines so much differ about the obligation of the Judicials, (of which see Junius

vol. 1. p. 1861, &c. de Polit. Mos. observ.) and about usury, priesthood, magistrates' power in religion, and many such.

XIII. There are abundance of texts which only open the substance of the matter in hand to us, and say nothing about abundance of difficulties of the manner, and many circumstances, (as the manner of the Divine influx, and the Spirit's operation on the soul, &c.) And here all that which is unrevealed must needs be unknown.

XIII. There are many precepts which were local, personal, particular, and so temporary, and bind not universally all persons, at all times afterwards: such as the Rhechabites' precepts from their father, and such as the love-feasts, the kiss of love, women's veil and long hair, men's being uncovered, &c.^s Now it is very hard to know in all instances, whether the precepts were thus temporary or universal and durable: which makes divines differ about anointing of the sick, the office of deacons and deaconesses, the power of bishops, and extent of their dioceses, the eating things strangled, and blood, (against which Chr. Beckman in his Exercit. hath abundance of shrewd arguments, though few are of his mind.) In these cases few reach a certainty, and none so full a certainty as in plainer things.

XIV. It is very hard to be certain when, and how far examples of holy men in Scripture bind us: though I have elsewhere proved that wherever the apostles' practice was the execution of their commission for settling church orders, in which Christ promised them the help of his Spirit, their practice was obligatory. Yet in many instances the obligation of examples is very doubtful: which occasioneth the controversies about imitating John Baptist's life in the wilderness, and Anna, and about Lent, and about baptizing by dipping over head, and about the Lord's-supper, whether it should be administered to a family, or at evening only, or after supper or sitting in a private house, &c. And about washing feet, and many church orders and affairs.

XV. There are many things in Scripture that are spoken but once or twice, and that but as on the by, and not very

^s It is very hard to be sure what the apostles settled as an universal perpetual law, in church matters, and what they settled only as suited to that time and place by the common rule of doing all to edification: I will have mercy and not sacrifice, being a standing rule, it is hard to plead their use of any rites against common good: perhaps more is mutable than most think.

plainly: and we cannot be so certain of any doctrine founded on these, as on passages frequently and plainly written.

XVI. There are so many seeming differences in Scripture, especially about numbers, as that if they be reconcilable, few or none in the world have yet found out the way. If we mention them not ourselves, such paltry fellows will do it, as Bened. Spinoza in his *Tractatus Theolog. Polit.* I will not cite any, but desire the learned reader to consider well of what that learned and godly man, Ludov. Capellus saith in his *critic. Sacr.* l. c. 10. and l. 6. c. 7, 8^b. (I own not his supposition of a better Hebrew copy used by the Sept.) I think an impartial considerer of his instances will confess, that as God never promised all or any of the scribes or printers of the Bible any infallible spirit, that they should never write or print a word falsely, and as it is certain by the various lections, that many such there have been in many and most books; so there is no one scribe that had a promise above the rest, nor any one Hebrew or Greek copy, which any man is sure, is absolutely free from such miswritings. For how should we be sure of that one above all the rest? And I wish the learned reader to consider Bibliander's Preface to his *Hebr. Grammar*, and Casaubon's *Exercit.* l. s. 28. and Pellicanus's Preface to his *Comment. on the Bible.* Jerom on *Mic.* 5. 2. is too gross, de *Matth.* 2. 'Quod Testimonium nec Hæbraico nec 70 Interpretibus convenire, &c.' Let him read the rest that will, which is harsher; he that will not confess miswritings of numbers, and some names and words heretofore, as well as some misprintings now, doth but by his pretended certainty tempt men to question the rest for the sake of that, and injureth the sacred word.

XVII. We have not the same degree of certainty of the canonicalness or divineness of every book of Scripture: though they are all God's word, they have not all the same evidence that they are so. The New Testament had a fuller attestation from heaven for its evidence to man, than most of the Old had. And of the New Testament, it was long before many churches received the Epistle to the Hebrews, the second of Peter, Jude, Revelations, &c. Even in Eusebius's

^b Without approving all that is in it, I wish the reader to peruse Father Simon's second book, now newly printed in London.

days, in his Præpar. Evangel. he shewed that they were not received by all. And of the Old Testament, Moses, and the Psalms and Prophets have fuller attestation than the rest. And indeed, as it is probable that the Chronicles were written in or after Ezra's time at soonest; so they do in so many places differ in numbers from the book of Kings, where all would agree with the rest of the history, if those numbers were but reduced to those in the Kings, that if any man should doubt of the Divine authority of that book, that thereby he may be less tempted to question any others, I should not think his error inconsistent with salvation. Put but that man to prove what he saith, who asserteth that we have equal evidence of the divinity of the Chronicles, Canticles, Esther, as we have of Moses, the Prophets, the Psalms, and the New Testament, and you shall quickly find that he did but pretend an equal degree of certainty, which indeed he had not. The Papists pretend that they are as certain of the divinity of the Apocrypha, as we are of the rest. But they do but pretend a certainty, for interest and custom sake.

XVIII. Though it be held, that certainly the holy writers had no falsehoods in doctrine or history, but delivered us the truth alone, yet no one of them delivereth us all the truth, no not of many particular histories and speeches of Christ which they mention: and therefore we must set them all together for the understanding of them: (as in the instance of Christ's appearing and the angel's speeches after his resurrection.) And when all is done we have not all that Christ said and did, but all that was necessary to our faith and salvation. For as Paul citeth Christ, saying, "It is more honourable to give, than to receive," so John tells us, "that the world could not contain the books that should be written," we must take heed therefore how far we go with negatives, of such unmentioned things.

XIX. Though all that the holy writers have recorded is true, (and no falsehood in the Scripture, but what is from the error of scribes and translators,) yet we are not certain that the writers had not human infirmities in the phrase, method and manner of expression. It is apparent that their style, yea their gifts were various, as Paul oft openeth them, 1 Cor. 12, &c. Therefore Paul rather than Barnabas was the chief speaker. And Apollos was more eloquent than others:

hence some were of Paul, and some of Apollos, and some of Cephas : and Paul is put to vindicate his ministerial abilities to the Corinthians. Therefore though weaker men's gifts put no sinful imperfection into the Scriptures, yet a human natural imperfection of style, and order might be more in some than others. It is certain that they were not all perfect in knowledge and holiness. And how far every sermon which they preached was free from all that imperfection, (any more than Peter's carriage, Gal. ii.) we are uncertain. And how far their writings had a promise of being free from natural modal imperfections more than their preachings, we know not fully. And yet God turned this weakness of theirs to the confirmation of our faith; shewing us that heavenly power, and not human wisdom and ability did his work. As David's sling in conquering Goliath shewed God's power. And out of the mouths of babes doth God ordain strength, and the weak things of the world are used to confound the strong.

XX. Lastly, though all be certainly true which they have recorded, yet we have not the same degree of certainty, that no writer erred through lapse of memory in some less material passage, as we have that they infallibly delivered us the Gospel. But this I have said so much of already in a small book called "More Reasons for the Christian Religion," that I must now refer you thither for the rest.

Quest. But if there be so many things, either uncertain or less certain, what is it that we are or may be fully certain of?

Answ. 1. What you are or are not certain of yourself, you should know if you know yourself, without my telling you.

2. I deny not but you may come to a certainty of all those things which are never so difficult, that have any ascertaining evidence, if you live long enough, and study hard enough, and have extraordinary measure of Divine illumination: I do not measure others by myself: you may know that which I know not. God may bless your studies more, as being better men and fitter for his blessing: he may give you extraordinary inspirations, or revelations if he please: I am thankful for my low degree, and confess my ignorance.

3. But I have told you before what certainties we have. 1. We are certain of things sensible. 2. And of our elicit and imperate acts. 3. And of natural principles. 4. And

of clear inferences thence. 5. And of the truth of all the certain Holy Scriptures, which are evidently the Word of God. 6. And particularly therein of the plain historical parts. 7. And of all which is the main design and scope of the text in any book or chapter. 8. And of all that which is purposely and often repeated, and not only obscurely once spoken on the by. 9. Therefore we may be certain of all that is necessary to salvation: of every article in the Creed; of every petition in the Lord's-prayer, and every necessary common duty: we may be certain of the truth and sense of all the covenant of grace concerning the Father, Son, and Holy Ghost, his relation to us, and our relation and duty to him, and of the benefits of the covenant, of the necessity and nature of faith, repentance, hope, love, obedience, patience, &c. It is tedious to recite all; in a word, all that is of common necessity, and all (how small soever) which is plainly revealed and expressed. 10. And you may be certain of the fulfilling of much of this holy word already by sufficient history and experience.

CHAP. VII.

Inference 1. *The true Reason and Usefulness of the Christian Simplicity, in differencing the Covenant, and Principles of Religion, from the rest of the Holy Scriptures.*

IT hath ever been the use of the church of God, to catechise men before they were baptized; and therein to teach them the true meaning of the Baptismal Covenant, by opening to them the Creed, the Lord's-prayer, and the Decalogue: and when they understood this covenant they were admitted (upon consent) by baptism into the church, and accounted Christians and members of Christ, without staying to teach them any other part of the Bible, no not so much as the sacrament of the Lord's-supper.ⁱ (Though indeed the opening of baptism was the opening of the life of that; because it is the same covenant which is solemnized in both.)

ⁱ As Antonine saith, (in greater darkness) 1. 2. s. 5. ὁρᾷς πῶς ὀλίγα ἐστίν, &c. Vide quam pauca sint, quæ si quis tenuerit, prosperam ac divinam propemodum vitam degere detur: siquidem et dii ipsi nihil amplius exigent ab eo, qui ista observaverit.

By doing thus, the church notoriously declared that they took not all the Scripture to be equally necessary to be understood; but that the Covenant of Grace, and the Catechism explaining it, is the Gospel itself, that is, the essence of it, and of the Christian religion, and that all the rest of the Scriptures contain but partly the integrals, and partly the accidents of that religion. He is the wisest man that knoweth most and best; and every man should know as much of the Scriptures as he can. But if you knew all the rest, without this (the covenant of grace, and its explication) it would not make you Christians, or save you. But if you know this truly, without all the rest, it will.

The whole Scripture is of great use and benefit to the church. It is like the body of a man; which hath its head, and heart, and stomach, &c.; and hath also fingers, and toes, and flesh; yea nails and hair. And yet the brain and heart itself fare the better for the rest, and would not be so well seated separate from them: though a man be a man that loseth even a leg or arm. So is it here. But it is the covenant that is our Christianity, and the duly baptized are Christians, whatever else they do not understand. These are the things that all must know, and daily live upon.

The Creed is but the exposition of the three articles of the Baptismal Covenant. 'I believe in God, the Father, Son, and Holy Ghost.' Though the Jews that had been bred up to a preparing knowledge, were quickly baptized by the apostles upon their conversion, (Acts ii,) yet no man can imagine, that either the apostles, or other ministers, did use to admit the ignorant Gentiles into the covenant of God, without opening the meaning of it to them; or baptize them as Christians, without teaching them what Christianity is. Therefore reason, and the whole church's subsequent custom assure us, that the apostles used to expound the three great articles to their catechumens; and thence it is called the *Apostles' Creed*.

Marcus, bishop of Ephesus, told them in the Florentine Council, (as you may see Sgyropilus,) 'That we have none of the Apostles' Creed,' and Vossius de Symbolis, besides many others, hath many arguments to prove, that this so called was not formally made by the apostles. Bishop Usher hath opened the changes that have been in it. Sandford and Parker have largely 'de descensu,' shewed

how it came in as an exposition of the baptismal articles. Others stiffly maintain that the apostles made it; but the case seemeth plain. The apostles used to call the baptized to the profession of the same articles, (which Paul hath in 1 Cor. xv. 1—3, &c.) and varied not the matter. All this was but more particularly to profess faith in God the Father, Son, and Holy Ghost. Two or three further expository articles are put into the Creed since: otherwise it is the same which the apostles used; not in the very syllables or forms of words, but in the same sense; and the words indeed being left free, but seldom much altered, because of the danger of altering the matter. Of all the most ancient writers, not one repeateth the Creed in the same words that we have it; nor any two of them, in the same with one another. Irenæus once, Tertullian twice hath it; all in various words, but the same sense. That of Marcellus in Epiphanius, cometh nearest ours called the Apostles', and is almost it. Afterward, in Ruffinus and others, we have more of it. Yet no doubt but the Western Churches, at least, used it with little variation still. The Nicene Creed is called by some ancients the Apostles' Creed too: and both were so; for both are the same in sense and substance: for it is not the very words that are truly fathered on the apostles.

About three hundred years ago, Mr. Ashwell having published a book for the necessity and honour of the Creed, I wrote in the postscript to my "Reformed Pastor," edit. 2nd, a corrective of some passages, in which he seemeth to say too much for it, or at least to depress the Scripture too much in comparison of it. But long experience now telleth me that I have more need to acquaint men with the reasons and necessity of the Creed; seeing I find a great part of ignorant religious people much to slight the use of it, and say 'it is not Scripture, but the work of man:' especially taking offence at the harsh translation of that article, *He descended into hell*; which, from the beginning, it is likely was not in. It is the kernel of the Scripture, and it is that for which the rest of the Scripture is given us, even to afford us sufficient help to understand and consent to the covenant of grace; that our belief, our desires, and our practice may be conformed principally to these summaries. It is not

every child, or woman, that could have gathered the essential articles by themselves out of the whole Scripture, if it had not been done to their hands: nor that could have rightly methodised the rule of our desires, or gathered the just heads of natural duty; if Christ had not done the first in the Lord's-prayer, and God the second in the Decalogue.

Object. ' But I believe these only, because the matter of the Creed, and the words also of the other two are in the Scripture, and not on any other authority.'

Ans. If you speak of the authority of the author, which giveth them their truth, it is neither Scripture nor tradition; but God, for whose authority we must believe both Scripture and them.

But if you speak of the authority of the deliverers, and the evidence of the delivery; be it known to you, 1. That the Creed, Lord's-prayer, Decalogue, and the baptismal covenant, have been delivered down to the church from the apostles by a distinct tradition, besides the Scripture tradition: even to all the Christians one by one, that were baptized, and admitted to the Lord's-table, and to every particular church. So that there was not a Christian or church, that was not even constituted by them.

2. Be it known to you, that the church was long in possession of them, before it had the Scriptures of the New Testament. It is supposed to be about eight years after Christ's ascension, before Matthew wrote the first book of the New Testament; and near the year of our Lord, one hundred, before the Revelation was written. And do you think that there were no Christians or churches all that while? Or that there was no baptism? Or no profession of the Christian faith in distinct articles? No knowledge of the Lord's-prayer and Commandments? No Gospel daily preached and practised? What did the church assemblies, think you, do all those years? No doubt, those that had inspiration, used it by extraordinary gifts. But that was not all: those that had not, did preach the substance of the Christian religion, contained in these forms; and did pray, and praise God, and celebrate the Lord's-supper; provoking one another to love, and to good works.

3. Be it known to you, that these three summaries come to us with fuller evidence of certain tradition from God,

than the rest of the Holy Scriptures. Though they are equally true, they are not equally evident to us. And this I thus prove: 1. The body of the Scriptures were delivered but one way; but the Covenant, Creed, Lord's-prayer, and Decalogue, are delivered two ways. They are in the Scripture, and so have all the evidence of tradition which the Scriptures have: and they were, besides that, delivered to the memories of all Christians. If you say, that the Creed is not in the Scripture; or that the Scripture is not altered as it is: I answer, 1. That it is in the Scripture, as to the matter signified in as plain words, even of the same signification. 2. There is no alteration made, but a small addition, which is no disparagement to it; because the ancient substance is still known, and the additions are not new-made things, but taken out of Scripture. And yet if any heretic should deny that God is wise and good, and just and merciful; it were no dishonour to the Creed, nor weakening of its certainty, to have these attributes yet added to it.

2. These summaries, as is said, were far more ancient than the rest of the New Testament, as written and known, and used long before them.

3. These summaries being in every Christian's mind and memory, were faster held than the rest of the Scriptures: therefore parents could and did teach them more to their children. You never read that the catechisers of the people did teach them all the Bible, nor equally ask them, who Jared, or Mehaleel, or Lamech was, as they did who Christ was. Nor put every history into the Catechism, but only the historical articles of the Creed.

4. Therefore it was far easier to preserve the purity of these summaries, than of the whole body of the Scriptures; for that which is in every man's memory, cannot be altered without a multitude of reprovers: which makes the Greeks since Photius keep such a stir about 'Filioque' as to think that the Latins have changed religion, and deserved to be separated from, for changing that word. But no wonder that many hundred various readings are crept into the Bible, and whole verses and histories (as that of the adulterous woman,) are out in some, that are in others. For it is harder to keep such a volume incorrupt, than a few words. Though writing, as such, is a surer way than memory, and the whole Bible could never have been preserved by

memory : yet a few words might, especially when they had those words in writings also.

5. Add to this, that the Catechistical Summaries aforesaid, were more frequently repeated to the people, at least every Lord's-day. Whereas, in the reading of the Scriptures, one passage will be read but seldom, perhaps once or twice in a year : and so a corruption not so easily observed.

6. And if among an hundred copies of the Scripture, ten or twenty only should by the carelessness of the scribes be corrupted ; all the rest who saw not these copies, would not know it, and so they might fall into the hands of posterity, when many of the sounder might be lost.

7. And lastly. The danger of depravation hath no end ; for in every age the Scripture must be written over anew, for every church and person that would use it. And who that knoweth what writing is, could expect that one copy could be written without errors ; and that the second should not add to the errors of the first, as printers now do, who print by faulty copies. And though this danger is much less since printing came up, that is but lately. And the mischiefs of wars and heretical tyrants, burning the copies, hath been some disadvantage to us.

Object. ' Thus you seem to weaken the certain incorruption of the Scriptures.'

Ans. No such thing : I do but tell you the case truly as it is. The wonderful providence of God, and care of Christians, hath so preserved them, that there is nothing corrupted, which should make one article of faith the more doubtful. I assert no more depravation in them, than all confess ; but only tell you how it came to pass, and tell you the greater certainty that we have of the essentials of religion, than of the rest. And, whereas every man of brains confesseth, that many hundred words in Scripture by variety of copies are uncertain ; I only say, that it is not so in the essentials. And I do not wonder that Virgil, Ovid, Horace, Cicero, &c. have not suffered such depravations. For, 1. It is not so easy for a scribe's error to pass unseen ' in oratione ligata,' as ' in oratione soluta ;' in verse as in prose. 2. And Cicero, with the rest, was almost only in the hands of learned men ; whereas the Scriptures were in the hands of all the vulgar, women and children. 3. And the copies of these authors were comparatively but few : whereas every

one almost got copies of the Scripture, that was able. And it is most likely that some depravation should be found among ten thousand copies than among a hundred.

So that I have proved to you, that the Creed, Lord's-prayer, Commandments, and Covenant of Baptism, are not to be believed only because they are in the Scripture; but also because they have been delivered to us by tradition, and so we have them from two hands, as it were, or ways of conveyance; and the rest of the Scriptures but one, for the most part.

I will say yet more, because it is true and needful. If any live among Papists, that keep the Scripture from the people; or among the poor Greeks, Armenians, or Abas-sines, where the people neither have Bibles commonly, nor can read; or if any among us that cannot read, know not what is in the Bible; yea, if through the fault of the priest, any should be kept from knowing that ever there was a Bible in the world: yet if those persons by tradition receive the Baptismal Covenant, the Creed, Lord's-prayer, and Commandments, as God's Word; and truly believe, and love and practise them; those persons shall be saved; for they have Christ's promise for it: and the very Covenant itself is the gift of Christ, and life to consenters. Whereas, he that knoweth all the Scripture, can be saved only by consenting to, and performing this same Covenant: but having greater helps to understand it, and so to believe it and consent; he hath a great advantage of them that have not the Scripture; and so the Scripture is an unspeakable mercy to the Church. And it is so far from being too little, without the supplement of the Papists' Traditions and Councils, as that the hundredth part of it, as to the bulk of words, is not absolutely itself necessary to salvation.

Yet I say more: if a man that hath the Scripture, should doubt of some books of it, whether they be the word of God, (as of Ruth, Judges, Joshua, Chronicles, &c.); yea, if he doubted of all the Old Testament, and much of the New; yet if he believe so much as containeth all the Covenant of Grace, and the aforesaid summaries, though he sin, and lose much of his helps, yet he may and will be saved, if he sincerely receive but this much. The reason is before given. Though no man can believe any thing truly, who believeth not all that he knoweth to be God's word; yet a man may

doubt, whether one thing be God's word, who doubteth not of another, by several occasions.

And here you see the reason, why a particular or explicit belief of all the Scripture itself was never required of all that are baptized, nor of all, or any man that entered into the ministry. For the wisest doctor in the world doth not attain so high. For no man hath a particular, explicit belief of that which he doth not understand. For it is the matter or sense that we believe: and we must first know what that sense is, before we can believe it to be true. And no man in the world understandeth all the Scripture.

Yea, more, it is too much to require as necessary to his ministry, a subscription in general, that he implicitly believeth all that is in the Bible which you shew him. For, 1. Many faults may be in the translation, if it be a translation. 2. Many errors may be in the copy, as aforesaid.

Nay, such a subscription should not, as absolutely necessary, be required of him as to all the real Word of God. For if the man by error should doubt whether Job, or the Chronicles, or Esther were canonical, and none of the rest, I would not be he that should therefore forbid him to preach Christ's Gospel. I am sure the ancient Church imposed no such terms on their pastors, when part of the New Testament was so long doubted of; and when some were chosen bishops before they were baptized; and when Synesius was chosen a bishop before he believed the Resurrection. I would not have silenced Luther, Althamer, or others that questioned the Epistle of James.

What then shall we say of the Roman insolence, which thinketh not all the Scripture big enough, but ministers must also subscribe to many additions of their own, yea, and swear to traditions and the expositions of the Fathers, and take whole volumes of Councils for their religion? No wonder if such men do tear the churches of Christ in pieces.

1. By this time, I hope, you see to what use Baptism, and the Summaries of Religion are. 2. And of how great use Catechising is. 3. And that Christianity hath its essential parts. 4. And how plain and simple a thing true Christianity is, which constituteth the Church of Christ; and how few things, as to knowledge, are necessary to make a man a Christian, or to salvation. Multitudes of opinions have been the means of turning pastors and people from the

holy and diligent improvement of these few truths in our practice; where we have much to do, which might take up all our minds and time.

CHAP. VIII.

Inference 2. *Of the Use of Catechising.*

THOUGH it be spoken to in what is said, I would have you more distinctly here note the use of Catechising.

1. It collecteth those few things out of many, which the ignorant could not themselves collect. 2. It collecteth those necessary things which all must know and believe that will be saved. 3. It containeth those great practical things which we have daily use for, and must still live upon, which are as bread and drink for our food. Other things may be well added; the more the better, which God hath revealed. But our life, our comfort, and our hope, are in these. 4. And it giveth us the true method or order of holy truths; which is a great advantage to understand them. Not but the things themselves have the same orderly respect to one another in the Scripture, but they are not delivered in the same order of words.

Therefore, 1. Catechisms should be very skilfully and carefully made. The true fundamental Catechism is nothing else but the Baptismal Sacramental Covenant, the Creed, the Lord's-prayer, and the Commandments, the summaries of our belief, desires and practice. And our secondary Catechism must be nothing else but the plain expositions of these: The first is a Divine Catechism: The second is a Ministerial Expository Catechism. And here, 1. O that ministers would be wiser at last, than to put their superfluities, their controversies and private opinions into their Catechisms, and would fit them to the true end, and not to the interest of their several sects! But the Roman Trent Catechism (and many more of theirs) must needs be defiled with their trash, and every sect else must put their singularities into their Catechisms; so hard is it for the aged, decrepit body of the diseased church, for want of a better concoction of the common essentials of Christianity, to be free from

these heaps of unconcocted crudities, and excrementitious superfluities, and the many maladies bred thereby.

I deny not but a useful controversy may be opened by way of Question and Answer: but pretend it not then to be what it is not, milk for babes. "Him that is weak in the faith receive, but not to doubtful disputations." (Rom. xiv. 1.) The servant of the Lord must be apt to teach, but must not strive.

2. And it is not commonly believed how great skill is needful to make a Catechism, that the method may be true, and that it may neither be too long for the memory, nor too short for the understanding; for my part, it is the hardest work save one (which is the full methodising and explaining the whole body of divinity,) that ever I put my hand to; and when all is done, I cannot satisfy myself in it.

II. Why is not Catechising more used both by pastors and parents? I mean not the bare words unexplained without the sense, nor the sense in a mere rambling way without a form of words; but the words explained^k. O how much fruit would poor souls and all the church receive by the faithful performance of this work, would God but cure the profaneness and sloth of unfaithful pastors and parents which should do it. But I have said so much of this in my "Reformed Pastor," that I may well forbear more here.

CHAP. IX.

Inference 3. *The True Preservative of Puzzled Christians, from the Errors of False Teachers, who vehemently solicit them to their several Parties.*

It is the common outcry of the world, 'How shall we know which side to be on? And who is in the right among so many, who all with confidence pretend to be in the right?'

Answ. Your preservative is obvious and easy; but men usually bestow more labour and cost for error and hell, than for truth and heaven. *Pretend not to faith or knowledge before you have it,* and you are the more safe. SUSPEND

^k Since this I have published a book called the "Catechising of Households."

your judgments till you have true evidence to establish them. 1. It is only Christians that I am now instructing; and if you are Christians, you have already received the essentials of Christianity, even the Baptismal Covenant, the Creed, the Lord's-prayer, and Decalogue. And I need not tell you, that moreover you must receive all those truths in nature and Scripture, which are so plain, that all these dissenting sects of Christians are agreed in them. And when you have all these, and faithfully love and practise them, you are sure to be saved, if you do not afterward receive some contrary doctrine which destroyeth them. Mark then which is the *safe religion*. As sure as the Gospel is true, he that is meet for baptism before God, is meet for pardon of sin; and he that truly consenteth to the Baptismal Covenant, and so doth dedicate himself to God, is made a member of Christ, and is justified, and an heir of heaven. Your Church Catechism saith truly of all such, that in baptism each one is made a 'member of Christ, a child of God, and an heir of heaven.' So that as sure as the Gospel is truly, every true baptized Christian, whose love and life doth answer that faith, shall certainly be saved.

Ask all parties, and few of them but impudent designers can deny this. Well then, the Baptismal Covenant expounded in the Creed, Lord's-prayer and Commandments is your Christian Religion. As a Christian you may and shall be saved: that a true Christian is saved, all confess. But whether a Papist be saved, is questioned by the Protestants; and so is the salvation of many other sects by others. You are safe then if you take in nothing to endanger you. And is it not wisdom then to take heed how you go further, and on what grounds, lest you overrun your *safe religion*?

Object. 'But then I must not be a Protestant; for the Papists say, that they cannot be saved.'

Answ. A Protestant is either one that holdeth to the ancient, simple Christianity without the Papists' manifold additions; or one that positively also renounceth and opposeth those additions. In the first sense, a Protestant and a mere Christian is all one; and so to say, that a Protestant cannot be saved, is to say, that a Christian as such cannot be saved. If it be the mere name of a Protestant that the Papist accounteth damnable, tell him that you will not stick with him

for the name : you are contented with the old name of Christian alone.

But Protestantism in the second sense is not your religion, but the defensative of your religion ; as flying from the plague is not my humanity or life, but a means to preserve it. And so Protestants are of many sizes : some oppose some points, and some others ; some more, some less, which the Papists have brought in : and yet they are not of so many religions.

But whoever condemneth you, if Christ save you, he doth but condemn himself as uncharitable. Christianity is certainly a state of salvation ; but whether Popery be, or whether the Greek opinions be, or whether this or that difference and singularity stand with salvation, is the doubt. Cast not yourself then needlessly into doubt and danger.

Object. ‘ But then you will have us be still but infants, and to learn no more than our Catechisms, and not to learn and believe all that God hath revealed in his Word.’

Answ. No such matter. This is the sum of what I advise you to.

1. Hold fast to your simple Christianity as the certain terms of salvation : 2. Receive nothing that is against it : 3. Learn as much more as ever you can : 4. But take not men’s words, nor their plausible talk for certifying evidence ; and do not think if you believe a priest, that this is believing God ; nor if his reasons seem plausible to you, and you are of his opinion, that this is Divine knowledge. If you do incline to one man’s opinion more than another, tell him that you incline to his opinion, but tell him that you take not this for Divine knowledge, or any part of your religion. If you will needs believe one side rather than another, about Church history, or the matters of their parties’ interest, tell them, I believe you as fallible men ; but this is none of my divine faith or religion. To learn to know, is to learn scientific evidence, and not to learn what is another man’s opinions, nor whether they are probable or not ; much less to read a Council’s decrees, or the propositions of a disputing system, and then for the men’s sake to say, this is orthodox : nor yet because it hath a taking aspect. To learn of a priest to believe God, is one thing ; and to believe him, or his Party, Church, or Council, is another thing. Learn

to know as much as you can; and especially to know what God hath revealed to be believed: and learn to believe God as much as you can: and believe all your teachers, and all other men as far as they are credible in that case, with such a human belief as fallible men may justly require. And where contenders do consent, suspect them the less. But where they give one another the lie in matters of fact, try both their evidences of credibility before you trust them, and then trust them not beyond that evidence.

But still difference your divine faith and religion from your opinion and human faith; and let men solicit you never so long, take not on you to know or believe till you do; that is, not beyond the evidence. I do but persuade you against presumption and hypocrisy. Shall I say, **SUSPEND TILL YOU HAVE TRUE EVIDENCE**, and you are safe! Why if you do not, you will know never the more, nor have ever the more Divine faith: for I can mean no more than **SUSPEND YOUR PRESUMPTIONS**, and do not foolishly or hypocritically take on you to know what you do not, or to have a faith which you have not. If you can know truly, do it with fidelity, and be true to the truth, whoever offer it, or whatever it cost you. But suspend your profession or hasty opinions and conceits of what you know not.

Object. 'But every side almost tells me that I am damned if I do not believe as they do.'

Ans. By that you may see that they are all deceived, at least save one (which ever it be) while they differ, and yet condemn each other. 2. Thereby they do but give you the greater cause to suspect them, for by this shall all men know Christ's disciples, if they love one another. Right Christians are not many masters, as knowing that themselves shall have the greater condemnation else; for in many things we offend all. And the wisdom which hath envy and strife, is not from above, but from beneath, and is earthly, sensual and devilish, introducing confusion and every evil work, (James iii. 1; 15, 16.) Christ's disciples judge not, lest they be judged.

3. By this you may see that unless you can be of all men's minds, you must be damned by the censures of many. And if you can bear it from all the sects save one, why not from that one also?

4. But I pray you ask these damning sectaries, 'is it

believing your word, and being of your opinion that will save me? Or must I also know by scientific evidence that you say true, and that God himself hath said what you say: if he say that believing him and his party, (though he call it the Church) is enough to save you, you have then less reason to believe him: for unless he can undertake himself to save you, he cannot undertake that believing him shall save you? If he say, 'God hath promised to save you if you believe me,' believe that when he hath proved it to you.

But if it be knowledge and Divine faith which he saith must save you, it is not your believing his word or opinion that will help you to that. I would tell such a man, 'help me to knowledge and faith, by cogent or certifying evidence, and I will learn and thank you with all my heart.' But till I have it, it is but mocking myself and you to say that I have it.

Object. 'But the Papists herein differ from all other sects: for they will say, that if I believe the Church concerning Divine Revelations, and take all for Divine Revelation which the Church saith is so, and so believe it, then I have a Divine faith.'

Ans. 1. And is this to you a certifying evidence that indeed God revealed it, because their Church saith so? If their Church agree with Greeks, Armenians, Syrians, Coptics, Abassines, Protestants, and all other Christian churches, then it will be no part of the contest in question; and it is a stronger foundation of the two, to believe it, because *all* say it, than because *they* say it. But if they differ from the rest, know their proof that their Church can tell God's mind, and not the rest of the Christian world. And that about a third part of the Christians in the world have such a promise which all the rest have not. 2. And how doth their Church know that it is God's word? Is it by any certifying evidence, or by prophetic inspiration? If by evidence, let it be produced. Is it not revealed to others as well as to them? Must not we have a faith of the same kind as the Church hath? If so, we must believe by the same evidence as that Church believeth. And what is that? It is not their own words: doth a Pope believe himself only? or a Council believe themselves only? Or hath God said, 'You shall be saved if you will believe yourselves, and believe that I have said all that you say I have said?' Where is there such a promise?

But if Pope and Council be not saved for believing themselves, how shall I know that I shall be saved for believing them, and that one kind of faith saveth me, and another them.

I ask it of each particular bishop in that Council, is he saved for believing himself or the rest? If no man be saved for believing himself, why should another be saved for believing him? And the faith of the Council is but the faith of the individual members set together.

Object. 'But they are saved for believing themselves as consenters, and not singly.'

Ans. All consenters know nothing as consenters, but what they know as individuals. And what is the evidence by which they know, and are brought to consent? Must not that evidence convince us also?

Object. 'But the present Church are saved for believing not themselves but the former Church.'

Ans. Then so must we: it is not the present Church then that I must believe by a saving faith: but why then was the last age saved, and so the former? and so on to the first? Is any thing more evident than that all men must be saved for believing God, and that his word must be known to be his word by the same evidence, by one man and another? And that evidence I have proved in several treatises to be another kind of thing than the decree of a Pope, and his Council.

But if it be not evidence, but prophetic inspiration and revelation by which the Council or Church knoweth God's word, I will believe them when by miracles or otherwise they prove themselves to be true prophets; till then I shall take them for fanatics, and hear them as I do the Quakers.

Should I here stay to bid you ask them, as before, how you shall be sure that their Council was truly General, and more authentic and infallible than the second at Ephesus, or that at Ariminum, or that at Constance and Basil, &c. And whether the more general dissent of all the other Christians from them be not of as great authority as they that are the smaller part? And how you shall be sure of that? And also how but on the word of a priest you can know all that the Church hath determined? with abundance such questions, of the meaning of each Council, the ambiguity of words, the error of printers, the forgery of publishers, &c.

I should help you to see, that saying as a priest saith, is not knowing the thing, nor believing God.

Stop therefore till you have evidence: follow no party as a party in the dark: or if probability incline you more to them than to others, call not this Certainty, Religion, Divine Faith. Thus your faith will be faith indeed, and you will escape all that would corrupt and frustrate it. The business is great. God requireth you to refuse no light: but withal he chargeth you to believe no falsehood, nor put darkness for light: much less to father men's lies, or errors, or conceits on God, and to lay your salvation on it, that they are all God's word. How dreadful a thing is this if it prove false! Is it not blaspheming God¹?

No man in his wits then but a partial designer can look that you should make haste, or go any further than you have assuring or convincing evidence. If you know that any sect doth err, you need no preservative: if you do not, tell them, 'I am ignorant of this matter, I will learn as fast as I can; not neglecting greater matters; and I will be neither for you, nor against you, further than I can know.'

And as to the former objection, of being still infants, I further answer, that as feigned knowledge is no knowledge, so manhood consisteth not in being of many uncertain opinions; no not so much in knowing many little controverted things, as in getting a clearer, more affecting, powerful, practical knowledge and belief of our Christianity, and the great and sure things which we know already; and in love and obedience practising of them. He is the strongest Christian who loveth God best, and hath most holiness; and he knoweth God better than any others do.

By this much you may see that the world is full of counterfeit faith, and knowledge, and religion; even fancy and belief of men, and their own opinions, which go under these names. One turneth an Anabaptist, and another a Separatist, and another an Antinomian, and another a Pelagian, and another a Papist, when if you try them you shall find that they neither understand what they turn to, nor what they are against: they do but turn to his side, who hath the

¹ Fathering errors on God, and saying that he saith what he never said, and forbidding or commanding what he doth not, is the most direct breach of the third commandment. To father lies on God, is the taking of his name in vain.

best advantage to persuade them, either by insinuating into their affections, or by plausible reasonings; they talk for one doctrine, and against another, when they understand neither; much less discern true evidence of their truth. And as for the Papists, what wonder is it, when their religion is to believe as the Church believeth? And what the Church believeth, they know not but by believing a priest: and then though they know not what the Church believeth, some say they are Catholics; and others, that this implicit faith is that in the virtue of which all the explicit must proceed. And if God may but be allowed to be equal herein with their Church, and so that all may be saved who implicitly believe that all that he saith is true, though they know not what he saith at all, then I think few infidels would perish that believe there is a God.

Reader, I advise thee therefore as thou lovest thy soul, 1. Not to neglect or delay any true knowledge that thou canst attain. 2. But not to be rash and hasty in judging. 3. Nor to take shows and men's opinions, or any thing below a certifying or notifying evidence of truth, to make up thy Christian faith and knowledge. 4. And till thou see such certain evidence, suspend, and tell them that solicit thee, that thou understandest not the matter, and that thou art neither for them nor against them; but wilt yield as soon as truth doth certainly appear to thee.

If an Anabaptist persuade thee, yield to him as soon as thou art sure that God would not have believers' children now to be infant-members of his Church, as well as they were before Christ's coming; and that the infants of believing Jews were cut off from their church-state; and that there is any way besides baptism appointed by Christ, for the solemn initiating of church-members with the rest, which in my Treatise of Baptism I have produced.

If thou art solicited to renounce communion with other Churches of Christ as unlawful, either because they use the Common Prayer and Ceremonies, or because that ministers are faulty (if tolerable) or the people undisciplined; before thou venture thy soul upon an uncharitable and dividing principle make sure first that Christ hath commanded it. Try whether thou art sure that Christ sinned by communicating ordinarily with the Jewish Church and Synagogues, when the corruption of priests, people and worship was

so much worse than ours? Or whether that be a sin to us, which (in the general) Christ did then. And whether Paul's compliance, and his precept, (Rom. xiv. and xv.) was an error: and Peter's separation (Gal. ii.) was not rather to be blamed. With much more the like. Are you sure that notwithstanding all this, God would have you avoid communion with the churches that in such forms and orders differ from you?

So if a Papist solicit you, yield to him as soon as you are certain that the Church is the body or Church of the Pope, and that none are Christians that are not subject to him, and that therefore three or two parts of all the Christian world are unchristianed; and that when the Roman emperor made patriarchs in his own dominion only, and there only called General Councils, all the world must now take such as the Church's heads, and must be their subjects: when you can be sure that all the senses of all the sound men in the world, are by a constant miracle deceived, in taking the consecrated bread and wine, to be bread and wine indeed, and that it is none; and that the bread only without the cup must be used, though Christ's command be equal for both: when you are certain, truly certain of these and many other such things, then turn Papist. If you do it sooner, you betray your souls by pretending to know and believe God's words, when you do but believe and embody with a faction.

CHAP. X.

Inference 4. *What is the great Plague and Divider of the Christian World.*

FALSELY PRETENDED KNOWLEDGE and FAITH are the great plague and dividers of the Christian world.

I. As the number of articles and opinions, and precepts, what abundance of things go with many for certain truth of which no mortal man hath any certainty! And abundance which some rare wits may know, must go for evident certainties to all. It is not only our philosophy books, nor only our philosophical schoolmen's books, which are guilty of this. There is some modesty in their Videtur's: and indeed if they would not pretend to certainty, but profess only

to write for the sport and exercise of wit, without condemning those that differ from them, a man might fetch many a pleasant vagary, if not an over subtle Cajetan (who so often feigneth notions and distinctions), yet in Scotus, Ockam, Ariminensis, with abundance of their disciples, and in Thomas and many of his learned followers. But their successors can hardly forbear hereticating one another. How many such a wound hath poor Durandus suffered! from many for his doctrine of Concourse; and by others for his pretty device to save the credit of our senses; (that there is still the matter of bread, but not the form, as being informed by the soul of Christ, as digested bread in us is turned to flesh;) which, saith Bellarmine, is an heresy, but Durandus no heretic, because he was ready to be taught of the Church.

But no where do these stinging hornets so swarm as in the Councils and the Canon Law: so that saith the preface to the Reformation *Legum Ecclesiast.* Edward VI. (John Fox,) ‘*In quo ipso jure, neque ullum modum tenet illius impudentia, quin leges legibus; decreta decretis, ac iis in-super decretalia, aliis alia, atque item alia accumularet, nec ullam pene statuit cumulandi finem, donec tandem suis Clementinis, Sixtinis, Intra et Extravagantibus, Constitutionibus Provincialibus et Synodalibus, Paleis, Glossulis, Sententiis, Capitulis, Summariis, Rescriptis, Breviculis, Casibus longis et brevibus, ac infinitis Rhapsodiis adeo orbem confarcinavit, ut Atlas mons quo sustineri cœlum dicitur, huic si imponeretur oneri, vix ferendo sufficeret.*’ Which made these two kings, Henry VIII. and Edward VI. appoint that Compendium of Ecclesiastical Laws as their own. King Henry first abolishing the Pope’s Laws (whatever some say to the contrary), his words being, ‘*Hujus Potestatem huic cum divino munere sublatam esse manifestum est, ut quid superesset, quo non plane fractam illius Vim esse constaret, Leges omnes decreta atque instituta, quæ ab authore Episcopo Romano profecta sunt Prorsus abroganda censuimus.*’

Is it possible that all the clergy and nobles of the Roman kingdom can be so ignorant of their own and other men’s ignorance, as to take all the decrees of the huge volumes of their Councils for certain truths? Either they were certain in their evidence of truth, before they decree them, or not: if they were so, 1. How came the debates in the Councils

about them to be so hard, and so many to be dissenters as in many of them there were. I know where Arians or other heretics make up much of the Council, it is no wonder; but are the certainties of faith so uncertain to Catholic bishops, that a great part of them know not certain truths, till the majority of votes have told them they are certain? Have the poor dissenting bishops in Council nothing of certainty on which their own and all the poor people's faith and salvation must depend, but only this, that they are over-voted? As if the dissenters in the Council of Trent should say, 'We thought beforehand the contrary had been true; but now the Italian bishops being so numerous as to over-vote us, we will lay our own and all men's salvation on it, that we were deceived, though we have no other reason to think so.' O noble faith and certainty! It is possible one or two or three poor silly prelates may turn the scales and make up a majority, though as learned men Jansenius, Cusanus or Gerson were on the other side. And if the Jansenists' Articles were condemned or Cusanus' antipapal doctrine, lib. de Concordia, or Gerson's for the Supremacy of Councils and de Auferibilitate Papæ, they must presently believe that they were certainly deceived.

But what is become then of the contrary evidence which appeared before to these dissenters? As suppose it were in the Council of Basil about the immaculate conception of Mary; or the question whether the authority of the Pope or Council be greatest, decided there, and at Constance, and whereof at Trent the emperor and the French were of one opinion, and the Pope of another: was it evidently true before, which is made false after by a majority of votes?

2. And if all these decreed things were evident truths before the said decrees, why have we not those antecedent evidences presented to us, to convince us?

3. But if they were not evident truths before, what made those prelates conclude them for truths? Did they know them to be such without evidence? This is grosser than a presumptuous man's believing that he shall be saved because he believeth it; or their doctrine that teach men to believe the thing is true (that Christ did for them,) that thereby they may make it true; as if the object must come after the act. For then these prelates do decree that to be true, which before was false (for 'ex natura rei,' one party had

evidence of its falsehood), that so they might make it true, by decreeing that it is so.

A man might lawfully have believed his own and other men's senses, that bread is bread, till the Council at Lateran sub Innoc. 3. decreed transubstantiation. And O what a change did that Council make! All Christ's miracles were not comparable to it, if its decrees be true. From that day to this, we must renounce sense, and yet believe; we must believe that by constant miracles all Christians' senses are deceived: and so that this is the difference between Christians, infidels, and heathens, that our religion deceiveth all men's senses, (even heathens and all, if they see our Sacrament,) and their religion deceiveth no man's senses, saith the grave author of the History of the Trent Council, (Ed. Engl. p. 473,) *a better mystery was never found, than to use religion to make men insensible.*

And what is the Omnipotent power that doth this? Such a Convention as that of Trent, while with our Worcester Pate, and Olaus Magnus, they made up a great while two-and-forty things called Bishops; and after such a pack of beardless boys, and ignorant fellows, created by, and enslaved to the Pope, as Dudithius Quinqueccles. one of the Council describeth to the emperor; and which Bishop Jewel, in his letter to Sign. Scipio, saith, he took for no Council, called by no just authority, &c., where were neither the patriarchs of Constantinople, Alexandria, or Antioch, nor Abassines, nor Græcians, Armenians, Persians, Egyptians, Moors, Syrians, Indians, nor Muscovites, nor Protestants, pp. 143, 144. For, saith he after, p. 489, 'Now-a-days (merciful God!) the intent or scope of Councils is not to discover truth, or to confute falsehood: for these latter ages, this hath been the only endeavour of the Popes, to establish the Roman Tyranny; to set wars on foot, to set Christian princes together by the ears, to raise money——, to be cast into some few bellies for gluttony and lust: and this hath been the only cause or course of Councils for some ages last past.' So here.

And can the vote of a few such fellows oblige all the world to renounce all their senses, who were never obliged to it before?

And all this consisteth in PRETENDED FAITH and KNOWLEDGE, when men must take on them to know what

they do not know, and make decrees and canons, and doctrines suited to their conjectures, or rather to their carnal interests, and then most injuriously father them on God, on Christ and the Apostles.

II. And as the number of forgeries and inventions detecteth this public plague, so doth the number of persons that are guilty of it. How many such superfluities the Abassines^m (in their oft baptizings, and other trifles) and the Armenians, Syrians, Georgians, Jacobites, Maronites, the Russians, &c. are guilty of, the describers of their rights and religion tell us. Some would have the state of the Church in Gregory Ist's. days to be the model of our Reformation: (that Pope whom authors usually call the last of the good ones, and the first of the bad ones:) But is there either necessity or certainty in all the superfluities which the Churches then had, and which that great prelate's writings themselves contain? Or were there not abundance of such things then used as indifferent (of which see Socrates and Sozomen in the chapters of Easter,) and must all their indifferents be now made necessary to the Church's concord and communion? and all their uncertainties become certainties to us? Some will have the present Greek Church to be the standard; but alas, poor men, how many of these uncertainties, crudities and superfluities are cherished among them by the unavoidable ignorance which is caused by their oppressions? To say no more of Rome, O that the Reformed Churches themselves had been more innocent. But how few of them unite on the terms of simple Christianity and certainties? Had not Luther after all his zeal for Reformation, retained some of this leaven, he could better have endured the dissent of Zuinglius, Carolostadius and Oecolampadius about the Sacrament. And if his followers had not

^m And yet saith Zaga-Zabo in *Dannian a Goes*, p. 226. *Nec Patriarcha nec Episcopi nostri, per se, nec in Conciliis putant aut opinantur ulla leges se condere posse, quibus ad mortale peccatum obligari quis posset.* And p. 231. *Indignum est peregrinos Christianos tam acriter et hostiliter reprehendi ut ego de hac re (de delectu ciborum) et de aliis, quæ minimè ad fidem veram spectabant reprehensus fui; sed multo consultius, fuerit, hujusmodi Christianos homines sive Græcos, sive Armenos sive Æthiopes, sive ex quavis Septem Christianarum Ecclesiarum in charitate et Christi amplexibus sustinere, et eos sine contumeliis permittere, inter alios fratres Christianos vivere ac versari; quoniam omnes filii baptismi sumus, et de vera fide unanimiter sentimus. Nec est eausa cur tam acriter de ceremoniis disceptetur nisi ut unusquisque suas observet, sine odio et infectatione aliorum, nec commercii Ecclesiae ob id excludendus, est, &c.* *Learu of a ceremonious Abassine.*

kept up the same superfluities, they had never so torn the Churches by their animosities, nor resisted and wearied peaceable Melanchthon, nor frustrated so many Conventions and Treatises for Concord, as they have done. Bucer had not been so censured; agreement had not been made so impossible: all Dury's travels had not been made so ineffectual. Schlüsselbergius had not found so many heresies to fill up his catalogue with; nor Calovius so much matter for his virulent pen; nor so many equalled Calvinism with Turcism: nor had Calixtus had such scornful satires written against him; nor the great peace-makers, Lud. Crocius, Bergii, Martinus, Camero, Amyraldus, Testardus, Capellus, Placæus Davenant, Ward, Hall, and now Le Blanc, had so little acceptance and success. Had it not been for this spreading plague, (the over-valuing of our own understandings, and the accounting our crude conceits for certainties) all these Church wars had been prevented or soon ended: all those excellent endeavours for peace had been more successful, and we had all been one.

Had it not been for this, neither Arminians nor anti-Arminians had ever so bitterly contended, nor so sharply censured one another, nor written so many confident condemning volumes against each other, which in wise men's eyes do more condemn the authors; and SELF-CONCEIT, OR PRETENDED KNOWLEDGE should have been the title of them all. How far I am able to prove that almost all their bitter and zealous contentions are about uncertainties, and words, the reader may perceive in my preface to the Gro-tian Religion, and if God will, I shall more fully manifest to the worldⁿ. The synod of Dort had not had so great a work of it, nor the Breme and Britain Divines so difficult a task, to bring and hold them to that moderation of expressions which very laudably they have done: one of the noblest successful attempts for peace, though little noted, which these ages have made.

In a word, almost all the contentions of divines, the sects and factions, the unreconciled feuds, the differences in religion which have been the harvest of the devil and his emissaries in the world, have come from pretended knowledge and taking uncertainties for certain truths.

I will not meddle with the particular impositions of

ⁿ Since done in "Catholic Theology."

princes and prelates; not so much as with the German interim: nor the oaths which in some places they take to their synodical decrees; much less will I meddle at all with any impositions, oaths, subscriptions, declarations, or usages of the kingdom where I live. As the law forbiddeth me to contradict them, so I do not at all here examine or touch them, but wholly pass them by; which I tell the reader once for all, that he may know how to interpret all that I say. Nor is it the error of rulers that I primarily detect, but of human corrupted nature, and all sorts of men: though where such an error prevaieth, alas, it is of far sadder consequence in a public person, a magistrate, or a pastor, that presumeth to the hurt of public societies, than of a private man, who erreth almost to himself alone.

I profess to thee, reader, that (next to God's so much deserting so great a part of this world) there is nothing under the sun, of all the affairs of mankind, that hath so taken up my thoughts with mixtures of indignation, wonder, pity and solicitude for a cure, as this one vice; A PROUD OR UNHUMBLED UNDERSTANDING, by which men live in PRETENDED KNOWLEDGE and FAITH, to the deceit of themselves and others, the bitter censuring and persecuting of Dissenters, yea of their modest suspending brethren, tear churches and kingdoms, and will give no peace, nor hopes of peace to themselves, their neighbours, or the world! Lord! Is there no remedy, no hope from thee, though there is none from man?

1. Among divines themselves, that should not only have knowledge enough to know their own ignorance, but to guide the people of God into the ways of truth, and love, and peace; O how lamentably doth this vice prevail! To avoid all offence, I will not here at all touch on the case of any that are supposed to have a hand in any of the sufferings of me, and others of my mind; or of any that in points of conformity differ from me: remember that I meddle not with them at all. But even those that do no way differ among themselves as sect and sect, or at least, that at all pretend to principles of forbearance, gentleness and peace, yet are woefully sick of this disease.

And yet that I may wrong none, I will premise this public declaration to the world, that in the country where I lived, God in great mercy cast my lot among a company of

so humble, peaceable, faithful ministers and people, as free from this vice as any that ever I knew in the world ; who, as they kept up full concord among themselves, without the least disagreement that I remember, and kept out sects and heresies from the people ; so their converse was the joy of my life, and the remembrance of it will be sweet to me while I live ; and especially the great success of our labours, and the quiet and concord of our several flocks, which was promoted by the pastors' humility and concord. Though we kept up constant disputations, none of them ever turned to spleen, or displeasure, or discord among us.

And I add, in thankfulness to God, that I am now acquainted with many ministers in and about London, of greatest note, and labour, and patience, and success, who are of the same spirit, humble and peaceable, and no confident troublers of the churches with their censoriousness, and high esteem of their own opinions : who trade only in the simple truths of Christianity, and love a Christian as a Christian, and join not with backbiters nor factious, self-conceited men, but study only to win souls to Christ, and to live according to the doctrine which they preach : and both the former and these, have these ten ° years since they were ejected, continued their humility and peaceableness, fearing God and honouring the king.

And I further add, that those private Christians with whom I most converse, are many of them of the same strain, suspecting their own understandings, and speaking evil of no man so forwardly as of themselves.

So that in these ministers and people of my most intimate acquaintance, experience convinceth me, that this grand disease of corrupted nature is curable ; and that God hath a people in the world, that have learned of Christ to be meek and lowly, who have the wisdom from above, which is first pure, and then peaceable, gentle, easy to be entreated, full of mercy and good fruits, and the fruit of mercy is sown in peace of these peacemakers. I see in them a true conformity to Christ, and a grand difference between them and the furious, fiery pretenders to more wisdom ; and the two sorts of wise men and wisdom excellently described by James chap. iii. I have seen in two sorts of religious people among us, most happily exemplified before our eyes. God hath a

° Now it is above twenty-two years that they have been ejected, 1684.

people that truly honour him in the world. But O that they were more ! And O that they were more perfect ! Alas ! what a number are there that are otherwise !

Even among divines this plague is most pernicious, as being of most public influence. Take him that never had a natural acuteness of wit, nor is capable of judging of difficult points, if he be but of long standing, and grey hairs, and can preach well to the people, and have studied long ; he is not only confident of his fitness to judge of that which he never understood, but his reputation of wisdom, must be kept up among the people by his supercilious talking against what he understandeth not ^p. Yea, if he be one that never macerated his flesh with the difficult and long studies of the matter, without which hard points will never be well digested and distinctly understood ; yet, if he be a doctor, and have lived long in a reputation for wisdom, his ignorant, flashy conjectures, and hasty, superficial apprehensions, must needs go for the more excellent knowledge. And if you put him to make good any of his contradictions to the truth, his magisterial contempt, or his uncivil wrath, and unmannerly interruptions of you in your talk, must go for reason : and if he cannot resist the strength of your evidence, he cannot bear the hearing of it ; but like a scold, rather than a scholar, taketh your words out of your mouth before you come to the end ; as if he said, ‘ Hold your tongue, and hear me who am wiser : I came to teach, and not to hear.’ If you tell him how uncivil it is, not patiently to hear you to the end, he thinks you wrong him, and are too bold to pretend to a liberty to speak without interruption : or he will tell you that you ‘ are too long ; he cannot remember all at once.’ If you reply that the sense of the former part of a speech usually depends much on the latter part, and he cannot have your sense till he have all ; and that he must not answer, before he understandeth you ; and that if his memory fail, he should take notes ; and that to have uninterrupted turns of speaking, is necessary in the order of all sober conferences, without which they will be but noise and strife ; he will let you know that he came not to hear, or keep any laws of order or civility, but to have a combat with you for the reputation of wisdom or orthodoxy : and

^p Yea, now it is also young, ignorant novices that are sick of the same feverish temerity.

what he wants in reason and evidence, he will make up in ignorant confidence and reviling, and call you by some ill name or other, that shall go for a confutation.

But yet this is not the usual way: it is too great a hazard to the reputation of their wisdom, to cast it on a dispute. The common way is, never to speak to the person himself; but if any one cross their conceits, or become the object of their envy, they backbite him among those that reverence their wisdom; and when they are sure that he is far enough out of hearing, they tell their credulous followers, 'O such a man holdeth unsound or dangerous opinions! Take heed how you hear him or read his writings; this or that heresy they savour of;' when the poor man knoweth not what he talketh of. And if any one have the wit to say to him, 'Sir, he is neither so sottish, nor so proud as to be incapable of instruction; if you are so much wiser than he, why do you not teach him?' he will excuse his omission and commission together with a further calumny, and say, 'These erroneous persons will hear no reason: it is in vain.' If he be asked, 'Sir, did you ever try?' it is likely he must confess that he did not, unless some magisterial rebuke once went for evidence of truth. If the hearers, (which is rare) have so much Christian wit and honesty, as to say, 'Sir, ministers above all men must be no backbiters, nor unjust: You know it is unlawful for us to judge another man, till we hear him speak for himself. If you would have us know whether he or you be in the right, let us hear you both together:' his answer would be like Cardinal Turnon at the conference at Poisie, and as the Papists' ordinarily is, 'It is dangerous letting heretics speak to the people, and it agreeth not with our zeal for God, to hear such odious things uttered against the truth.'

In a word, there are more that have the spirit of a pope in the world, than one, even among them that cry out against Popery; and that would be fain to be taken for the dictators of the world, whom none must dissent from, much less contradict. And there are more idolaters than heathens, who would have their ignorant understandings to be instead of God, the uncontrolled director of all about them.

But if these men have not any confidence in their self-sufficiency, if they can but embody in a society of their minds, or gather into a synod, he must needs go for a proud

and arrogant schismatic at least, that will set any reason and evidence of truth, against their magisterial ignorance, when it is the major vote.

The very truth is, the great Benefactor of the World hath not been pleased to dispense his benefits equally, but with marvellous disparity. As he is the God of nature, he hath been pleased to give a natural capacity for judiciousness and acuteness in difficult speculations but to few. And as he is the Lord of all, he hath not given men equal education, nor advantages for such extraordinary knowledge : nor have all that have leisure and capacity, self-denial and patience enough for so long and difficult studies. But the devil and ourselves have given to all men pride enough, to desire to be thought to be wiser and better than we are ; and he that cannot be equal with the wisest and best, would be thought to be so : and while all men must needs seem wise, while few are so indeed, you may easily see what must thence follow.

2. And it is not divines only, but all ranks of people, who are sick of this disease. The most unlearned, ignorant people, the silliest women, if they will not for shame say that they are wiser than their teachers in general, yet when it cometh to particular cases, they take themselves to be always in the right : and O how confident are they of it ! And who more peremptory and bold in their judgments, than those that least know what they say ? It is hard to meet with a person above eighteen or twenty years of age, that is not notably tainted with this malady.

And it is not only these great mischiefs in matters of religion which spring from self-conceitedness ; but even in our common converse, it is the cause of disorder, ruin and destruction : for it is the common vice of blinded nature, and it is rare to meet with one that is not notably guilty of it, when they are past the state of professed learners.

1. It is ordinary for self-conceited persons to ruin their own estates, and healths, and lives. When they are rashly making ill bargains, or undertaking things which they understand not, they rush on till they find their error too late ; and their poverty, prisons or ruined families, must declare their sin : for they have not humility enough to seek counsel in time, nor to take it when it is offered them. What great numbers have I heard begging relief from others, under the confession of this sin ! And far more, even the

most of men and women, overthrow their health, and lose their lives by it. Experience doth not suffice to teach them what is hurtful to their bodies; and as they know not, so you cannot convince them that they know not. Most persons by the excess in quantity of food, do suffocate nature, and lay the foundation of future maladies: and most of the diseases that kill men untimely, are but the effects of former gluttony or excess. But as long as they feel not any present hurt, no man can persuade them but their fulness is for their health, as well as for their pleasure. They will laugh, perhaps, at those that tell them what they do, and what diseases they are preparing for. Let physicians, if they be so honest, tell them, 'It is the perfection of the nutritive juices, the blood and nervous oil, which are the causes of health in man. Perfect concoction causeth that perfection. Nature cannot perfectly concoct too much, or that which is of too hard digestion. While you feel no harm, your blood groweth dispirited, and being but half concocted, and half blood, doth perform its office accordingly by the halves; till crudities are heaped up, and obstructions fixed, and a dunghill of excrements, or the dispirited humours are ready to take in any disease, which a small occasion offereth; either agues, fevers, coughs, consumptions, pleurisies, dropsies, cholics and windiness, headachs, convulsions, &c., or till the inflammations or other tumours of the inward parts, or the torment of the stone in the reins or bladder, do sharply tell men what they have been doing. A clean body and perfect concoction, which are procured by temperance and bodily labours, which suscite the spirits, and purify the blood, are the proper means which God in the course of nature hath appointed, for a long and healthful life.'

This is all true, and the reason is evident; and yet this talk will be but despised and derided by the most; and they will say, 'I have so long eaten what I loved, and lived by no such rules as these, and I have found no harm by it.' Yea, if excess have brought diseases on them, if abstinence do but make them more to feel them, they will rather impute their illness to the remedy, than to the proper cause: and so they do about the quality as well as the quantity. Self-conceitedness maketh men incurable. Many an one have I known that daily lived in that fulness which I saw would shortly quench the vital spirits; and fain I would

have saved their lives, but I was not able to make them willing. Had I seen another assault them, I could have done somewhat for them ; but when I foresaw their death, I could not save them from themselves. They still said, they found their measures of eating and drinking between meals refresh them, and they were the worse if they forbore it ; and they would not believe me against both appetite, reason and experience. And thus have I seen abundance of my acquaintance wilfully hasten to the grave ; and all through an unhumbled, self-conceited understanding, which would not be brought to suspect itself, and know its error.

2. And O how often have I seen the dearest friends thus kill their friends ; even mothers kill their dearest children, and too often their husbands, kindred, servants and neighbours, by their self-conceit, and confidence in their ignorance and error ! Alas, what abundance empty their own houses, gratify covetous landlords, and set their lands by lives, and bring their dearest relations to untimely ends, and a wise man knoweth not how to hinder them ! How often and often have I heard ignorant women confidently persuade even their own children to eat as long as they have an appetite, and so they have vitiated their blood and humours in their childhood, that their lives have been either soon ended, or ever after miserable by diseases ! How often have I heard them persuade sick or weak, diseased persons, to eat, eat, eat, and take what they have a mind to, when, unless they would poison them, or cut their throats, they could scarcely more certainly dispatch them ! How often have these good women been persuading myself, that eating and drinking more would make me better, and that it is abstinence that causeth all my illness, (when excess in my childhood causeth it :) as if every wise woman that doth but know me, knew better what is good for me, than myself, after threescore years experience, or than all the physicians in the city ! And had I obeyed them, how many years ago had I been dead !

How ordinary is it for such self-conceited women to obtrude their skill and medicines on their sick neighbours, with the greatest confidence, when they know not what they do ! Yea, upon their husbands and children ! One can scarcely come about sick persons, but one woman or other is persuading them to take that, or do that which is likely

to kill them. Many and many, when they have brought their children to the grave, have nothing to say but 'I thought this or that had been best for them.'

But you will say, 'They do it in love; they mean no harm.' I answer, so false teachers deceive souls in love. But are you content yourselves to be killed by love? If I must be killed, I had rather an enemy did it than a friend; I would not have such have the guilt or grief. Love will not save men's lives, if you give them that which tends to kill them.

But you will say, 'We can be no wiser than we are: if we do the best we can, what can we do more?'

I answer, I would have you not think yourselves wiser than you are: I would write over this word five hundred times, if that would cure you. About matters of diet and medicines, and health, this is it that I would have you do to save you from killing yourselves and your relations; 1. Pretend not to know upon the report of such as yourselves, or in matters that are difficult and beyond your skill; or where you have not had long consideration and experience. Meddle with no medicining, but what in common easy cases, the common judgment of physicians, and common experience have taught you.

2. If you have not money to pay physicians and apothecaries, tell them so, and desire them to give you their counsel freely, and take not on you to know more than they that have studied and practised it all the riper part of their lives.

3. Suspect your understandings, and consider how much there may be unknown to you, in the secrecy and variety of diseases, difference of temperatures, and the like, which may make that hurtful which you conceit is good. Therefore do nothing rashly, and in self-conceited confidence, but upon the best advice ask the physician whether your medicines and rules are safe.

4. And be sure that you do rather too little than too much. What abundance are there, especially in the small-pox and fevers, that would have escaped, if women, (yea, and physicians) would have let them alone, that die because that nature had not leave to cure them, being disturbed by mistaken usages or medicines. Diseases are so various and

secret, and remedies so uncertain, that the wisest man alive, that hath studied and practised it almost all his riper days (were it an hundred years), must confess that physic is a hard, a dark, uncertain work, and ordinary cases, much more extraordinary, have somewhat in them which doth surpass his skill: and how then come so many medicining women to know more than they?

But you will say, 'We see that many miscarry by physicians, and they speed worst that use them most.'

I answer. But would they not yet speed worse, if they used you as much? If they are too ignorant, how came you to be wiser? If you are, teach them your skill.

But I must add, that even physicians' guilt of the sin which I am reprovng, doth cost many hundred persons their lives, as well as yours. Even too many physicians, who have need of many days' inquiry and observations, truly to discover a disease, do kill men by rash and hasty judging, (I talk not of the cheating sort, that take on them to know all by the urine alone, but of honest and wiser men.) It is most certain that old Celsus saith, that a physician is not able faithfully to do his office, for very many patients: a few will take up all his time. But they that gape most after money, must venture upon a short sight, and a few words, and presently resolve before they know, and write down their directions while they are ignorant of one half; which if they knew, would change their counsels! And such is man's body and its diseases, that the oversight and ignorance of one thing among twenty, is likely enough to be the patient's death. And how wise, expedient and vigilant must he be, that will commit no such killing oversight!

And as too many medicine a man whom they know not, and an unknown disease, for want of just deliberation; so too many venture upon uncertain and untried medicines, or rashly give that to one in another case, which hath profited others. In a word, even rash physicians have cause to fear lest by prefidence and hasty judging, more should die by their mistakes than do by murderers, that I say not by soldiers in the world: and lest their dearest friend should speed worse by them, than their greatest enemies. For as seamen and soldiers do boldly follow the trade, when they find that in several voyages and battles they have escaped;

but yet most or very many of them are drowned or killed at the last ; so he that is tampering overmuch with medicines, may escape well and boast of the success awhile : but at last one bloodletting, one vomit, one purge or other medicine may miscarry by a small mistake or accident, and he is gone ! And there are some persons so civil, that if a rash or unexperienced physician be their kinsman, friend, or neighbour, they will not go to an abler man, lest they be accounted unfriendly, and disoblige him ; and if such escape long with their lives, they may thank God's mercy, and not their own wisdom. Soldiers kill enemies, and unskilful, rash physicians kill their friends !

But you will say, ' They do their best, and they can do no more.' I answer as before, 1. Let them not think that they know what they do not know : but sufficiently suspect their own understandings. 2. Let them not go beyond their knowledge : How little of our kind of physic did the old physicians (Hippocrates, Galen, Celsus, &c.) give ? Do not too much. 3. Venture not rashly without full search, deliberation, counsel and experience. O how many die by hasty judging, and rash mistakes ! Physicians must pardon my free speaking, or endure it ; for I conceive it necessary. It hath not been the least part of the calamity of my life to see my friends and other worthy persons killed by the ignorance or hastiness of physicians : I greatly reverence and honour those few that are men of clear, searching, judicious heads ; of great reading, especially of other men's experiences ; of great and long experience of their own ; of present sagacity and ready memory to use their own experiments ; of conscience and caution to suspect, and know before they hastily judge and practise. I would I could say that such are not too few. But I must say to the people, as you love your lives take heed of all the rest : a highway robber you may avoid or resist with greater probability of safety, than such men. How few are they that are killed by thieves or in duels, in comparison of those that are killed by physicians ; especially confident young men that account themselves wits, and think they may hit on such philosophical principles as will better secure both their practice and reputation than old physicians' doctrine and experience could do ! Confident young men of unhumbléd understandings, presently trust their undigested thoughts, and

rashly use their poor, short experiments, and trust to their new conceptions of the reasons of all operations; and then they take all others for mere empirics in comparison of them: and when all is done, their pretended reason for want of full experience and judgment to improve it, doth but enable them to talk and boast, and not to heal; and when they have killed men, they can justify it, and prove that they did it rationally, or rather that it was something else, and not their error that was the cause. They are wits and men of rare inventions; and therefore are not such fools as to confess the fact. How often have I seen men of great worth, such as few in an age arise to, who having a high esteem of an injudicious, unexperienced physician, have sealed their erroneous kindness with their blood! How often have I seen worthy persons destroyed by a pernicious medicine, contrary to what the nature of the disease required, who without a physician might have done well! Such sorrows now upon me, make me the more plain and copious in the case. And yet, alas, I see no hope of amendment probable! For, 1. Many hundred ministers being forbidden to preach the Gospel, and cast out of all their livelihood, for not promising, asserting, swearing, and doing all that is required of them; many of these think that necessity alloweth them to turn physicians, which they venture on upon seven years' study; when seven, and seven, and seven, is not enough, though advantaged by the help of other men's experiments. 2. And others rush on practice in their youth, partly because they have not yet knowledge enough to discern uncertainties and difficulties in the art, or to see what is further necessary to be known: and partly, because they think that seeing skill must be got by experience, use must help them to that experience; and all men must have a beginning. 3. And when they do their best, they say, God requireth no more. 4. And they hope if they kill one, they cure many. But O that they had the sobriety to consider, 1. That the physician is but one man; and will his maintenance or livelihood excuse him for killing many? 2. That even one man's life is more precious than one man's maintenance, or fuller supply, is it not honester to beg your bread? 3. That killing men by virtue of your trade without danger to you, doth but hinder your repentance, but not so much extenuate your sin as many think: which is aggravated

in that you kill your friends that trust you, and not enemies that oppose you or avoid you. 4. Your experience must not be got by killing men, but by accompanying experienced physicians till you are fit to practise: and if you cannot stay so long for want of maintenance, beg rather than kill men, or betake you to some other trade.

But if you be too proud or confident to take such counsel, I still advise all that love their lives, that they choose not a physician under forty years old at least, and if it may be, not under sixty, unless it be for some little disease or remedy, which hath no danger, and where they can do no harm, if they do no good: old men may be ignorant, but young men must needs be so for want of experience, though some few rare persons are sooner ripe than others.

And whereas they say that they 'cure more than they kill;' I wish that I had reason to believe them: I suppose that if more of their patients did not live than die, they would soon lose their practice: but it is likely the far greatest part of those that live, would have lived without them, and perhaps have been sooner and easier cured, if nature had not by them been disturbed.

And what calling is there in which hasty judging and conceits of more knowledge than men have, doth make great confusion and disappointment? If a fool that rageth and is confident, be a pilot, woe to the poor seamen and passengers in the ship. If such a one be a commander in an army, his own and other men's blood or captivity, must cure his confidence, and stay his rage. For such will learn at no cheaper a rate. How often hear we such workmen, carpenters, masons, &c., raging confident that their way is right, and their work well done, till the ruin of it confute and shame them!

If this disease take hold of governors, who will not stay to hear all parties, and know the truth, but take up reports on trust, from those that please or flatter them, or judge presently before impartial trial, and hearing all, woe to the land that is so governed! The wisest and the best man must have due information and time, patience and consideration to receive it, or else he may do as David between Mephibosheth and Ziba, and cannot be just.

What an odious thing is a partial, blind, rash, hasty and impatient judge, that cannot hear, think and know before he judgeth! Such the old Christians had to do with among

their persecutors, who knew not what they held, or what they were, and yet could judge them, and cruelly execute them. And such were Tacitus and other old historians, that from common prejudice spake words of contempt or reproach of them. The Christians were glad when they had a Trajan, an Antonine, an Alexander Severus, &c. to speak to, that had reason and sobriety to hear their cause. Among the Papists, the old reformers and martyrs took him for a very commendable judge or magistrate, that would but allow them a patient hearing, and give them leave to speak for themselves. Truth and godliness have so much evidence, and such a testimony for themselves in the conscience of mankind, as that the devil could never get them so odiously thought of, and so hardly used in the world, but only by keeping them unknown, which is much by expelling and silencing their defenders, (who speed well sometimes if an Obadiah hide them by fifties in a cave,) and by tempting their judges to hear but some superficial narrative of their cause, and to have but a 'glimpse of the outside as in transitu,' and to see only the back parts of it, yea but the clothing; which is commonly such as are made by its enemies; good men and causes are too often brought to them, and set out by them, as Christ with his scarlet robe, his reed and crown of thorns, and then they say, "Behold the man!" and when they have cried out, "Blasphemy, and an enemy to Cæsar!" they write over his cross in scorn, "The King of the Jews." Cain had not patience to hear his own brother, and weigh the case; no not after that God had admonished him: but he must first hate and murder, and afterwards consider why, when it is too late. Judas must know his Master's innocency, and what he had done, in despair to hang himself. And so wise Ahithophel cometh to his end. If David would have pondered his usage of Uriah as much in time as he did when Nathan had awakened his reason, O what had he prevented! If Paul had weighed before, the case of Christians, as he did when Christ did stop his rage, he had not incurred the guilt of persecution, and the martyrs' blood: but he tells us that he was exceedingly mad against them: and it is madness indeed to venture on cruelty and persecution, and not stay first to understand the cause, and consider why, and what is likely to be the end.

How ordinary in the world are the most excellent men on

earth, for wisdom and holiness, such as Ignatius, Cyprian, and the rest of the ancient martyrs; and such as Athanasius, Chrysostom, &c., reviled and used as if they were the basest rogues on earth, laid in gaols, banished, silenced, murdered; and all this by men that know not what they are, and have no true understanding of their cause! Men of whom the world was not worthy, wandered up and down in dens, and caves, and suffered joyfully the spoiling of their goods, yea and death itself, (Heb. xi.) from men that judged before they knew! Many a great man and judge that hath condemned Christ's ministers as heretics, false teachers, unworthy to preach the Gospel, have been such as understand not their baptism, creed or catechism, and have need of many years' teaching to make them know truly but those principles that every child should know. There needs no great learning, wisdom, sobriety or honesty to teach them to cry out, 'You are a rogue, a seducer, a heretic, a schismatic, disobedient, seditious; or, Away with such a fellow from the earth; it is not fit that he should live; (Acts xxii. 22. and xxi. 26;) or, Away with him, crucify him, give us Barabbas; or to say, We have found this man a pestilent fellow, a mover of sedition, a leader of a sect, that teacheth contrary to the decrees of Cæsar, &c.' But patience, till the cause were fully tried, and all things heard and equally weighed, would prevent most of this!

I know that ignorance and weakness of judgment is the common calamity of mankind; and there is no hope of curing us by unity in high degrees of knowledge. And though teachers are and must be a great stay to ignorant learners, yet, alas, how can they tell which are the wisest teachers, and whom to choose? When all pretend to wisdom, and no man can judge of that which he neither hath nor knoweth; and even the Roman sect, who pretend most to infallibility, have so exceeded all men in their error, as to make it a part of religion, necessary to our possessions, communion, dominion, and salvation, to maintain the falsehood of God's natural revelations to the senses of all sound men in the world. How shall one that would learn philosophy know in this age, what sect to follow, or what guide to choose? Hence is our calamity; and the remedy will be but imperfect till the time of perfection come.

But yet we are not remediless. 1. If men would but well

lay in, hold fast, love, and faithfully improve the few necessary essential principles: 2. If they would make them a rule in trying what is built upon them; and receive nothing that certainly contradicteth them: 3. If they would stay, think and try, till their thoughts are well digested, and all is heard, before they take in doubtful things: 4. If they will carry themselves as humble learners to those whose wisdom is conspicuous by its proper light, especially the concordant pastors of the Churches: 5. And if they will not quarrel with truth for every difficulty which they understand not, but humbly, as learners, suspect their own wit, till their teachers have helped them in a leisurely and faithful trial; by such means the mischief of error and rashness might be much avoided.

In common matters, necessity and undeniable experience doth somewhat rebuke and restrain this vice. If children should set their wits against their parents, or scholars presently dispute with their masters, nature and the rod would rebuke their pride and folly. If they that never used a trade, should presently take themselves to be as wise as the longest practisers, who would be apprentices? And if an unskilful musician, painter, poet, or other such like, shall be confident that he is as good at his work as any, standers-by will not easily cherish his folly, as being not blinded by his self-love. A good workman shall have most praise and practice. Buyers will convince the ignorant boasters, by forsaking such men's shops: as it is with self-conceited, ignorant writers, who are restrained by the people, that will not buy and read their books. And usually good and bad judges, magistrates, lawyers, soldiers, pilots, artificers, are discerned by most that are capable of judging; because,

1. These are matters where the common sense of mankind doth render them somewhat capable of judging, and save them from deceit.
2. And here is not usually such deep and long plots and endeavours to deceive, as in matters of speculation, and especially religion and policy there is. And the devil is not so concerned and industrious to deceive men in matters of so low importance.
4. And if one be deceived, many are ready to rectify him.
5. And men's interest here is better understood in bodily matters, and they are not so willing to be deceived. A poor man can easily discern between a charitable man and an uncharitable; between a merciful and an oppressing landlord. We discern between

diligent and slothful servants; but in matters that are above our reach, which we must take on trust, and know not whom to trust, the difficulty is greater: where the errors and haste of either party will breed mischief, but much more of both. If the physician, or other undertaker be confident in his error, and precipitant, he will impose ruin on men's health, as I have said: and if the patient be self-conceited and rash in his choice, he is likely to suffer for it; but when both physician and patient are so, what hope of escape! And especially when through the great imperfection of man's understanding, not one of a multitude is clear and skilful in things that are beyond the reach of sense: and if one man, after great experience, come to be wiser than the rest, the hearer knoweth it not, and he must cast out his notions among as many assailing warriors, as there are ignorant self-conceited hearers present, and that is usually as there are persons. And when every one hath poured out his confidence against it, and perhaps reproached the author as erroneous, because he will know more than they, and will not reverence their known mistakes; alas! how shall the person that we would instruct (be it for health or soul), be able to know which of all these to trust as wisest?

But the saddest work is that forementioned, in churches, kingdoms, families and souls. I must expect that opening the crime will exasperate the guilty: but what remedy? 1. Should I largely open what work this maketh in families, I have too much matter for the complaint. If the wife differ from the husband, she seemeth always in the right: if the servant differ from the master, and the child from the parent, if a little past infancy, they are always in the right: what is the contention in families, and in all the world, but who shall have his way and will? If they are of several parties in religion, or if any be against religion itself; if they be foolish, erroneous, or live in any sin, that can without utter impudence be defended, still they are able to make it good: and except children at school, or others that professedly go to be taught, whom can we meet with so ignorant or mistaken, that will not still think, when even superiors differ from them and reprove them, that they are in the right?

2. And what mischiefs doth it cause in churches! When the Papal tyrannical part are so confident that they are in the right, that when they silence preachers, and imprison

and burn Christians, they think it not their duty so much as to hear what they have to say for themselves. Or if they hear a few words, they have not the patience to hear all, or impartially to try the cause: but they are so full of themselves and overwise, that it must seem without any more ado a crime to dissent from them, or contradict them. And thus proud self-conceitedness smiteth the shepherds, scattereth the flocks, and will allow the Church of Christ no unity or peace. And the popular crowd are usually or often as self-conceited in their way; and if they never so unreasonably oppose their teachers, how hard it is to make them know or once suspect that they are mistaken! O what mutinies in Christ's armies, what schisms, what confusions, what scandals, what persecutions in the Church, what false accusations, what groundless censures, do proud self-conceited understandings cause!

But scarcely any where is it more lamentably seen than among injudicious, unexperienced ministers! What work is made in the Christian world, by sect against sect, and party against party, in cases of controversy, by most men's bold and confident judging of what they never truly studied, tried or understood! Papists against Protestants, Protestants against Papists, Lutherans (or Arminians) and Calvinists, &c. usually charge one another by bare hearsay, or by a few sentences or scraps collected out of their writings by their adversaries; contrary to the very scope of the whole discourse or context. And men cannot have leisure to peruse the books, and to know before they judge. And then they think that seeing their reverend doctors have so reported their adversaries before them, it is arrogance or injury to think that they knew not what they said, or else belied them. And on such supposition the false judging doth go on. Of all the pulpits that often trouble the people with invectives against this side or that, especially in the controversies of Predestination, Grace, and Freewill, how few do we hear that know what they talk against!

Yea, those young or unstudied men, who might easily be conscious how little they know, are ready to oppose and condemn the most ancient studied divines; when if ever they would be wise men, they should continue scholars to such, even while they are teachers of the people.

I will not presume to open the calamities of the world,

for want of rulers truly knowing their subjects' case, but judging hastily by the reports of adversaries: but that rebellions ordinarily hence arise I may boldly say. When subjects that know not the reasons of their ruler's actions, are so overwise as to make themselves judges of that which concerneth them not: and how few be they that think not themselves wiser than all their guides and governors!

And lastly, by this sin it is that the wisdom of the wisest is as lost to the world: for let a man know never so much more than others, after the longest, hardest studies, the self-conceitedness of the ignorant riseth up against it, or maketh them incapable of receiving it, so that he can do little good to others.

I conclude again, that this is the plague and misery of mankind, and the cause of all sin and shame and ruin,—that ignorant, unhumbléd understandings will be still judging rashly before they have thoroughly tried the case, and will not suspend till they are capable of judging, nor be convinced that they know not what they know not, but be confident in their first or ungrounded apprehensions.

CHAP. XI.

The Signs and common Discoveries of a proud, self-conceited Understanding, and of pretended Knowledge.

By such effects as these, the most of men do show their guilt of overvaluing their own apprehensions.

1. When they will be confident of things that are quite above their understandings, or else which they never thoroughly studied. Some are confident of that which no man knoweth; and most are confident of that which I think they are unlikely to be certain of themselves, without miraculous inspiration, which they give us no reason to believe that they have. Things that cannot ordinarily be known, 1. Without the preparation of many other sciences, 2. or without reading many books, 3. or without reading or hearing what is said against it, 4. or at least without long or serious studies; we have abundance that will talk most peremptorily of them, upon the trust of their teachers or party, without any of this necessary means of knowledge.

2. The hastiness of men's conclusions discovereth this presumption and self-conceit. When at the first hearing or reading, or after a few thoughts they are as confident, as if they had grown old in studies; the best understandings must have long time to discern the evidence of things difficult, and a longer time to try that evidence by comparing it with what is brought against it: and yet a longer time to digest truths into that order and clearness of apprehension, which is necessary to distinct and solid knowledge, when without all this ado, most at the first lay hold of that which cometh in their way: and there they stick, at least till a more esteemed teacher or party tell them somewhat that is contrary to it. It is but few of our first apprehensions that are sound, and need not reformation; but none that are well-digested, and need not much consideration to perfect them.

3. Is it not a plain discovery of a presumptuous understanding, when men will confidently conclude of things, which their own tongues are forced to confess that they do not understand? I mean not only so as to give an accurate definition of them, but really not to know what it is they talk of. Many a zealous Anabaptist I have known, that knoweth not what baptism is. And many a one that hath disputed confidently for or against freewill, that knew not at all what freewill is. And many a one that hath disputed about the Lord's-supper, and separated from almost all churches for want of sufficient strictness in it, and especially for giving it to the ignorant; who, upon examination, have not known the true nature of a sacrament, nor of the sacred covenant which it sealeth. Many a one forsaketh most churches as no churches, that they may be of a right constituted church, who know not what a church is. What abundance will talk against an Arminian, a Calvinist, a Prelatist, a Presbyterian, an Independent; that really know not what any of them are? Like a gentleman, the other day, that after long talk of the Presbyterians, being urged to tell what a Presbyterian was, could tell no more, but that he was one that is not so merry and sociable as other men, but stricter against sports, or taking a cup. And if I should tell you how few that can judge the controversies about predestination, do know what they talk of it, were easy to evince it.

4. May I not discern their previdence, when men that hold contraries, five men of five inconsistent opinions, are

yet every one confident that his own is right? When at best it is but one that can be right? When six men confidently expound a text in the Revelation six ways. When five men are so confident of five several ways of Church-government, that they embody themselves into several policies or parties to enjoy them. Is not here self-conceitedness in all, at least save one?

5. When men themselves by turning from opinion to opinion, shall confess their opinion was false; and yet made a religion of it, while they held it; was not this a presumptuous understanding? When a man shall be one year of one sect, and another of another, and yet always confident that he is in the right.

6. When men that are known to be ignorant in other parts of religion, shall yet in some one opinion which they have espoused, seem to themselves much wiser than their teachers, and make nothing of the judgments of those that have studied it many a year, is not this a presuming mind? Take the ablest divine that ever you knew living, suppose him to be Jewel, Andrews, Usher, Davenant, Calvin, Chamier, Camero, Amesius, Gataker, &c. Let him be one that all learned men admire, whose judgment is sent for from several kingdoms; who hath spent a long life in hard and very successful studies, every boy and silly woman, every ignorant vicious clown, that differeth from him in any point, shall slight all the wisdom of this man, as if in comparison of himself he were a fool. Let it come but to the point of anabaptistry, separation, antinomianism, yea, the grossest opinions of the Quakers, and what senseless fellow is not much wiser than all these divines! And they will pity him as a poor, carnal, ignorant person, which hath not the teaching of God which they have. Yea, let him but seek to draw a sensualist from his voluptuousness, this poor sot doth presently take himself to be the wiser man, and can prove all his gaming, his idleness, his wantonness, his precious time wasted in plays and long feasting, his gluttony, his tipping, his prodigal wastefulness to be all lawful things, whatever the learned pastor say.

But why do not such men suspect their understandings, and consider with themselves, what likelihood is there, that men as holy as I, that have studied it all their days, should not be wiser than I, that never searched as they have done?

Doth not God say, "He that seeketh, shall find;" and wisdom must be laboriously searched for, as a hidden treasure? And doth not God use to give his blessing, on supposition of men's faithful endeavours?

7. Is it not palpable pride, when a few men, no wiser nor better than others, can easily believe that all the rest of the Christian world, the most learned, godly, and concordant Christians, are all deceived, ignorant souls; and they and their few adherents only are in the right, in some doubtful controversies, wherein they have no advantage above others, either for capacity or grace? I know, that when the world is drowned in wickedness, we must not imitate them, be they never so many, nor "follow a multitude to do evil;" and I know that the certain truth of the Gospel must be held fast, though most of the world be infidels: and that when the Arians were the most, they were not therefore the rightest. And that even among Christians, carnal interests use to breed and keep up such corruptions, as must not for the number of the vicious be approved. But when those that truly fear God, and seek the truth, and faithfully serve him as self-denyingly as any others, shall agree in any part of holy doctrine or worship; for a few among them to raise up in a conceit of their own understandings, and separate from them as they separate from the world; and this upon less study than many of the rest have used to find out the truth; I am sure, none but a proud person will do this; without great jealousy of his own understanding, and great fear of erring, and without long and serious search and deliberation at least.

8. Is it not pride of understanding, when we see men confident upon inconsiderable reasons? When they bring nothing that should move a man of any competent understanding; and yet they build as boldly on this sand, as if they built upon a rock?

9. And when they slight the strongest and clearest arguments of another; and in their previdence disdain them, before they understand them, as not worthy of consideration, and as silly things?

10. When they obtrude all their conceits magisterially upon others, and expect that all men presently be of their mind, and say as they do. When they value men just as they agree with, or disagree from their opinion; and all are

dear to them, that hold with them; and all are slighted, that think they err. When a man, that without chewing, presently swalloweth their conceits, is taken for a sounder man, than he that will take nothing as sure, till evidence prove it to him: is not this notorious pride of understanding? And O how common is this imposing pride, even in them that cry out against it, and condemn it: they that will vilify one party, as imposing all their own conceptions, even in words, and forms, and ceremonies, on the Churches of Christ, will yet themselves be rigid imposers: no man shall be of their communion, nor judged meet for the holy Sacrament, who cometh not to their opinions in many of their singularities; nay, worse, that will not abstain from communion with other churches, whom their presumption separateth from.

11. And do not those people most value their own understandings, who choose teachers to please them, and not to teach them; and hear them as judges, or censors, and not as learners? How ordinary is this? If they be to choose a pastor; they will rather have the most injudicious man, who thinks as they think, than the wisest man that is able to teach them better. If they hear any thing which agreeth not with their former conceits, they go away magisterially censuring the preacher; he taught unsound doctrine, dangerous things; and neither understand him, nor endeavour to learn. I have seldom preached in strange congregations, nor seldom written on any subject, but among many learners, some such hearers and readers I have had, that neither have understanding enough to teach, nor humility enough to know it, and to learn: but they go away prating among their companions of what they never understood; and if it fall out that I know of it, and answer them, they have nothing to say, but a 'putaram,' or 'non putaram;' I thought you had meant thus or thus, contrary to what I spoke; or I noted not this or that word, which the sense depended on. Do but say as they would have you, and you are an excellent man! But if you tell them more than they knew, if it detect any error or ignorance which they had before; they condemn your teaching, instead of learning of you. Poor souls! if you are wise enough already, what need you a teacher? If you are not, why will you not learn? If you were wiser than he, why did you choose or take him for your teacher? If you are not, why will you not learn of him?

12. The deep and cruel censures which they pass against Dissenters, doth shew their self-conceitedness. None more censorious than raw, unexperienced persons, not only ignorant preachers, but women and boys. How readily and boldly, without any fear of God, doth one seek to make his brother odious as a schismatic and a fanatic, and worse than words can describe him ; and another to reproach others as antichristian and carnal, whom he never understood ! Nothing but pride could make men so ready and bold, and fearless in their most foolish censures.

13. And it further sheweth their proud presumption, when they dare do all this upon bare rumours and hearsay, and ungrounded suspicions. Were they not proud and presumptuous, they would think, alas, my understanding is not so clear and sure, nor my charity so safe and strong, as that I should in reason venture to condemn my brother, upon uncertain rumours, and such slight reports ! Have I heard him speak for himself ? or is it charity or common justice to condemn a man unheard ? What, though they are godly men that report it ? So was David, that committed adultery and murder, and hastily received a lie against Mephibosheth ; and perhaps many of those Corinthians, against whose false censures, Paul was put so largely to vindicate himself.

14. Yea, when they dare proceed to vend these false reports and censures upon hearsay, to the destruction of the charity of those that hear them ; and so entangle them all in sin. As if it were not enough to quench their own love to their brother by false surmises, but they must quench as many others also as they can.

15. Yea, when they dare venture so far as to unchurch many churches, yea, most in the world, and degrade most ministers, if not unchristian most Christians, or at least themselves withdraw from the communion of such churches, and all for something which they never understood ; about a doctrine, a form, a circumstance, where self-opinion or self-interest draweth them to all this bold adventure.

To say nothing of condemnations of whole churches and countries, the tyrannical, proud impositions, the cruel persecutions, which the Papal faction hath been guilty of by this vice ; judge now whether it be not too common a case to be guilty of an unhumbléd understanding, and of pretended knowledge ?

Object. 'If it be so, is it not best to do as the Papists, and keep men from reading the Scriptures, or meddling with divine things which they cannot master, any further than to believe what the Church believeth.'

Ans. 1. It is best no doubt, to teach men to know the difference between teachers and learners, and to keep in a humble, learning state, and in that state to grow as much in knowledge as they can; but not to cast away knowledge, for fear of overvaluing it, nor renounce their reason, for fear of error: no more than to put out their eyes for fear of mistaking by them, or choosing madness lest they abuse their wits: else we might wish to be brutes, because abused reason is the cause of all the errors and mischiefs in the world.

2. The Popish clergy who give this council for the blinding of the vulgar, are worse themselves; and by their proud contendings, censures and cruelties, shew more self-conceitedness than the vulgar do.

3. The truth is, the cause is the common frailty of man, and the common pravity of corrupted nature; and it is to be found in persons of all ranks, religions and conditions; of which more after in due place.

CHAP. XII.

VI. *Of the mischievous Effects of this proud Pretence to more Knowledge than men have.*

IF the mischiefs of this sin had not been very great, I had not chosen this subject to treat of.

1. It is no small mischief to involve men's souls in the guilt of the sins which I named in the last chapter, as the discovery of this vice. Sure all those disorders, censures, slanders, and presumptions, should not seem small in the eyes of any man that feareth God, and loveth holiness, and hateth sin.

2. Pretended knowledge wasteth men some time in getting it, and much more in abusing it: all the time that you study for it, preach for it, write for it, is sinfully lost and cast away.

3. It kindleth a corrupt and sinful zeal; such as James

describeth, (James iii. 1. 15,) which is envious and striving, and is but earthly, sensual and devilish : a zeal against love, and against good works, and against the interest of our brother, and against the peace and concord of the Church ; a hurting, burning, devouring, excommunicating, persecuting zeal. And a fever in the body is not so pernicious as such a sinful zeal in the soul. Such a zeal the Jews had, as Paul bears them witness. (Rom. xi. 1.) Such a zeal, alas ! is so common among persecuting Papists on one side, and censorious Sectaries and Separatists on the other, that we must all bear the sad effects of it : and self-conceited knowledge is the fuel of this zeal, as James iii. fully manifesteth.

4. This pretended knowledge is the fixing of false opinions in the minds of men, by which the truth is most powerfully kept out. A child will not wrangle against his teacher, and therefore will learn ; but these overwise fools do presently set their wits against what you say to keep out knowledge. You must beat down the garrison of his pride, before you come within hearing to instruct him : he is with more difficulty untaught the errors which he hath received, than an unprejudiced man is taught to understand most excellent truths.

5. By this, the gifts of the most wise and excellent teachers are half lost : it is full bottles that are cast into these seas of knowledge, which have no room for more, but come out as they went in. If an Augustine, or an Aquinas, or Scotus were among them, yea, a Peter or Paul, what can he put into these persons that are full of their own conceits already ? “ Seest thou a man wise in his own conceit, there is more hope of a fool than of him.”

6. Yea, they are usually the perverters of the souls of others. Before they can come to themselves, and know that they were mistaken, what pains have they taken to make others of their own erroneous minds, whom they are not able afterward to undeceive again ?

7. It is a vice that blemisheth many excellent qualifications. To hear of a man that valueth his own judgment but according to its worth, and pretendeth to know but so much as he knoweth indeed, is no shame to him ; though knowledge is a thing fitter to be used than boasted of : but if a man know never so much, and can never so well express it,

if he think that he is wiser than he is, and excelleth others more than indeed he doth, and overvalueth that knowledge which he hath, it is a shame which his greatest parts cannot excuse or hide.

8. It exposeth a man to base and shameful mutability. He that will be hasty and confident in his apprehensions, is so often mistaken, that he must as often change his mind, and recant, or do much worse. I know that it cannot be expected, that any man should have as sound apprehensions in his youth, as in his age, and that the wisest should not have need of mutations for the better, and retractions of some youthful errors; and he that changeth not, and retracteth nothing, it seems is in his childish ignorance and error still: but when natural frailty exposeth us all to much of this disgrace, we should not expose ourselves to so much more. A hasty judger, or prefident man, must be a very weathercock, or be defiled with a leprosy of error. Whereas if men would but be humble, and modest, and self-suspicious, and suspend their presumption, and not take on them to know before they know indeed, how safely might they walk, and how seldom would they need to change their minds, or either stick in the sink of error, or make many shameful retractations!

9. Prefidence and false judging engageth a man in a very life of sin. For when falsehood goeth for truth with him, it will infect his affections, and pollute his conversation: and all that he doth in the obedience and prosecution of that error will be sin. Yea, the greatest sin that he can but think no sin may be committed; as was the persecution of Christ and Christians, by the Jews and Paul, and others like them; and the Papists' bloodiness for their religion throughout Christendom.

10. It disturbeth the peace of all societies. This is the vice that disquieteth families: every one is wisest in his own eyes: the servant thinketh his own way better than his master's. What are all the contentions between husband and wife, or any in the family, but that in all their differences, every one thinketh himself to be in the right? His own opinion is right, his own words and ways are right; and when every one is wise and just, and every one is in the right, the effects are such as if no one were wise or in the right.

And in civil societies, seditious, rebellions, oppressions, tyranny, and all confusions come from this, that men pretend to be sure of what they are not. Rulers take up with false reports from idle, malicious whisperers and accusers against their inferiors, and have not the justice and patience to suspend their judgments, till they have searched out the matter, and fully heard men speak for themselves. Subjects make themselves judges of the secrets of government, and of the councils and actions of their rulers, of which they have no certain notice, but venture to conclude upon deceitful suspicions. And the contentions and factions amongst nobles and other subjects, come from misunderstandings, through hasty and ungrounded judgments. But the most woful effects are in the churches; where, alas, whilst every pastor will be wiser than another, and the people wiser than all their pastors, and every sect and party much wiser than all that differ from them, their divisions, their separations, their alienations, and bitter censurings of each other, their obtruding their own opinions, and rules and ceremonies upon each other, their bitter envying, strife, and persecutions of each other, do make sober standers-by to ask as Paul, "Is there not a wise man among you?" O happy the world, happy kingdoms, but most happy the Churches of Christ, if we could possibly bring men but to know their ignorance! If the pastors themselves were not pudent and presumptuous overvaluers of their own apprehensions! and if the people knew how little they know! but now, alas, men rage against each other in their dreams, and few of them have the grace to awake before death, and find to repentance, that they were themselves in error.

Hear me, with that remnant of meekness and humility which thou hast left, thou confident, bitter, censorious man! Why must that man needs be taken for a heretic, a schismatic, a refractory, stubborn, self-willed person, an anti-christian, carnal, formal man, who is not of thy opinion in point of a controversy, of a form, of an order, of a circumstance, or subscription, or such like? It is possible it may be so! and it is possible thou mayest be more so thyself. But hast thou so patiently heard all that he hath to say, and so clearly discerned the truth on thy own side, and that this truth is made so evident to him as that nothing but wilful obstinacy can resist it, as will warrant all thy censures and

contempt? or is it not an overvaluing of thy own understanding, which makes thee so easily condemn all as unsufferable that differ from it? Hath not pride made thy silly wit to be as an idol, to which all must bow down on pain of the heat of thy displeasure? Do not some of those men whom thou so magisterially condemnest, study as hard and as impartially as thyself? Do they not pray as hard for God's assistance? Have they not the same books, and as good teachers? Do they not live as well, and shew as much tenderness of conscience, and fear of erring and sinning as thyself? Why then art thou so hasty in condemning them that are as fair for the reputation of wisdom as thou art?

But suppose them mistaken, hast thou tried that they are unwilling to be instructed? It may be you have wrangled with them by disputes, which have but engaged each other to defend his own opinion: but call them to thee in love, and tell them, you are ignorant, and I am wise: I will teach you what you know not, and open to them all the evidence which causeth your own confident apprehensions. Wish them to study it, and hear patiently what they have to say; and I am persuaded that many or most sober men that differ from you, will not refuse thus to become as your scholars, so far as to consider all that you have to offer to convince them, and thankfully receive as much of the truth as they can discern.

But, alas, no men rage so much against others as erroneous and blind, as the blind and erroneous; and no men so furiously brand others with the marks of obstinacy, factiousness and schism, as the obstinate, factious and schismatical. The prouder the obtruder of his own conceits is, the more he condemneth all dissenters as proud, for presuming to differ from such as he! and all for want of a humble mind.

11. Moreover it is this pretended knowledge which is the cause of all our false reformations. Men are so overwise, that they presently see a beam in their brother's eye, which is but a mote; and they magnify all the imperfections of others, pastors and churches, into mountains of iniquity. Every mis-expression or disorder, or inconvenient phrase in a prayer, or a sermon, or a book, is an odious, damning, intolerable evil. O! say such, what idolaters are they that use a form of prayer, which God did not command!

What large consciences have they that can join with a parish church; that can communicate kneeling, and among bad men, or those whose conversion is not tried! What abundance of intolerable evils do such men find in the words, and forms, and orders, and circumstances of other men's worship, which God mercifully accepteth through Christ, taking all these but for such pardonable imperfections as he mercifully beareth with in all. And then the reformation must be presently answerable to the apprehension of the evil.

Yea, sometimes the very injudicious sort of zealous people make the cry of the greatness of this or that corruption, how antichristian and intolerable it is: and then the reformation must satisfy this vulgar error, and answer the cry and expectation of the people.

I would here give instances of abundance of mis-reformings, which all need a reformation, both in doctrine, discipline and worship, but that I reserve it for another treatise, if I live to finish it, and can get it printed, called, "Overdoing is Undoing."

12. Lastly, this vice of pretended certainty and knowledge hath set up several false terms of Christian unity and peace, and by them hath done more to hinder the church's peace and unity than most devices ever did, which Satan ever contrived to that end. By this church-tearing vice, abundance of falsehoods, and abundance of things uncertain, and abundance of things unnecessary, have been made so necessary to the union and communion of the churches and their members, as that thereby the Christian world hath been ground to powder by the names and false pretences of unity and peace. Just as if a wise statesman would advise his Majesty, that none may be his subjects that are not of one age, one stature, one complexion, and one disposition, that so he might have subjects more perfectly concordant than all the princes on earth besides; and so might be the most glorious defender of unity and peace. But how must this be done? Why, command them all to be of your mind; but that prevaieth not, and yet it is undone. Why then they are obstinate, self-willed persons. Well, but yet it is undone: Why, lay fines and penalties upon them. Well, but yet it is undone: all the hypocrites that had no religion, are of the religion which is uppermost; and the rest

are uncured. Why, require more bricks of them, and let them have no straw, and tell them that their religion is their idleness, stubbornness and pride, and let your little finger be heavier than your father's loins. But hearken, young counsellors, Jeroboam will have the advantage of all this, and still the sore will be unhealed. Why then banish them, and hang them that obey not, till there be none left that are not of one mind. But, sir, I pray you, who shall do it; and who shall that one man be that shall be left to be all the kingdom? You are not such a fool as to be ignorant, that no two men will agree in all things, nor be perfectly of the same complexion. If there must be one king, and but one subject, I pray you who shall that one subject be? I hope not he that counselleth it; '*Neque enim lex justior ulla est, quam necis artifices arte perire sua.*' But hark you, sir, shall that one man have a wife or not? If not, the kingdom will die with him: if yea, I dare prognosticate he and his wife will not be in all things of a mind. If they be, take me for a mistaken man.

By this vice of pretended knowledge and certainty, it is, that the Papacy hath been made the centre of the unity of the universal church. Unity we must have, God forbid else: there is no maintaining Christianity without it. But the pope must be '*Principium Unitatis*: and will all Christians certainly unite in the pope? Well, and patriarchs must be the pillars of unity: but was it so to the unity of the first churches? or is it certain that all Christians will unite in patriarchs? But further, all the mass of Gregory the too great, and all the legends in his dialogues, or at least all the doctrines and ceremonies which he received, and the form of government in his time, must be made necessary to church-union. Say you so? But it was not all necessary in the apostles' times, nor in Cyprian's times, no nor in Gregory's own times; much of those things being used arbitrarily: and what was made necessary by canons of General Councils in the empire, mark it, was never thereby made necessary in all the rest of the churches. And are you sure that mere Christians will take all these for certain truths? Why, if they will not, burn and banish them. This is, as Tertullian saith, '*solitudinem facere et pacem vocare.*' But hark, sir, this way hath been tried too long in vain: millions of Albigenses and Waldenses are said by historians to

be killed in France, Savoy, Italy, Germany, &c. The French massacre killed about thirty on forty thousand. The Irish massacre in that little island killed about two hundred thousand. But were they not stronger after all these cruelties than before? Alas, sir, all your labour is lost, and your party is taken for a blood-thirsty generation, and human nature which abhorreth the blood-thirsty, ever after breedeth enemies to your way. This is the effect of false principles, and terms of unity and peace, contrived by proud, self-conceited men, that think the world should take their dictates for a supreme law, and obey them as the directive deities of mankind.

If all this be not enough to tell you what proud, pretended certainty is, read over the histories of the ages past, and you shall find it written in ink, in tears, in blood, in mutations, in subversions of the empires and kingdoms of the world, in the most odious and doleful contentions of prelates, lacerations of churches, and desolations of the earth. And yet have we not experience enough to teach us!

CHAP. XIII.

The Advantages of a Suspended Judgment, and Humble Understanding, which pretendeth to no more Knowledge or Certainty than it hath.

THE advantages of a humble mind, which pretendeth not to be certain till he is certain, you may gather by contraries from the twelve forementioned mischiefs of previdence; which to avoid prolixity, I leave to your collection.

Moreover I add: 1. Such a humble, suspended mind doth not cheat itself with seeming to have a knowledge, a divine faith, a religion when it hath none. It doth not live on air and dreams, nor feed on shadows, nor is puffed up with a tympanite of vain conceits, instead of true, substantial wisdom.

2. He is not [prepossessed against the truth, but hath room for knowledge, and having the teachableness of a child, he shall receive instruction, and grow in true knowledge, when the proud and inflated wits, being full of nothing, are sent empty away.

3. He entangleth not himself in a seeming necessity of making good all that he hath once received and entertained. He hath not so many bastards of his own brain to maintain, as the prefdent, hasty judgers have: which saveth him much sinful study and strife.

4. He is not liable to so much shame of mutability: he that fixeth not till he feel firm ground, nor buildeth till he feel a rock, need not pull down, and repent so oft as rash presumers.

5. Unless the world be bedlam, mad in proud obtrudings of their own conceits, methinks such a wary, humble man should offend but few, and better keep both his own and the church's peace than others. Can persecutors for shame hang and burn men for mere ignorance, who are willing to learn, and will thankfully from any man receive information? What if in Queen Mary's days the poor men and women had told my Lords of Winchester and London, 'We are not persons of so good understandings as to know what a spiritual body is, as Paul describeth it, 1 Cor. xv. And seeing most say that the sun itself is a body, and not a spirit. And late philosophers say, that light is a substance, or body, which yet from the sun in a moment diffuseth itself through all the surface of the earth and air, we know not how far locality, limitations, extension, impenetrability, divisibility, &c. belong to the body of Christ, and consequently how far it may be really present; we can say nothing, but that we know not.' Would my good Lord Bishops have burnt them for 'I know not?' Perhaps they would have said, 'You must believe the church.' But which is the church, my Lord? 'Why, it is the pope and a general council.' But, alas, my Lord, I have never seen or heard either pope or council. 'Why, but we have, and you must believe us.' Must we believe you, my Lords, to be infallible; or only as we do other men that may deceive and be deceived? Is any infallible besides the pope and his council? Truly, my Lords, we are ignorant people, and we know not what the pope and councils have said; and we are uncertain whether you report them truly, and uncertain whether they are fallible or not; but we are willing to hear any thing which may make us wiser. Would their Lordships have burnt such modest persons?

Suppose in a church where men are put to profess or

subscribe to, or against the opinions of Freewill, or Reprobation, or Predetermination, or such like, a humble man should say, these are things above my understanding; I cannot reach to know what Freewill is, nor whether all causes natural and free be predetermined by Divine premotion, &c. I can say neither it is so, nor it is not; they are above my reach; would they silence and cast out such an humble person, and forbid him to preach the Gospel of Christ? Perhaps they would: but there are not so many hardened to such inhumanity, as there are men that would deal sharply with one that is as confident as they are on the other side. And those few that were thus silenced, would have the more peace, that they had procured it not by self-conceited singularities; and the silencers of them would be the more ashamed before all sober persons that shall hear it. Other instances I pass by.

CHAP. XIV.

VII. *The Aggravation of this Sin of Presidence.*

THOUGH there be so much evil in this sin of Presumption, as I have noted, yet it is not in all alike culpable or unhappy, but differeth in both respects, as I shall tell you.

I. For culpability is worst in these sorts and cases following:

1. It is a great sin in those who have least reason to think highly of their own understandings, and greatest reason to distrust themselves: As, 1. In those that are young and unexperienced, and must be miraculously wise, if they are wiser than old experienced persons ('*cæteris paribus*').
2. In the unlearned or half-learned, who have had but little time or helps for study, or at least have made but little use of them.
3. In duller wits, and persons that in other matters are known to be no wiser than others.
4. In those that take up their presidence upon the slightest grounds, as bare surmises and reports from others that were uncertain.
5. In those that have been oft deceived already, and should by their sad experience have been brought to humble self-suspicion.

2. And it is an aggravated sin in those whose place and

condition obligeth them to learn from others. As for the wife to be self-conceited of all her apprehensions against her husband, unless he be a fool: For the servant to set his wit against his master, where he should obey him: For children to think that their wits are brighter than their parents or masters; and apprentices and learners to think that they know more than their teachers: And for the ignorant people to censure over-hastily the doctrine and practice of their pastors, as if they were wiser than they: perhaps they are: But it must be some rare person who is fit to be a teacher himself, or the teacher some sot that hath intruded into the office; or else it must be a wonder: for God usually giveth men knowledge according to the time, and means, and pains that they have had to get it, and not by miraculous infusions without means. Doth not the Apostle expressly tell you this, Heb. v. 11, 12, "When for the time you ought to have been teachers, &c." Men should be wise according to the time and means of wisdom which they have had.

3. It is the greater crime when men will seem wisest in other men's matters and concernments. When the subject will know best what belongeth to a king or governor; and the people will know best how the pastor should teach them, and when he faileth, and whom he should receive into the Church, or exclude; when the servant will know best his master's duty, and every man his neighbour's, and least his own.

4. It is the greater crime when men will be the judges of their own understandings, and think highly of them in cases where they should be tried by others. As if an empyric, or woman do think that they know better how to cure a disease than the ablest physicians; why do they not offer themselves to the trial, and before them make good their skill by reason? If an inexperienced young student think himself able to be a physician, he is not to be the judge, but must be tried and judged by physicians: If a self-conceited professor, or a young student think himself fit for the ministry, he must not presently contrive how to get in, and how to shift off examination, but freely offer himself to be tried by able, godly ministers, and then by the ordainers, who are to judge. But when such persons can think themselves sufficient if nobody else do, or if but a few ignorant persons do, they are

unfit to judge, this proves their pride and presumption to be a great and heinous sin.

5. And it is yet more heinously aggravated, when to keep up the reputation of their own understandings, they use to depress and vilify the wiser, even those whom they never knew: As he that affecteth to be a preacher, and dare not pass the examination, hath no way to hide his shame, but 1. By crying down the learning which he wanteth, as a human, carnal thing: and, 2. By reproaching those that should judge of him, and ordain him, as poor carnal persons, who understand not the things of the Spirit as he doth, and as proud, self-seeking men, that will approve of none but those that flatter them, and are of their way. Some such there may be; but surely all are not such. Why do you not desire the judgment of the wisest and most impartial men, but take up with the applause of unlearned persons that are of your own mind and way, and magnify you for humouring them?

So you shall hear empyrics and she-physicians, vilify doctors of physic, as men that have less knowledge than they, and are so proud, and covetous, and dishonest, that there is no trusting them. When pretended knowledge must have so base a cloak, it is the greater sin.

6. And it is the more heinous sin when they venture to do heinous mischief by it: As a Papist, a Quaker, or a Separatist will in his confidence, be a perverter of others, and a condemner of the just, and a defamer of those that are against him, and a troubler of the church and the world. He that in his self-conceitedness dare resist the wisest, and his teachers and rulers, and set countries on fire, is wickedly presumptuous.

So in the practice of physic, when people will be self-conceited, when the lives of others lie upon it: and a silly fellow or woman will venture to let blood, to give this or that, who know neither the disease nor proper cure.

7. It is therefore a heinous sin in rulers, who must judge for the life and death of others, or for the peace or misery of thousands about them. I mean pastors, and commanders in armies and navies, and other governors on whom the public welfare of the church, or army or navy, or country doth depend. O how wise should that person be, whose errors may cost thousands so dear as their destruction! Or if their

understandings be not extraordinary, how cautious should they be in judging; upon hearing the wisest, and hearing dissenters, and not only flatterers or consenters: and hearing men of several minds, and hearing all witnesses and evidence, and hearing every man speak for himself: and after all considering thoroughly of it: especially of laws and wars, and impositions in religion, where thousands of consciences, say what you can, will expect satisfaction. When a woman called to Antigonus to hear her cause, and to do her justice, he told her that he could not have leisure; she answered, you should not have while to be king then: whereupon he heard her, and did her right. Had it been to an inferior judge, she had spoken reason.

8. Lastly, pretended certainty is the greater sin when it is falsely fathered on God. But the Pope and Council dare pretend, that God hath promised them infallibility, and God hath certified them that the consecrated bread is no bread, and that our senses are all deceived; and God hath made the Pope the universal ruler of the world or church, and made him and his council the only judges, by which all men must know what is the word of God. So, when fanatics will pretend, that by revelation, visions, or inspirations of the Spirit, God hath assured them that this or that is the meaning of a text which they understand not, or the truth in such or such a controversy. Alas! among two many well-meaning persons, God is pretended for a multitude of sinful errors; and they that preach false doctrine will do it, as the old prophet spake to the young, as from the Lord: and they that rail at godliness, and they that censure, backbite, cast out or persecute their brethren, will do it as Rabshakeh; "Hath not God sent me," &c. Men will not make any snares for the church, or their brethren's consciences, but in the name of God: They will not divide the church, nor cast out infants, nor refuse communion with their brethren, but in the name of God. One man saith, 'God forbiddeth him all book-prayers, or all imposed forms of prayer:' And another saith, 'God forbiddeth him all but such.' And all belie God, and add this heinous abuse of his holy word and name unto their sin.

CHAP. XV.

Some special Aggravations more of this Sin, in Students, and Pastors, which should deter them from pretended Knowledge or Prefidence.

To such, I will suppose, that to name the evils may suffice, on my part, without sharp amplifications. Though I have spoken to you first in what is said, I will briefly add,

1. That this sin will make slothful students. Few study hard, who are quickly confident of their first conceptions.

2. While you study, it keepeth out knowledge: you are too full of yourselves, to receive easily from others.

3. It is the common parent of error and heresy. Ignorance is the mother, and Pride the father of them all: and prefidence and pretended knowledge, is but proud ignorance in another name.

4. What a life of precious time will you waste in following the erroneous thoughts of your bewildered minds.

5. As food altereth the temperament of the body while it nourisheth, so the very temperament of your minds, and wills, and affections, will become vain, and frothy, and shadowy, or malignant and perverse, according to the quality of your error.

6. It is the common parent of superstition: it defileth God's worship with human inventions, with duties and sins of our own making. All such men's dreams will seem to them to be the laws of God.

7. It will entail a corrupt education of youth upon us, and consequently a corrupt degenerate kind of learning, and so a degenerate ministry on the churches. When youths are possessed with abundance of uncertainties, under the name of learning and religion, it will grow the custom to teach, and talk, and live accordingly: do I say, it will do? If the schoolmen's error in this, deserve but half as much as Faber, Valla, Hutten, Erasmus, charge upon them; you should hear and take warning: not to avoid the most accurate knowledge by the hardest studies, but to avoid pretending that you know what you do not.

8. And you will make vain strife and contention about vanity, your very trade and business, when you come abroad

in the world. They that make uncertainties or errors to be their studies and honourable learning, must keep up the honour of it by living as they learned, and talking vainly for the vanities of their minds.

9. And you are likely hereby to become the chief instruments of Satan, to trouble the church either with heresies, schisms, or persecutions.

10. And truly it should much turn your hearts against it, to know that it is a continual habit or exercise of pride. And pride, the devil's sin, is one of the most heinous and odious to God. If you hate any sin, you should hate pride. And it is one of the worst sorts of pride too. As nature hath three principles, active power, intellect and will, and man three excellencies, greatness, wisdom and goodness; so pride hath these three great objects: men are proud that they are greater, or wiser, or better than others: that is, they think themselves greater, or wiser or better than they are; and they would have others think so too. As for pride of beauty, or clothing, or such like corporeal things and appurtenances; it is the vice of children, and the more shallow and foolish sort of women. But greater things make up a greater sort of pride. O what a number of all ranks and ages do live in this great sin of pride of wisdom, or an over-valued understanding, who never feel or lament it.

11. Moreover, your prefidence prepareth you for scepticism, or doubting the most certain necessary truths: like some of our sectaries, who have been falsely confident of so many religions, till at last they doubt of all religion. He that finds that he was deceived while he was an Anabaptist, and deceived when he was a Separatist, and deceived while he was an Antinomian or Libertine, and deceived when he was a Quaker; is prepared to think also that he was deceived when he was a Christian, and when he believed the immortality of the soul, and the life to come. When you have found your understandings oft deceive you, you will grow so distrustful of them, as hardly ever to believe them when it is most necessary. He that often lieth, will hardly be believed when he speaketh truth. And all this cometh from believing your first and slight apprehensions too easily, and too soon, and so filling up your minds with lies, which when they are discovered, make the truth to be suspected. Like some fanciful, lustful youths, who hastily grow fond of some unsuitable,

unlovely person, and when they know them, cannot so much as allow them the conjugal affection which they are bound to.

12. Lastly, consider what a shame it is to your understandings, and how it contradicteth your pretence of knowledge. For, how little knoweth that man, who knoweth not his own ignorance! How can it be thought that you are likely to know great matters at a distance, the profundities, sublimities, and subtleties of sciences, who know not yet how little you know.

CHAP. XVI.

Proofs of the little Knowledge that is in the World, to move us to a due Distrust of our Understandings.

IF you think this sin of a proud understanding, and pretended knowledge, doth need for the cure of a fuller discovery of its vanity, I know not how to do it more convincingly, than by showing you how little true knowledge is in the world, and consequently that all mankind have cause to think meanly of their understandings.

I. The great imperfection of the sciences, is a plain discovery of it: when mankind hath had above five thousand years already to have grown to more perfection; yet how much is still dark, and controverted! And how much unknown in comparison of what we know! But above all, though nothing is perfectly known which is not methodically known; yet how few have a true methodical knowledge! He that seeth but some parcels of truth, or seeth them but confusedly, or in a false method, not agreable to the things, doth know but little, because he knoweth not the place, and order, and respects of truths to one another, and consequently neither their composition, harmony, strength or use. Like a philosopher that knew nothing but elements, and not mixed bodies, or animate beings: or like an anatomist that is but an atomist, and can say no more of the body of a man, but that it is made up of atoms, or at most can only enumerate the similar parts: or like a man that knoweth no more of his clock and watch, but as the pieces of it lie on a heap, or at best, setteth some one part out of its place, which disableth the whole engine: or like one that knoweth the chessmen

only as they are in the bag, or at best in some disorder. Who will make me so happy as to show me one true scheme of physics, of metaphysics, of logic, yea of theology, which I cannot presently prove guilty of such mistake, confusion, disorder, as tendeth to great error in the subsequent parts. I know of no small number that have been offered to the world, but never saw one that satisfied my understanding. And I think I scarcely know any thing to purpose, till I can draw a true scheme of it, and set each compounding notion in its place.

II. And the great diversity and contrariety of opinions, of notions and of methods, proveth that our knowledge indeed is yet but small. How many methods of logic have we! how many hypotheses in physics, yea, how many contentious volumes written against one another, in philosophy and theology itself! What loads of 'Videtur' in the schoolmen! How many sects and opinions in religion! Physicians agree not about men's lives. Lawyers agree not about men's estates; no nor about the very fundamental laws. If there be a civil war, where both sides appeal to the law, there will be lawyers on both sides. And doth not this prove that we know but little!

III. But men's rage and confidence in these contraries doth discover it yet more. Read their contentious writings of philosophy and theology; observe their usage of one another, what contempt, what reproach, what cruelties they can proceed to! The Papist silenceth and burneth the Protestant; the Lutheran silenceth and revileth the Calvinist; the Calvinist sharply judgeth the Arminians, and so round: and may I not judge that this wisest part of the world is low in knowledge, when not the vulgar only, but the leaders and doctors are so commonly mistaken in their greatest zeal! And that Solomon erred not in saying, "The fool rageth, and is confident."

IV. If our knowledge were not very low, the long experience of the world would have long ago reconciled our controversies. The strivings and distractions about them, both in philosophy, politics and theology, have torn churches, and raised wars, and set kingdoms on fire, and should in reason be to us as a bone out of joint, which by the pain should force us all to seek for a cure: and surely in so

many thousand years, many remedies have been tried: the issues of such disingenuous-ingenious wars, do furnish men with such experience as should teach them the cure. And yet after so many years' war of wits, to be so witless as to find no end, no remedy, no peace, doth shew that the wit of man is not such a thing to be proud of.

V. The great mutability of our apprehensions doth shew that they are not many things that we are certain of. Do we not feel in ourselves how new thoughts and new reasons are ready to breed new conjectures in us, and that looketh doubtful to us, upon further thoughts, of which long before we had no doubt. Besides the multitudes that change their very religion, every studious person so oft changeth his conceptions, as may testify the shallowness of our minds.

VI. The general barbarity of the world, the few countries that have polite learning, or true civility, or Christianity, do tell us that knowledge in the world is low: when besides the vast unknow regions of the world, all that are of late discovery in the West Indies, or elsewhere, are found to be so rude and barbarous; some little differing from subtle brutes: when the vast regions of Africa, of Tartary, and other parts of Asia, are no wiser to this day. When the Roman Eastern empire so easily parted with Christianity, and is turned so much to barbarous ignorance; this sheweth what we are; for these men are all born as capable as we.

VII. Especially the sottish opinions, which the Heathen and Mahometan world do generally entertain, do tell us how dark a creature man is. That four parts of the whole world (if not much more, that is unknown) should receive all the sottish opinions as they do, both against the light of nature, knowing so little of God, and by such vain conceits of their prophets and petty deities: that above the fifth part of the known world, should receive, and so long and quietly retain, so sottish an opinion as Mahometanism is, and build upon it the hopes of their salvation. If the Greek Church can be corrupted into so gross a foolery, why may not the Latin, and the English, if they had the same temptations? O what a sad proof is here of human folly!

VIII. But in the Latin Church (be it spoken without any comparing Mahometanism with Christianity) the wonder is still greater, and the discovery of the fallaciousness of

man's understanding is yet more clear: were there no proof of it, but the very being of Popery in the world, and the reception of it by such and so many, it affordeth the strongest temptation that ever I thought of in the world, to the brutist, to question whether instinct advance not brutes above man! The brutes distrust not their right disposed senses; but the Papists not only distrust them, but renounce them: bread is no bread, and wine is no wine with them, all men's senses are deceived that think otherwise: it is necessary to salvation to believe that God's natural revelations to sense here are false, and not to be believed. Every man that will be saved must believe that bread is no bread, that quantity, locality, colour, weight, figure, are the quantity, locality, colour, weight, figure, of nothing: and God worketh grand miracles by every priest, as frequently as he consecrateth in the mass: and if any man refuse to swear to this renunciation of human sense, and the truth of these miracles, he must be no priest, but a combustible heretic. And if any temporal lord refuse to exterminate all those from their dominions, who will believe their senses, and not think it necessary to renounce them as deceived, he must be excommunicated and dispossessed himself, his subjects absolved from their oaths and allegiance, and his dominions given to another: and this is their very religion, being the decree of a great General Council, questioned indeed by some few Protestants, but not at all by them, but largely vindicated: Later. sub. Innoc. 3. Can. 1. 3. The sum is, no man that will not renounce not only his humanity, but his animality, must be suffered to live in any one's dominions, and he that will suffer men in his dominions, must be himself turned out! this is plain truth: and yet this is the religion of popes and emperors, and kings, of lords and counsellors, of prelates and doctors, universities, churches and famous kingdoms; and such as men, all these wise men dare lay their salvation upon; and dare massacre men by thousands and hundred thousands upon, and burn their neighbours to ashes upon; and what greater confidence of certainty can be expressed! And yet shall men be proud of wit? O what is man! How dark, how sottish and mad a thing! All these great princes, doctors, cardinals, universities and kingdoms, are born with natures as capacious as ours. They are in other things as wise: they pity us as heretics, because we will not cease to be men:

The infidel that denieth man's reason and immortality, would but level us with the brutes, and allow us the preeminence among them in subtlety: but all these Papists forswear or renounce that sense which is common to brutes with us, and sentence us either below the brutes, or unto hell. Pretend no more, poor man, to great knowledge. As the sight of a grave and a rotten carcase may humble the fool that is proud of beauty, so the thought of the Popish, Mahometan and Heathen world, may humble him that is proud of his understanding. I tell thee, man, thou art capable of that madness as to believe that an ox or an onion is a God; or to believe that a bit of bread is God; yea more, to believe as necessary to salvation, that thy own and all men's senses about their proper objects are deceived, and the bread which thou seest and eatest is no bread; yea though it be three times in the three next verses (1 Cor. xi.) called bread after consecration by an inspired expositor of Christ's words.

IX. Moreover the poverty of man's understanding appeareth by the great time and labour that must be bestowed for knowledge. We must be learning as soon as we have the use of reason, and all our life must be bestowed in it. I know by experience, knowledge will not be got without long, hard and patient studies. O what abundance of books must we read! What abundance of deep meditations must we use! What help of teachers do we need! And when all is done, how little do we obtain! Is this an intellect to be proud of?

X. And it is observable how every man slighteth another's reasons, while he would have all to magnify his own. All the arguments that in disputation are used against him, how frivolous and foolish are they! All the books that are written against him, are little better than nonsense, or heresy, or blasphemy: contempt is answer enough to most that is said against them. And yet the men in other men's eyes, are perhaps wiser and better than themselves. Most men are fools in the judgments of others! Whatever side or party you are of, there are many parties against you, who all pity your ignorance, and judge you silly, deceived souls. So that if one man be to be believed of another, and if the most of mankind be not deceived, we are all poor, silly, cheated souls: but if most be deceived, mankind is a very deceivable creature. How know I that I must believe you, when

you befool twenty other sects, any more than I should believe those twenty sects, when they as confidently befool you; if no other evidence turn the scales?

XI. And verily I think that the wars and contentions, and distractions of the kingdoms of the world, do shew us that man is a pitiful, silly, deceivable thing. I am not at all so sharp against wars and soldiers as Erasmus was; but I should think that if men were wise, they might keep their peace, and save the lives of thousands, which must be dearly answered for. Were all the princes of Christendom, as wise as proud wits conceit themselves to be, how easy were it for them to agree among themselves, and equally to distribute the charge of two or three armies, which might quickly shake in pieces the Turk's dominion, and recover Constantinople, and free the Greek church from their captivity.

XII. And what need we more than every days' miscarriages to tell us of our folly! Do we not miss it in one degree or other in almost all that we take in hand! Hence cometh the ruin of estates, the ill education of children, the dissensions among neighbours and in families. Parents have scarce wit enough to breed and teach a child; nor husbands and wives to live together according to their relations; nor masters to teach their servants. If I write a book, how many can find folly and error in it: and I as easily in theirs. If I preach, how many faults can the silliest woman find in it: and I as many perhaps in other men's. Do we live in such weakness, and shall we not know it?

XIII. And the uncurableness of ancient errors is no small evidence of our folly. If our ancestors have but been deceived before us, though their error be never so palpable, we plead their venerable antiquity, for an honour to their ignorance and mistakes. The wisdom of wise ancestors almost dieth with them; but the errors of the mistaken must be successive, lest they be dishonoured. We will deny reason, and deny Scripture, and deny sense, for fear of being wiser for our souls, than some of our forefathers were.

XIV. The self-destroying courses of mankind, one would think, should be enough to evince man's folly. Who almost suffer but by themselves! Few sicknesses befall us which folly brings not on us by excess of eating or drinking, or by sloth, or some unwise neglect. Few ruins of estates but by our own folly! Few calamities and relations but by

ourselves! What churches distracted and ruined, but by the pastors and children of the church themselves! What kingdom ruined without its own procurement. It need not be said. 'Quos perdere vult Jupiter hos dementat;' it is enough to say, 'Insaniam eorum non curat:.' If he cure not our madness, we shall certainly destroy ourselves. Whose hands kindled all the flames that have wasted the glory, wealth and peace of England in state and church, except our own? Were they foreign enemies that did it, and still keep open our wounds, or is it ourselves? And yet are we wise men?

XV. But the greatest evidence in all the world of the madness of mankind, is the obstinate self-destruction of all the ungodly. Consider but 1. The weight of the case: 2. The plainness of the case: 3. The means used to undeceive them: 4. And yet the number of the madly erroneous; and then bethink you what man's understanding is.

1. It is their souls and everlasting hopes that are cast away! It is no less than heaven and endless happiness which they reject: it is no better than hell and endless misery which they run into; and are these men in their wits?

2. It is themselves that do all this; neither man nor devils else could do it: they do it for nothing. What have the wretches for their salvation? a few cups of drink, a filthy whore, a little preferment or provision for a corruptible flesh, which must shortly lie and rot in darkness; the applause and breath of flatterers as silly as themselves! O profane persons, worse than Esau, who will sell their birth-right for so poor a morsel! Come, see the madness of mankind! It is a doubt to them whether God or a filthy lust should be more loved and obeyed! It is a doubt with them whether heaven or earth be better worth their labour! Whether eternity or an inch of time; whether a soul or a perishing body should be more cared for! Are these wise men? Did I say, It is a doubt? Yea, their choice and practice sheweth that at the present they are resolved: vanity, and shadows, and dreams are preferred; heaven is neglected; "They are lovers of pleasure more than of God:" they set less than a feather in the balance against more than all the world, and they choose the first, and neglect the latter. This is the wise world!

3. And all this they do against common reason, against

daily teaching of appointed pastors, against the judgment of the most learned and wise men in the world: against the express word of God; against the obligation of daily mercies; against the warnings of many afflictions; against the experience of all the world, who pronounce all this vanity which they sell their souls for; even while men die daily before their eyes, and they are certain that they must shortly die themselves; while they walk over the churchyard, and tread on the graves of those that went before them; yet will they take no warning, but neglect God and their souls, and sin on to the very death.

4. And this is not the case only of here and there one; we need not go to Bedlam to seek them. Alas! in how much more honoured and splendid habitations and conditions may they be found! In what reverend and honourable garbs! And in how great numbers throughout the world! And these are not only sots and idiots, that never were told of better things; but those that would be accounted witty, or men of learning and venerable aspect and esteem. But this is a subject that we use to preach on to the people; it being easy, by a multitude of arguments, to prove the madness of all ungodly persons. And is this nothing to humble us, who were naturally like them, and who, so far as we are sinners, are, alas! too like them still?

XVI. And the fewness of wise men in all professions, doth tell us how rare true wisdom is. Among men whose wisdom lieth in speculation, where the effects of it do not openly difference it much from previdence, the difference is not commonly discerned: a prating speculator goeth for a wise man; but in practicals the difference appeareth by the effects. All men see, that among physicians and lawyers, those that are excellent are few. And even among the godly preachers of the Gospel, O that it were more easy and common, to meet with men suited to the majesty, mystery, greatness, necessity and holiness of their works; that speak to God, and from God, like divines indeed, and have the true frame of sound theology ready in their heads and hearts; and that in public and private speak to sinners, as beseemeth those that believe that they and we are at the door of eternity, and that we speak, and they hear for the life of souls, and that are uncertain whether ever they shall speak again. Alas! Lord, thy treasure is not only in earthen ves-

sels, but how ordinarily in polluted vessels, and how common are empty, sounding vessels, or such as have dirt or air instead of holy treasure!

And as for philosophers and judicious speculators in divinity, do I need to say, that the number is too small? Of such as are able judiciously to resolve a difficulty, to answer cases of conscience, to defend the truth, to stop the mouths of all gainsayers, and to teach holy doctrine clearly and in true method, without confusion, or running into any extremes? We bless God, this land, and the other reformed churches have had a laudable degree of this mercy: the Lord restore it to them and us, and continue the comfortable measure that we possess.

XVII. And it is a notorious discovery of the common ignorance, that a wise man is so hardly known. Men that have not wisdom to imitate them, have not wit enough to value them; so that as Seneca saith, ‘He that will have the pleasure of wisdom, must be content with it for itself, without applause: two or three approvers must suffice him.’ The blind know not who hath the best eyesight. Swine trample upon pearls. Nay, it is well if, when they have increased knowledge, they increase not sorrow; and become not the mark of envy and hatred, and of the venom of malignant tongues and hands, yea, and that merely for their knowledge sake. All the learning of Socrates, Demosthenes, Cicero, Seneca, Lucan, and many more; and all the learning and piety of Cyprian, and all the martyrs of those ages; of Boetius, of the African bishops that perished by Hunnerichus; of Peter Ramus, Marlorate, Cranmer, Ridley, Philpot, Bradford, and abundance such, could not keep them from a cruel death. All the excellency of Greg. Nazianzen, Chrysostom, and many others, could not keep them from suffering by orthodox bishops; no nor all the holiness and miracles of Martin. Insomuch that Nazianzen leaveth it to his people as a mark of the man whom he would have them value and choose when he was dead. ‘This one thing I require, that he be one of those that are envied, not pitied by others; who obey not all men in all things; but for the love of truth in some things incurreth men’s offence.’ And of himself he professeth, that, ‘Though most thought otherwise than he did, that this was nothing to him who cared only for the truth, as that which must condemn him or ab-

solve him, and make him happy or miserable. But what other men thought was nothing to him, any more than what another dreameth.' Orat. 27. p. 468. And therefore he saith, Orat. 26. p. 443. 'As for me, I am a small and poor pastor, and to speak sparingly, not yet grateful, and accepted with other pastors, which whether it be done by right judgment and reason, or by malevolence of mind, and study of contention, I know not.' And Orat. 32. p. 523. 'I am tired, while I fight both with speech and envy, with enemies, and with those that are our own. Those strike at the breast, and obtain not their desire: for an open enemy is easily taken heed of; but these come behind my back and are more troublesome.'

Such obloquy had Jerom, such had Augustine himself, and who knoweth not that envy is virtue's shadow? And what talk I of others, when all godly men are hated by the world, and the apostles and Christ himself were used as they were; and Christ saith, "Which of the prophets did not your fathers kill and persecute?" (Matt. xxiii.) If hating, persecuting, slandering, silencing, killing men that know more than the rest, be a sign of wisdom, the world hath been wise since Cain's age until this.

Even a Galilæus, a Savonarola, a Campanella, &c. shall feel it if they will be wiser than the rest: so that Solomon's warning, (Eccles. vii. 16,) concerneth them that will save their skin; "Be not righteous overmuch, neither make thyself over-wise: why wilt thou destroy thyself?" But again I may prognosticate with Anthisthenes in Laert. 'Then cities are perishing, when they are not wise enough to know the good from the bad.' And with Cicero, Rhet. 1. 'That man's safety is desperate whose ears are shut against the truth, so that even from a friend he cannot hear it.'

XVIII. And this leadeth me to the next discovery. How rare wisdom is in the world, in that the wisest men and most learned teachers have so small success. How few are much the wiser for them! If they praise them, they will not learn of them, till they reach to their degree. Men may delight in the sweetness of truth themselves; but it is a feast where few will strive for part with them. A very few men that have first sprung up in obscure times have had great success: so had Origen at Alexandria, and Chrysostom at Constantinople, but with bitter sauce. Pythagoras, Plato and

Aristotle at Athens, and Augustine at Hippo, had the most that history maketh mention of, with Demosthenes and Cicero in oratory; Melanchthon at Wirtemburgh, with Luther, and Zuinglius in Helvetia, and Calvin at Geneva prevailed much: and now and then an age hath been fruitful of learned, wise and godly men: and when we are ready to expect, that each of these should have a multitude of scholars like themselves, suddenly all declineth, and ignorance and sensuality get uppermost again. And all this is because that all men are born ignorant and sensual; but no man attaineth to any excellency of wisdom, without so long and laborious studies, as the flesh will give leave to few men to perform. So that he that hath most laboriously searched for knowledge all his days, knoweth not how to make others partakers of it; no not his own children of whom he hath the education: unless it be here and there one Scaliger, one Paræus, one Tossanus, one Trelcatius, one Vossius, &c. How few excellent men do leave one excellent son behind them! O what would a wise man give, that he could but bequeath all his wisdom to others when he dieth!

XIX. And it is evident that great knowledge is more rare than previdence, in that the hardest students, and most knowing men, complain more than others of difficulties and ignorance: when certainly other men have more cause. They that study a little, know little, and think they know much: they that study very hard, but not to maturity, oft become sceptics, and think nothing certain. But they that follow it till they have digested their studies, do find a certainty in the great and necessary things, but confess their ignorance in abundance of things which the presumptuous are confident in. I will not leave this out, to escape the carping of those that will say, that by this character I proclaim myself one of the wisest, as long as it is but the confession of my ignorance which is their occasion. But I will say as Augustin to Jerom, Epist. 29. ‘Adversus eos qui sibi videntur scire quod nesciunt, hoc tutiores sumus, quod hanc ignorantiam nostram non ignoramus.’

XX. Lastly, every man's nature, in the midst of his pride, is conscious of the fallibility and frailty of his own understanding. And thence it is that men are so fearful in great matters of being overreached. And wherever any conclusion dependeth upon a contexture of many proofs, or on any

long, operous work of reason, men have a natural consciousness of the uncertainty of it. Yea, though our doctrines of the immortality of our own souls, and of the life of retribution after this, and the truth of the Gospel, have so much evidence as they have, yet a lively, certain faith is the more rare and difficult, because men are so conscious of the fallibility of their own understandings, that about things unseen and unsensible, they are still apt to doubt, whether they be not deceived in their apprehensions of the evidence.

By these twenty instances it is too plain that there is little solid wisdom in the world; that wise men are few, and those few are but a little wise. And should not this suffice to make all men, but especially the unlearned, half-learned, the young, and unexperienced, to abate their ungrounded confidence and to have humble and suspicious thoughts of their own apprehensions.

CHAP. XVII.

Inference 5. That it is not the Dishonour, but the Praise of Christ, his Apostles and the Gospel, that they speak in a plain manner of the Certain Necessary Things, without the Vanity of School-Uncertainties, and feigned unprofitable Notions?

I HAVE been myself often scandalized at the Fathers of the fourth Carthage Council^m, who forbid bishops the reading of the heathen books; and at some good old unlearned Christian bishops, who spake to the same purpose, and often reproach Apollinaris, Ætius and other heretics for their secular or Gentile learning, logic, &c. And I wondered that Julian and they should prohibit the same thing. But one that is so far distant from the action, is not a competent judge of the reasons of it. Perhaps there were some Christian authors then, who were sufficient for such literature as was best for the Church: perhaps they saw that the danger of reading the heathens' philosophy was like to be greater than the benefit: both because it was them that they lived among, and were to gather the churches out of; and if they put an honour upon logic and philosophy, they might find

^m Concil. Carth. 4, Can. 16.

it more difficult to draw men from that party which excelled in it, to the belief of the Scriptures which seemed to have so little of it: and they had seen also how a mixture of Platonic notions with Christianity, had not only been the original of many heresies, but had sadly blemished many great doctors of the churches.

Whatever the cause was, it appeareth that in those days it was the deepest insight into the sacred Scriptures which was reckoned for the most solid learning; philosophy was so confounded by differences, sects, uncertainties and falsehoods, that made it the more dispicable, by how much the less pure. And logic had so many precarious rules and notions, as made it fitter to wrangle and play with, than to further grave men in their deep and serious inquiry in the great things of God, and mysteries of salvation.

But yet it cannot be denied but that true learning of the subservient arts and sciences is of so great use to the accomplishing of man's mind with wisdom, that it is one of the greatest offences that ever was taken against Christ and the holy Scriptures, that so little of this learning is found in them, in comparison of what in Plato, Aristotle, Demosthenes, or Cicero. But to remove the danger of this offence, let these things following be well considered:

I. Every means is to be judged of by its aptitude to its proper use and end: morality is the subject and business of the Scriptures: it is not the work of it to teach men logic and philosophy, any more than to teach them languages: Who will be offended with Christ for not teaching men Latin, Greek, or Hebrew, Architecture, Navigation, or Mechanic Arts? And why should they be more offended with him for not teaching them Astronomy, Geometry, Physics, Metaphysics, Logic, &c. It was none of his work.

II. Nature is presupposed to grace; and God in nature have before given man sufficient helps to the attainment of so much of the knowledge of nature, as was convenient for him. Philosophy is the knowledge of God's works of creation. It was not this (at least chiefly) that man lost by his fall: it was from God, and not from the creature that he turned: and it was to the knowledge of God, rather than of the creature, that he was to be restored. What need one be sent from heaven to teach men the order and rules of speaking? or to teach men those arts and sciences which they

can otherwise learn themselves. As it is presupposed that men have reason, so that they have among them the common helps and crutches of reason.

III. The truth is, it is much to be suspected, lest as an inordinate desire of creature-knowledge was a great part of our first parents' sin, so it hath accordingly corrupted our nature with an answerable vicious inclination thereunto: not that the thing in itself is evil to know God's works; but good and desirable in its place and measure: but it is such a good as by inordinacy may become a dangerous evil: why should we not judge of this desire of knowing the creatures, as we do of other creature-affections? It is lawful and meet to love all God's creatures: his works are good, and therefore amiable. And yet I think no man is damned but by the inordinate loving of the creature, turning his heart from the love of God. And as our appetites are lawful and necessary in themselves, and yet nature's pravity consisteth much in the prevalency of them against reason, which is by reason's infirmity, and the inordinacy of the sensitive appetite; even so a desire to know God's works, is natural and good; but its inordinateness is our pravity, and a sinful lust.

Doubtless the mind and fantasy may find a kind of pleasure in knowing, which is according to the nature and use of the thing known. When it is vain, or low, and base, the pleasure is vain, and low, and base: when the object is ensnaring and diverting from higher things, it doth this principally by delight. Verily this inordinate desire of creature-knowledge is a lust, a vicious lust. I have been guilty of it in some measure myself, since I had the use of reason: I have lived a life of constant pleasure, gratifying my intellect and fantasy with seeking to know as much as I could know: and if I could not say truly, that I referred it as a means to the knowledge and love of God, I should say that it was all sin: but because I have loved it too much for itself, and not referred it to God more purely and entirely, I must confess that it was never blameless.

And the corruption of the noblest faculty is the worst: the delights of eating, drinking, venery, are the matter of common sensuality, when they are inordinately desired: and is not the inordinate desire of creature-knowledge, (if it

be desired from the like principle, and to the like ends) as bad or worse in some respects? Consider,

1. I am sure that it doth as much take up and prepossess the mind, which should be employed on God, and take up those thoughts and affections which should be holy. Tell me why one man should be accounted carnal and ungodly, for delighting to see his own houses, fields, woods, corn, rivers, cattle, &c., rather than another that hath as much delight to peruse a map of pleasant countries, setting aside the covetous desire of having much. Do we not justly account it as unfit a work for the Lord's-day to be for pleasure perusing maps, as to be for pleasure viewing the woods and fields? many a poor student is as long and perilously entangled in his thoughts and affections, and kept from God and heaven, and holiness, by deep study of languages, customs, countries, chronology, logic, physics, mathematics, metaphysics, laws, &c., as worldlings are by overminding the world.

2. And it wasteth their precious time as much as other lusts do. One sensualist spendeth his hours in gaming, feasting, wantonness, idle courtship, hunting, hawking, bowling, and other excess of sports: another spends his precious time in hearing comedies; and another in reading play-books and romances; and another in reading true and useful history, and other parts of useful learning: and though the matter of the latter be better than the former, a man may make up the same sensuality in one as in the other; in reading mathematics or history, as in reading, or beholding, and hearing comedies.

3. And some turn this learning to as powerful a perversion of the mind, as others do their sensual delights. Many think so highly of their languages and chronology, and philosophy, that secretly they are drawn by it to despise the Gospel, and to think a holy life to be but an employment for women, and persons that live more by affection than by judgment: so perniciously doth learning make them mad.

4. And abundance make it the fuel of their pride, and think that they are excellent persons, because they have got some ornaments of the mind: as vain women are proud of fine clothes instead of real comeliness and worth. I will not dishonour some famous writer by naming them here,

lest I seem to take down their due praise; but in general I may say, that it is more than one, of our late famous philological and grammatical critics, who openly shew so much pride of their kind of worldly knowledge, as may warn humble men to fear such temptations, and to see that this learning may be made a snare.

5. And the worst of all is, that while such learned men think highly of themselves for that, they are kept from the knowledge and sense of their sinful corruption and misery, and feel not the need of a Saviour and a Sanctifier; they cry not for grace; they seek not after God and everlasting happiness; they neglect a holy, heavenly life; they take up some easy formalities and words to make up an image of religion on; and then they think that (in their unhumbled, un-sanctified state) they have as good right to be esteemed godly, as any other; and if any question it, they are accounted proud, self-conceited fanatics, who appropriate the reputation of holiness to themselves: and to question a learned formalist's sincerity, (as Martin and Sulpitius Severus did Ithacius his, and his fellow bishops) is to expose himself to the censure of proud hypocrisy. Yea, no man is so fit for the church preferment and honour, and to be the governor of all religious persons and affairs, as one of these un-sanctified, learned men is in his own eyes: from whence it is that the state of the churches is low in the East and West (the Roman I mean), because those that have truly no religion must dispose of religion, and the Churches of Christ must be instructed and ruled by his real enemies; and those that hate godliness at the heart, must be the teachers of godliness, and the chief managers of the sacred work.

Lay all this together, and think whether our inordinate desire of common learning, which is the knowledge of the creature, be not the fruit of Adam's sin.

And if it prove so, consider how far it was the work of Christ to cure it. Sure he was sent to destroy the works of the devil (not learning, but this inordinate desire of it). And he was to mortify it in the same way as he mortified other sinful lusts. Therefore as he mortified venereous and all sensual lusts, by holy examples, and by condemning them, and calling men off from them to spiritual delights; and as he mortified the worldliness in men, by living himself a life of poverty and inferiority in the world, and calling men off

from the love of the world, to the love of God and glory: even so no wonder if he mortified in men the inordinate desire of greater knowledge, by calling them up to higher things, and shewing them the vanity of this alone. And as he saith, "Love not the world, or the things that are in the world: If any man love the world, the love of the Father is not in him." (1 John ii. 15.) When yet the ordinate love of the world is lawful: and as he saith, (John vi. 27.) "Labour not for the meat that perisheth," when he meaneth, labour not for it inordinately: even so no wonder if Christ omit this common philosophy, and if Paul bid them take heed that none deceive them by vain philosophy, when it is the inordinacy only which they condemn.

If you ask me, when this desire of common learning is inordinate? I answer, 1. When it is desired most for the fantastical, sensual or intellectual delight of knowing; or from the overvaluing of the thing known: not but a delight in knowledge as such is good and lawful, but not as our chief end. 2. When it is desired as a step to serve a proud aspiring mind, that we may be magnified as learned men: or to serve any worldly, covetous design. 3. When it is not duly subordinate and subservient to the love of God, and to his service, and the common good: If God be not first intended, and all our studies and learning desired purely as a means to God, that is as a means to know him, and to love him, and to please him, and praise him, and to do him service in the world, and enjoy him for ever, but be desired for itself or carnal ends, it is a carnal lust. 4. When it hath a greater measure of our time and affection, and industry comparatively than its due; and the study of higher things is put behind it, or neglected by it, at least in a great degree. 5. When it cometh not in due order, but is taken first, and in the hours and place which higher things should have.

In a word; God, and our duty to him, and the common good, and our salvation, are the great and necessary things, in comparison of which, all other things are vain: As riches and pleasure with its appetite may be used holily, as God's mercies, to raise us into spiritual delights, and to serve him the better ourselves, and to be helpful to others: And for these ends they are given us, and may be sought and used; when yet, as they are the fuel of lust, they are the snares of Satan, the mammon, the god of this world, the damnation of

souls; so is it with the knowledge of the creature; sanctified and made serviceable to God and holiness it is of great utility; but out of its place it is poison and perdition.

Yea, as appetite and sensual delight is necessary, while we are in a body in which the soul must operate and receive: even so is some knowledge of creatures and common things (called learning) of necessity, as a means to better. And while we see, as in a glass, we must not cast away the glass, nor neglect it, though it be but a help to see the species.

I conclude then, 1. That it is hard to say that any man can know too much, except it be 1. Matter of temptation. 2. And of penal knowledge, raising terrors, and tormenting the soul. In these two cases we may know too much; and I fear some men's knowledge is much of the first sort. But so far am I from dissuading any from true knowledge, or studies to attain it, that I think ignorance is the mother, as pride is the father of all heresies, and almost all sins: and that the lazy student shall never be wise, though one may take his years in the university, the greatness of his library, or the titles which he hath obtained, instead of wisdom; and another as slothful, may boast that the Spirit hath saved him the labour of long and hard studies; for my part I shall account both sorts as they are, and leave them to be admired by such as themselves: and verily they have their reward. He that will be wise, must spare no pains, and be diverted by no worldly things, but take wisdom for his welfare here, and the getting and using it for all his work. Never was slothful, or impatient, or presumptuous person wise.

2. God hath not made and set before us all his works in vain: "Great and wonderful are all his works, sought out of them that have pleasure therein:" (Psalm cxi:) the image of his power, wisdom, and goodness is imprinted on them all. Who can look up to the sun, and moon, and stars; to the vast and numerous globes above us; to this earth, and all its furniture and inhabitants, and not see the footsteps of the great and wise, and good Creator, and be edified and made more holy; that doth not use the eye of sense alone, while he winketh with the eye of reason? Our Redeemer came to recover us to the knowledge, love and obedience of our Creator, and by faith to lead us up to the love of God, and to sanctify us to our Maker's praise and service. Far was it

from his design to call us from studying the works of creation; which he prepareth us better to understand and use: nor would he deprive reason of its spectacles, but help us to better than we had before. Man's wit and tongue are apt to be so irregular, that we have need of the rules of true logic to keep them to order, and save them from deceit. Too little true logic and philosophy is much of their unhappiness who think they have enough to deserve veneration and applause.

3. But all this is dreaming, insignificant, incoherent nonsense, deliration, worse than children's chat (as it troubleth the world more), if God be not the beginning, guide, and end of it, and if we know not how to please him and be saved; and if all learning be not directly or indirectly a learning to know God and life eternal: when conscience is awakened all things are as dreams, and signify nothing in comparison of God and life eternal, to be obtained by Christ. When men come to die, the most learned die in his mind, and further than it is divine and holy and felicitating, they cry out of all their fame and learning, "Vanity of vanities, all is vanity." Though learning be the most splendid of all vanities: fear God and keep his commandments, is the end of true learning, and the whole learning of man. Of writing many books there is no end; and much-reading is a weariness to the flesh; and he that increaseth knowledge contracteth envy and contradiction, and increaseth sorrow: but sanctified learning maketh a man indeed; so it be true, and not false pretended learning.

4. Therefore the industry of a man's study, the most of his time, the zeal of his soul, must be laid out on God, and the great and endless concernments of his own and others souls; and learning must be desired, esteemed, sought and used, according to its usefulness to these high and glorious ends: Then it is the lower part of wisdom; which all that want it must esteem, and honour, and desire; else it is a dream and folly, which leaveth the awakened soul in shame. But I have been too long on this.

IV. Consider next, that as this lower sort of learning is presupposed by Christ as true, and the desire of it cured as it is a lust; so plainness and intelligibleness were altogether necessary to his ends; what came he on earth to do, but

to reconcile us to God, and make known his kingdom, and his love to sinners? To procure us pardon and a spirit of vivification, illumination, and sanctification? And the word that must be the means of this must be fitted to its end, and be intelligible to the unlearned; or else he should have been the Saviour of a few learned men only, and not of the world. Kings and parliaments write their laws in a style suitable to the matter: and so do men draw up their covenants: and princes their pardons, and physicians their bills and directions: And none of these useth to write a grammar or logic instead of their proper work, nor to fill their writings with ludicrous, logical tricks, and toys. He that is but to tell men how to be saved from sin and hell, and brought to heaven, and live so here that he may live with God and angels for ever, must speak in plainness and in good earnest.

V. And consider that the Scripture is not void of so much logic and philosophy as is suitable to its design. In a well-fleshed body the distinction and compagination of the parts are hid, which in an ugly skeleton are discerned. So the Scripture is a body of essentials, integrals and accidentals of religion, and every unstudied fellow cannot anatomise it: but it hath its real and excellent method, for all that it is hid to the unskilful. There is a method of Scripture Theology, which is the most accurate that ever the world knew in morality. I have drawn up the body of theology into schemes. In which I doubt not but I have shewn, that the method of theology contained in the Holy Scriptures, is more accurate than any logical author doth prescribe: and the Lord's-prayer and decalogue especially will prove this, when truly opened: and the doctrine of the Trinity, and the Baptismal Covenant, is the foundation of all true method of physics, and morality in the world. What if a novice cannot anatomise Cicero or Demosthenes, doth it follow that they are immethodical? Brandmiller and Flacher upon the Scripture text, and Steph. Tzegedine, Solnius, Gomarus, Dudley, Fenner, and many others upon the body of theology have gone far in opening the Scripture method. But more may be yet done.

VI. Consider also that the Eternal Wisdom, Word, and Son of God our Redeemer, is the fountain and giver of all knowledge: nature to be restored, and grace to restore it, are in his hands. He is that true light that lighteneth every

one that cometh into the world: The light of nature and arts, and sciences are from his Spirit and teaching, as well as the Gospel. Whether Clemens Alexandrinus, and some other ancients were in the right or not, when they taught that philosophy is one way by which men come to salvation, it is certain that they are in the right, that say it is now the gift of Christ: And that as the light which goeth before sun-rising (yea which in the night is reflected from the moon,) is from the sun, as well as its more glorious beams; so the knowledge of Socrates, Plato, Zeno, Cirero, Antonine, Epictetus, Seneca, Plutarch, were from the wisdom and word of God, the Redeemer of the world, even by a lower gift of his Spirit, as well as the Gospel and higher illumination: and shall Christ be thought void of what he giveth so many in the world?

VII. Lastly, let it be considered above all, that the grand difference between the teaching of Christ and other men, is that he teacheth effectively (as God spake when he created, and as he said to Lazarus, Arise:) He giveth wisdom by giving the Holy Ghost: All other teachers speak but to the ears; but he only speaketh to the heart: were it not for this he would have no church.—I should never have else believed in him myself, nor would any other, seriously and savingly. Aristotle and Plato speak but words, but Christ speaketh LIFE and LIGHT and LOVE, in all countries, through all ages to this day. This above all is his witness in the world. He will not do his work on souls, by ludicrous enticing words of the pedantic wisdom of the world; but by illuminating minds, and changing hearts and lives by his effectual operations on the heart. God used no more rhetoric nor logic than a philosopher, when he said only “Let there be light,” but he used more power. Indeed the first chapter of Genesis (though abused by ignorants and cabalists) hath more true philosophy in it than the presumptuous will understand, (as my worthy friend Mr. Samuel Gott lately gone to God, hath manifested in his excellent Philosophy; excepting the style, and some few presumptions.) But operations are the glorious oratory of God, and his wisdom shineth in his works, and in things beseeming the heavenly Majesty; and not in childish laces, and toys of wit.

Let us therefore cease quarrelling, and learn wisdom of God, instead of teaching and reprehending him. Let us

magnify the mercy and wisdom of our Redeemer, who hath brought life and immortality to light, and certified us of the matters of the world above, as beseemed a messenger sent from God; and hath taught us, according to the matter, and our capacity, and not with trifling, childish notions.

CHAP. XVIII.

Inference 6. *The true and false Ways of restoring the Churches, and healing our Divisions, hence opened and made plain.*

HAVING opened to you our disease, it is easy, were not the disease itself against it, to discern the cure. Pretended knowledge hath corrupted and divided the Christian world. Therefore it must be CERTAIN VERITIES, which must restore us, and unite us. And these must be things PLAIN and NECESSARY, and such as God hath designed to this very use; or else they will never do the work. One would think that it should be enough to satisfy men of this, 1. To read the Scripture. 2. To peruse the terms of concord in the primitive church. 3. To peruse the sad histories of the church's discord and divisions, and the causes. 4. To peruse the state of the world at this day, and to make use of universal experience. 5. To know what a Christian is, what Baptism is, and what a Church is. 6. To know what man is; and that they themselves, and the churches are but men. But penal and sinful infatuation, hath many ages been upon the minds of those in the Christian world, who were most concerned in the cure; and our sin is our misery, as, I think, to the damned it will be the chief part of their hell.

But this subject is so great and needful, and that which the wounds and blood of the Christian world do cry for a skilful cure of; that I will not thrust it into this corner, but design to write a treatise of it by itself, as a second part of this ⁿ.

ⁿ This book is since printed with some alteration, and called "The True and Only Way of the Concord of the Churches."

CHAP. XIX.

VIII. *Of the Causes of this Disease of Prefidence, or proud Pretended Knowledge, in order to the Cure.*

THE cure of prefidence and pretended knowledge, could it be wrought, would be the cure of souls, families, churches, and kingdoms. But alas, how low are our hopes! Yet that may be done on some, which will not be done on all or most. And to know the causes, and oppugn them, is the chief part of the cure, so far as may be hoped for.

I. The first and grand cause is the very nature of ignorance itself; which many ways disableth men, from knowing that which should abate their groundless confidence. For, 1. An ignorant man knoweth but little parcels and scraps of things; and all the rest is unknown to him: therefore he fixeth upon that little which he knoweth; and having no knowledge of the rest, he cannot regulate his narrow apprehensions by any conceptions of them. And all things visible to us (not light itself excepted, which, as seen by us, is fire incorporated in air;) being compounds; the very nature or being of them is not known, where any constitutive part is unknown. And in all compounds, each part hath such relation and usefulness to others, that one part which seemeth known, is itself but half-known, for want of the knowledge of others. Such a kind of knowledge is theirs, that knowing only what they see, do take a clock or watch to be only the index moving by the hours, being ignorant of all the casual parts within: or that know no more of a tree, or other plant, than the magnitude, site, colour, odour, &c. Or that take a man to be only a body, without a soul; or the body, be only the skin and parts, discerned by the eye in converse.

Now that which such persons do sensibly apprehend, they are confident of, because that nature teacheth them to trust their senses; but not knowing the rest, their little partial conceptions are lame, defective, and deceitful. For most will hence rashly conclude of the negative, that there is no more, because they know no more. But if any be more wise and modest, yet do they want the conception of the unknown parts, to make the rest to be true knowledge, or to tell them what is yet unknown: and such use to turn a judicial rule

into a physical; that 'non apparere et non esse,' are to them all one.

2. And an ignorant man doth not know what conceptions other men have of the same things which he is ignorant of: so that he neither knoweth the thing intelligible, (what it is) nor yet the act of knowing it, which he never had: but, as a man born blind hath no formal conception, either of sight, or of light, or visible objects; so is it here.

3. Nor hath he usually a true knowledge of his own ignorance; how imperfect his understanding is, and how much to be suspected, as liable to mistake: though in some sensible matters, it is easy to convince men of a total ignorance; yet when they know any thing, it is hard to convince them what more is to be known, and to keep them from false and hasty conclusions. A man that cannot read at all, is easily convinced that he cannot read: but he that can read a little, is apt to think that he readeth rightly, when he doth not. A man that never heard of physic, is easily convinced that he hath no skill in it: but if he have read, heard of, and tried a few medicines; he is apt to grow conceited, and venture men's lives upon his skill. A man that never saw building, navigation, or any art or manufacture, is easily convinced that he is ignorant of it: but if he have got some smattering knowledge, he is ready to think that it is more than it is, because he knoweth not what he wants.

And to err, and know that a man erreth, (at the same time, about the same thing,) is a contradiction: for he that erreth, judgeth a falsehood to be a truth: but to know that so to judge is to err, is certainly not so to judge; for 'intellectus vult verum;' that is, truth is the object which it is naturally inclined to. The same light which discovereth error, cureth it: and that light which discovereth the thing itself, is it that must convince me that I before erred about it, by misapprehensions.

4. And an ignorant man doth not so much as know the difficulties of the case, and what may be said on the other side: what contrary evidence convinceth others, or what weight there is in the objections, which are, or may be brought against him. So that all men being naturally ignorant, and little being known for much that is unknown, even to the wisest; alas, the temptation to error and false confidence is so strong, that few escape it.

II. Another cause of it is, the radical master sin of pride:

an unhumbléd mind, never well acquainted with its own dark and erroneous condition, and its great need of natural and supernatural helps. I find it hard to convince men of this; but the forementioned effects do certainly prove it. The vice is born with us at the very heart. It is the devil's image: he that is not naturally proud, is not a son of Adam. It liveth first, and dieth last: and there is nothing that man is apter to be proud of, than his reason, which is his humanity, and next to that of his goodness, and of his greatness. Men perceive not this in themselves, because they know not what pride is, while it ruleth in them. They think that it is only some womanish or childish extrinsical ostentation, (boasting) or perking up above others in garb and place, or peacock-like looking upon their own train, or setting it up for others to look on. But pride is (as I said before) an overvaluing ourselves, and a desire that others should overvalue us: and how few be there that be not tickled, when their wisdom is applauded, and nettled when it is accounted small: it is hard to bear to be accounted and reported a fool, or a person of little wit. Many a man spendeth all the studies of his life, more for a fame of learning than for learning itself; what is pride if this be not? What grosser pride, than for a woman or unexperienced lad, to scorn and despise the oldest and hardest students in divinity, as dark souls in comparison of them! The Quakers in their shops, when I go along London streets, say, 'Alas, poor man, thou art yet in darkness:' they have oft come into the congregation, (when I had liberty to preach Christ's Gospel) and cried out against me as a deceiver of the people. They have followed me home, crying out in the streets, 'The day of the Lord is coming, when thou shalt perish as a deceiver.' They have stood in the market-place, and under my window, year after year, crying out to the people, 'Take heed of your priests, they deceive your souls:' And if they saw any one wear a lace or neat clothing, they cried to me, 'These are the fruit of thy ministry.' If they spake to me with the greatest ignorance or nonsense, it was with as much fury and rage, as if a bloody heart had appeared in their faces; so that though I never hurt, or occasioned the hurt of one of them, that I know of, their truculent countenances told me what they would have done had I been in their power: (this was in 1656, 57, 58, 59.) And yet they were poorly clothed: (some of them went through the streets

stark naked), and cried out over and over all the year, 'Woe to the proud!' Wonderful! wonderful! O the blindness of a corrupted mind! that these poor souls did not perceive their superlative pride. How highly did these people think of their own wisdom and holiness, while they cried down laces, points, and cuffs!

And when did I ever know either a true church-tyrant, or a true sectarian separating humourist, which were not both notorious proud over-valuers of their own conceits. To which those that bowed not must be persecuted as unruly schismatics by the one sort, and excommunicated, separated from, and damned as ungodly, carnal or antichristian by the other sort?

Several ways doth PRIDE cause pretended knowledge. 1. By thinking that our understandings are so good as that without great study we can know truth from falsehood; and so making us venture to judge of things at the first hearing or reading; which we cannot be capable of judging of under long and diligent studies; because 'recipitur ad modum recipientis.' Therefore it is that when a man by great success in studies hath made things as plain as words can make them, so that you would think that all students should presently be wise at easy rates by the light which he hath set up to them, they are half as long in learning for all that, as if he had never given them such a help. And therefore it is, that we cannot leave our learning to posterity; because still the stop is in the receiver's incapacity. And he cannot be capable of the plainest precepts, but by much time and study.

2. Pride maketh men hasty in concluding, because they are not humbled to a just suspicion of their own apprehensions. And men stay not to prove and try things before they judge.

3. Pride maketh men insensible how much they are ignorant of, in all their knowledge.

4. And it causeth men to slight the reasons and judgments of other men, by which they might learn, or at least might be taught to judge considerately, and suspend their own.

If overvaluing a man's own apprehensions be pride (as it is), then certainly pride is one of the commonest sins in the world, and particularly among men professing godliness, who upon every poor surmise or report are condemning those, that do not thoroughly know, and in every petty con-

troversy, they are all still in the right, though of never so many minds.

III. Another cause of pretended knowledge is the want of a truly tender conscience: which should make men fear, lest they should err, lest they should deserve the curse of putting "light for darkness, and darkness for light; evil for good, and good for evil:" (Isa. v. 20:) and should make them afraid lest they should defile their minds, resist the truth, blaspheme God or dishonour him, by fathering errors on him, and lest they should prove snares to men's souls, and a scandal and trouble to the Church of God. A tender conscience would not have espoused such opinions under one or two or many years deliberation, which an Antinomian, or other sectary will take up in a few days, (if they were true.) O, saith the tender conscience, what if I should err, and prove a snare to souls, and a scandal and dishonour to the Church of God! &c.

IV. Another cause of pretended knowledge is a blind zeal for knowledge and godliness in the general, while men know not what it is they are zealous of. They think it is a necessary part of sincerity to receive the truth speedily without delay: and therefore they take a present concluding, for a true receiving it. And he that soonest taketh up that which is offered him, probably as a part of godliness, is taken for the most resolved downright convert. Which is true in case of evident truths, where it is the will that by vice suspendeth the mind. But not in dark and doubtful cases.

V. Another cause is, an inordinate trust in man: when some admire the learned too much, and some the religious, and some this or that particular person, and therefore build too confidently on their words: some on great men, some on the multitude, but most on men of fame for great learning, or great piety. A credit is to be given by every learner to his teacher: but the confounding this with our belief of God, and making it a part of our religion, and not trusting man as man only, that is, a fallible wight, doth cause this vice of pretended knowledge, to pass with millions for divine faith. Especially when men embody themselves into a sect, as the only orthodox or godly party, or as the only true church (as the Papists do); then it emboldeneth them to believe any thing, which their sect or church believeth. For they think that this is the church's faith, which cannot err, or is the safest:

and that God would not let so many good men err. And thus they that should be made their teachers, and the helpers of their faith, becoming the lords of it, and almost their gods.

VI. And it much increaseth their sin, that men are not sufficiently acquainted with the original and additional corruption of man's nature, and know not how blind all mankind are. Alas, man is a dark creature! what error may he not hold. What villany may he not do; yea and maintain! Truly said David, "All men are liars." Pitifully do many expound this, as an effect of his unbelief and passion, because he saith, "I said in my haste;" when it is no more than Paul saith; "Let God be true, and every man a liar." (Rom. iii.) And than Solomon and Isaiah say, "All men are vanity:" and Jeremiah, "Cursed be he that trusteth in man:" all men are untrusty in a great degree! Weak, false, and bad. And his *haste* was either as Dr. Hammond translateth it, his *flight*, or else that his trial and distress made him more passionately sensible of the vanity or untrustiness of man, than he was at other times. For *vanity* and a *lie* to the Hebrews were words of the same importance, signifying deceivableness and untrustiness. And indeed among mankind there is so great a degree of impotency, selfishness, timorousness, ignorance, error, and viciousness, as that few wicked men are to be believed, where there is any strong temptation to lying. And the devil is seldom unprovided of temptations: and abundance of hypocrites are as untrusty as open wicked men: and abundance of sincere godly persons, especially women, have loose tongues, and hasty passions, and a stretching conscience, but especially injudicious heads, so that frequently they know not truth from falsehood, nor have the tenderness of conscience to be silent till they know: so that if one say it, another will say it, till a hundred say it, and then it goeth for current truth.

Good men's overmuch credulity of one another hath filled the church with lies and fables. Many of the Papist's superstitions, purgatory, praying to saints and angels, praying for the dead, &c. were bred by this credulity. It is so visible in Venerable Bede, Gregory the first, yea before them in Sulpitius Severus of Martius Life, and abundance more, that to help up Christianity among the Pagans, they laid hold of any old woman's or ignorant man's dreams, and visions, and stories of pretended miracles and revelations, that

it made even Melchior Canus cry out of the shameful, ridiculous filth, that hence had filled their legends. Even Baronius upon trial, retaineth no small number of them, and with his brethren the Oratorians, on their prophesying days, told them to the people. I am ashamed, that I recited one out of him, before my treatise of "Crucifying the World," though I did it not, as persuading any that it was true: for I quickly saw, that Sophronius on whom he fathered it, was none of the reporters of it, that book being spurious, and none of Sophronius's work.

Indeed I know of such impudent false history lately printed, of matters of public fact in these times, yea, divers concerning my own words and actions, by persons that are far from contemptible, that strangers and posterity will scarce believe, that human nature could be guilty of it in the open light. And I know it to be so customary a thing, for the zealots professing the fear of God, on one side and the other, to receive and rashly tell about lies of one another, that I confess I am grown to take little heed of what such say, in such a case; unless the report continue a year uncontrolled! For it is common for them to tell those things as unquestionable, which a few months prove false: and yet never to manifest any repentance, but to go on with the like; one month disproving what the former hatched and vended.

And indeed the very wisest and best of men are guilty of so much ignorance, temerity, suspiciousness of other's partiality, &c. that we must believe them (though far sooner than others, yet) still with a reserve to change our minds, if we find them mistaken, and still on supposition that they are fallible persons, and that all men are liars.

VII. Another great cause of pretended false knowledge and confidence is the unhappy prejudices which our minds contract even in our childhood, before we have time, and wit, and conscience to try things by true deliberation. Children and youth must receive much upon trust, or else they can learn nothing: but then they have not wit to proportion their apprehensions to the evidence, whether of credibility or certainty: and so fame and tradition, and education and the country's vote, do become the ordinary parents of many lies; and folly maketh us to fasten so fearlessly in our first apprehensions, that they keep open the door to

abundance more falsehoods; and it must be clear teachers, or great, impartial studies, of a self-denying mind, with a great blessing of God, that must deliver us from prejudice, and undeceive us. And therefore all the world seeth, that almost all men are of the religion of their country or their parents, be it never so absurd; though with the Mahometans they believe the nonsense of a very sot, (once reading a quarter of whose Alcoran one would think should cure a man of common reason, of any inclination to his belief.) And among the Japonians, even the eloquent Bonzii believe in Amida and Xaca; to mention the belief of the Chinese, the people of Pegu, Siam, and many other such; yea, the Americans, the Brasilians, Lappians, &c. that correspond with devils would be a sad instance of the unhappiness of men's first apprehensions and education. And what doth the aforesaid instance of Popery come short herein, which tells us how prejudice, and education, and company can make men deny all men's common sense, and believe common, unseen miracles, pretended in the stead?

VIII. Another cause is the mistaking of the nature of the duty of submitting our judgment to our superiors and teachers, especially to the multitude, or the church, or antiquity. No doubt but much reverence and a human belief, is due to the judgment of our teachers credibly made known. But this is another thing quite different, 1. From knowing by evidence. 2. And from believing God; (of which, before and after).

IX. Another cause is base slothfulness, which makes men take up with the judgment of those in most reputation for power, wisdom, or number, to save them the labour of searching after the scientific evidence of things; or the certain evidence of Divine revelations.

X. Another frequent cause is, an appearance of something in the truth, which frighteneth men from it; either for want of a clear, methodical, advantageous representation; or by some difficult objection, or some miscarriage in the utterance, carriage or life of them that seem most zealous for it: such little things deceive dark man: and when he is turned from the truth, he thinks that the contrary error may be embraced without fear.

XI. Another great cause of confidence in false conceits, is the bias of some personal interest prevailing with a cor-

rupted will, and the mixture of sense and passion in the judgment. For, as interested men hardly believe what seemeth against them, and easily believe that which they would have to be true; so sense and passion (or affections) usually so bear down reason, that they think it their right to possess the throne. Not but that sense is the only discernor of its own sensible object as such, (and reason by sense as it is intelligible): but that is not the matter in hand. But the sensualist forceth his reason to call that best for him, which his sense is most delighted with, and that worst which most offendeth sense. The drunkard will easily judge that his drinking is good for him, and the glutton that his pleasant meats are lawful, and the time-waster that his plays are lawful, and the fornicator, the wrathful revenger, &c., that their lusts and passions are lawful, because they think that they have feeling on their side. It is hard to carry an upright judgment against sense and passion.

XII. Sometimes a strong, deluded imagination, maketh men exceeding confident in error; some by melancholy, and some by a natural weakness of reason, and strength of fantasy; and some by misapprehensions in religion, grow to think that every strong conceit which doth but come in suddenly, at reading, or hearing, or thinking on such a text, or in time of earnest prayer, especially if it deeply affect themselves, is certainly some suggestion or inspiration of God's Spirit. And hence many errors have troubled poor souls and the church of God, which afterwards they have themselves retracted. Hence is the confidence of some ignorant Christians in expounding difficult Scripture prophecies; and the boldness of others in expounding dark providences; and also in foretelling by their own surmises, things to come.

XIII. And not a few run into this mischief in some extremes, by seeing others run into error on the other side. Some are so offended at the credulity of the weak, that they will grow confident against plain certainties themselves. As, because there are many feigned miracles, apparitions, possessions and witchcrafts in the world, divulged by the incredulity of the injudicious; therefore they will more foolishly be confident that there are no such things at all. And because they see some weak persons impute more of their opinions, performances, and affections to God's Spirit,

than they ought; therefore they grow mad against the true operations of the Spirit, and confident that there is no such thing. Some deride praying by the Spirit, and preaching by the Spirit, and living by the Spirit; when as they might as well deride understanding, willing, working, by a reasonable soul; no holy thing being holily done without God's Spirit, any more than any act of life and reason without the soul. And they may, on the same grounds, deride all that live not after the flesh, and that are Christians, (Rom. viii. 5—9. 13,) or that love God, or that seek salvation. Yea, some run so far from spiritual fanaticisms, that they deny the very being of spirits; and many confidently set up a dead image of true religion, in bitter hatred and opposition of all that hath life and serious holiness: so mad are some made, by seeing some feverish persons dote.

XIV. Another cause, is, conversing only with those of our own mind, and side, and interest; and not seeking familiar, loving acquaintance with those that differ from us: whereby men deprive themselves of hearing half that is to be heard, and of knowing much that is to be known. And their proud vice hardeneth them in this way, to say, 'I have read, and I have heard enough of them; I know all that they can say.' And if a man soberly speak to them, their vices of pride, presumption and passion, will scarce patiently bear him to go on without interruption to the end; but the wizard saith, 'I know already what you will say, and you are tedious; and do you think that so wise a man as I, hath nothing to do but hear such a fool as you talk?' Thus proud men are ordinarily so full of themselves, that they can scarcely endure to hear, or at least learn any thing from others, nor restrain their violent list to speak, so long as either just information, or human civility requireth.

XV. Another cause, is, malignity and want of Christian love; whereby men are brought, if not to a hatred, yet to a proud contempt of others, who are not of their mind, and side, and way. O they are all—as foolish and bad as any one hath list to call them; and he that railleth at them most ingeniously and impudently, giveth them but their due. And will a man, full of himself and his own, be moved from his presumptions, by any thing that such a hated or scorned people can say? Nay, will he not be hardened in his self-conceit, because it is such as these that contradict him?

Many such causes of this vice there be ; but pride and ignorance are the proper parents of it, whatever else be the nurse or friend.

CHAP. XX.

Objections Answered.

I EASILY foresee, that besides the aforesaid impediments, all these following Objections will hinder the cure of false pretended knowledge, and self-conceitedness, and false belief, if they be not answered.

Object. 1. 'You move men to an impossibility : to see without light ; and for an erring man to believe that he erreth. He that hath not light to see the truth, hath not light to see his ignorance of it. This is no more, than to persuade all men to be wise, and not to err ; which you may do long enough to little purpose.'

Answ. It is impossible indeed for an erring man, while such, to know that he erreth : but it is not impossible 1. For an ignorant man to know that he is ignorant ; (nor for a man without light or sight, to know that he seeth not ; though he cannot see that he seeth not). For though nescience be nothing ; and nothing is not properly and directly an object of our knowledge, no more than of our sight : yet as we see the limited quantity of substances, and so know little from big, by concluding that it hath no more quantity than we see ; so we know our own knowledge, both as to object and act, and we know the degree of it, and to what it doth extend : and so can conclude, I know no more. And though nescience be nothing, yet this proposition, 'I know no more,' is not nothing. And so nothing is usually said to be known reductively ; but indeed it is not properly known at all ; but this proposition, 'de nihilo,' is known, which is something. (I will not here meddle with the question, whether God know nonentities.)

2. To think, and to know, are not all one : for I may think that I may know ; that is, I study to know. Now I can know that I study, or think ; and I can perceive, that my studies reach not what I desire to reach, but fall short of satisfaction : and so as in the body, though emptiness be

nothing, and therefore not felt as nothing; yet a hungry man feeleth it in the consequents, by accident; that is, feeleth that by which he knoweth that he is empty: and so it is with a student as to knowledge.

3. And a man that hath so much experience, as we all have of the stated darkness of our understandings, and frequent errors; may well know, that this understanding is to be suspected, and so blind a guide not over-confidently and rashly to be trusted.

4. And a man that knoweth the danger of error, may know that it is a thing that it should fear: and fear should make him cautelous.

5. And though an erring man, while such, cannot know that he erreth; yet, by the aforesaid means, he may cease to err, and know that he hath erred.

6. And lastly, It is a shame for a man to be unacquainted with himself, and especially with his understanding, and not to know the measure of his knowledge itself.

Object. II. 'You talk like a Cartesian, that must have all that would know, suppose first that they know nothing, no not that he feeleth and liveth.'

Ans. No such matter. Some things we know necessarily, and cannot choose but know: for the intellect is not free of itself, but only as 'quoad exercitium actus,' it is 'sub imperio voluntatis.' And it is vain to bid men not to know what they cannot choose but know. And it is as vain to tell them that they must suppose, (falsely,) that they know not what they know, as a means to know: for ignorance is no means to knowledge, but knowledge is. One act of knowledge being necessary to more, and therefore not to be denied. I have told you before what certainties are, which must be known, and never forsaken.

Object. III. 'But your discourse plainly tendeth to draw men to scepticism, and to doubt of all things.'

Ans. 1. I tell you, I describe to you many certainties not to be doubted of. 2. And it is indeed your puffedness that tendeth to scepticism, as is shewed: for men that believe hastily and falsely, find themselves so often deceived, that at last they begin to doubt of all things: it is scepticism which I prevent. 3. But I confess to you, that I am less afraid of scepticism in the world, than ever I was; as

finding corrupt nature so universally disposed the contrary way. As when I first saw the books of Jacob Behmen, and some such others, I adventured to prognosticate, that the Church would never be much endangered by that sect, or any other which a man cannot understand and join in, without great study and acuteness; because few men will be at so much labour; even so I say of scepticism; here and there a hard, impatient, half-knowing student, may turn sceptic; but never any great number. For pride and ignorance, and other causes of self-conceitedness are born in all men; and every man that apprehendeth any thing, is naturally apt to be too confident of his apprehensions; and few will have the humility to suspect themselves, or the patience and diligence to find out difficulties. I must say in my experience, that except the congregation which I long instructed, and some few such, I meet with few women, boys, or unlearned men, when they are past eighteen or twenty years old, but they are in conceit wiser than I, and are still in the right, and I am in the wrong, in things natural, civil, religious, or almost any thing we talk of, if I say not as they say; and it is so hard to abate their confidence, or convince them, that I have half ceased to endeavour it, but let every one believe and say what he will, so it be not to the dishonour of God, the wrong of others, and the hazard of his salvation: for I take it for granted beforehand, that contradiction more often causeth strife than instruction; and when they take not themselves for scholars, they seldom learn much of any but themselves: and their own thoughts and experience must teach them that in many years which from an experienced man they might have more cheaply learned in a few days.

Object. IV. 'You speak against taking things on trust, and so would keep children from believing and learning of their parents and masters, and from growing wise.'

Answer. I often tell you that human faith is a necessary help to divine faith; but it must not be mistaken for divine faith. Men are to be believed as fallible men; but in some things with diffidence, and in some things with confidence, and in some things, (where it is not the speaker's credit that we rely on but a concurrence of testimonies, which make up a natural certainty,) belief and knowledge go together, and the thing is sure. But man is not God.

Object. V. ‘ May not a man more safely and confidently believe by the Church’s faith, than his own? That is, take that for more certain which all men believe, than that which I think I see a divine word for myself?’

Answer. This is a Popish objection thus confusedly and fallaciously often made. 1. Properly, no man can believe by any faith but his own, any more than understand with any understanding but his own. But the meaning being, that we may better trust to the Church’s judgment, that this or that is God’s word, than to our own persuasion that it is God’s word, from the evidence of the revelation. I further answer. 2. That the Church’s judgment is one part of our subordinate motive; and therefore not to be put in competition with that divine evidence which it is always put in conjunction with. And the Church’s teaching, is the means of my coming to know the true evidences of Divinity in the Word. And the Church’s real holiness caused by that Word, is one of the evidences themselves, and not the least. Now to put the question, whether I must know the Scripture to be God’s Word because I discern the evidences of its divinity, or rather because the Church teacheth me that it is God’s Word, or because the Church saith it is God’s Word, or because the Church is sanctified by it, are all vain questions; setting things conjunct and co-ordinate as opposite. 1. By the Church’s judgment or belief, I am moved to a high reverence of God’s Word, by a very high human faith, supposing it credible that it may be God’s Word indeed. 2. Next by the Church’s (or minister’s) teaching, the evidences of its divinity are made known to me. 3. The effect of it, in the Church’s holiness, is one of these evidences. 4. And by that and all other evidences I know that it is God’s Word. 5. And therefore I believe it to be true. This is the true order and resolution of our faith.

3. But because the Popish method is, barely to believe the Scripture to be God’s Word, because a Pope and his Council judgeth so, I add, 1. That we have even of that human sort of testimony far more than such. For theirs is the testimony of a self-exalting sect of Christians, about the third part of the Christian world: but we have also the testimony of them and of all other Christians; and in most or much of the matter of fact, (that the Scriptures were deli-

vered down from the apostles) the testimony of some heathens and abundance of heretics. 2. And with these we have the evidences of its divinity themselves. 3. But if we had their Church's (or Pope and Council's) decrees for it alone, we should take it but for a human, fallible testimony.

For, 1. They cannot plead God's word here as the proof of their infallibility: for it is the supposed question, what is God's word, which (they say) cannot be known but by their infallible judgment. 2. And they cannot plead number; for, 1. The Mahometans are more than the Christians in the world: Brierwood reckoneth that they are six parts of thirty, and we but five. And yet not therefore infallible nor credible. 2. And the heathens are more than the Mahometans and Christians (being four-sixth parts of the world), and yet not infallible. But of this I have the last week wrote a book of the "Certainty of Christianity without Popery;" and heretofore my "Safe Religion," and others.

Object. VI. 'At least this way of believing and knowing things by proper evidences of truth, will loosen the common sort of Christians, (even the godly) from their faith and religion: for whereas now they go quietly on without doubting, as receiving the Scriptures from the Church or their teachers as the Word of God, when they fall on searching after proofs, they will be in danger of being overcome by difficulties, and filled with doubts, if not apostatizing to infidelity, or turning Papists.'

Answ. Either these persons have already the knowledge of certain evidence of the divinity of the Scripture, or Christianity, or they have none. If they have any, the way of studying it more will not take it from them, but increase it: else you dishonour Christianity to think that he that knoweth it to be of God, will think otherwise if he do but better try it. Upon search he will not know less, but more.

But if he have no such certainty already, 2. I further answer, that I take away from him none of that human belief which he had before: if the belief of his parents, teachers, or the Church only, did satisfy him before, which was but a strong probability, I leave with him the same help and probability, and only persuade him to add more and surer arguments. And therefore that should not weaken but confirm his faith.

Object. 'But you tell him that the Church's or his teacher's judgment or word is uncertain, and that sets him on doubting.'

Answ. 1. I tell him of all the strength and credibility that is in it, which I would have him make use of. 2. And it not alone, but by his teacher's help that I would have him seek for that certainty. 3. But if he did take that testimony for certain which was not certain; if he took man for God, or took his teachers, or Pope, for inspired prophets, and a human testimony for divine, do you think that this error should be cherished or cured? I think that God nor man have no true need of a lie in this case; and that lies seldom further man's salvation; and that though they do some job of present service the next way, at the end we shall find that they did more harm than good. And that to say the contrary, and that men will cease to be Christians unless they be kept to it by deceit, is the way to downright infidelity.

And yet that you may see how much more than ordinary I favour the weaknesses of such, I will here answer a great question.

Quest. 'Whether a man can have a true saving faith, who believeth the Gospel or Scripture to be God's Word, and Christ to be the Saviour of the world, upon reasons or grounds not sure nor cogent and concluding; yea, possibly not true, for the most part.'

Answ. He that readeth Mr. Pink's excellent Sermons, and many other such divines, will find them thus describing the faith of hypocrites, (that they conclude have no true saving faith,) that they believe in Christ, but on the same or like reasons as a Turk may believe in Mahomet; that is, because the most, the greatest, the most learned and the best, and all the country are of their minds, and in that way their parents did educate them in. For my part, I easily confess, 1. That such a belief which buildeth on unsound grounds, is wanting proportionably in its own soundness. 2. And that it should not be rested in. 3. Much less cherished against all counsels that would cure it. 4. And that though uncertain reasons are, 1. The first. 2. And the most prevailing with him afterwards, yet every true believer discerneth some intrinsic signs of divinity at least as probable in the Word itself. But yet supposing that wrong motives be his chief,

and that he discerneth not that in the Word itself which most prevaieth with him, I am of opinion that, 1. If the end of such a believer be sound, (the reducing of the soul to God, and attainment of glory, and the perfect love of God.) 2. And if that man unfeignedly believe all that is God's Word to be true. 3. And if he believe all the substance of the Gospel to be God's Word, though by an unsound and non-concluding medium as his chief. 4. And if he by this belief be brought himself to the actual love of God as God; this unsound believer is sound in the essentials of Christianity, and shall be saved.

The *Objection* is, 'An uncertain, yea, deceived belief upon false suppositions, is no true belief, and therefore cannot save.'

I answer, There is a double truth in such a belief: 1. That all God's Word is true. 2. That this Gospel is God's Word, and Christ is the Messiah.

You will say, that 'there can be no more, no surer, no better in the conclusion, than is in the weaker of the premises °.' I answer, I grant it. And all that will follow is, that the conclusion is not necessary from these premises; and that the believer was mistaken in the reason of his inference, and that he concluded a truth upon an unsound medium: I grant all this, and consequently that his faith hath some unsoundness or diseasedness in it. But for all this, I see not but such a believer may be saved: 1. Because Christ's promise is, that whoever "believeth in him shall not perish, but have everlasting life," without excepting such as are drawn to it by non-cogent arguments. And he that will put in an exception against the covenant of grace, must prove it, or be injurious to Christ, to his Gospel, and to men's souls.

2. Because by experience I find, that it is but a small part of serious, godly Christians, who believe the Scriptures upon cogent evidence, (or at least many do not:) but abundance take it upon trust from godly preachers or parents, and go on without much examining of their grounds; and are not able to bring a cogent proof of the divinity of the Scriptures, when they are called to it. And I am not willing to conclude so great a part of humble, upright Chris-

° Of which see Smiglecius Logics and Albertinus in his Philosoph. Disputat. at large.

tians, to damnation, as know not such reasons for their faith as would hold good in strict disputation. Not that our charity must bend the Scripture to it. But that Scripture commanded such charity; and it no where condemneth any man that believeth upon uncogent reasons. For he that doth so, may yet firmly trust on Jesus Christ, and firmly believe that the Gospel is true, as being the very Word of God, and may take heaven for his portion, and love God, as God, and therefore may be saved. Though yet I think it impossible that any man should truly believe the Scriptures, and not perceive in them some characters of Divinity, which as an intrinsical evidence much encourage and induce him to believe them: and though this secret gust and perception be not the medium that he useth in arguing, or be not the chief, yet it may have an effectual force with his soul to hold him close to Christ. But if you suppose the man to have no spiritual sight and taste of a difference between God's Word and a common book, then he cannot be supposed to be a sound believer.

As a man that hath one ingredient in his medicine which is effectual, may be cured, though in the composition the main bulk be vanities; or as a doctor that hath many insufficient sureties, may do well if he have one sufficient one, though he more trust the rest; or as a man's cause may go for him in judgment that hath one or two good witnesses, and twenty bad ones which he put more trust in; and as he truly proveth his position, who bringeth one sound argument for it, and twenty bad ones: so I think that the common way of the illiterate in believing is, first to believe God's Word *to be his Word* by human faith; and after upon trial to find a spiritual light and goodness in the Word itself, and by both together to believe that it is God's Word. And the worse reasons may be the more powerful with him, and yet not destroy the sincerity of his faith.

Nor doth this make his faith merely human: for the question now is not, why he believeth God's Word to be true, and trusteth on it: for that is, because it is God's Word (discerned by him so to be); but he that by an insufficient medium (at least with a better, though less understood), doth take it to be God's, may yet by a divine faith believe it, because he judgeth it his Word.

If a man should counterfeit himself an angel from heaven,

and come in some splendid, deceitful appearance in the night to an heathen, and tell him that he is sent from God to bring him this Bible as his certain Word; and if the man receive it, and believe it on his credit to the death, and by that believing it be brought to see an excellency and credibility, and taste a spiritual sweetness in it, and be brought by it (as he may be) to holiness and the love of God, that man shall be saved, though I cannot say that the intrinsic evidence of the Word alone would have prevailed with him without that false belief of a deceiver: when it is once become a sanctifying belief, then there is no doubt but the man hath better evidence than the uncertain word of man: he hath the witness in himself. And it is not a glorifying faith, till it be a sanctifying faith. But the question is, what soundness of reason or proof that this is God's Word, is necessary to make it a sanctifying faith; at least, as most prevalent and trusted in?

By this you may know what I judge of the faith of honest, illiterate Papists, and of illiterate Protestants, for there are a great number of them, who live in love and obedience to God.

And yet to speak both more concisely and distinctly, I. I may believe by historical tradition all that matter of fact, which those that saw Christ's and the apostles' miracles, and heard their words, did know by sense; and those that saw not, believed on the credit of the reporters. II. And yet I may know by reason, through God's help, that these miracles, and this Scripture impress and efficacy are God's attestation; and none but God could do it. And of this all believers have some perception in various degrees. III. And then we know it to be true, because it is sealed by those attestations, and is the Word of God.

Object. VII. 'But would you have men take the matter of fact for uncertain (that this is a true Bible and copy, and was given the Church by the apostles, &c.) and so not pretend to be certain of them.'

Answer. I have often said, and elsewhere largely proved, that as, 1. A human faith of highest probability prepareth the way; so, 2. These things are known by an historical evidence, which hath a proper certainty above mere human faith: for human faith resteth on men's veracity or fidelity, which is uncertain: but there is a history (such as that there is

such a city as Rome, Venice, &c.) which is evident by a surer ground than men's fidelity; even from such a concurrence of consenters and circumstances, as will prove a forgery impossible.

Object. VIII. ' You seem to favour the Popish doctrine of ignorance, while you would have all our knowledge confined to a few plain and easy things, and persuade men to doubt all the rest.'

Ans. 1. I persuade no man to doubt of that which he is certain of, but not to lie, and say he is certain when he is not. 2. I am so far from encouraging ignorance, that it is ignorance of your ignorance which I reprove: I would have all men know as much as possibly they can of all that God hath revealed. And if the self-conceited knew more, they would doubt more; and as they grow wiser, will grow less confident in uncertainties. It is not knowing, but false pretending to know, that I am against. Do you think that a thousand self-conceited men and women do really know ever the more for saying they know, or crying down that ignorance, doubting and uncertainty which they have themselves. How many a one (yea preachers) have cried down the Popish doctrine of uncertainty of salvation, who had no certainty of their own; but their neighbours thought by their lives were certainly in the way to hell.

Object. IX. ' But you would have men resist the Spirit that convinceth them, and make so long a work in doubting, and questioning, and proving every thing, as that Christians will come but to a little knowledge in your way.'

Ans. They will have the more knowledge, and not the less for trying. Peremptory confidence is not knowledge, the next way here is farthest about. Receive all evidence from God and man, from the Word and Spirit, with all the desire, and all the delight, and all the speed that you possibly can: Study earnestly; learn willingly; resist no light; neglect no truth. But what is all this to foolish conceit that you know what you do not? What is this to the hasty believing of falsehoods, or uncertainties, and troubling the church and world with self-conceit and dreams? I remember two or three of my old acquaintance, who suddenly received from a seducer the opinion of perfection, that we might be perfectly sinless in this life: And because I denied it they carried it as if I had pleaded for sin against perfec-

tion; and they presently took themselves to be perfect and sinless, because they had got the opinion that some are such. I told them that I desired perfection as well as they, and that I was far from hindering or dissuading any from perfection; but wished them to let us see that they are so indeed, and never to sin more in thought, word or deed: And ere long they forsook all religion, and by drunkenness, fornication and licentiousness, shewed us their perfection. So here, it is not a conceit that men have faith and knowledge, and quickly saying, I believe; or turning to the priest or party that persuadeth them, which maketh them ever the wiser men, or true believers.

Object. X. ‘But that may seem certain to another which seemeth uncertain or false to you: therefore every man must go according to his own light.’

Ans. 1. Nothing is certain which is not true: if that seem true to you which is false, this is your error: and is every man, or any man bound to err, and believe a falsehood? Being is before knowing: If it be not true, you may think it to be so, (which is that which I would cure;) but you cannot know it to be so; much less to be certain of it. 2. If it be certain to you, it is evidently true; and if so, hold it fast, and spare not: It is not any man’s certainty, but error, which I oppose.

Object. XI. ‘But if we must write or utter nothing but certainties, you would have but a small library.’

Ans. 1. The world might well spare a great many uncertain writings. 2. But I say not that you must think, say or write nothing but certainties: there is a lawful, and in some cases, necessary exercise of our understandings about probabilities and possibilities. The husbandman when he plougheth and soweth is not certain of an increase. 1. But call not that certain which is not. 2. And be not as vehement and peremptory in it as if it were a certainty. 3. And separate your certainties and probabilities asunder, that confusion fill not your minds with error.

Object. XII. ‘While you persuade us to be so diffident of men’s reports, and to suspend our belief of what men say, you speak against the laws of converse.’

Ans. I persuade you not to deny any man such a belief as is his due: but give him no more. If a man profess himself a Christian, and say that he sincerely believeth in Christ,

and consenteth to his covenant, though you may perceive no ascertaining evidence that he saith true, yet you must believe him, because he is the only opener of his own mind, and the laws of God and human converse require it. But what is this believing him? Not taking it for a certain truth, but taking it for a thing probable, which may be true for aught you know, and which you must hope is true; and this in different degrees, according to the different degrees of the person's credibility.

If you hear men confidently report any news in these times, when half that we hear oft proveth false, you may believe the reporter as a fallible person, that is, believe that he doth not wilfully lie, and so not uncivilly contradict him; and yet suspend your belief of the thing itself, and whether he took it up rashly on uncertain rumours.

But if you hear a man speak evil of another behind his back, when the thing is not notorious and certain other ways, the law of justice and charity obligeth you not to believe him, but to suspend your belief till you hear both sides, or have surer proof; yea, and to suspend, not with an indifferency, but with a hope that it is not true which he speaketh.

Object. XIII. 'But then I shall be as uncharitable in judging the reporter (who perhaps is a godly man) to be a liar and slanderer, as I should be in believing that the other is guilty.'

Answ. 1. I say not that you are to conclude that certainly he lieth, and that it is false, but to suspend your belief, and to hope that it is false. 2. He that maketh himself the accuser of another man behind his back, in a way of talk, doth expose himself to that disadvantage, and maketh it our duty to begin our charitable opinion on the side of him that is accused, and rather to hope that he is innocent ('cæteris paribus') than the accuser. For God forbiddeth backbiting and slandering, and biddeth us to speak evil of no man. And he that in our hearing backbiteth and speaketh evil, how godly otherwise soever, without a clear necessary cause, doth forfeit our charity and belief, more than a man can do whom we do not see or hear. For if I was bound to judge him innocent before this backbiting, I am bound so to judge him still. Therefore I do but continue that good opinion of my neighbour which I was bound to: And that I must suspect the backbiter of a lie, is the consequent of his own act, and wrong of himself. For I cannot believe con-

traries : and it is not his backbiting that will disoblige me from my former duty, of judging the other innocent. So that it is the reporter that casteth away the reputation of his own veracity.

Object. XIV. ‘ When you have written all this against pretended knowledge, who is more guilty than yourself? Who so oppresseth his reader with distinctions? Are all your large writings evident certainties? Even those controversies in which you have so many adversaries?’

Ans. I put in this objection, because I have a book called “*Methodus Theologiæ*,” which I know will occasion such thoughts in many readers. But, 1. It is one thing to assert uncertainties, and another thing to anatomise, and distinctly, and methodically explain to certain truth. In all my large writings, if you find that I call any thing certain which is uncertain, that is, which I give not ascertaining evidence of, acquaint me with the particulars, and I shall retract them.

2. I never persuaded any man to write or say no more than all men certainly know already, no not all learned divines; for then how should we receive edification? Subjective certainty is as various as men’s intellects, where no two are of a size. And objective certainty must be tried by the evidence, and not by other men’s consenting to it. Nor must a major vote of dissenters go for a proof of objective uncertainty: For Heathens are more than the rest of the world; and Mahometans more than Christians; and Papists more than Protestants; and the ungodly more than the godly; and yet this is no proof of our own, or the things uncertainty.

3. Part of my writings are against uncertainties; and to deliver the Church from false opinions that go for certainties; and these are they that have most contradicters: and may I not write against false and uncertain opinions which religion is corrupted with, and defend the ancient simplicity, without being guilty of the introduction of uncertainties myself.

4. I deny not but I have many things that are uncertain; but then I acknowledge them uncertain; and treat of them but as they are.

5. Lastly, If really my writings are guilty of that which I here reprehend, false pretended knowledge, the sin is never

the better for that, nor my accusation of it, ever the less true, nor your duty to avoid it ever the less. Think what you will of me, so you will but think rightly of sin and duty. If I go contrary to my doctrine, and you can prove it, take warning by me, and do not you the like.

CHAP. XXI.

IX. *Directions for the Cure of Pretended Knowledge, or Self-conceit.*

THE cure of this plague of puffed-upness or pretended knowledge is it which all the rest is written for; and must now be the last in execution as it was the first in my intention^p. And could men be persuaded to this following course it might be done: but nature's vicious inclination to the vice, and the commonness and strength of temptations to it, do make me expect to prevail but with a few.

Direct. I. Labour to understand the true nature and principles of certainty before opened. False measures will make you judge certainties to be falsehoods or uncertain, and falsehoods to be certain truths. And when you know the conditions of certainty, try all things by them accurately; and if any would by art, persuade you of the uncertainty of nature's just perceptions, by sense or intellect, remember that be they what they will, you have no better or surer: they are such as our Creator hath given you to trust to for your use, even for the ends of life.

Direct. II. Discern the helps of knowledge from knowledge or certainty itself. Believing your teachers as men, and believing historians according to their credibility, and reverencing the judgment of seniors, and of the church, are all preparative helps to certainty: and human faith is such as to Divine faith. But do not therefore think that it is the same: nor give men that prerogative of infallibility which belongeth to God, or to inspired prophets, who prove their word by God's attestation. The belief of logicians is needful to your understanding logic, and logic is a great help to

^p Because I must not often repeat the same things, I must refer the reader to what I have more fully said of this in twenty-seven directions for certainty of knowledge in my Christian Directory, Part iii. chap. 7.

your certain discerning of physical and metaphysical and moral verities. And yet many rules of your logic may be uncertain, and you must not take the helps of your knowledge for evidence itself.

Some think that nothing is known till we have second notions for it, or can define it: when things sensible are better known by sensing them, and usually second notions deceive men and make them doubt of what they better apprehended without them.

Be very suspicious of all words or terms; 1. As ambiguous, as almost all are: and therefore he that cannot distinguish them must needs err by confusion. 2. Lest you take the names for things, most disputes using to carry controversies 'de nomine' as if they were 'de re,' or slide from this into that.

Direct. III. Therefore also trust not too far to the artificial forms of argument, without, or instead of the evidence of the truth of the thing itself. For there are many things supposed to the infallibility of your art, which may not themselves be infallibly true: and man's wit is conscious of its own fallibility; and therefore is doubtful lest it should be deceived in its collections and ratiocinations; especially when the engine hath many tacklings, and the chain many links, we are still in doubt lest some one should break: but the evidence of the thing in its own reality, which is not wholly laid on the form of an artificial argument, which is of great use, doth satisfy more.

Direct. IV. Take truths in order; the principles first, and the rest in their true exurgence and dependance upon them: and take nothing to be well known which is not known, not only in a method but in a method clearly suitable to the things. As words and notions, so rules and methods must be fetched from the things, and fitted to the things, or they are vain. Sense and intellect must first perceive the things themselves, and be your first tutors in somatology and pneumatology; and then these must do much in making your logic. The foot must be the measure of the shoe. And remember that you have but a half, fallacious knowledge, till you know the true place, and order, and respects of the thing, as well as the nature and quality of it in itself; and till you can draw up a true scheme of the things which you know: it is dreams that are incoherent.

Direct. V. Let the great radical verities have your greatest confidence, and not only so, but the most of your thoughts, and estimation, and time; and proportionably let the lesser things have but that share of your esteem, and time, and studies which they deserve; which comparatively will be little. And make them the test of what is further offered to you: and believe nothing which is certainly contrary to them. Argue always ‘à notioribus,’ and reduce not certainties to uncertainties, but contrarily.

Direct. VI. Keep all your perceptions distinct according to the distinction of their natures. Let both your books and your intellects be like an apothecary’s shop, where there are different boxes with different titles for different things. Let sensible perceptions be by themselves: and the intellectual perception of things sensate be by themselves: and the intellectual perception of its own and the will’s acts be by themselves: and the collection of the nature of spirits and intellectual agents thence, be by themselves: and the knowledge of principles, physical and moral, be by themselves: and the certainty of conclusions be ranked according to the variety of their degrees. The confusion of these different things causeth so confused a kind of knowledge, as is next to no knowledge, and more fit to trouble than to satisfy.

Direct. VII. Look to all things, or as many as is possible. When half is unknown, the other half is not half known. ‘Respicere ad omnia’ is proper to God: ‘Respicere ad plurima’ is necessary to the competent wisdom of a man: to be of a narrow mind and prospect, is the property of the ignorant and erroneous. He that seeth only a hand or foot knoweth not what a man is by it: and he that seeth only a word knoweth not by that what a sentence is. God’s works are all one. I know not what we shall see in Comenius’s Pansophy, which they say is yet to see the light; how far he hath reduced all sciences to one. But I little doubt but they may and should be all reduced to two, which are as the soul and body that yet make up one man, though not one nature, viz. 1. The ontological or real part, distinguished into that of substances and of modes, where morality cometh in, &c. 2. The organical part, which fitteth words and notions to things. And I am sure that as the knowledge of one thing or of many, much conduceth to further knowledge; so the ignorance of one thing conduceth to

ignorance and error about others. It is here as in the knowledge of a clock or watch, or musical instrument. Know all or you know little, and next to none. No man is a fit judge of church affairs, who hath not the state of the world in some good measure in his eye; else he will be like most sectaries, who judge, and talk, and live, as if the world were no bigger than their synagogues or sects. He must have all the Scripture in his eye, and all the body of divinity, and all the world in his eye; and God himself, who is more than all, who will not, by a narrow mind be cheated into a multitude of errors. There are abundance of truths unknown to you which, were they known, would rectify your other errors.

Direct. VIII. Conclude not hastily of negatives. You may more easily know, that you do what you do know, than know what it is that you do not know. It doth not follow that there is no more, because you know no more. St. John tells you, that if all that Christ did should be written, the world could not contain the books: you cannot therefore conclude from what is recorded, that he said and did no more than is recorded: though I am sure against popery, by my sense and intellect, that there is real bread and wine in the sacrament, I am not sure by sense that there is no spiritual body of Christ: the negative must be otherwise proved. I am sure by my five senses (as they are commonly distinguished and numbered) that there are existent all the sensible qualities, which are their objects: but whether the world may not have more sensible qualities, suited to many other sort of senses, which we have no conception, notion or name of, is a thing that no mortal man can know.

You hear many things, and know many things by another man, which make his cause seem bad: but do you know how many more things may be existent unknown to you, which if you knew would change your judgment?

Allow still room and supposition for abundance of unknown things, which may come hereafter to your knowledge, and make things seem to you quite other than they do. How can you possibly know how much more may be unknown to you? If I have a servant that stayeth much longer than I expected, I may conjecture that he could have no business to stay him, but his negligence; but there may be many accidents to cause it, which I cannot judge of till I hear him speak.

Direct. IX. Be sure that you suspect your first apprehensions of things; and take few conceptions (conclusive) for certain, that are not digested. Fasten not over-tenaciously upon opinions, in the beginning, at the first hearing: take it for granted, that your first conceptions of things must alter, either as to the truth, or the evidence, or the order, or the degree. Few men are so happy in youth, as to receive at first such right impressions, which need not after be much altered. When we are children, we know as children; but when we become men, childish things are done away. Where we change not our judgment of the matter, yet we come to have very different apprehensions of it. I would not have boys to be mere sceptics; for they must be godly, and Christians. But I would have them leave room for increase of knowledge, and not be too peremptory with their juvenile conceptions, but suppose that a further light will give them another prospect of the same things.

Direct. X. Choose such teachers, if possible, as have themselves attained the things you seek; even that most substantial wisdom which leadeth to salvation. For how else shall they teach others, what they have not learned themselves! O the difference between teachers and teachers! between a rash, flashy, unexperienced, proud wit; and clear-headed, well-studied, much-experienced, godly men! Happy is he that hath such a teacher, that is long exercised in the ways of truth, and holiness, and peace; and hath a heart to value him.

Direct. XI. Value truth for goodness, and goodness above truth; and estimate all truths and knowledge by their usefulness to higher ends. That is good as a means, which doth good. There is nothing besides God that is simply good, in, of, and for itself; all else is only good derivatively from God the efficient, and as a means to God the final cause. As a pound of gold more enricheth than many loads of dirt; so a little knowledge of great and necessary matters, maketh one wiser, than a great deal of pedantic, toyish learning. No man hath time and capacity for all things: he is but a proud fool, that would seem to know all, and deny his ignorance in many things. Even he that with Alstedius, &c. can write an Encyclopædia, is still unacquainted with abundance that is intelligible. For my own part, I humbly thank God,

that by placing my dwelling still as in the church-yard, he hath led me to choose still the studies which I thought were fittest for a man, that is posting to another world. He that must needs be ignorant of many things, should choose to omit those which he can best spare. Distinguish well between studying and knowing for use, and for lust: for the true ends of knowledge, and for the bare delight of knowing. One thing is necessary, (Luke x. 42,) and all others, but as they are necessary to that one; mortify the lust of useless knowledge, as well as other lusts of flesh and fantasy. Dying men commonly call it vanity. Remember what a deal of precious time it wasteth; and from how many greater and more necessary things it doth divert the mind; and with what wind it puffs men up; as is aforesaid. How justly did the rude Tartarians think the great libraries, and multitudes of doctors and idle priests, among the Chinese to be a foolery; and call them away from their books to arms, as Palafox tells us; when all their learning was to so little purpose as it was, and led them to no more high and necessary things?

Direct. XII. Yet because many smaller parts of knowledge are necessary to kingdoms, academies and churches, which are not necessary, nor greatly valuable to individual persons; let some few particular persons be bred up to an eminency in those studies, and let not the generality of students waste their time therein. There is scarcely any part of knowledge so small and useless, but it is necessary to great societies, that some be masters of it, which yet the generality may well spare. And all are to be valued and honoured according to their several excellencies. But yet I cannot have to study as long as Politian how Virgil should be spelt; nor to decide the quarrels between Phil. Pareus and Gruter, nor to digest all his grammatical collections, nor to read all over abundance of books, which I allow house-room to. Nor to learn all the languages and arts which I could wish to know, if I could know them without neglecting greater things. But yet the excellent professors of them all I honour.

Direct. XIII. Above all, value, digest, and seriously live upon the most great and necessary certain truths. O that we knew what work, inward and outward, the great truths of salvation call for from us all! If you do not faithfully value and improve these, you prepare for delusion: you forget

your premises and principles : God may justly leave you in the dark, and give you up to believe a lie. Did you live according to the importance of certain principles, your lives would be filled with fruit, and business, and delight, and all this great : so that you would have little mind or leisure for little and unnecessary things. It is the neglect of things necessary, which fills the world with the trouble of things unnecessary.

Direct. XIV. Study hard, and search diligently and deeply, and that with unwearied patience and delight. Unpleasant studies tire and seldom prosper. Slight running thoughts accomplish little. If any man think that the Spirit is given to save us the labour of hard and long studies, Solomon hath spent so many chapters in calling them to dig, search, cry, labour, wait for wisdom, that if that will not undeceive them, I cannot : they may as well say, that God's blessing is to save the husbandman the labour of ploughing and sowing : and that the Spirit is given to save men the labour of learning to read the Bible, or to hear it, or think of it, or to pray to God. Whereas the Spirit is given us to provoke and enable us to study hard, and read, and hear, and pray hard, and to prosper us herein.

And as vain are our idle lads, that think their that natural wits, or their abode and degrees in the Unversities, will serve the turn instead of hard studies ! And so they come out almost as ignorant, and yet more proud than they went thither, to be plagues in all countries where they come, to teach others by example the idleness and sensuality which they learned themselves ; and being ignorant, yet the honour of their functions must be maintained, and therefore their ignorance must be hid, which yet themselves do weekly make ostentation of in the pulpit, where they should be shining lights ; and when their own tongues have proclaimed it, those of understanding that observe and loathe it, must be maligned and railed at for knowing how little their teachers know.

Nothing without long and hard studies furnisheth the mind with such a stock of truth, as may be called real wisdom. "That God is the rewarder of them that diligently seek him," (and not of the lazy neglecters of him) is the second principle in religion. (Heb. xi. 6.) They that cannot be at this labour, must be content to know but little, and not take on them to know much. For they are not able to

discern truth from falsehood: but while they sleep the tares are sowed: or while they open the door, all crowd in that can come first; and they cannot make a just separation. Ignorant persons will swarm with errors, and he that erreth will think that he is in the right: and if he think that it is a divine and necessary truth which he embraceth, how zealously may he pursue it!

Direct. XV. Take heed of the bias of carnal interest, and of the disturbing passions, which selfish partiality will be apt to raise. Men may verily think, that they sincerely love the truth, when the secret power of a carnal interest, their honour, their profit or pleasure, is it that turneth about their judgment, and furnisheth them with arguments, and whets their wits, and maketh them passionately confident, and they are not aware of it. Is your worldly interest on that side that your opinion is for? Though that prove it not false, it proveth that you should be very suspicious of yourselves.

Direct. XVI. Keep up unfeigned fervent love to others, even as to yourselves. And then you will not contemn their persons and their arguments, beyond certain cause. You will not turn to passionate contentions, and reproaches of them when you differ; and the reverence of your elders, teachers, superiors, will make you more ready to suspect yourselves than them. Most of our self-conceited pretenders to knowledge, have lost their love and reverence of dissenters, and are bold despisers of the persons, reasons and writings of all that contradict their error. And most that venture to cast the churches into flames, and their brethren into silence and sufferings, that they may plant their own opinions, are great despisers of those that they afflict, and either hate them, or would make them hateful, lest they should be thought to be unjust in using them like hateful persons. "Love that thinketh not evil of others, is not apt to vaunt itself." (1 Cor. xiii.)

Direct. XVII. Reverence the Church of God, but give not up your understandings absolutely to any men; but take heed of taking any church, sect, or party, instead of the infallible God. With the Universal Church, you must embody and hold concord: it is certain, that it erreth not from the essentials of Christianity: otherwise the Church were no Church, no Christians, and could not be saved. If a Pa-

pist say, 'and which is this Church?' I answer him, it is the universality of Christians, or all that hold these essentials; and when I say, that this Church cannot fall from these essentials, I do but say, it cannot cease to be a Church: the Church is constituted of, and known by the essentials of faith; and not the essentials of faith constituted by the Church, nor so known by it; though it be known by it as the teacher of it.

He that deserteth the Christian universality, in deed though not in words, and cleaveth too close to any sect, whether Papal or any other, will be carried down the stream by that sect, and will fill his understanding with all their errors and uncertainties, and confound them with the certain truths of God, to make up a mixed religion with; and the reverence of his party, church or sect, will blind his mind, and make him think all this his duty.

Direct. XVIII. Fear error and ungrounded confidence. Consider all the mischiefs of it, which the world hath long felt, and the churches in the East and West are distracted by unto this day; and which I have opened to you before. He that feareth not a sin and mischief, is most unlikely to escape it. A tender conscience cannot be bold and rash, where the interest of God, the church, and his own and others' souls is so much concerned. When you are invited to turn Papist, or Quaker, or Anabaptist, or Antinomian, or Separatist, think, what if it should prove an error; and as great an error as many godly, learned men affirm it to be? Alas, what a gulf should I plunge my soul in! What injury should I do the truth! What wrong to souls! And shall I rashly venture on such a danger, any more than I would do on fornication, drunkenness, or other sin? And doth not the sad example of this age, as well as all former ages, warn you to be fearful of what you entertain? O what promising, what hopeful, what confident persons, have dreadfully miscarried, and when they once began to roll down the hill, have not stopped till some of them arrived at infidelity and profaneness, and others involved us in confusions! And yet shall we not fear, but rage and be confident?

And to see on the other side, what darkness and delusion hath fallen upon thousands of the Papal clergy, and what their error hath cost the world, should make those that are that way inclined also fear.

Direct. XIX. Above all pray and labour for a truly humble mind, that is well acquainted with its own defects; and fear and fly from a proud, overvaluing of your own understanding. Be thankful for any knowledge that you have, but take heed of thinking it greater than it is. The devil's sin, and the imitation of Adam, are not the way to have the illumination of God's Spirit. It is not more usual with God to bring low those that are proud of greatness, than to leave to folly, deceit and error, those that are proud of wisdom; and to leave to sin and wickedness, those that are proud of goodness. A proud understanding cannot be brought to suspect itself, but is confident of its first undigested apprehensions: it either feeleth no need of the Spirit's light, but despiseth it as a fancy; or else it groweth conceited, that all its conceptions are of the Spirit, and is proud of that Spirit which he hath not. Nothing maketh this peremptory confidence in false conceits so common, as pride of a knowledge which men have not. Would the Lord but humble these persons thoroughly, they would think, alas! 'What a dark, deceitful mind have I! how unfit to despise the judgment of them that have laboured for knowledge far more than I have done, and how unfit to be confident against such as know much more than I?'

But so deep and common is this pride, that they that go in rags, and they that think themselves unworthy to live, and are ready to despair in the sense of sin, do yet ordinarily so overvalue their own apprehensions, that even these will stiffly hold their vain and unpeaceable opinions, and stiffly reject the judgment and arguments of the wisest and best that will not be as envious as they.

Direct. XX. Lastly, Keep in a childlike, teachable, learning resolution, with a sober and suspended judgment, where you have not sure evidence to turn the scales. When Christ saith, "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven:" (Matt. xviii. 3:) as he hath respect to the humility of children in general (and their inception of a new life), so in special he seemeth to respect them [as disciples: Set children to school and their business is to hear and learn all day; they set not their wits against their masters, and do not wrangle and strive against him, and say, it is not so; we know better than you. But so abominably is human na-

ture corrupted by this intellectual pride, that when once lads are big enough to be from under a tutor, commonly, instead of learning of others, they are of a teaching humour, and had rather speak two hours than hear one; and set their wits to contradict what they should learn, and to conquer those that would instruct them; and to shew themselves wiser than to learn to be more wise; and we can scarcely talk with man or woman, but is the wisest in the company, and most hardly convinced of an error.

But two things here I earnestly advise you: 1. That you spend more time in learning than in disputing: not but that disputing in its season is necessary to defend the truth; but usually it engageth men's wits in an eager opposition against others, and so against the truth which they should receive; and it goeth more according to the ability of the disputants, than the merits of the cause. And he that is worsted is so galled at the disgrace, that he hateth the truth the more for his sake that hath dishonoured him: and therefore Paul speaketh so often against such disputing, and saith that the servant of the Lord must not strive, but be gentle, and apt to teach, and in meekness instruct opposers.

I would ordinarily, if any man have a mind to wrangle with me, tell him; 'If you know more of these things than I, if you will be my teacher, I shall thankfully hear and learn,' and desire him to open his judgment to me in its fullest evidence: and I would weigh it as the time and case required; and if I were fully satisfied against it, I would crave leave to tell him the reasons of my dissent, and crave his patient audience to the end. And when we well understood each other's mind and reasons, I would crave leave then to end in peace; unless the safety of others required a dispute to defend the truth.

2. And my special repeated counsel is, that you suspend your judgment till you have cogent evidence to determine it. Be no further of either side than you know they are in the right; cast not yourself into other men's opinions hastily, upon slight reasons at a blind adventure. If you see not a certainty, judge it not certain. If you see but a probability, judge it but probable. "Prove all things, and hold fast that which is good." (1 Thess. v.) The Bereans are commended for searching the Scripture, and seeing whether the things were so which Paul had spoken. (Acts xvii.) Truth

feareth not the light. It is like gold, that loseth nothing by the fire. Darkness is its greatest enemy and dishonour. Therefore look before you leap: you are bid, "Believe not every spirit, but try the spirits whether they be of God." (1 John ii.) Stand still till you know that the ground is safe which you are to tread on. When poisoners are as common as physicians, you will take heed what you take. It is safer when once you have the essentials of Christianity, to take too little than too much: for you are sure to be saved if you are mere true Christians; but how far Popery, Antinomianism, &c., may corrupt your Christianity is a controversy. Wish them that urge you, to forbear their haste in a matter of everlasting consequence: these are not matters to be rashly done. And as long as you are uncertain, profess yourselves uncertain; and if they will condemn you for your ignorance when you are willing to know the truth, so will not God. But when you are certain, resolve in the strength of God, and hold fast whatever it cost you, even to the death, and never fear being losers by God, by his truth, or by fidelity in your duty.

PART II.

OF TRUE SAVING KNOWLEDGE :

I. CAUSING OUR LOVE TO GOD.

II. THEREBY QUALIFYING US FOR HIS LOVE.

1 CORINTHIANS viii. 3.

But if any man love God, the same is known of him.

CHAP. I.

Knowledge is to be estimated more by the End it tendeth to, than by itself.

HAVING done with that epidemical, mortal disease, SELF-CONCEITEDNESS, or PREFIDENCE, or over-hasty judging, and pretending to know that which we know not, which I more desire than hope to cure ; I have left but little room for the nobler part of my subject, True Saving Knowledge, because the handling of it was not my principal design.

The meaning of the text I gave you before. The true paraphrase of it is as followeth : As if Paul had said : ‘ You overvalue your barren notions, and think that by them you are wise ; whereas knowledge is a means to a higher end ; and is to be esteemed of as it attaineth that end ; and that end is to make us lovers of God, that so we may be known with love by him ; for to love God and be beloved by him is man’s felicity and ultimate end ; and therefore that which we must seek after and live for in the world ; and he is to be accounted the wisest man that loveth God most ; when unsanctified notions and speculations will prove but folly.’

This being the true meaning of the text, I shall briefly speak of it by parts, as it containeth these several doctrines or propositions.

Doct. I. Knowledge is a means to a higher end, according to which it is to be estimated.

Doct. II. The end of knowledge is to make us lovers of God, and so to be known with love by him.

Doct. III. Therefore knowledge is to be valued, sought and used, as it tendeth to this holy blessed end.

Doct. IV. And therefore those are to be accounted the wisest or best-knowing men, that love God most; and not those that are stored with unholy knowledge.

For the first of these, that 'Knowledge is a means to a higher end,' I shall first open it, and then prove it.

I. Aquinas and some other schoolmen make the vision or knowledge of God, to be the highest part of man's felicity: and I deny not but that the three faculties of man's soul, *vital activity, intellect* and *will*, as the image of the Divine Trinity, have a kind of inseparability and co-equality. And therefore each of their perfections and perfect receptions from God, and operations on God, is the ultimate end of man: but yet they are distinguishable, though not divisible; and there is such an order among them, as that one may in some respects be called the inceptor and another the perfecter of human operations; and so the acts of one be called a means to the acts of the other. And thus though the vision or knowledge of God be one inadequate conception, if not a part of our ultimate end; yet the love of God, and living to God, are also other conceptions or parts of it: yea, and the more compleitive, perfect parts, which we call '*finis ultimatè ultimus.*'

II. The proof shall be fetched, 1. From the order and use of the faculties of the soul. 2. From the objects. 3. From the constitution of the acts. 4. From express Scripture.

I. It is evident to our internal perception; 1. That the understanding is but the guide of the will, and its acts but mediate to determine the will: as the eye is to lead the appetitive and executive faculties, by presenting to them their proper objects. To know is but an initial introductory act.

Yea, 2. It is evident that the soul is not satisfied with bare knowing, if no delight or complacency follow: for what is that which we call satisfaction, but the complacency of the will? Suppose a man to have no effect upon his will, no pleasure, no contentation in his knowledge, and what felicity or desirable good to him would there be, in all the knowledge in the world? Yea, when I name either *good* or

desirable every one knoweth that I name an object of the will. Therefore if you stop at bare intellection, it is not to be called good or desirable as to the intellect, these being not proper intellectual objects: though remotely I confess they are; that is, that which is called good, amiable and desirable primarily as the proper object of the will, must be discerned to be such by the understanding: when yet the formal notion of the intellects' object, is but "quid intelligibile," which materially is 'Ens, Unum, Verum, Bonum:'. But goodness is the formal notion of the object of the will, and not only the material.

If any say that I seem here to take part with Epicurus, and Cicero's Torquatus, who erred by placing the chief excellency of virtue in the pleasure of it; and consequently making any thing more excellent which is more pleasant, though it be sin itself; I answer, He that will decide that great controversy, must distinguish, 1. Between sensitive pleasure, and the complacency of the will. 2. Between that which is good only to me, and that which is good to others, and that which is good in relation to the supreme and final will of God. 3. Between the exterior and the interior acts of virtue, and then you shall see Cicero and Torquatus easily reconciled, thus:—

1. It is certain that GOODNESS and the WILL are so essentially related to each other, that they must each enter the other's definition. To be 'bonum' is to be 'volibile;' and to will is ever 'velle bonum.'

2. It is certain that God's will is the original and end of all created good, which hath its essence in relation to his will. And therefore if it were possible for virtue to be unpleasant or pernicious to the possessor, it would be good as it is suited and related to the will of God.

3. Therefore it cannot be said, that virtue as virtue is better than virtue as it pleaseth God: but it is most certain that virtue as virtue is pleasing to God, (as to the objective aptitude,) and that virtue as pleasing to God, and consequently as virtue, is better than virtue, as it is pleasant to the possessor.

4. And it is certain that virtue, as it is profitable, and justly pleasing to mankind, to the church, to kingdoms, to public societies or multitudes, is better than as it is pleasing

unto one. Because the good of many is better than of one.

5. And it is certain that virtue, as it pleaseth the rational will, is better than as it pleaseth the mere sensitive appetite, which it seldom doth: and therefore sensuality hath no advantage hence.

6. And virtue as it profiteth, though at present it occasion sorrow or disobedience in its consequents, is better than that which at the present only pleaseth, and quickly vanisheth. But that profit lieth in this, that it prepareth for everlasting, or more durable pleasure. And a long pleasure attained by present sorrow, is better than a momentary pleasure; which is another difference between sensual sinful, and spiritual durable delights,

7. And to end all this controversy between us and Epicurus, it is notorious, that the internal vital acts of true virtue, are nothing else radically but pleasure itself: for it is radically and summarily nothing but the love of God and goodness: and love in its properest notion is nothing but the complacency of the will. To say, I love it, is but to say, it pleaseth me; unless when you speak of either sensual appetite and delight, or love as conjunct with some other act or passion. And (though Occum here stretch it a little too far) it is certain that the external act of man hath no virtue in it that is moral, but secondary, and derived from the will, even as far as it is voluntary. So that the informing root of virtue is will, love or complacency; which Austin useth to call delectation, asserting what I now assert. So that the question now is, Whether virtue, which is nothing but complacency in good, be better as complacency or as virtue; that is, under one name or another? or whether it be better as virtue, or as virtue? as complacency, or as complacency?

If you think I make Cicero and the old philosophers fools, by feigning them to agitate such a question; I answer, 1. If they do so, it is not my doing, but their own. 2. But I think Cicero meant not so foolishly, but understood Epicurus only of sensual pleasure, and not of rational. 3. Or at least, of private pleasure of a single person, as opposite to the utility and pleasure of multitudes. 4. And whether he had so much Theology as to remember that which is it that resolveth the whole doubt, I know not, viz. that virtue as

virtue is objectively pleasing to the will of God : and as pleasing to God, it is better than as pleasing to me, and all the world.

So that notwithstanding this objection, thus fully answered, the acts of the intellect merely as such, without their respect to some will, either of God or man, are not so much as formally amiable, desirable or good.

3. I further add, that the acts of the intellect may be forced, involuntary, displeasing, and both morally and pentially evil. A man may by God be forbidden to search after, and to know some things ; and to know them (as voluntarily done) may be his sin. And all know that a man may be necessitated to know many things ; and that knowledge may torment him : As to know dangers, losses, enmities, injuries, future evils ; especially sins by an accusing conscience, and God's displeasure : and devils and damned souls have such knowledge.

Object. ' All this is true of some knowledge, but not of the knowledge of God or goodness.'

Ans. 1. It is granted then that knowledge, as such, is not sufficient to be man's felicity, or final act. 2. And as to the object, I easily grant that the true knowledge of God is the initial part of man's felicity : but that is much, because it ever inferreth that love or complacency of the will, which is the more completive part. 3. But there is a knowledge even of God, which being separated from love, is sin and misery. As the devils and damned that believe, and tremble, and hate, and suffer, are not without all knowledge of God. So much for the first proof, fetched from the order of the faculties of the soul.

II. The second proof is fetched from the objects : it is not mere intelligibility that blesseth a man, but goodness, which as such is the formal object of the will, though the material object of the understanding. It is a pleasant thing for the eyes to behold the sun : and as pleasant, it is good ; and also as useful to further pleasure of ourselves or others. Nothing maketh a man good or happy, but as it is good. Therefore the goodness of God, (his transcendent perfection by which he is first essentially good in himself, and amiable to himself, and then good and amiable to us all) is the ultimately ultimate object of man's soul, to which his intelligibility is supposed.

III. The third proof is from the constitution of these several acts: knowledge being but an introductory act, supposeth not love, as to its essence, though it produce it as an effect: but love includeth knowledge in it; as the number of two includeth one, when one doth not include two. Therefore both together must needs be more perfect than one alone.

IV. The fourth proof is from express Scripture; I will only cite some plain ones which need no tedious comment. 1. For love it is said, "We have known and believed the love that God hath to us: God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, (or in this the love with us is perfected) that we have boldness in the day of judgment: because as he is, so are we, in this world: there is no fear in love, but perfect love casteth out fear. He that feareth is not made perfect in love." (1 John iv. 16—18.) So that love is the perfection of man.

1 Cor. xii. 31; xiii. 2., &c. "Yet shew I unto you a more excellent way: though I understand all mysteries, and all knowledge, and have not charity, I am nothing.—Charity never faileth. 13. The greatest of these is charity."

Rom. viii. 35. "Who shall separate us from the love of God," &c.

Rom. xiii. 10. "Love is the fulfilling of the law."

Rom. v. 5. "The love of God is poured out on our hearts by the Holy Ghost which is given to us."

Gal. v. 6. "Faith which worketh by love."

Matt. xxii. 37. "The first and great commandment is, Thou shalt love the Lord thy God with all thy heart," &c.

Luke x. 27; Deut. x. 12; xi. 1. 13. 22; xix. 9; xiii. 3; xxx. 6. 16. 20; Josh. xxii. 5; xxiii. 11; Psal. v. 11; xxxi. 23; lxix. 36; cxix. 165; cxliv. 20. Jam. i. 12: "He shall receive the crown of life, which the Lord hath promised to them that love him." So. ii. 5.

Prov. viii. 17. "I love them that love me."

See John xiv. 21; xvi. 27; 1 John iv. 19; John xxi. 15—17; 1 John iii. 22; Heb. xi. 6., &c.

And of knowledge it is said, (John xiii. 17.) "If ye know these things, happy are ye if ye do them."

See James ii. 14. to the end; John xv. 24. "But now they have both seen and hated, both me and my Father."

Luke xii. 47. Knowing God's will, and not doing it, prepareth men for many stripes. See Rom. ii. And as barren knowledge is oft made the aggravation of sin, so true knowledge is usually made the cause or means of love and obedience, 1 John iv. 8. "He that loveth not, knoweth not God." 2 Pet. i. 2. "Grace and peace be multiplied to you, through the knowledge of God," 2 Pet. ii. 20, and many such like.

I conclude therefore that the knowledge of creatures is not desirable ultimately for itself, but as it leadeth up the soul to God. And the knowledge of God, though desirable ultimately for itself, yet not as the perfect, but the initial part of our ultimate act or end, and as the means or cause of that love of God, which is the more perfect part of that ultimate perfection.

CHAP. II.

The End of Knowledge is to make us Lovers of God, and so to be known with Love by Him.

THIS is the second doctrine contained in the meaning of the text: where is included, 1. That all knowledge of creatures, called learning, must be valued and used but as a means to the knowledge and love of God: which is most evident in that the whole creation is the work of God, bearing the image or impress of his perfections, to reveal him to the intellectual creature, and to be the means of provoking us to his love, and helping us in his service. To deny this therefore is to subvert the use of the whole creation, and to set up God's works as an useless shadow, or as an idol in his place.

2. It is included as was before proved, that all our knowledge of God himself, is given us to kindle in us the love of God. It is the bellows to blow up this holy fire. If it do not this, it is unsound and dead. If it do this, it hath attained its end; which is much of the meaning of James in that chap. ii. which prejudice hindereth many from understanding.

3. This love of God hath its degrees and effects. Knowledge first kindleth but some weak initial act of love; which

through mixtures of fear, and of carnal affections, is hardly known to be sincere by him that hath it. But afterwards it produceth both stronger acts, and the Holy Ghost still working as the principal cause, infuseth or operateth a radiated habit. So that this holy love becometh like a nature in the soul, even a Divine nature, and it becometh in a sort natural to us to love God and goodness, though not as the brutish nature, which is exercised by necessity, and without reason. And this new nature of holy love, is called the new creature and the Holy Ghost dwelling in us, and the Spirit of adoption; and is our *new-name*, the *white-stone*, the *witness* in ourselves that Christ is the Saviour, and that we are the regenerate children of God, the pledge, the earnest, the first-fruits, and the foretaste of life eternal.

And all the works of a Christian are so far truly holy, as they are the effects of holy love: for 1. Holy love is but a holy will; and the will is the man, in point of morality. 2. And the love of God is our final act upon the final object; and all other gracious acts are some way means subservient to this end: and the end is it that informeth all the means, they being such only as are adapted to the end.

And in this sense it is true which is said in the schools, (though many Protestants misunderstanding it, have contradicted it) that love is the form of all other graces: that is, it is the heart of the new creature; or it is that by which the man is morally to be reputed and denominated: and it is the final grace which animateth or informeth the rest as means.

And thus it is true, that when you will prove any grace to be sincere and saving, or any evidence certain, you must prove it to participate of the love of God and goodness, or you have failed and said nothing. Yea, you must prove it to be conjunct with predominant love, which setteth God above all creatures. And if you will prove any good work to be acceptable to God, prayer, praise, alms, justice, &c., you must prove that it cometh from this predominant love. For it is so far and no further acceptable to God.

And their ignorance is but to be pitied, who tell you that this is to make our love of God to be instead of Christ to us, or to set up an acceptable righteousness or merit in ourselves: for we dream not that our love of God was a sacrifice for our sins, and the expiatory atonement and satisfaction to justice, nor that merit which procured us love itself, or

purchased us the Holy Ghost. Our meaning is that goodness is the only proper object of love: and God loveth his essential goodness first, and created goodness next: and our moral goodness which is his image is holy love, produced by and joined with holy wisdom and vitality. And so though God love us in Christ, or as related to him, it is as holy members of him; and not that he loveth complacentially the haters of God for their relation to Christ, without respect to any goodness in themselves. And to say that Christ maketh us acceptable and amiable to God, is all one as to say that he procureth us the pardon of sin, and the gift of the Holy Ghost, and maketh us holy lovers of God: or that he is indeed our Saviour. He that commendeth health as wrought by his physician, doth not set health instead of the physician; Christ is the physician; the Holy Ghost or holy love in us, is our health: to procure and give us the Holy Ghost, is Christ's office. He pardoneth our sin when he pardoneth the punishment: the privation of the Holy Ghost and his operations is our principal punishment: and therefore not all, but the principal part of our pardon lieth in the giving us the Holy Ghost.

But some will say, 'That if God love nothing but goodness, and love us no further than we are good, how then did he love us first, and while we were his enemies? Are not Election, Creation, Redemption and Conversion, acts of love? And is not our love, the fruit of his love?'

Ans. Thus names not opened by confounding heads, are made the matter of a thousand controversies. As our love is nothing but our will, so the word *love* is taken strictly and properly, or largely and less properly. A man's will is considered as efficient or as final: as it respecteth a future effect, or a present exigent good. And so God's will as it is final, and respecteth things existent, either 1. 'In esse cognito.' 2. or 'in esse reali,' is called complacence, and only complacence is love in the strict and properest sense. But God's will as efficient of good, may in a laxer sense be called love. God's will is the fountain or efficient cause of all good, natural and moral in the world. And so you may call God's causing or making good, by the name of love, if you please; remembering that it is but the name that is questioned: but his complacency in good foreseen, or existent,

is strictly called his love. And so still God loveth nothing in either sense but good. For 1. He causeth nothing but good. 2. And he is pleased in nothing but good as good.

Quest. ‘ But how then doth God love his enemies ?’

Ans. 1. He maketh us men, which may be called one act of efficient love: and he redeemeth them; and he giveth them all the good things which they possess; and he sanctifieth some, and maketh them lovers of him, that is, holy. And thus he willeth their good, while they are nothing or evil; which is called benevolence, and love efficient.

2. And he hath true love of complacency in them, 1. As they have the good of human nature. 2. And thereby are capable of grace, and all the love and service which after they may perform. 3. And as they are related to Christ as his redeemed ones. 4. And as by relation they are those that God foreknoweth will love and serve him here, and in the perfections of eternal glory. There is all this good in some enemies of God, to be the matter of his complacency. And beyond their goodness he hath no complacency in them.

3. And to clear up all this, still remember that though man’s will is changed by or upon the various objects, yet so is not the will of God. And therefore all these words signify no variety or change in God; but only how his simple immutable essential will is variously related to and denominated from the connotation of effects and objects.

4. Also it must be noted, as included in the text, that God loveth all that truly love him; for to be known of him, here meaneth to be known with approbation and love as his peculiar people. As Psal. i. 6, it is said, “ The Lord knoweth the way of the righteous ;” and so oft: and of the wicked, (Matt. xxv. 12.) “ Depart from me, I know you not.” God owneth with love all those that love him. What parts, what quality, what degree soever men are of, whatever difference else there be among them, if they are true lovers of God, they are certainly approved and beloved by him. This being the very heart and essence of the new creature, and the Divine nature in us, must needs prove that man to be amiable to God that hath it. Other things are true marks of a child of God, only so far as they participate of love: but love is the primary proper character, which proveth us adopted directly of itself.

And here you may resolve the question that seemeth so difficult to many: whether when the Scripture either by describing the godly, or by promising, doth mention some one grace or duty, as the character of a saint, or the condition of salvation, it be to be understood with a 'cæteris paribus,' if other graces and duties concur, as supposing them separable? or absolutely, as supposing that one mark infallible, because it never separated from the rest?

Ans. The new man hath, 1. Its essential parts; and 2. Its integrals; and 3. Its accidents. The essentials are ever infallible marks, and are inseparable from each other: any one of them will prove us holy, and will prove the presence the rest. These essentials are an united trinity of graces, holy life, light and love, where each one hath the common essence of holiness, which is their objective termination upon God; and each is linked by participation to another. Holy vitality is vital activity towards God in mind, will, and practice, holy light is that knowledge and belief which kindleth love, and causeth a holy life. Holy love is that complacency of will in God and goodness, which is kindled by holy life and light, and operateth in holy practice. Any one of these thus described, where love is the heart of all, is an infallible mark of holiness. But all other graces and duties which are but the integrals of holiness, are in all characters and promises to be understood with a 'cæteris paribus;' that is, supposing them to be animated with holy love, and caused by holy life and light (knowledge and belief).

And that God doth most certainly love all that love him, besides the forementioned proofs from Scripture is further evident.

1. The love of God and goodness is the Divine nature: and God cannot but love his own nature in us: it is his image, which, as in its several degrees, he loveth for himself, and next to himself.

2. The love of God is the rectitude of man's soul, its soundness, health and beauty: and God loveth the rectitude of his creatures.

3. The love of God is the final, perfect operation of the soul; even that end which it was created and redeemed for, and God loveth to have his works attain their end, and to see them in their perfection.

4. The love of God is the goodness of the soul itself : and goodness is amiableness, and must needs be loved by him that is goodness and perfection himself.

5. The love of God is our uniting adhesion to him : and God that first draweth up the soul to this union, will not himself reject us, and avoid it.

6. Love is a pregnant, powerful, pleasing grace : it delivereth up ourselves, and all that we have to God : it delighteth in duty : it conquereth difficulties : it contemneth competitors, and trampleth on temptations : it accounteth nothing too much, nor too dear for God. Love is the soul's nature, appetite and 'pondus,' according to which it will ordinarily act. A man's love, is his will, his heart, himself : and if God have our love, he hath ourselves, and our all : so that God cannot but love the soul that truly loveth him as God.

But here are some doubts to be resolved.

Quest. 1. 'What if the same soul have love and sin mixed ; or sincere love in a degree that is sinfully defective, and so is consistent with something of its contrary ; God must hate that sin ; how then can he love that soul ?'

Answ. Remember still that diversity is only in us, and not in God : therefore God's will is related and denominated towards us, just as its object is. All that is good in us God loveth : all that is evil in us he hateth. Where goodness is predominant, there God's love is predominant, or greatest, from this relation and connotation. Where sin is predominant, God's aversation, displicency or hatred is the chief : and we may well expect that the effects be answerable.

Object. 'But we are beloved as elect before conversion.'

Answ. That was answered before. That is, God from eternity purposed to make us good, and amiable, and happy ; if you will call that (as you may) his love.

Object. 'But we are beloved in Christ, for his righteousness and goodness, and not for our own.'

Answ. The latter is false : the former is thus true : for the merits of Christ's righteousness, and goodness, God will pardon our sins, and make us good, holy and happy ; and will love us as the holy members of his Son ; that is, both as related to him, and as holy.

Object. 'But if God must needs love sincere imperfect lovers of him as such, with a predominant love, (which will not damn them ;) then sin might have been pardoned with-

out Christ's death, and the sinner be loved without his righteousness, if he had but sincerely loved God.'

Answ. The supposition is false, that a sinner could have loved God without pardon and the Spirit, purchased by the death and righteousness of Christ. God perfectly loveth the perfected souls in glory, for their own holy perfection, but they never attained it, but by Christ. And God loveth us here, according to the measure of our love to him: but no man can thus love him, till his sin be pardoned; for which he was deprived of the Spirit, which must kindle love. And imperfect love is ever joined with imperfect pardon, (whatever some falsely say to the contrary;) I mean that love, which is sinfully imperfect.

Quest. 2. 'Doth not God's loving us make us happy? And if so, it must make us holy. And then none that he loveth will fall away from him: whereas the fallen angels and Adam loved him, and yet fell from him: how then were they beloved by him?'

Answ. I before told you that God's will (or love) is first efficient, causing good, and then final, being pleased in the good that is caused. God's efficient will or love, doth so far make men holy and happy as they are such, even efficiently: but God's will, or love, as it is our 'causa finalis,' and the terminating object of our love, and is pleased in us, and approveth us, is not the efficient cause of our holiness and happiness; but the objective and perfect constitutive cause. Now you must further note, that God's benevolent efficient will, or love, doth give men various degrees of holiness. To Adam in innocency he gave but such a degree, and upon such terms, as he could lose and cast away; which he did. But to the blessed in glory, he giveth that which they shall never lose. These degrees are from God's efficient love, or will; which, therefore, causeth some to persevere, when it left Adam to himself, to stand or fall. But it is not God's final love of complacency, as such, that causeth our perseverance: for Adam had this love, as long as he loved God, and stood; and he after lost it: so that it is not that final complacency, which is the 'terminus' of our holiness, and constitutive cause of our happiness, which alone will secure the perpetuity of either of them.

Object. 'Thus you make God mutable in his love, as loving Adam more before his fall, than after.'

Ans. I told you, loving, and not loving the creature, are no changes in God, but in the creature. It is man that is mutable, and not God. It is only the relation of God's will to the creature, as varying in itself, and the extrinsic denomination, by connotation of a changed object, which is changed as to God. As the sun is not changed when you wink and when you open your eyes; nor a pillar changed when your motion sets it sometimes on your right hand, and sometimes on your left.

5. Lastly, it must be noted, as included in the text 'That our own loving God, is not the only or total notion of our end, perfection, or felicity; but to be known and loved by God, is the other part which must be taken in, to make up the total notion of our end.'

In our love, God is considered as the object: but in God's complacential love to us, he is considered as active, and his love as an act, and man as the object: but yet not as an object of efficiency, but of approbation, and a pleased will or delight. Here then the great difficulty is, in resolving which of these is the highest perfective notion of man's felicity; perfection, or ultimate end; our love to God, or God's love to us.

Ans. It is mutual love and union which is the true and complete notion of our end; and to compare God's love and ours as the parts, and tell which is the final principal part or notion, is not easy, nor absolutely necessary. But I conceive,

1. That our love to God is objectively, or as to the object of it, infinitely more excellent than God's love to us, as to the object: which is but to say, that God is infinitely better than man. God loveth man who is a worm: but we love God who is perfect goodness.

2. God's love to us, as to the agent and the act 'ex parte agentis,' is infinitely more excellent than our love to him: for it is God's essential will, which loveth us; and it is the will of a worm that loveth God.

3. That man's felicity, as such, is not the chief notion of his ultimate end: but he must love God as God, better than his own felicity as such, or better than God as our felicity.

4. That man's true ultimate end, containeth these five inadequate conceptions. 1. The lowest notion or part of it, is, our own holiness and felicity. 2. The next notion of it, is, the perfection of the church and universe, to which we contribute, and which we must value above our own; inclu-

ding the glory of Christ's humanity. 3. The third notion, is, the glory or lustre of God's perfections, as they shine forth in us and all his perfected glorious works. 4. The fourth notion is, God's own essential goodness, as the object of our knowledge, love, and praise. 5. The fifth and highest notion is, the active love or complacency of God's fulfilled will, in us, and in the whole creation. So that the pleasing of God's will, is the highest notion of man's ultimate end: though all these five are necessarily contained in it.

CHAP. III.

Doct. 3. *Therefore Knowledge is to be valued, sought, and used, as it tendeth to our Love of God.*

THIS third doctrine is much of the scope of the text: all means are for their end: so far as knowledge is a means of love, it must needs hence have the measure of its worth, and we the motives of our desires of it, and the direction for our using of it.

1. All knowledge that kindleth not the love of God in us, is so narrow and small that it deserveth not indeed the name of knowledge; for the necessary things that such a person is ignorant of, are a thousand times more or greater, than that little which he knoweth: for, (1.) What is it that he is ignorant of?

1. He hath no sound and real knowledge of God. For if he knew God truly, he could not but love him: goodness is so naturally the object of the will, that if men well knew the infinite Good, they must needs love him: however there is a partial knowledge that is separable from sincere love.

2. He that knoweth not and loveth not God, neither knoweth nor loveth any creature truly and effectually either as it is of God, or through him, or to him; either as it beareth the impress of the glorious efficient, or as it is ordered to its end by the most wise director, or as it is a means to lead up souls to God, or to glorify and please him, no nor to make man truly happy. And can he be said indeed to know any creature that knoweth it not in any of these respects, that knoweth neither its original, order or use? Doth a dog or a goose know a book of philosophy, because he looketh on it,

and seeth the bulk? Doth he know a clock or watch, who knoweth no more of it, but that it hath such parts and shapes, made of iron and brass? It is most evident that an unholy person knoweth nothing: that is, no one being, though he may know 'aliquid de re aliqua,' something of some being: for he that knoweth not the nature, order or use and end of a being, but only 'secundum quid,' or some accidents of it, or to have a general knowledge that it is a substance, or a something, he knoweth not what. As an Epicurean can call all things compacted atoms, or matter and motion. An ungodly man is just like one that studieth the art of a scrivener or printer, to make the letters, and place them by art, but never learned to read or know the signification of the letters which he maketh or composeth.

Or if any may be said to have a speculative knowledge of all this in the creature (the nature, order and use), yet he is without the true practical knowledge, which is it that only is knowledge indeed, and of use and benefit to man; for to be able to speak or write a true proposition about God or the creature, is not properly to know God or the creature, but to know names and words concerning them: it is but a logical knowledge of notions, and not the knowledge of the thing itself, to be able to say and know that this or that concerning it, is true or false. Nothing more deceiveth mankind, both in point of learning and of religion, and salvation, than mistaking the organical or logical knowledge of second notions, words, propositions, inferences and methods, for the real knowledge of the things themselves; and thinking that they know a thing, because they know what to say of it.

He knoweth not a country, who is only able by the map or hearsay to describe it. He knoweth not motion, light, heat, cold, sweet, bitter, that knoweth no more than to give a true definition of it. And as this is true of things sensible, which must themselves be perceived first by sense, so is it of things spiritual, which must themselves be perceived first by intellect, and not only the notions and definitions of them. He that doth not intuitively, or by internal immediate perception, know what it is to understand, to remember, to will and nill, to love and hate, and consequently to be able to do these acts, doth not know what a man is, or what a reasonable soul is, and what an intellectual Spirit is, though he could (were it possible) without these, learn the definition of a

man, a soul, a spirit. A definition or word of art spoken by a parrot or a madman, proveth not that he knoweth the thing.

Practical objects are not truly known without a practical knowledge of them. He knoweth not what meat is, that knoweth not that it must be eaten, and how to eat it: he only knoweth his clothing that knoweth how to put it on. He only knoweth a pen, a gun, or other instrument, that knoweth how to use it. Now the ungodly, not knowing how any creature signifieth the Divine perfections, nor how by it to ascend to the knowledge and love of God, do indeed know nothing with a proper, formal knowledge.

(2.) And what is it that such men know, or seem to know, which may be compared with their ignorance? To give them their due praise, they know how to eat as well as a dog, though not so subtly as an ox or sheep, that can distinguish grass before he taste it. He can tell how to drink, though not by so constant a temperance as a beast. He can speak better than a parrot: he can build him a house as apt for his use, as a swallow or other birds can do for theirs. He can lay up for the time to come, more subtly than a fox, or ant, though nothing so orderly, and by wonderful self-conficiency as the bees: he can look upwards, and see the birds that soar and fly in the air, though he cannot imitate them: he can look into the surface of the waters, and artificially pass over them in ships, though he cannot live in them, or glide through them as the fish: he can master those that are weaker than himself, as the great dogs do the little ones, and carry away the bone from them all: he can glory in his strength, though it be less than a horse's, an ox's, an elephant's, or a whale's. He can kill and eat his fellow animals, as well as a pike among the fishes, a kite among the birds, or a wolf or a dog among the beasts: he can more craftily than the fox entrap and ensnare them (the fishes, birds and beasts); yea, as artificially as a spider doth the flies, to make up what he wants, of the hawk, or dog for swift pursuit, or of the lion for rapacious strength. He can sing; and so can the linnet, the owsel, the lark and nightingale: he can make his bed as soft as the birds their nests, or as other creatures that love their ease; he can generate and breed up his offspring, though not with that constancy of affection, and accurateness of skill and industry, as a hen her chickens, or most other animals do their

young. Yea, he can live in society, families, commonwealths, though much more disorderly, contentiously, and to the disturbance, if not destruction of each other, than pigeons in their dove-house, or the flight of stares, or larks, or lapwings, or the flocks of sheep, and less accurately than the bees do in their hive.

All this and more, we can speak of the praises of the knowledge or wisdom of an ungodly man that never learned to know or love his God, nor any thing truly worthy of a man: and is all this worthy the name of knowledge? Their character could not be more fitly given than here it is by the apostle: "They know nothing as they ought to know." But of this more next.

CHAP. IV.

Doct. 4. *And therefore those are to be accounted the wisest and best knowing Men, that love God most; and not those that are stored with unholy knowledge.*

THIS fourth doctrine, is also a discernible part of the meaning of the apostle in the text. His purpose is to humble those that judge themselves wise for that which is no wisdom, but useless, ludicrous notions and self-conceitedness: and to shew men wherein true wisdom doth consist. Many thousands there are that heartily love God, and are devoted to him, and live to his service in the world, who never read logic, physics, metaphysics or mathematics; nor laid in that stock of artificial notions, which are the glory and utensils of the learned world. And yet that these are truly and happily wise and knowing, the apostle judgeth, and I thus further prove.

1. Because they know the things themselves, and not only the names and definitions of them: as he that knoweth food by eating it, the military art, or navigation by experience, or a country by travelling or dwelling in it. Others lick the outside of the glass, but taste not the sweet that is within.

2. Because they know the greatest and most excellent things: God is infinitely greater and better than the crea-

tures: and heaven incomparably better than the riches and pleasures of this earth. To know how to build a city, or a navy, and how to govern an army or a kingdom, is more than to know how to pick sticks or straws, or to dress and undress us. Understanding is valuable by the dignity of its objects; therefore how much doth the wisdom of a holy soul excel all the craft and learning of the ungodly? Let not the rich man glory in his riches——But let him that glorieth glory in this, that he knoweth God; if he so know him as to love him.

3. Because they know the most necessary things, and the most profitable. They know how to be good, and how to do their duty, and how to attain their end, and how to please God, and how to escape damnation, and how to be happy in everlasting joy and glory. And I think he is wise, that is wise enough to be happy, and to attain all that the soul of man can well desire.

But who will desire the wisdom that maketh a man never the better; and that will not save his soul from hell? What soul in hell doth think that wisdom brought him thither? It were a thousand times better, not to know how to speak or go, to dress or undress us, than not to know how to be holy and happy, and to escape sin and everlasting misery.

4. A holy soul understandeth that which his understanding was made for; and for which he hath his life, and time, and teaching; which is but to be good, and love God and goodness, and to do good. And wisdom, as is before proved, as all other means, is to be estimated by its end.

But an ungodly man knoweth not that which he was made for. He is like a knife that cannot cut; a ship that will not endure the water; a house that is not fit to dwell in. What is a man's wit worth, but for its proper end? If man was made but to eat, and drink, and play, and sleep, and build, and plant, and stir awhile about the earth, and have his will over others, and his fleshly pleasure, and then die, then the ungodly may be called wise; but if he be made to prepare for another world, and to know, and love, and live to God, they are then worse than bedlams, and more dangerously beside themselves.

5. A holy soul knowing God the beginning and end, knoweth all things; because he knoweth them, 1. In the chief excellency of their natures, as they bear the impress

of God ; 2. And in their order as governed by him ; 3. And in their usefulness as tending to him : though neither they, nor any others, be well acquainted with their material part, which the philosopher thinketh that he knoweth best. Who think you best knoweth what money is ? He that knoweth the king's impress, and the value, and what it is good for, and how to get and use it ? or he that can only tell you, whether it be copper or silver, or gold, (not knowing well what any of these are,) and knoweth nothing of the impress, or value, or use ? I tell you, the humble, holy person, that seeth God in all, and knoweth all things to be *of him*, and *by him*, and *to him*, and loveth him in and for all, and serveth him by all, is the best philosopher, and hath the greatest, most excellent and profitable knowledge. In comparison of which, the unholy learning of the world, is well called foolishness with God. (For I believe not that paraphraser who would persuade us, that it is but the fanatic conceits and pretensions of the Gnostics, that the apostle here and elsewhere speaketh of. But I rest satisfied, that it is primarily the unholy arts and sciences of the philosophical heathens ; and secondarily the Platonic heretics' pretensions to extraordinary wisdom, because of their speculations about angels, spirits, and other invisible and mysterious things, which they thought were peculiarly opened unto them.) Doting about questions that engender strife, and not edification, and to increase to more ungodliness, is the true description of unholy learning.

6. The lovers of God are wise for perpetuity : they see before them : they know what is to come ; even as far as to eternity. They know what will be best at last, and what will be valued, and serve our turn in the hour of our extremity : they judge of things, as all will judge of them ; and as they shall constantly judge of them for ever. But others are wise but for a few hours, or a present job : they see not before them : they are preparing for repentance. They are shamefully mutable in their judgments ; magnifying those pleasures, wealth and honours to-day, which they vilify and cry out against at death and to eternity ! A pang of sickness, the sight of a grave, the sentence of death, the awakening of conscience, can change their judgments, and make them speak in other language, and confess a thousand times over that they were fools : and if they come to any thing like

wisdom, it is too late, when time is past, and hope is gone. But the godly know the day of their visitation, and are wise in time ; as knowing the season of all duties, and the duties of every season. And as some schoolmen say, that all things are known to the glorified, ‘ in speculo Trinitatis ;’ so I may say, that all things are morally and savingly known, to him that knoweth and loveth God, as the efficient, Governor and End of all.

Yet, to avoid mistakes and cavils, remember, that I take no true knowledge as contemptible. And when I truly say that he knoweth nothing as he ought to know, that doth not know and love his God, and is not wise to his duty and salvation ; yet if this fundamental knowledge be presupposed, we should build all other useful knowledge on it, to the utmost of our capacity : and from this one stock, may spring and spread a thousand branches, which may all bear fruit. I would put no limits to a Christian’s desires and endeavours to know, but that he desire only to know useful and revealed things. Every degree of knowledge tendeth to more : and every known truth befriendeth others ; and like fire, tendeth to the spreading of our knowledge, to all neighbour truths that are intelligible. And the want of acquaintance with some one truth among an hundred, may hinder us from knowing rightly most of the rest ; or may breed an hundred errors in us. As the absence of one wheel or particle in a watch, or the ignorance of it, may put all the rest into an useless disorder. What if I say that wisdom lieth more in knowing the things that belong to salvation, to public good, to life, health, and solid comfort, than in knowing how to sing, or play on the lute, or to speak or carry ourselves with commendable decency, &c. It doth not follow that all these are of no worth at all ; and that in their places these little matters may not be allowed and desired : for even hair and nails are appurtenances of a man, which a wise man would not be without ; though they are small matters in comparison of the animal, vital and nobler parts. And indeed he that can see God in all things, and hath all this sanctified by the love of God, should above all men value each particle of knowledge, of which so holy an use may be made ; as we value every grain of gold.

CHAP. V.

Inference I. *By what Measures to estimate Men's Knowledge.*

FROM hence then we may learn how to value the understandings of ourselves and others : that is good which doth good. Would God but give me one beam more of the heavenly light, and a little clearer knowledge of himself, how joyfully could I exchange a thousand lower notions for it! I feel not myself at all miserable, for want of knowing the number and order of the stars, the nature of the meteors, the causes of the ebbing and flowing of the sea, with many hundred other questions in physics, metaphysics, mathematics : nor do I feel it any great addition to my happiness, when I think I know somewhat of such things which others know not. But I feel it is my misery to be ignorant of God, and ignorant of my state and duty, and ignorant of the world where I must live for ever. This is the dungeon where my wretched soul doth lie in captivity night and day, groaning and crying out, O when shall I know more of God! and more of the celestial habitations, and more of that which I was made to know! O when shall I be delivered from this darkness and captivity! Had I not one beam that pierceth through this lantern of flesh, this dungeon were a hell, even the outer darkness. I find books that help me to names, and notions ; but O for that Spirit that must give me light to know the things, the spiritual, great and excellent things, which these names import! O how ignorant am I of those same things, which I can truly and methodically speak and write of! O that God would have mercy on my dark understanding, that I be not as a clock, to tell others that which itself understandeth not! O how gladly would I consent to be a fool in all common arts and sciences, if I might but be ever the wiser in the knowledge of God! Did I know better him by whom I live, who upholdeth all things, before whom my soul must shortly appear; whose favour is my life; whom I hope to love and praise for ever; what were all other things to me? O for one beam more of his light! for one taste of his love! for one clear conception of the heavenly glory! I should then scarcely have leisure, to think of a thousand inferior speculations, which are now magnified and agitated in the world.

But much more miserable do I find myself, for want of more love to the blessed God, who is love itself. O happy exchange! did I part with all the pleasures of the world, for one flame, one spark more of the love of God! I hate not myself for my ignorance in the common arts and sciences; but my God knoweth, that I even abhor and loathe myself, because I love and delight in him no more! O what a hell is this dead and disaffected heart! O what a foretaste of heaven would it be, could I but feel the fervours of Divine love! Well may that be called the firstfruits of heaven, and the Divine nature and life, which so uniteth souls to God, and causeth them to live in the pleasures of his goodness. I dare not beg hard for more common knowledge: but my soul melteth with grief for want of love; and forceth out tears, and sighs, and cries; O when will heaven take acquaintance with my heart, and shine into it, and warm and revive it, that I may truly experience the delightful life of holy love! I cannot think them loathsome and unlovely, that are unlearned, and want the ornaments of art. But I abhor and curse those hateful sins, which have raised the clouds, and shut the windows, and hindered me from the more lively knowledge, and love of God. Would God but number me with his zealous lovers, I would presume to say, that he had made me wise, and initially happy. But, alas! such high and excellent things will not be gotten with a lazy wish, nor will holy love dwell with iniquity in unholy and defiled souls.

But if wisdom were justified of none but her children, how confidently durst I call myself a son of wisdom? For all my reason is fully satisfied, that the learned, ungodly doctors are mere fools, and the lovers of God are only wise: and O that my lot may be with such, however I be esteemed by the dreaming world!

CHAP. VI.

Inference 2. To abate our Censures and Contempt of the less learned Christians and Churches upon Earth.

I MUST confess that ignorance is the great enemy of holiness in the world; and the prince of darkness, in his king-

dom of darkness, oppugneth the light, and promoteth the works of darkness by it: and it is found that where vision ceaseth, the people perish, even for lack of knowledge: and the most ignorant countries are the most ungodly. But I must recant some former apprehensions: I have thought the Armenians, the Syrians, the Georgians, the Coptics, the Abassines, the Greeks, more miserable for want of polite literature, than now I judge them. Though I condemn it not as the Turks do, and the Muscovites; yet I perceive that had men but the knowledge of the holy Scriptures, yea, of the summaries of true religion, they might be good and happy men, without much more. If there be but some few among them, skilled in all the learning of the world, and expert in using the adversaries' weapons against themselves, as champions of the truth, the rest might do well with the bare knowledge of God, and a crucified Christ. It is the malice of assaulting enemies, that maketh all other learning needful in some for our defence. But the new creature liveth not on such food, but on the bread of life, and living waters, and the sincere milk of the sacred Word.

The old Albigenes and Waldenses in Piedmont, and other countries, did many ages keep up the life and comfort of true religion, even through murders and unparalleled cruelties of the worldly learned church; when they had little of the arts and common sciences. But necessary knowledge was propagated by the industry of parents and pastors: their children could say over their catechisms, and could give account of the principles of religion, and recite many practical parts of Scripture: and they had much love and righteousness, and little division or contention among them; which made the moderate emperor Maximilian profess to Crato, that he thought the Picards of all men on earth were most like the apostolic, primitive churches.

And Brocardus, who dwelt among them in Judea, tells us that the Christians there that by the Papists are accounted heretics, (as Nestorians or Eutychians,) were indeed good, harmless, simple men, and lived in piety, and mortifying austerities, even beyond the very religious sort (the monks and friars) of the church of Rome, and shamed the wickedness of our learned part of the world.

And though there be sad mixtures of such superstitions and traditions, as ignorance useth to breed and cherish, yet

the great devotion and strictness of many of the Abassines, Armenians, and other of those ruder sort of Christians, is predicated by many historians and travellers. And who knoweth but there may be among their vulgar, more love to God and heaven, and holiness, than among the contentious, learned nations, where the pastors strive who shall be the greatest, and preach up that doctrine and practice which is conformable to their own wills and worldly interests; and where the people, by the oppositions of their leaders, are drawn into several sides and factions, which, as armies, militate against each other. Is not the love of God like to be least, where contentions and controversies divert the people's minds from God and necessary saving truths? and where men least love one another; and where mutual hatred, cruelty and persecution proclaim them much void of that love which is the Christian badge?

I will not cease praying for the further illumination and reformation of those churches: but I will repent of my hard thoughts of the providence of God, as if he had cast them almost off, and had few holy souls among them. For ought I know they may be better than most of Europe.

And the like I say of many unlearned Christians among ourselves. We know not what love to God and goodness doth dwell in many that we have a very mean esteem of. The breathings of poor souls towards God by Christ, and their desires after greater holiness, is known to God that kindleth it in them, but not to us.

CHAP. VII.

Inference 3. *By what Measures to judge of the Knowledge necessary to Church Communion.*

I KNOW that there are some that would make Christ two churches; one political and congregate, as they phrase it, and the other regenerate: or one visible and the other invisible: and accordingly they say, that professed faith is the qualification of a member of the church-congregate; and obedience to the Pope, say the Papists, and real love is the qualification of the church-regenerate.

But as there is but one catholic church of Christ, so is there but one faith, and one baptism, by which men are stated as members in that church. But as heart-consent and tongue-consent are two things, but the latter required only as the expression and profession of the former: so heart-consenters and tongue-consenters should be the same men; as body and soul make not two men, but one. But if the tongue speak that consent which is not in the heart, that person is an hypocrite; and is but analogically or equivocally called a Christian or member of Christ: and such among the sincere are not a distinct church or society, (if they were, they should be called the hypocritical church, and not the political or congregate church.) But they are as traitors in an army, or as stricken ears in a corn-field. But the true church being one, is considered as consenting with the heart and with the tongue: as a corn-field hath straw, chaff and grain; and as a man hath soul and body. So that it is the same church that is visible by baptism and profession, and invisible by heart-consent or sincerity.

But it is the same thing, and not divers, that is in the hearts of the sincere, and that is to be professed by the tongue: even that voluntary practical faith which is described in baptism, and no other. The same faith which is accepted to salvation in the sincere and invisible members of the church, as they are called, must be professed by all that will, at age, be visible members.

And the knowledge and belief required in baptism is so much as prevaileth with the person to give up himself to God the Father, Son and Holy Ghost, as his reconciled Creator, his Saviour and Sanctifier. And he that hath so much knowledge as will do this, hath as much as is necessary to his reception into the church.

Doubtless he that is capable of baptism, is capable of church-membership; and he that is capable of church-membership, is capable 'de jure,' as to right, of so much church communion as he is capable of by real aptitude: An infant is not naturally capable of the actions of the adult; nor half-witted persons of the receptions and performances of the judicious; some cannot understand a sermon, or prayer, or praise, the twentieth part so well as others can do, and so cannot receive and do beyond their understanding. Some

may not so well understand the nature of the Lord's-supper, as to be really fit at present to receive it: and some may be unfit through some extraordinary doubts, opinions, or lapses; but still 'de jure' a church member hath right to so much church communion as their real qualifications make them capable of. For that right is part of the definition of a church member; and to be made a church member is the work of baptism.

And here we must consider of the reason why God would have baptism to be the profession of that faith which maketh us Christians: Sometimes we are called believers, and said to be justified by faith, as if it were faith alone that were our Christianity; and yet when it cometh to church-entrance, and to the solemn profession of our faith, and reception of a sealed and delivered pardon, we must do more than profess that we believe with the understanding; we must give up ourselves absolutely by a vow and covenant, to God the Father, Son and Holy Ghost, renouncing the flesh, the world, and the devil; which is the act of a resolved will: and to will is rationally to love and choose. By which Christ telleth us, that (as words of knowledge in Scripture usually imply affection, so) the faith that he means and requireth to our justification, is not a mere assent or act of intellection; but it is also the will's consent, and a practical affiancing: as a man believing the skill and fidelity of a physician, doth desire, will or choose him for his physician, and practically trust him, or cast himself upon his fidelity and care for cure. Therefore Christ joineth both together, "He that believeth and is baptized, shall be saved;" (Mark xvi. 16;) not principally intending the washing of the flesh, but the answer of a good conscience, as Peter expoundeth it: that is, he that so believeth as by hearty consent to devote and give up himself openly and absolutely, and presently to God the Father, Son and Holy Ghost, shall be saved.

And so the apostle saith, (Eph. iv. 4, 5.) There is one baptism, as part of the uniting bond of Christians: That is, there is one solemn covenant between God and man, in which we profess our faith, and give up ourselves to God the Father, Son and Holy Ghost, and are stated in a gracious relation to him and one another.

And thus it is that baptism is reckoned, (Heb. vi.) among the principles; and that the ancient doctors unanimously con-

clude, that baptism washeth away all sin, and certainly puts us into a present state of life ; that is, the delivering up ourselves sincerely to God in the baptismal covenant, is the condition of our right to the benefits of that covenant from God.

From all which it is plain, that the head is but the guide of the heart, and that God looketh more to the heart than to the head, and to the head for the heart : and that we are not Christians indeed, till Christ have our hearts indeed ; nor Christians by profession, till by baptismal covenant and profession we deliver up the heart to Christ. Now so far as consent and will may be called love, so far even love is essential to our Christianity, and to this faith, which is required to our baptism and justification : and no other faith is Christianity, nor will justify us.

But to them that are here stalled with the great difficulty, how love is that grace of the Holy Ghost which is promised to believers, in the covenant, as consequent, if it go before it in the covenanters ; I answer at present, that they must distinguish between, 1. Love to Christ, as a Saviour of ourselves, proceeding principally from the just love of ourselves, and our salvation : and love to God above ourselves, for his own infinite goodness, as our ultimate end : 2. Between the act of love, and a habit : 3. Between that spark of love which consisteth in the said consent, and is contained in true faith ; and that flame of love which itself carrieth the name, as being the most eminent operation of the soul. And if hereupon they cannot answer this question themselves, I must refer them to the Appendix of the third chapter of my " Christian Directory," in which I have largely opened this case, with as much exactness as I could reach unto.

All that remaineth very difficult then as to our judging of the knowledge of men to be admitted to Christian church-communion, is but, what knowledge is necessary in the adult unto their lawful baptism : And to that I say, so much as is necessary to an understanding consent to the baptismal covenant, or to an hearty giving up themselves to God the Father, Son and Holy Ghost. And here we must know that the same covenanting words being comprehensive, are understood in different degrees, according to man's different capacities, even of true believers : insomuch that I do not think that any two men in the world, have in all notions and degrees just the same understanding of them. And there-

fore it is not the same distinctness and clearness of understanding which we must expect in all, which is found in some, or which is desirable. When one man nameth GOD, he hath an orderly conception of his several attributes (in which yet all men are defective, and most divines themselves are culpably ignorant): when another man conceiveth but of fewer of them, and that disorderly: and these must not be accounted Atheists, or denied to believe in the same God, or refused baptism; nor is it several gods that men so differently believe in.

I. He that knoweth God to be a most perfect Spirit, most powerful, wise and good; the Father, Son, and Holy Ghost; the Creator of the world; our Owner, Governor, and most amiable Lover, Benefactor and End: I think, knoweth as much of God, as is of necessity to baptism and church-communion.

II. He that knoweth that Jesus Christ is God and man, the Redeemer of the sinful world, and the Mediator between God and man; who was conceived by the Holy Ghost in the Virgin Mary, fulfilled all righteousness, was crucified as a sacrifice for man's sin; and being dead and buried, rose again, and ascended into heaven; and is the Teacher, King, and Intercessor of his Church; and hath made the new covenant, and giveth the Holy Ghost to sanctify believers, and pardoneth their sins; and will raise our bodies at last, and judge the world in righteousness according to his Gospel, and will give everlasting happiness to the sanctified: I think, knoweth as much of Christ, as is necessary to baptism and church-communion.

III. He that knoweth, that the Holy Ghost is God, proceeding from the Father and the Son, the Sanctifier of souls, by holy Life, and Light, and Love; by the holy Gospel, of which he is the inditer, and the seal: I think, knoweth all that is necessary unto baptism, concerning the Holy Ghost.

IV. And as to the act of knowing this Trinity of objects, there is a great difference between, 1. Knowing the notions, or words, and the matter. 2. Between an orderly, clear, and a dark and more confused knowledge. 3. And between apt significant words, and such as any way notify a necessary true conception of the mind. 4. Between such a knowledge as maketh a man willing, and consent to give up himself to this Trinity in covenant, and that which prevaieth not for such consent. And so,

1. It is true, that we know not the heart immediately : and therefore must judge by words and deeds : but yet it is the knowledge of the things, as is aforesaid, that is necessary to salvation ; because it is the love of the things that is chiefly necessary. By what words to express that love or knowledge, is not of equal necessity in itself.

2. There being no man, whose conceptions of God, Christ, the Holy Ghost, the Covenant, &c. are not guilty of darkness and disorder ; a great degree of darkness and disorder of conceptions, may consist with true grace in those of the lowest rank of Christians.

3. The second notions and conceptions of things, (and so of God our Redeemer, and Sanctifier,) as they are ' verba mentis ' in the mind itself, are but logical, artificial organs ; and are not of that necessity to salvation, as the conception of the matter or incomplex objects.

4. Many a man in his studies, findeth that he hath oft a general and true knowledge of things in themselves, before he can put names and notions on them, and set those in due order, and long before he can find fit words to express his mental notions by ; which must cost him much study afterwards. And as children are long learning to speak, and by degrees come to speak orderly, and composedly, and aptly, (mostly not till many years use hath taught them :) So the expressive ability is as much matter of art, and got by use, in men at age : and they must be taught yet as children to speak of any thing, new and strange, and which they learned not before. As we see in learning arithmetic, geometry, and all the arts and sciences. Even so men, how holy internally soever, must by study and use, by the help of God's Spirit, learn how to speak of holy things, in prayer, in conference, in answering such as ask an account of their faith and knowledge : and hypocrites, that are bred up in the use of such things, can speak excellently in prayer, conference, or preaching ; when true Christians at first, that never used them, nor were bred up where they heard them used, cannot tell you intelligibly what is in their minds ; but are like men, that are yet to learn the very language in which they are to talk. I know this by true experience of myself, and many others that I have examined.

5. Therefore, I say again, if men cannot aptly answer me, of the very essentials of religion, but speak that which in its

proper sense is heresy, or unsound and false: yet if when I open the questions to them myself, and put the article of faith into the question, and ask them *e. g.* Do you believe that there is but one God? or, are there many? Doth God know all things, or not? Is he our owner, or not? Doth he rule us by a law, or not, &c.? If they, by yea or nay, do speak the truth, and profess to believe it; I will not reject them for lack of knowledge, if the rest concur. I meet with few censorious professors, (to say nothing of the teachers,) that will not answer me with some nonsense or falseness or ineptitude, or gross confusion, or defectiveness, if I examine them of the foregoing notions of the very baptismal covenant: As, What is a spirit? What doth the word God signify? What is power in God? What knowledge? What will? What goodness? What holiness? What is a person in the Trinity? What is the difference between the three persons? How is God our end? Had Christ his human soul from the Virgin, or only his flesh? Had he his manhood from man, if not his soul, which is the chief essential part? What is the union of the Divine and human nature? Wherein different from the union of God and saints, or every creature? With an hundred such. In which I must bear with ignorant false answers from eminent professors, that separate from others as too ignorant for their communion: And why then must I not bear with more in those that are new beginners, and have not had their time and helps?

6. But if a man can speak never so well, and profess never so confident a belief; if he consent not to the covenant and vow of baptism, to give up himself presently and absolutely to Christ; I must reject that man from the communion of the church. But if these two things do but concur in any, 1. The aforesaid signification of a tolerable knowledge and belief, by yea or nay, (dost thou believe in God, &c. as the ancient churches used to ask the baptized.) 2. And a ready professed consent to be engaged by that holy vow and covenant to God the Father, Son, and Holy Ghost; I will not deny baptism to such, if adult, nor after church communion to them, if they are already in the covenant.

And all this is because that the will is the man; and if any man truly love Jesus Christ, he is a true believer in Christ; and if any man love God, the same is known and loved of him, and hath so much knowledge as will save his

soul. I confess in private catechising and conference, I have met with some ancient women that have long lived as godly persons, in constant affectionate use of means, and an honest godly life, and been of good repute in the church where they lived, who yet have spoken downright heresy to me, through ignorance, in answering some questions about Jesus Christ: but I durst not therefore suspend their communion, nor condemn their former communion: for as soon as I told them better, they have yielded, and I could not perceive whether it was from gross ignorance, or from unreadiness of notions, or from the want of memory, or what, that they spake amiss before. So that I shall be very loath to reject one from communion, that sheweth a love of God, and Jesus Christ, and holiness, by diligent use of means, and an upright life.

7. And he that will impartially be ruled by the Holy Scriptures, will be of the same mind. For no one was ever taken to be a church-member at age, without so full a consent, as was willingly expressed by devotedness to God in the solemn covenant: the Jews by the sign of circumcision, and the Christians by baptism; and both by covenanting with God were initiated; and consent is love. But the articles and objective degrees of knowledge and belief have greatly varied. The Jews were to know and profess more than the Gentiles; and the Jews since the Egyptian deliverance, more than before; and John baptized upon a shorter profession than the apostles did; and the apostles till Christ's resurrection, believed not many great articles of our faith, not knowing that Christ must die, and be an expiatory sacrifice for sin, and sin to be pardoned by his blood; nor that he was to rise again, and send the Holy Ghost for the work which he was sent for, &c. And Acts xix. there were disciples that had not heard that there was a Holy Ghost (I confidently think, twice baptized).

And if we mark how the apostles baptized, with what orders for it they received from Christ, it will confirm my conclusion. For Christ could have given a particular creed, and profession of faith, if he had pleased; but he taketh up with the general three articles, of believing the Father, Son and Holy Ghost, (Matt. xxviii. 19, 20,) lest any should cast out his weak ones, for want of distinctness of knowledge and belief. And he maketh the covenant-consent in bap-

tism the necessary thing, as the end and measure of their knowledge. He that hath knowledge enough to cause him to thirst, may come and drink of the waters of life. (Rev. xxii. 17.) And he that hungereth and thirsteth after righteousness shall be satisfied; and he that cometh to Christ, he will in no wise cast out.

And the Apostles baptized so many thousands in a short time, that they could not examine each person about a more particular knowledge and belief; (Acts ii. &c.); nor do we read in Scripture of such particular large professions, as go much beyond the words of baptism. And though, no doubt, they did endeavour to make the ignorant understand what they professed and did, and so had some larger creed, yet was it not all so large, as the short creed called the Apostles' now is; several of its articles having been long since added.

I have spoken all this, not only to ministers, who have the keys of admission, but especially for the religious persons' sakes, who are too much inclined to place godliness in words and ability to speak well, in prayer or conference, or answering questions, and that make a more distinct knowledge and profession necessary than God hath made: yea, if all the articles of the creed are professed, when the understanding of them is not clear and distinct, they deride it, and say, a parrot may be taught as much; and they separate from those pastors and churches, that receive such to their communion. Many do this of a godly zeal, lest ignorance and formality be encouraged, and the godly and ungodly not sufficiently distinguished: but their zeal is not according to knowledge, nor to the holy rule; and they little know how much pride often lurketh unobserved, in such desires to be publicly differenced from others, as below us, and unmeet for our communion: and less know they how much they injure and displease our gracious Lord, who took little children in his arms, and despiseth not the weak, and carrieth the lambs, and refuseth no one any further than they refuse him.

I tell you, if you see but true love and willingness in a diligent, reformed, pious and righteous life, there is, certainly there is, saving knowledge and faith within; and if words do not satisfactorily express it, you are to think that it is not for want of the thing itself, but for want of use and exercise, and for want of well studied notions, or for want of

natural parts, education or art to enable them to act that part aright. But if God know the meaning of Abba, Father, and of the groans of the Spirit, in his beloved infants, I will not be one that shall condemn and reject a lover of God and Christ and holiness, for want of distinct particular knowledge, or of words to utter it aright.

CHAP. VIII.

Inference 4. *The aptness of the Teaching of Christ, to ingenerate the Love of God and Holiness.*

IF love be the end and perfection of our knowledge, then hence we may perceive, that no teacher that ever appeared in the world, was so fit for the ingenerating of true saving knowledge as Jesus Christ; for none ever so promoted the love of God.

1. It was he only that rendered God apparently lovely to sinful man, by reconciling us to God, and rendering him apparently propitious to his enemies, pardoning sin, and tendering salvation freely to them that were the sons of death. Self-love will not give men leave to love aright a God that will damn them, though deservedly for sin. But it is Christ that hath made atonement, and is the propitiation for our sins, and proclaimeth God's love, even to the rebellious: which is more effectually to kindle holy love in us, than all the precepts of naturalists without this could ever have been. His cross, and his wounds and blood were the powerful sermons, to preach God's winning love to sinners.

2. And the benefits are so many and so great which he hath purchased and revealed to man, that they are abundant fuel for the flames of love. We are set by Christ in the way of mercy, in the household of God, under the eye and special influence of his love; all our sins pardoned, our everlasting punishment remitted, our souls renewed, our wounded consciences healed, our enemies conquered, our fears removed, our wants supplied, our bodies, and all that is ours under the protection of Almighty Love; and we are secured by promise, that all our sufferings shall work together for our good. And what will cause love, if all this will not? When we perceive with what love the Father hath loved us, that of

enemies we should be made the sons of God, and of condemned sinners we should be made the heirs of endless glory, and this so freely, and by so strange a means, we may conclude that this is the doctrine of love, which is taught us from heaven by Love itself.

3. And especially this work of love is promoted, by opening the kingdom of heaven to the foresight of our faith; and shewing us what we shall enjoy for ever; and assuring us of the fruition of our Creator's everlasting love; yea, by making us foreknow that heaven consisteth in perfect, mutual, endless love. This will both of itself, draw up our hearts and engage all our reason and endeavours, in beginning that work which we must do for ever, and to learn on earth to love in heaven.

4. And besides all these objective helps, Christ giveth to believers the Spirit of love, and maketh it become as a nature in us; which no other teacher in the world could do. Others can speak reason to our ears, but it is Christ that sendeth the warming beams of holy love into our hearts.

If the love of God and holiness were no better than common philosophical speculations, then Aristotle, or Plato, or such other masters of names and notions, might compare with Christ and his apostles, and Athens with the primitive church; and the schoolmen might be thought the best improvers of theology. But if thousands of dreaming disputers wrangle the world into misery, and themselves into hell, and are ingenious artificers of their own damnation; if the love of God and goodness be the healthful constitution of the soul, its natural content and pleasure, the business and end of life, and all its helps and blessings, the solder of just societies, the union of man with God in Christ, and with all the blessed; and the foretaste and firstfruits of endless glory; then Christ the Messenger of love, the Teacher of love, the Giver of love, the Lord and commander of love, is the best promoter of knowledge in the world. And as Nicodemus knew that he was a teacher come from God, because no man could do such works unless God were with him; so may we conclude the same, because no man could so reveal, so cause, and communicate love, the holy love of God and goodness, unless the God of love had sent him. Love is the very end and work of Christ, and of his Word and Spirit.

CHAP. IX.

Inference 5. What great Cause Men have to be thankful to God for the Constitution of the Christian Religion: and how inexcusable they are that will not learn so short and sweet, and safe a Lesson.

So excellent and every way suitable to our case is the religion taught and instituted by Christ, as should render it very acceptable to mankind. And that on several accounts.

1. The brevity and plainness of Christian precepts, greatly accommodateth the necessity of mankind. I say his necessity, lest you think it but his sloth. 'Ars longa, vita brevis,' is the true and sad complaint of students. Had our salvation been laid upon our learning a body of true philosophy, how desperate would our case have been! For, 1. Man's great intellectual weakness: 2. His want of leisure, would not have allowed him a knowledge that requireth a subtle wit and tedious studies.

1. Most men have wits of the duller sort: such quickness, subtlety and solidity as is necessary to great and difficult studies, are very rare: so rare, as that few such are found even among the preachers of the Gospel; of a multitude who by hard studies, and honest hearts, are fit to preach the doctrine of salvation, scarcely one or two are found of so fine and exact a wit as to be fit judiciously to manage the curious controversies of the schools. What a case then had mankind been in, if none could have been wise and happy indeed, but these few of extraordinary capacity! The most public and common good is the best. God is more merciful than to confine salvation to subtlety of wit: nor indeed is it a thing itself so pleasing to him as a holy, heavenly heart and life.

2. And we have bodies that must have provision and employment: we have families and kindred that must be maintained: we live in neighbourhoods and public societies, which call for much duty, and take up much time. And our sufferings and crosses will take up some thoughts. Were it but poverty alone, how much of our time will it alienate from contemplation! Whilst great necessities call for great care, and continual labour; can our common, poor labourers,

(especially husbandmen) have leisure to inform their minds with philosophy or curious speculations?

Nay, we see by experience, that the more subtle and most vacant wits, that wholly addict themselves to philosophy, can bring it to no considerable certainty and consistency to this day, except in the few rudiments or common principles that all are agreed in. Insomuch that those do now take themselves to be the chief or only wits, who are pulling down that which through so many ages, from the beginning of the world, hath with so great wit and study been concluded on before them; and are now themselves no higher than new experimenters, who are beginning all anew again, to try whether they can retrieve the errors of mankind, and make any thing of that which they think the world hath been so long unacquainted with: and they are yet but beginning at the skin or superficies of the world, and are got no further with all their wit, than matter and motion, with figure, site, contexture, &c. But if they could live as long as Methuselah, it is hoped they might come to know that besides matter and motion, there are essential virtues called substantial forms, or active natures, and that there is a 'vis motiva,' which is the cause of motion, and a 'virtus intellectiva,' and wisdom, which is the cause of the order of motion, and a vital will and love, which is the perfection and end of all: in a word, they may live to know that there is such a thing in the world as life, and such a thing as active nature, and such a thing as sense and soul, besides corporeal matter and motion, and consequently that man is indeed man. But, alas! they must die sooner, perhaps before they attain so far, and their successors must begin all anew again, as if none of all these great attempts had been made by their predecessors, and so, by their method, we shall never reach deeper than the skin, nor learn more than our A B C. And would we have such a task made necessary to the common salvation, even for all the poor and vulgar wits, which is so much too hard for our most subtle students?

2. And Christianity is as suitable to us, in the benefit and sweetness of it. What a happy religion is it that employeth men in nothing but receiving good to themselves, and in doing good to themselves and others. Whose work is only the receiving and improving of God's mercies, and loving and delighting in all that is good, rejoicing in the

taste of God's love on earth, and in the hopes of perfect felicity, love and joy for ever. Is not this a sweeter life than tiresome, unprofitable speculations?

O then, how inexcusable are our contemners of religion, that live in wilful ignorance and ungodliness, and think this easy and sweet religion to be a tedious and intolerable thing! What impudent calumniators and blasphemers are they of Christ and holiness, who deride and revile this sweet and easy way to life, as if it were a slavery and an irksome toil, unnecessary to our salvation, and unfit for a freeman, or at least a gentleman, (or a servant of the flesh and world) to practise. If Christ had set you such a task as Aristotle or Plato did to their disciples; so many notions, and so many curiosities to learn: if he had written for you as many books as Chrysippus did; if he had made necessary to your salvation, all the arbitrary notions of Lullius, and all the fanatic conceits of Campanella, and all the dreaming hypotheses of Cartesius, and all the astronomical and cosmographical difficulties of Ptolomy, Tycho-Brache, Copernicus and Galilæus, and all the chronological difficulties handled by Eusebius, Scaliger, Functius, Capellus, Petavius, &c. And all the curiosities in philosophy and theology of Cajetan, Scotus, Ockam, Gabriel, &c. Then you might have had some excuse for your aversation: but to accuse and refuse, and reproach so compendious, so easy, so sweet, so necessary a doctrine and religion, as that which is brought and taught by Christ; this is an ingratitude that hath no excuse, unless sensuality and malignant enmity may pass for an excuse.

Doth Christ deliver you from the maze of imaginary curiosities, and from the burdens of worldly wisdom, called philosophy, and of Pharisaical traditions, and Jewish ceremonies, and make you a light burden, an easy yoke, and commandments that are not grievous; and after all this, must he be requited with rejection and reproach, and your burdens and snares be taken for more tolerable than your deliverance? You make a double forfeiture of salvation, who are so unwilling to be saved.

Be thankful, O Christians, to your heavenly Master, for tracing you out so plain and sweet a way. Be thankful that he hath cut short those tiresome studies, by which your taskmasters would confound you, under pretence of making

you like gods, in some more subtle and sublime speculations than vulgar wits can reach. Now all that are willing may be religious, and be saved: it is not confined to men of learning. The way is so sweet, as sheweth it suitable to the end. It is but believe God's love and promises of salvation by Christ, till you are filled with love and its delights, and live in the pleasures of gratitude and holiness, and in the joyful hopes of endless glory! and is not this an easy yoke? Saith our heavenly poet Mr. G. Herbert in his poem called "Divinity."

As men for fear the stars should sleep and nod,
 And trip at night, have spheres supply'd ;
 As if a star were duller than a clod,
 Which knows his way without a guide :
 Just so the other heaven they also serve,
 Divinity's transcendent sky,
 Which with the edge of wit they cut and carve,
 Reason triumphs, and faith lies by,
 ——— But all his doctrine which he taught and gave,
 Was clear as heav'n from whence it came ;
 At least those beams of truth which only save,
 Surpass in brightness any flame :
 Love God, and love your neighbours, watch and pray,
 Do as you would be done unto.
 O dark instructions! even as dark as day!
 Who can these Gordian knots undo?

CHAP. X.

Inference 6. How little Reason ungodly men have to be proud of their Learning, or of any sort of Knowledge or Wisdom whatsoever.

As the ancient Gnostics, being puffed up with their corrupt Platonic speculations, looked down with contempt upon ordinary Christians, as silly ignorants in comparison of them, and yet had not wisdom enough to preserve them from the lusts and pollutions of the world; even so is it with abundance of the worldly clergy and ungodly scholars in this age. They think their learning setteth them many degrees above the vulgar, and giveth them right to be revered as the oracles or rabbies of the world; when yet, poor souls! they have not learned, by all their reading, studies and dis-

putings to love God and holiness better than the riches and preferments of the world. And some of them not better than a cup of strong drink, or than the brutish pleasures of sense and flesh. It is a pitiful thing to see the pulpit made a stage for the ostentation of this self-shaming, self-condemning pride and folly: for a man under pretence of serving God, and helping other men to heaven, to make it his errand to tell the hearers, that he is a very wise and learned man, who hath not wit enough to choose a holy, humble life, nor to make sure of heaven, or to save his soul; nor perhaps to keep out of the tavern or alehouse the next week, nor the same day to forbear the venting of his worldly, carnal mind: What is such learning but a game of imagination, in which the fantasy sports itself with names and notions; or worse, the materials which are used in the service of sin, the fuel of pride, the blinder and deceiver of such as were too ignorant before, being a mere shadow and name of knowledge? What good will it do a man tormented with the gout, or stone, or by miserable poverty, to know the names of various herbs, or to read the titles of the apothecaries' boxes, or to read on a sign-post, 'Here is a good ordinary.' And what good will it do a carnal, unsanctified soul that must be in hell for ever, to know the Hebrew roots or points, or to discourse of "*Cartesius's Materia Subtilis*," and "*Globuli Ætherei*," &c. Or of "*Epicurus and Gassendus's Atoms*," or to look on the planets in Galileus' glasses, while he casteth away all his hopes of heaven, by his unbelief, and his preferring the pleasures of the flesh? Will it comfort a man that is cast out of God's presence, and condemned to utter darkness, to remember that he was once a good mathematician, or logician, or musician, or that he had wit to get riches and preferments in the world, and to climb up to the height of honour and dominion? It is a pitiful thing to hear a man boast of his wit, while he is madly rejecting the only felicity, forsaking God, esteeming vanity, and damning his soul: the Lord deliver us from such wit and learning! Is it not enough to refuse heaven, and choose hell (in the certain causes) to lose the only day of their hopes, and in the midst of light, to be incomparably worse than mad, but they must needs be accounted wise and learned, in all this self-destroying folly? As if (like the physician who boasted that he killed men according to the rules of art) it were the height of their ambi-

tion to go learnedly to hell, and with reverend gravity and wit, to live here like brutes, and hereafter with devils for evermore.

CHAP. XI.

Inference 7. *Why the ungodly World hateth Holiness, and not Learning.*

FROM my very childhood, when I was first sensible of the concernments of men's souls, I was possessed with some admiration, to find that every where the religious, godly sort of people, who did but exercise a serious care of their own and other men's salvation, were made the wonder and obloquy of the world; especially of the most vicious and flagitious men; so that they that professed the same articles of faith, the same commandments of God to be their law, and the same petitions of the Lord's-prayer to be their desire, and so professed the same religion, did every where revile those that did endeavour to live according to that same profession, and to seem to be in good sadness in what they said. I thought that this was impudent hypocrisy in the ungodly, worldly sort of men! To take them for the most intolerable persons in the land, who are but serious in their own religion, and do but endeavour to perform what all their enemies also vowed and promised. If religion be bad, and our faith be not true, why do these men profess it? If it be true and good, why do they hate and revile them that would live in the serious practice of it, if they will not practise it themselves? But we must not expect reason, when sin and sensuality have made men unreasonable.

But I must profess that since I observed the course of the world, and the concord of the word and providences of God, I took it for a notable proof of man's fall, and of the verity of the Scripture, and the supernatural original of true sanctification, to find such an universal enmity between the holy and the serpentine seed, and to find Cain and Abel's case so ordinarily exemplified, and him that is born after the flesh to persecute him that is born after the Spirit. And

methinks to this day it is a great and visible help for the confirmation of our Christian faith.

But that which is much remarkable in it is, that nothing else in the world, except the crossing of men's carnal interest, doth meet with any such universal enmity. A man may be as learned as he can, and no man hate him for it. If he excel all others, all men will praise him and proclaim his excellency: he may be an excellent linguist, an excellent philosopher, an excellent physician, an excellent logician, an excellent orator, and all commend him. Among musicians, architects, soldiers, seamen, and all arts and sciences, men value, prefer and praise the best; yea, even speculative theology, such wits as the schoolmen and those that are called great divines are honoured by all, and meet, as such, but with little enmity, persecution or obloquy in the world. Though I know that even a Galilæus, a Campanella, and many such have suffered by the Roman inquisitors, that was not so much in enmity to their speculations or opinions, as through a fear lest new philosophical notions should unsettle men's minds and open the way to new opinions in theology, and so prove injurious to the kingdom and interest of Rome. I know also that Demosthenes, Cicero, Seneca, Lucan, and many other learned men, have died by the hands or power of tyrants. But that was not for their learning, but for their opposition to those tyrants' wills and interests. And I know that some religious men have suffered for their sins and follies, and some for their meddling too much with secular affairs, as the counsellors of princes, as Functius, Justus Jonas, and many others. But yet no parts, no excellency, no skill or learning is hated commonly, but honoured in the world, no not theological learning, save only this practical godliness and religion, and the principles of it, which only rendereth men amiable to God, through Christ, and saveth men's souls. To know and love God, and live as those that know and love him, to seek first his kingdom and the righteousness thereof, to walk circumspectly, in a holy and heavenly conversation, and studiously to obey the laws of God, this which must save us, this which God loveth and the devil hateth, is hated also by all his children; for the same malignity hath the same effect.

But methinks this should teach all considering men to

perceive what knowledge it is that is best, and most desirable to all that love their happiness. Surely this sort of learning, wit and art, which the devil and the malignant world do no more dispraise, oppose and persecute, (though as it is sanctified to higher ends it be good, yet) of itself is comparatively no very excellent and amiable thing. I know Satan laboureth to keep out learning itself (that is truly such) from the world, because he is the prince and promoter of darkness, and the enemy of all useful light: and lower knowledge is some help to higher, and speculative theology may prepare for practical; and the most gross and brutish ignorance best serveth the devil's designs and turn. And even in heathen Rome the arts prepared men for the Gospel; and learning in the church-reformers hath ever been a great help and furtherance of reformation. But yet if you stop in learning and speculation, and take it as for itself alone, and not as a means to holiness of heart and life, it is as nothing. It is Paul's express resolution of the case, that if "we have all knowledge without this holy love, we are nothing," but as "sounding brass, or a tinkling cymbal," (1 Cor. xiii.)

But surely there is some special excellency in this holy knowledge, and love, and obedience, which the devil and the malignant world so hate, in high and low, in rich and poor, in kindred, neighbours, strangers, or any, where they meet with it. It is not for nothing. This is the image of God; this is it that is contrary to their carnal minds, and to their fleshly lusts, and sinful pleasures. This tells them what they must be and do, or be undone for ever, which they cannot abide to be or do.

Let us therefore be somewhat the wiser for this discovery of the mind of the devil and all his instruments. I will love and honour all natural, artificial, acquired excellencies in philology, philosophy and the rest: as these expose not men to the world's obloquy, so neither unto mine or any sober man's. In their low places they are good and may be used to a greater good. But let that holy knowledge and love be mine, which God most loveth, and the world most hateth, and costeth us dearest upon earth, but hath the blessed end of a heavenly reward.

CHAP. XII.

Inference 8. *What is the Work of a Faithful Preacher, and how it is to be done.*

IF that knowledge which kindleth in us the love of God, be the only saving knowledge, then this is it that ministers must principally preach up and promote. Could we make all our hearers never so learned, that will not save their souls; but if we could make them holy, and kindle in them the love of God and goodness, they should certainly be saved. The holy, practical preacher therefore is the best preacher, because the holy, practical Christian is the best and only true Christian. We work under Christ, and therefore must carry on the same work on souls which Christ came into the world to carry on. All our sermons must be fitted to change men's hearts, from carnal into spiritual, and to kindle in them the love of God. When this is well done, they have learned what we were sent to teach them; and when this is perfect, they are in heaven.

Those preachers that are enemies to the most godly of the people, and would make their hearers take them all for hypocrites, that go any further than obedience to their pastors, in church-forms and orders, observances and ceremonies, and a civil life, are the great enemies of Christ, his Spirit, his Gospel, and the people's souls; and the eminent servants of the devil, in his malignant war against them all. All that knowledge, and all those formalities, which are set up instead of Divine Love and holy living, are but so many cheats, to deceive poor souls till time be past, and their convictions come too late.

I confess that ignorance is the calamity of our times, and people perish for lack of knowledge: and that the heart be without knowledge it is not good: and lamentable ignorance is too visible in a great degree, among the religious sort themselves; as their manifold differences and errors too openly proclaim: and therefore to build up men in knowledge, is much of the ministerial work. But what knowledge must it be? Not dead opinions, or ineffectual notions, or such knowledge as tendeth but to teach men to talk, and make them pass for men of parts; but it is the knowledge

of God and our Redeemer, the knowledge of Christ crucified, by which we crucify the flesh with all its affections and lusts : and by which the world is crucified to us, and we to it. If the Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded their eyes. When there is no truth and mercy, and knowledge of God in the land, no wonder if such a land be clad in mourning. When men have not so much knowledge of the evil of sin, and their own sin and misery, and of the need and worth of Christ, of the truth of God's Word, of the vanity of the world, of the greatness, wisdom and goodness of God, and of the certain, most desirable glory of heaven, as shall humble their souls, and turn them from the world to God, and absolutely deliver them up to Christ, and mortify fleshly lusts, and overcome temptations, and renew them unto the love of God and goodness, and set their hearts and hopes on heaven : This is the ignorance that is men's damnation ; and the contrary effectual knowledge is it which saveth souls.

CHAP. XIII.

Inference 9. *Those that know God so far as to Love him above all, may have Comfort, notwithstanding their remaining Ignorance.*

A GREAT number of upright-hearted Christians, who love God sincerely, and obey him faithfully, are yet under so great want of further knowledge, as is indeed a great dishonour to them, and a hindrance of them in their duty and comfort, and to many a great discouragement. And O that we knew how to cure this imperfection, that ignorance might not feed so many errors, and cause so many factions and disturbances in the church, and so many sinful miscarriages in its members !

But yet we must conclude that the person that hath knowledge enough to renew his soul to the love of God, shall be loved by him, and shall never perish, and therefore may have just comfort under all the imperfections of his knowledge. More wisdom might make him a better and more useful Christian ; but while he is a Christian indeed, he may rejoice in God. I blame not such for complaining

of the dullness of their understandings, the badness of their memories, their little profiting by the means of grace: I should blame them if they did not complain of these: and I think their case far more dangerous to the church and to themselves, who have as much ignorance and know it not, but proudly glory in the wisdom which they have not. But many a thousand Christians, that have little of the notional and organical part of knowledge, have powerful apprehensions of the power, wisdom and love of God, and of the great mercy of redemption, and of the evil of sin, the worth of holiness, and the certainty and weight of the heavenly glory: and by how much these men love God and holiness more than the more learned that have less grace, by so much they are more beloved of God, and accounted wiser by the God of wisdom; and therefore may rejoice in the greatness of their felicity. I would have none so weak as to undervalue any real useful learning; but if Pharisees will cry out against unlearned, godly Christians, "These people know not the law and are accursed;" remember the thanksgiving of your Lord, "I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes." And as the (reputed) foolishness of God, that is, of God's evangelical mysteries, will shortly prove wiser than all the reputed wisdom of men; so he that hath wisdom enough to love God and be saved, shall quickly be in that world of light, where he shall know more than all the doctors and subtle disputers upon earth; and more, in a moment, than all the books of men can teach him, or all their authors did ever here know. "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, That he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness and righteousness in the earth: for in these things do I delight, saith the Lord." (Jer. ix. 23, 24.)

CHAP. XIV.

Questions and Objections answered.

Quest. 1. 'IF so much knowledge will save a man, as helpeth him to love God as God, may not heathens or infidels at least be saved? For they know that there is one God who is infinitely good and perfect, and more amiable than all the world, and the great Benefactor of man, and of the whole creation: so that there is no goodness but what is in him, or from him, and through him, and finally to him: and man's will is made to love apprehended good, and followeth the last practical act of the intellect, at least where there is no competitor, but 'omnimoda ratio boni.' And all men know that God is not only best in himself, but good, yea, best to them, because that all they have is from him: and they have daily experience of pardoning grace contrary to their demerit. It seemeth therefore that they may love God as God.'

Ans. 1. To cause a man to love God as God, there is necessary both objective revelation of God's amiableness, and such subjective grace which consisteth in a right disposition of the soul. 2. Objective Revelation is considered as sufficient either to a well-disposed, or to an ill-disposed soul. 3. This right disposition consisteth both in the abatement of men's inclinations to contrary, sensual objects, and in the inclining them to that which is divine and spiritual. And now I answer,

1. It cannot be denied, but that so much of God's amiableness or goodness is revealed to infidels that have not the Gospel, by the means mentioned in the Objection, as is sufficient to bring men under an obligation to love God as God, and to leave them inexcusable that do not.

2. Therefore, to such, the impossibility is not physical, but moral.

3. And there is in that objective Revelation, so much sufficiency, as that if the soul itself were sanctified and well disposed, it might love God upon such revelation: which Amyraldus hath largely proved.

4. But to an unholy and undisposed soul, no objective

Revelation is sufficient without the Spirit's help and operations.

5. Only the Spirit of Christ the Mediator, as given by and from him, doth thus operate on souls, as savingly to renew them.

6. Whether ever the Spirit of Christ doth thus operate on any that hear not of Christ's incarnation, must be known either by the Scripture or by experience^a. By the Scripture I am not able to prove the universal negative, though it is easy to prove sanctification incomparably more common in the church, than on those without, if any there have it. The case of infants, and of the churches, and the world before Christ's incarnation, must here come into consideration. 2. And by experience no man can prove the negative; because no man hath experience what is in the hearts of all the persons in the world.

Quest. 2. 'May a Papist or a heretic by his knowledge be a lover of God as God?'

Ans. What is said to the former Question is here to be reviewed. And further, 1. A Papist and such heretic as positively holdeth all the essentials of Christianity, and seeth not the opposition of his false opinions hereto, and holdeth Christianity more practically than those false opinions, may be saved in that state, for he is a lover of God: but no other Papists or heretics can be saved but by a true conversion. 2. There is a sufficiency in the doctrine of Christianity which they hold, to save them, as to objective sufficiency. And that God giveth not subjective grace of sanctification to any such, notwithstanding their errors, is a thing that no man can prove, nor any sober, charitable Christian easily believe: and experience of the piety of many maketh it utterly improbable, though we know not certainly the heart of another.

There are many murmurings against me in this city, behind my back: for never one man of them to my remembrance to this day, did ever use any charitable endeavour to my face, to convince me of my supposed error; as one that holds that a Papist may be saved, yea, that we are not certain that none in the world are saved besides Christians;

^a Of all this, I have discoursed more largely in my "Catholic Theology," and the annexed Epitome.

and the Sectaries whisper me to one another to be like Origen, a person in these dangerous opinions, forsaken of God, in comparison of them. What really I assert about these questions, I have here briefly hinted ; but more largely opened in my " Catholic Theology : " but I will confess that I find no inclination in my soul, to desire that their doctrine may prove true, who hide the glorified love of God, and would contract his mercy and man's salvation into so narrow a room, as to make it hardly discernible by man, and the church to be next to no church, and a Saviour to save so very few, as seem scarce considerable among the rest that are left remediless. And who would make us believe that the way appointed to bring men to the love of God, is, to believe that he hath elected that particular person, and left almost all the world (many scores or hundreds to one) unredeemed, and without any promise or possibility of salvation. I am sure that the Covenant of Innocency is ceased, and I am sure that all the world was brought under a law of Grace, made after the fall to Adam and Noah : and that this law is still in force, to those that have not the more perfect edition in the Gospel. And that Christ came not to bring the world that never hear of him nor can do, into a worse condition than Jews and Gentiles were in before : nor hath he repealed that law of grace, which he before made them ; nor hath God changed that gracious name which he proclaimed even to Moses. (Exod. xxxiv. 6, 7.) And I am sure that Abraham, the father of the faithful, conjectured once, even when God told him that Sodom was ripe for destruction, that yet there might be fifty righteous persons in it ; by which we may conjecture, what he thought of all the world^b. And I know " that in every nation he that feareth God, and worketh righteousness, is accepted of him ; " and that " he that cometh to God, must believe that God is, and that he is the rewarder of them that diligently seek him ; " and therefore without faith none can please God : and that men shall be judged by that same law, which they were under and obliged by, whatever it be. And they that have sinned under the law of Moses, shall be judged by it ; and they that sinned without that law shall be judged without it. And I know that God is love itself, and infinitely

^b Read Mal. i. 14. with all the old translations in the Polyglot Bible, and consider it.

good ; and will shew us his goodness in such glorious effects to all eternity, as shall satisfy us and fill us with joyful praise. And as for the Papists, I know that they are seduced by a worldly clergy, and that by consequence many of the errors in that church do subvert the fundamentals ; and so do many errors of the Antinomians and others among us, that are taken for religious persons ; yea, and as notoriously as any doctrines of the Popish councils do. But I know that as a logical faith or orthodoxy, which consisteth in holding right notions and words, deceiveth thousands that have no sound belief of the things themselves expressed by these words ; so also logical errors about words, notions and sentences, may in unskilful men consist with a sound belief of the things which must necessarily be believed. And that Christ and grace may be thankfully received by many that have false names and notions, and sayings about Christ and grace. And I know the great power of education and converse, and what advantage an opinion hath even with the upright, which is commonly extolled by learned, godly, religious men, especially if by almost all. Therefore I make no doubt but God hath many among the Papists, and the Antinomians, to name no others, who are truly godly, though they logically or notionally hold such errors, as if practically held would be their damnation, and if the consequents were known and held : much more when thousands of the common people hold not the errors of the church which they abide in. And it shall not be my way of persuading my own soul, or others to love God, by first persuading them that he loveth but few besides them. And when such have narrowed God's love and mercy to all save their own party, and made themselves easily believe that he will damn the rest of the world, even such as are as desirous to please God as they are, they have but prepared a snare for their own consciences ; which may perhaps when it is awakened as easily believe that he will damn themselves. Let us give " all diligence to make our own calling and election sure," and leave others to the righteous God, to whose judgment they and we must stand or fall. " Who art thou that judgest another's servant ?"

As the Covenant of Peculiarity was made only with the Israelites, though the Common Law of Grace, made to Adam and Noah, was in force to other nations of the world ; so the

more excellent Covenant of Peculiarity is, since Christ's incarnation, made only with the Christian church, though the aforesaid Common Law of Grace be not repealed to all others: nor can it be said that they sin not against a law of grace, or mercy leading to repentance.

And as the Covenant of Peculiarity was not repealed to the ten tribes, (though the benefits were much forfeited by their violation;) but God had still thousands among them in Elias's time, that bowed not the knee to Baal, and such as Obadiah to hide the prophets; though yet the Jews were the more orthodox: Even so though the Reformed Churches as the two tribes, stick closer to the truth, the kingdoms where Popery prevailed have yet many thousands that God will save; and, notwithstanding their errors and corrupt additions, they have the same articles of faith and baptismal covenant as we. And if any man think himself the wiser or the happier man than I, for holding the contrary, and thinking so many are hated of God more than I do, (and consequently rendering him less lovely to them;) I envy not such the honour nor comfort of their wisdom.

Object. III. 'You will thus confirm our ignorant people in their presumption, that tell professors of godliness, I love God above all, and my neighbour as myself: though I do not know, and talk, and pray so much as you do.'

Ans. Either they do so love God and man, or they do not. If they do they are good and happy men, though you call them ignorant: yea, he is far from being an ignorant man, that knoweth God and Christ, and heaven and holiness so well, as to be unfeignedly in love with them. But if he do not, what say I to his encouragement in presumption! But you must take another course to cure him, than by calling him to a barren sort of knowledge. You must shew him, that the love of God is an operative principle; and where it is will have dominion, and be highest in the soul; and that telling God that we love him, while we love not his law, his service, or his children; yea, while we love our appetite, our wealth, our credit, and every beastly lust above him; and while we cannot abide much to think or hear talk of him; this is but odious hopocrisy, which deceiveth the sinner, and maketh him more abominable to God.

But if really you see a poor neighbour, whom you count

ignorant, live as one that loveth God and goodness; take heed, that you proudly despise not Christ's little ones, but love and cherish those sparks that are kindled and loved by Christ. The least are called by Christ his brethren, and their interest made as his own. (Matt. xxv.) And the least have their angels, which see the face of God in heaven.

Object. IV. 'How then are infants saved, that neither have knowledge nor love?'

Ans. 1. While they have no wills of their own, which are capable of holy duties, they are as members of their parents, whose wills are theirs; or who know God, and love him, for themselves and their infants. As the hand and foot doth not know and love God in itself; and yet is holy, in that it is the hand or foot of one that doth know and love him.

2. Sanctified infants have that grace which is the seed of holy love, though they have not yet the act nor proper habit of love. I call it a seed, because it is a holy disposition of the soul; by which it is (not only physically, as all are, but) morally able to love God, when they come to the use of reason, or at least mediately to do that which shall conduce to holy love.

3. And in this state being loved of God, and known of him as the children of his grace and promise; they are happy in his love to them: for he will give their natures their due capacity, in his way, which we are not yet fit to be fully acquainted with; and he will fill up that capacity with his love and glory.

Object. V. 'If this hold, away with universities, and all our volumes and studies of physics, mathematics and other sciences; for they must needs divert our thoughts from the love of God! And then Turks, Muscovites, and other contemners of learning are in the right.'

Ans. There is a right and a wrong use of all these, as there is of arts and business of the world. One man so followeth his trade and worldly business, as to divert, distract, or corrupt his mind, and drown all holy thoughts and love, and leave no due place for holy diligence. And another man so followeth his calling, as that heaven hath still his heart and hope, and his labour is made but part of his obedience to God, and his way to life eternal; and all is sanctified by holy principles, end and manner. And so it is about

common learning, sciences or arts. And I have proved to you, that among too many called great scholars in the world, many books, and much reading and acquaintance with all the arts of speaking, with grammar, logic, oratory, metaphysics, physics, history, laws, &c. is but one of Satan's last and subtlest means of wasting precious time, deceiving souls, and keeping such persons from pursuing the ends of their excellent wit, and of life itself, that would not have been cheated, diverted and undone, by the grosser way of brutish pleasures: but holy souls have a sanctified use of all their common knowledge, making it serve their high and holy ends. But O that some learned men would in time, as well understand the difference between common learning (which serveth fancy, pride, or worldly hopes;) and the love of God and a heavenly life; as they must know it when they come to die!

CHAP. XV.

Use, Exhort. 1. *Not to deceive ourselves by overvaluing a dead or an unholy Knowledge.*

It grieveth my soul to observe how powerfully, and how commonly Satan still playeth his first deceiving game, of calling off man from love, trust, and obedience, to an ensnaring and troublesome, or unprofitable sort of knowledge. And how the lust of knowing carrieth away many unsuspected to misery, who escape the most dishonourable sort of lust! And especially, what abundance in several ways take notional knowledge, which is but an art of thinking and talking, for real knowledge; which is our acquaintance with God and grace; and which changeth the soul into the image of him that we seek and know; and filleth us with love, and trust, and joy.

Two sorts are especially here guilty.

I. The learned students before described:

II. The superficial sort of people accounted religious.

I. I have already shewed how pitiful a thing it is, that so many academical wits, and so many preachers, (to say nothing of the grossly proud, tyrannical and worldly clergy;) do spend so many years in studies, that are used but in the

service of the flesh, to their own condemnation; and never bend their minds to kindle in themselves the love of God, nor a heavenly desire or hope, nor to live in the comfortable prospect of glory. How many preach up that love and holiness, (as the trade that they must live by) which they never fervently preached to themselves, nor practised sincerely one hour in their lives! How many use to preach funeral sermons, and bury the dead, that are unprepared for death themselves, and hardened in their security and unholy state, by those sights, those studies, those words, which should awaken and convince them, and which they plead themselves for the conviction of their hearers! O miserable scholars! Miserable preachers! Miserable doctors and prelates, who study and preach to their own condemnation; and have not knowledge enough to teach them to love God, nor to set more by the heavenly glory, than this world; but by spiritual words, do both hide and cherish a fleshly and a worldly mind! You will find at death, that all your learning was but a dream, and one of the vanities that entangle fools; and you will die as sadly as the unlearned, and be beaten with more stripes, than they that knew not their master's will.

1. Unholy knowledge is but a carcase, a shadow, the activity of a vain mind, or a means without the end, and unfit to attain it. A map is not a kingdom, nor doth it much enrich the owner. The names of meats and drinks will not nourish you: and to know names and notions, giveth you no title to the things so named. You may as well think to be saved for being good musicians, physicians or astronomers, as for being learned divines, if your knowledge cause not holy love: it may help others to heaven, but it will be but vanity to you; and you will be as "sounding brass, or a tinkling cymbal." (1 Cor. xiii. 1.) You glory in a lifeless picture of wisdom; and hell may shortly tell you, that you had better have chosen any thing, to play the fool with, than with the notions and words of wisdom mortified.

2. Nay, such profanation of holy things is a heinous sin. Who is more like the devil than he that knoweth most, and loveth God least? To know that you should love and seek God most, and not to do it, is wilfully to despise him in the open light. As the privation of God's love is the chief part of hell, so the privation of our love to God is the chief part

of ungodliness or sin; yea, and much of hell itself. Knowledge puffeth up, but charity edifieth. Unholy knowledge is a powerful instrument of Satan's service; in the service of pride, and ambition, and heresy, one learned and witty, ungodly man will merit more of the devil by mischieving mankind, than any of the common, unlearned sort: and none are so likely impenitently to glory in this sin. They will be proud of such adorned fetters; that they can sin philosophically, and metaphysically, in Greek and Hebrew, and with logical subtlety, or oratorical fluency, prove against unlearned men, that they do well in damning their own souls, and that God and heaven are not worthy of their chief love and diligence; such men will offend God more judiciously than the ignorant, and will more discreetly and honourably fool away their hopes of heaven, and more successfully deceive the simple. Their wisdom, like Ahithophel's, will serve turn to bring them to destroy themselves: and is it any wonder if this be foolishness with God? (1 Cor. iii. 19.)

The understanding of a man is a faculty unfit to be abused and prostituted to the slavery of the flesh. The abuse of the senses is bad, but of the understanding worse; because it is a nobler faculty. When they that "knew God, glorified him not as God, but became vain in their imagination, their foolish heart was darkened, and professing themselves wise (philosophers or Gnostics) they became fools;" (Rom. i. 21. 28;) "and as they did not like to retain God in their knowledge, God gave them up to vile affections." And yet many are proud of this mortal tympanite, as if it were a sound and healthful constitution; and think they have the surest right to heaven for neglecting it knowingly, and going learnedly in the way to hell.

3. You lose the chief delight of knowledge. O that you knew what a holy quietness and peace, what solid pleasure that knowledge bringeth, which kindleth and cherisheth holy love, and leadeth the soul to communion with God; and how much sweeter it is to have a powerful and experimental knowledge, than your trifling dreams! The most learned of you all have but the husks or shells of knowledge; and what great sweetness is in shells, when the poorest, holy, experienced Christian hath the kernel, which is far more pleasant! O try a more serious, practical religion,

and I dare assure you, it will afford you a more solid kind of nourishment and delight. The pleasure of the speculative divine in knowing, is but like the pleasure of a mathematician or other speculator of nature; yea, below that of the moral philosopher: it is but like my pleasure in reading a book of travels or geography; in comparison of the true, practical Christian's; which is like their pleasure that live in those countries, and possess the lands and houses which I read of.

4. Nay, yet worse, this unholy knowledge doth often make men the devil's most powerful and mischievous instruments; for though Christ oft also so overrule the hearts of men, and the course of the world, as to make the knowledge and gifts of bad men serviceable to his church (as wicked soldiers oft fight in a good cause, and save the lives of better men), yet a worldly mind is more likely to follow the way of worldly interest; and it is but seldom that worldly interest doth suit with, and serve the interest of truth and holiness, but more commonly is its greatest adversary: therefore most usually it must be expected that such worldly men should be adversaries to the same truth and holiness which their worldly interest is averse to. And hence hath arisen that proud, worldly and tyrannical clergy, which hath set up and maintained the Roman kingdom, under the name of the Holy Catholic Church; and which hath by their Pope and pretended General Councils, usurped a legislative and executive power over the whole Christian world, and made great numbers of laws without authority, and contrary to the laws of Christ; multiplying schisms on pretence of suppressing them, and making so many things necessary to the concord of Christians, as hath made such concord become impossible; presumptuously voting other men to be heretics, while their own errors are of as odious a kind; yea, when holy truth is sometimes branded by them as heresy. And when they cannot carry the judgments, consciences and wills of all men along in obedience to their tyrannical pride, lust and interest, they stir up princes and states to serve them by the sword, and murder and persecute their own subjects, and raise bloody wars against their neighbours, to force them to obey these proud seducers. Yea, and if kings and states be wiser than thus to be made their hangmen or bloody executioners, to

the ruin of their best subjects, and their own everlasting infamy and damnation, they stir up the foolish part of the subjects against such rulers, and in a word, they will give the world no peace: so that I am past all doubt that the ten heathen persecutions so much cried out of, was but a small matter as against the Christian's blood, in comparison of what hath been done by this tyrannical clergy: and the cruellest magistrates still seem to come short of them in cruelty, and seldom are very bloody or persecuting, but when a worldly or proud clergy stirs them up to it. And all the heresies that ever sprang up in the church, do seem to have done less harm on one side, than by pretences of unity, order and government, they have done on the other. O how unspeakably great have been, and still are the church's sufferings, by a proud and worldly clergy, and by men's abuse of pretended learning and authority!

5. I will add yet one more considerable mischief; that is, that your unholiness and carnal minds for all your learning, corrupteth your judgments, and greatly hindereth you from receiving many excellent truths, and inclineth you to many mortal errors. To instance in some particulars.

1. About the attributes and government of God. A bad man is inclined to doubt of God's particular providence, his holy truth and justice, and to think God is such an one as he would have him to be. Whereas they that have the love of God and goodness, have his attributes, as it were, written on their hearts; that he is good, and wise, and holy, and just, and true, they know by an experimental, certain knowledge, which is to them like nature and life itself. (John xvii. 3; Hos. ii. 20; Psal. xxxiv. 8, &c.)

2. The very truth of the Gospel and mystery of redemption is far more hardly believed by a man that never felt his need of Christ, nor ever had the operations of that Spirit on his soul, which are its seal, than by them that have the witness in themselves, and have found Christ actually save them from their sins: who are regenerated by this holy seed, and nourished by this milk. (1 John v. 10—12; 1 Pet. i. 22, 23; ii. 2.)

3. Yea, the very truth of our soul's immortality, and the life and glory to come, is far more hardly believed by them, who feel no inclination to such a future glory; but only a

propensity to this present life, and the interests and pleasures of it, than by them that have a treasure, a home, a heart, and a conversation in heaven, and that long for nearer communion with God, and that have the earnest and first-fruits of heaven within them. (Matt. vi. 20, 21; Phil. iii. 20, 21; Col. iv. 1—4; Rom. viii. 17—20.)

4. The evil of sin in general, and consequently what is sin in particular, is less known by a man that loveth it, and would not have it to be sin, than by one that hateth it, and loveth God and holiness above all: they that love the Lord hate evil. (1 Cor. ii. 14; John ix. 40.)

5. Most controversies about the nature of grace, are more hardly understood by them that have it not, than by them that have it as a new nature in them. And consequently what kind of persons are to be well thought of, as the children of God. The Pharisees were strict, and yet haters of Christ and Christians. Many preach and write for godliness, that yet when it cometh to a particular judgment, deride the godly as hypocrites or superstitious.

6. In cases about the worship of God, a carnal mind, how learned soever, is apt to relish most an outside, carnal, ceremonious way, and to be all for a dead formality, or else for a proud ostentation of their own wits, opinions and parts, or some odd singularity that sets them up to be admired as some extraordinary persons, or teacheth their own consciences so to flatter them: when a spiritual man is for worshipping God (though with all decent externals, yet) in spirit and in truth; and in the most understanding, sincere and humble manner, and yet with the greatest joy and praise. (Rom. viii. 16, 26, &c.)

7. Especially in the work of self-judging, how hard a work have the most learned that are ungodly, truly to know themselves; when learning doth but help their pride to blind them! And yet none so apt to say as the Pharisees, (John ix. 10,) "Are we blind also?" and to hate those that honour them not, as erroneously as they do themselves: and therefore Augustine so lamenteth the misery of the clergy, and saith that the unlearned take heaven by violence, when the learned are thrust down to hell with all their learning! Who are prouder and more self-ignorant hypocrites in the world (expecting that all should bow to them and reverence

them, and cry them up as wise and excellent men,) than the unholy, worldly, fleshly clergy?

8. And in every case that themselves are much concerned in, their learning will not keep them from the most blind injustice. Let the case be but such as their honour, or profit, or relations and friends are much concerned in, and they presently take all right to be on their side; and all these to be honest men that are for them, and all those to be wicked hypocrites, heretics, schismatics, factious, or liars, that are against them; and dare print to the world that most notorious truths in matters of fact are lies, and lies are truths, and corrupt all history where they are but concerned: so that experience hath taught me to give little credit to any history written by men, in whom I can perceive this double character, 1. That they are worldly and unconscionable: 2. And concerned by a personal interest; especially when they revile their adversaries. And money, friends or honour will make any cause true and just with them, and can confute all evidences of truth and innocency. Learned judges are too often corrupt.

9. And in cases of great temptation, how insufficient is learning to repel the tempter, when it is easily done by the holy love of God and goodness! How easily is a man's judgment tempted to think well of that which he loveth, and ill of that which his heart is against?

Many such instances I might give you, but these fully shew the misery and folly of ungodly scholars, that are but blinded by dead notions, and words of art, to think they know something, when they know nothing as they ought to know; and to hate truth and goodness, and speak evil of the things they know not, while for want of holy love, these tinkling cymbals do but deceive themselves, and ascertain their own damnation.

II. I should next have said as much of the vanity and snare of the knowledge of such Gnostics, as in an overvaluing of their own religious skill and gifts, cry out as the Pharisees, "This people that know not the law are cursed." But what is said is applicable to them.

CHAP. XVI.

Exhort. 2. *Love best the Christians that have most Love to God and Man.*

IF God love those most that have most love, and not those that have most barren knowledge ; then so must we, even all that take God's wisdom as infallible : of whom can we know better, whom to love and value, than of him that is wisdom and love itself? There is more savoury worth in the experience, affections and heavenly tendency of holy souls, than in all the subtleties of learned wits. When a man cometh to die, who savoureth not more wisdom in the sacred Scripture, and in holy treatises, than in all Aristotle's learned works ? And who had not then rather hear the talk and prayers of a holy person, than the most accurate logic and mathematics? Alas! what are these but trifles to a dying man! And what they will be to a dying man, they should be much to us all our life ; unless we would never be wise till it is too late.

And among men seeming religious, it is not the religious wrangler or disputer, nor the zealous reviler of his brethren, that can hotly cry down on one side, ' These men are heretical ;' or on the other, ' These are antichristian,' that are the lovely persons : not they that on one side cry out, ' Away with these from the ministry and church as disobedient to us :' or on the other, ' Away with these from our communion as not holy enough to join with us.' It is not they that proudly persecute to prove their zeal, nor they that proudly separate from others to prove it ; but it is they that live in the love of God and man, that are beloved of God and man. Nature teacheth all men to love those that love them. And the Divine nature teacheth us to love those much more that love God and goodness. Though love be an act of obedience as commanded, yet hath it a nature also above mere obedience ; and bare commanding will not cause it. No man loveth God or man, only because he is commanded so to do ; but because he perceiveth them to be good and amiable. And the most loving are the most lovely, so be it their love be rightly guided. Doth it not kindle love in you to others, more, to hear their breathings

after God, and grace, and glory, and to see them loving and kind to all, and delighting to do all the good they can, and covering tenderly the infirmities of others, and practising 1 Cor. xiii, and living at peace among themselves, and as much as is possible with all men, and loving their enemies, and blessing those that curse them, and patiently bearing, and forgiving wrongs; than to come into one congregation and hear a priest teach the people to hate their brethren as schismatics or heretics; or in another, and hear a man teach his followers to hate others as antichristian or ceremonious? Or to hear silly men and women talk against things that are quite beyond their reach, and shaking the head to talk against Dissenters, and say, 'Such an one is an erroneous or dangerous man, take heed of hearing him! Such an one is for or against reprobation, free-will, universal redemption, man's power, and such like, which they little understand.' In a word, the proudly tyrannical, and the proudly schismatical, with all their pretence of learning on one side, or of the Spirit and holiness, and gifts on the other, are no whit so amiable as the single-hearted, honest, peaceable Christian, who preacheth love, and prayeth love, and liveth, and breatheth, and practiseth love. Paul saith, that all the law is fulfilled in love; and fulfilling is more than knowing it. And Christ himself did not in vain sum up all the commandments in the love of God and man; nor in vain ask Peter thrice, "Lovest thou me?" nor in vain so often charge it on them, as his new, that is his last commandment, that they love one another! Nor doth his beloved apostle John in vain so earnestly write for love.

CHAP. XVII.

Exhort. 3. *Plead not against Love or Works of Love, upon Pretence of a Cross Interest of Learning, Knowledge, Gifts, Church-order, Discipline, &c. or any other Thing.*

IF Love be that which is most amiable in us to the God of Love, then as nothing in the world can excuse him that is without it, nor render him lovely indeed to God and man, so nothing must be made a pretence against it: and no pre-

tence will excuse that man, or that society that is against it. Even corrections and severities, when they must be used, must come from love, and be wholly ordered to the ends and interest of love. And when necessity calls for destructive executions, which tend not to the good of him that is executed, yet must they tend to the good of the community or of many, and come from a greater love than is due to one, or else that which otherwise would be laudable justice, is but cruelty: for the punishment of offenders is good and just, because tending to the common good, 'Debentur Reipublicæ,' the community have 'jus,' a right to them as a means to their good: so that it is love that is the amiableness of justice itself.

If any think that God's justice is a cross instance; let him consider, 1. That though the most public or common good be our end next the ultimate, yet the true ultimate end of all things, is God himself: and the love of God is the highest love: and God's justice is not without that love of himself, and tendeth to that good which he is capable of receiving; which is but the fulfilling or complacency of his own will, which is, but improperly, called his receiving. 2. And we little know how many in another world, or in the renewed earth, are to be profited by his justice on the damned, as angels and men are, by his justice on the devils.

1. LOVE is the life of religion, and of the soul, and of the church: and what can be a just pretence for any to destroy or oppose the very life of religion, the life of souls, and the life of the church of Christ? Physic, blood-letting and dismembering may be used for life; but to take away life, except necessarily for a good that is better than that life, is murder. And what is it that is better than the life of religion, in all matters of religion? Or than the life of the church, in all church-affairs? Or than the life of men's souls, in all matters of soul-concernment?

2. LOVE is the great command and summary of all the law: and what can be a just pretence for breaking the greatest command, yea, and the whole law?

3. LOVE is God's image; and he that dwelleth in love, dwelleth in God, who is LOVE, and God in him: and what can be a pretence sufficient for destroying the image of God, which is called by his name?

4. There is nothing in man that God himself loveth better

than our love : and therefore nothing that as better can be set against it.

And yet, alas, what enmity is used in the world against the *Love* of God and man ! and many things alleged as pretences to justify it ! Let us consider of some few of them.

1. The great tyrants of the world, such as in several ages have been the plagues of their own and neighbour-nations, care not what havoc they make of religion, and of men's lives, by bloody wars, and cruel persecutions ! Destroying many thousands, and undoing far more thousands of the country-families where their armies come ; and sacrificing the lives of the best of their subjects by butcheries or flames ! And what is the pretence for all this ? Perhaps they would be lords of more of the world, and would have larger kingdoms, or more honour. Perhaps some prince hath spoken a hard word of them, or done them some wrong. Perhaps some subjects believe not, as they bid them believe ; or forbear not to worship God, in a manner which they forbid them. Perhaps Daniel will not give over praying for a time ; or the apostles will not give over preaching ; or the three confessors will not fall down to the golden image ; and so Nebuchadnezzar or the other rulers seem despised : and their wills and honour are an interest that with them seemeth to warrant all this. But how long will it seem so ? I had rather any friend of mine had the sins of a thief or drunkard, or the most infamous sinner among us to answer for, than the sins of a bloody Alexander, Cæsar or Tamerlane.

2. The Roman clergy set up inquisitions, force men by cruelties to submit to their church-keys, whose very nature is to be used without force ; and they silence, yea, torment the faithful ministers of Christ, and have murdered thousands of his faithful people, raised rebellions against princes, and wars in kingdoms : and taught men to hate God's servants, as heretics, schismatics, rebels, factious, and what not ? And what pretence must justify all this ? Why, the interest of the pope and clergy : called in ignorance, or craft, by the name of the *Holy Church, Religion, Unity*, and such other honourable names ! But must their church live on blood, and holy blood ; and be built or preserved by the destruction of Christ's church ? Must their doctrine be kept up, by silencing faithful ministers ; and their worship by destroying or undoing the true worshippers of Christ ?

Are all these precious things which die with love, no better than to be sacrificed to the clergy's pride and worldly lusts?

3. Among many schismatics and sectaries, that are not miscalled so, but are such indeed; their discipline consisteth in separating from most other Christians, as too bad (and that is, too unlovely) to be of their communion; and their preaching is much to make those seem bad, (that is, unlovely) that are not of their way. And their worship is much such as relisheth of the same envy and strife, to add affliction or reproaches to their brethren; or to draw the people from the love of others unto them: And their ordinary talk is backbiting others for things that they understand not; and reporting any lie that is brought them; and telling the hearers something of this minister, or that person, or the other that is unlovely; as if Satan had hired them to preach down love, and prate and pray down love; and all this in the name of Christ. And the third chapter of James is harder than Hebrew to them; they do not understand it; but though they tear it not out of the Bible, they leave it out of the law in their hearts, as much as the Papists leave the second commandment out of their books. And it is one of the marks of a good man among them, to talk against other parties, and make others odious, to set up them. And what are the pretences for all this? Why, Truth and Holiness. 1. Others have not the truth which they have. And 2. Others are not against the same doctrines and ceremonies, and bishops, and church-orders, and ways of worship, which they are against; and therefore are ungodly, anti-christian, or men of no religion.

But Truth seldom dwelleth with the enemies of love and peace. They that are strangers and enemies to it, indeed, do often cry it up, and cry down those as enemies to it, that possess it. The wisdom that hath bitter envying and heart-strife, is from beneath, and is earthly, sensual and devilish. I admonish all that care for their salvation, that they set up nothing upon love-killing terms. If you are Christ's disciples, you are taught of God to love each other, you are taught it as Christ's last and great commandment; you are taught it by the wonderful example of his life; and especially (John xiii. 14,) by his washing his disciples' feet. You are taught it by the Holy Ghost's uniting the hearts of the disciples, and making them by charity to live as in commu-

nity. (Acts iii ; iv.) You are taught it by the effective operation of the Spirit on your own hearts : the new nature that is in you, inclineth you to it. And will you now pretend the necessity of your own interest, reputation, your canons, and things indifferent ; your little church-orders of your own making, yea, or the positive institutions of Christ himself, as to the present exercise, against this love ? Hath Christ commanded you any thing before it, except the love of God ? You say, if such and such men be suffered, this and that disorder and inconvenience will follow : but is it a greater thing than love that you would maintain ? Is it a greater evil than the destruction of love, that you would avoid ? Did not Christ prefer mercy before Sabbath-rest, and before the avoiding familiarity with sinners ? Pretend nothing against love, that is not better than love !

Object. ‘ But what is this to the love of God, which the text speaketh of ?’

Answer. As God is here seen as in a glass, so is he loved. He that loveth not his brother whom he seeth daily, how shall he love God, whom he never saw ? He that saith he loveth God, and hateth his brother, is a liar ! What you do to his brethren you do as to Christ. If you can find as full a promise of salvation to those that observe your canons, ceremonies, orders, or are of your opinion and sect, as I can shew you for them that love Christ and his servants, then prefer the former before love.

I know that the love and good of church and state and of many must be preferred before the love and good of few. But take heed of their hypocrisy that make these also inconsistent when they are not ; and make public good and peace a mere pretence for their persecutions on one side, or their schisms on the other. Love is so amiable to nature itself, that few of its enemies oppose it but under pretence of its own interest and name : it is as in love to the church and to men’s souls that the Inquisition hath murdered so many, and the laws ‘ de hereticis comburendis ’ have been made and executed. But this burning, hanging, tormenting, and undoing kind of love, needeth very clear proof to make good its name and pretences, before impartial men will take it for love indeed. Whatever good you seem to do, by the detriment of love to God and man, you will find it will not bear your charges.

CHAP. XVIII.

Exhort. 4. *Bend all your Studies and Labours to the Exercise and Increase of Love, both of God and Man, and all good Works.*

THE greatest, best and sweetest work should have the greatest diligence. This great commandment must be obeyed with the greatest care. The work of love must be the work of our whole life: if you cannot learn to pray and preach, nor to follow a worldly trade, without study and much exercise, how think you to be proficients in the love of God without them? Do this well, and all is done. O happy souls that are habituated and daily exercised in this work: whose new nature, and life and study, and business, is holy love.

1. How Divine, how high and noble is this life; to live in a humble friendship with God and all his holy ones! All animals naturally love their like, and converse according to their love: and men as men have as much sociable love to men as the love of sin and inordinate self-love will allow them: and they that truly love God and holiness and saints, do shew that they have some connatural suitableness to these excellent objects of their love. Nothing more aptly denominateth any man divine and holy, than divine and holy love. How else should souls have communion with God? His common influx all creatures receive: in him all live, and move, and have their being; but when his love kindleth in us a reflecting love, this is felicity itself. Yea it is much nobler than our felicity; for though our felicity consist in loving God, and being beloved of him, yet it is a far more excellent thing, by reason that God is the object of our love, than by reason that it is our felicity: God's interest advanceth it more than ours: And though they are not separable, yet being distinguishable, we should love God far more as God, and perfect goodness in himself, than as he or this love is our own felicity.

2. This life of love is the true improvement of all God's doctrines, ordinances, mercies, afflictions, and other providences whatsoever! For the use of them all is to lead us up to holy love, and to help us in the daily exercise of it. What

is the Bible else written for, but to teach us to love and to exercise the fruits of love? What came Christ from heaven for, but to demonstrate and reveal God's love and loveliness to man, by reconciling us to God, and freely pardoning all our sins, and promising us both grace and glory, to shew us those motives which should kindle love, and to shew us that God is most suitable and worthy of our love, and to fill us with the Spirit of love, which may give us that which he commandeth us. What is it that we read books for, and hear sermons for, but to kindle and exercise holy love? What join we for in the sacred worship of the assemblies, but that in an united flame of holy love, we might all mount up in praise to Jehovah? What is the Lord's-day separated to, but the tidings of love, the sufferings, victories, and triumphs of our Saviour's love, the tastes and prospects of God's love to us, and the lively and joyful exercise of ours to him, and to each other? What use are the sacraments of, but that being entertained at the most wonderful feast of love, we should taste its sweetness, and pour out the grateful sense of it in holy thanksgiving and praise, and the exercise of uniting love to one another? What are church societies or combination for, but the loving communion of saints? which the primitive Christians expressed by selling all, and living in a community of love, and steadfastly continuing in the apostles' doctrine, and fellowship, and breaking of bread and prayer? What are all God's mercies for but that as by love-tokens we should taste that he is love and good, and should by that taste be inclined to returns of love? Nay, what are civil societies, but loving communions, if used according to their natures? Did they not love each other, so many bees would never hive and work together, nor so many pigeons dwell peaceably in one dove-house, nor fly together in so great flocks. What is the whole Christian faith for, but the doctrine of holy love believed, for the kindling and exercise of our love? What is faith itself but the bellows of love? What is the excellency of all good works, and gifts and endowments, but to be the exercises of love to God and man, and the incentives of our brethren's love? Without love all these are dead carcasses, and as nothing, and without it we ourselves are as nothing; yea though we give all that we have to the poor, or give our bodies like martyrs to be burnt, or could speak with the

tongue (the orthodoxy and elegancy) of angels, we were but "as sounding brass, and as a tinkling cymbal." James knew what he said, when he said that "Faith without works is dead," because without love it is dead, which those works are but the body or the fruit of.

3. This life of love is the perfection of man's faculties as to their intended end and use. As all the operations of the lower faculties, vegetative and sensitive, are subordinate to the use and operations of the intellectual part, which is the higher, so all the acts of the intellect itself, are but subservient and dirigent to the will, or love and practice. The understanding is but the eye by which the soul seeth what to love and choose or refuse, and what to do or to avoid. Love is the highest act of our highest faculty; and complacency in the highest infinite good, is the highest of all the acts of love. This is the state of the soul in its ripeness and mellow sweetness, when it is delightful, embracing its most desired object, and is blessed in the fruition of its ultimate end. All other graces and duties are servants unto this. They are the parts indeed of the same new creature, but the hands and feet are not the heart.

4. For love is the very foretaste of heaven; the beginning of that felicity which shall there be perfect. In heaven all saints shall be as one; and all united to their glorious Head, as he is united to the Father, disparities allowed. (John xvii. 24.) And what more uniteth souls than love? Heaven is a state of joyful complacence; and what is that but perfect love? The heavenly work is perfect obedience and praise: and what are these but the actions and breath of love?

5. Therefore they that live this life of love, are fitter to die, and readier for heaven, than any others. Belief is a foresight of it; but love is a foretaste: the firstfruits, and our earnest and pledge. He that loveth God, and Christ, and angels, and saints, and perfect holiness, and divine praise, is ready for heaven, as the infant in the womb is ready for birth, at the fulness of his time: But other Christians, whose love is true, but little to their fears, and damped by darkness, and too much love of the body and this world, do go as it were by untimely birth to heaven; and those in whom the love of the body is predominant, come not thither, in that state at all. The God of grace and glory will meet that soul with his felicitating embracements,

who panteth and breatheth after him by love: and as love is a kind of union with the heavenly society, the angels who love us better than we love them, will be ready to convey such souls to God. As the living dwell not in the graves among the dead, and the dead are buried from among the living, so holy souls, who have this life of love, cannot be among the miserable in hell, nor the dead in sin among the blessed.

6. Therefore this life of holy love doth strengthen our belief itself. Strong reasons that are brought for the immortality of souls, and the future glory, are usually lost upon unsanctified hearers, yea with the doctors themselves that use them: When they have persuaded others that there is a heaven for believers, and that by arguments in themselves unanswerable, they have not persuaded their own hearts; but the predominant love of flesh and earth doth bias their understandings, and maketh them think that they can confute themselves. Their gust and inclination prevaieth against belief: and therefore the greatest scholars are not always the strongest believers. But holy love, when it is the habit of the soul, as it naturally ascendeth, so it easily believeth that God, that glory to which it doth ascend. The gust and experience of such a soul assureth it that it was made for communion with God, and that even in this life such communion is obtained in some degree; and therefore it easily believeth that it is redeemed for it, and that it shall perfectly enjoy it in heaven for ever. Though glory be here but seminally in grace, and this world be but as the womb of that better world for which we hope, yet the life that is in the embryo and seed, is a confirming argument of the perfection which they tend to. O that men knew what holy love doth signify and foretel! As the seed or embryo of a man becometh not a beast or serpent; so he that hath the habitual love of God, and heaven, and holiness is not capable of hell, no more than the lovers of worldliness and sensuality are capable of present communion with God, and of his glory. God doth not draw men's hearts to himself, nor kindle heavenly desires in them in vain. He that hath the Spirit of Christ, hath the witness in himself, that Christ and his promises of life are true. (1 John v. 10—12.) And what is this Spirit but the habit of divine and heavenly love, and its concomitants? May I but feel my soul inflamed with the fervent love of the heavenly perfection, surely it will do

more to put me quite out of doubt of the certainty of that blessed state, than all arguments without that love can do.

7. And holy love will be the surest evidence of our sincerity; which many old writers meant, that called it, 'The form of faith and other graces :' as means, as means, are informed by their aptitudinal respect unto the end; so love, as it is the final act upon God the final object, thus informeth all subordinate graces and duties as they are means. And as all morality is subjected in the will as the proper primary seat, and is in the intellect, executive power, and senses only by participation, so far as their acts are imperate by will; so love and volition being really the same thing, it may accordingly be said, that nothing is any further acceptable to God, than it is good; and nothing is morally good any further than it is voluntary or willed; and to be willed (as good, as end, or as means) and to be loved, are words that signify the same. No preaching, praying, fasting, &c., no fear of punishment, no belief of the truth, &c., will prove us sincere and justified, any further than we can prove, that all this either cometh from, or is accompanied with love, that is, with a consenting will. "With the heart man believeth unto righteousness." (Rom. x.) And, "If thou believe with all thy heart, thou mayest be baptized," saith Philip to the Eunuch. (Acts viii.) "My son, give me thy heart," is Wisdom's invitation. All is nothing without the heart, that is, without willingness or love. They that love most are more surely forgiven, and have most holiness or grace, how unskilful soever they may be in their expressions. The sealing Spirit of Adoption is the Spirit of love, and the Abba, Father, and the unexpressed groans of filial love are understood and acceptable to God. A loving desire after God and holiness, is a better evidence than the most taking tongue, or largest knowledge.

8. This life of holy love will make all our religion and obedience easy to us; it will give us an alacrity to the performance, and a pleasure in the practice of it; and so our obedience will be hearty, willing, and universal. Who is averse to that which he loveth, unless for something in it which he hateth? All men go willingly and readily to that which they truly love. Therefore it is said that the law is not made for a righteous man; that is, a man that loveth piety, temperance and justice, and their several works, so

far hath no need of threatening laws and penalties to constrain him to it : and he that hateth sin, so far hath no need of legal penalties to restrain him from it. Thus the law is said to be "written in our hearts ;" not as it is merely in our knowledge and memory, but as the matter commanded is truly loved by us, and the sin forbidden truly hated. Even our horses will carry us cheerfully that way which they love to go, and go heavily where they go against their wills. Win men's love, and the life, and lips, and all (according to power) will follow it.

9. And such persons therefore are most likely to persevere : men go unweariedly, if they be but able, where they go with love. Especially such a love which groweth stronger as it draweth nearer the state of perfection which it loveth ; and groweth by daily renewed experiences and mercies, as rivers grow bigger as they draw nearer to the sea. We easily hold on in that we love ; but that which men loathe, and their hearts are against, they are quickly weary of : and the weary person will easily be persuaded to lie down. The root or apostacy is already in those persons, who love not the end which they pretend to seek, nor the work which they pretend to do.

10. Lastly, holy love is a pregnant, spreading, fruitful grace : it kindleth a desire to do good to others, and to draw men to love the same God, and heaven, and holiness which we love. It made God's Word to be to Jeremiah as a "burning fire shut up in his bones, he was weary of forbearing." (Jer. xx. 9.) As a fire kindleth fire, and is the active principle of vegetation, as I suppose, so love kindleth love, and is a kind of generative principle of grace. God's love is the first cause ; but man's love maketh them meet instruments of God's love : for love will be often praising the God and holiness which is loved ; and earnestly desireth that all others may love and praise the same. The soul is not indeed converted, till its love is won to God and goodness : a man may be terrified into some austerities, superstitions, or reformations, but he is not further holy than his heart is won. And as every thing that generateth is apt to produce its like, so is love, and the words and works of love. And as love is the heart of holiness, so must it be of all fruitful preaching and conversation ; whatever the words or actions are, they are likely no farther to win souls, than they de-

monstrate the love of God, and of holiness, and of the hearers or spectators. As among amorous and vain persons, strong love, appearing, though by a look or word, doth kindle the like more than all compliments that are known to be but feigned and affected words; so usually souls are won to God, as by the preacher's words and works of love, the love and loveliness of God in Christ, are more fully made known.

Quest. 'But how should we reach this excellent life of holy love, which doth so far excel all knowledge?'

Ans. I have said so much of this in the first part of my "Christian Directory," and other writings, that I must here say but little of it, lest I be overmuch guilty of repetitions. Briefly,

Direct. 1. Believe God's goodness to be equal to his greatness. God's three great primary attributes are coequal, viz. his power, his wisdom, and his goodness: and then look up to the heavens, and think how great and powerful is that God that made and continueth such a frame, as that sun, and those stars, and those glorious unmeasurable regions where they are: think what a world of creatures God maintaineth in life, on this lower orb of earth, both in the seas, and on the land. And then think, O what is the goodness which is equal to all this power!

Direct. 2. 'Consider how communicative this Infinite Goodness is: why else is he called LOVE itself?' Why else made he all the world? and why did he make the sun so glorious? why else did he animate and beautify the universe, with the life and ornaments of created goodness? All his works shine by the splendour of that excellency which he hath put upon them; all are not equal, but all are good, and their inequality belongeth to the goodness of the universe. The communicative nature with which God hath endowed all active beings, (and the most noble most) is an impress of the infinite communicative LOVE. Fire would communicate its light, heat and motion, to all passive objects which are capable of receiving it: how pregnant and fertile is the very earth with plants, flowers and fruits of wonderful variety, usefulness and beauty! what plant is not natured to the propagation of its kind, yea, to a plenteous multiplication? How many seeds, which are virtual plants, doth each of them bring forth at once; and yet the same

plant, with all its offspring, perhaps liveth many years for further multiplication: so that did not the far greater part of seeds yearly perish, there must be very many such earths to receive and propagate them: this earth hath not room for the hundredth part: To shew us that the active natures even of vegetatives, do quite exceed in their pregnant communicative activity, the receptive capacity of all passive matter; which teacheth us to observe that all created patients are inconceivably too narrow to receive such communicative influences, as Infinite pregnant LOVE can communicate, were there subjects to receive them.

It is wonderful to observe in all sorts of animals, the same multiplying communicative inclination; and what use the God of nature maketh even of sensual LOVE to all generation! Uniting and communicative LOVE is in all creatures the incentive principle of procreation. And what a multitude of young ones will some one creature procreate, especially fishes to admiration! so that if other fishes, with men and other creatures, did not devour them, all the waters on earth could not contain them.

Yea, our moral communicativeness also hath the same indication: He that knoweth much, would fain have others know the same; secret knowledge kept to ourselves only hath its excellent use; but it satisfieth not the mind, 'nisi te scire hoc sciat alter,' unless others know that you have such knowledge, and unless you can make them know what you know: Holy souls therefore have a fervent, but a regular desire, and endeavour by communicative teaching to make others wise: but proud, heretical persons, that overvalue their conceits, have an irregular, fornicating lust of teaching, and adulterously invade the charge of others, presuming that none can do it so wisely and so well as they. Men "will compass sea and land to make a proselyte;" and tares and weeds are as much inclined to propagation as the wheat. There is a marvellous desire in the nature of man, to make others of their own opinion; and when it is governed by God's laws, it is greatly beneficial to the world.

And even in affections, as well as knowledge, it is so: we would have others love those that we love, and hate what we hate. Though where, by the insufficiency of the narrow creature, men must lose and want that themselves, which

they communicate to others, selfishness forbiddeth such communication.

And doubtless all the creatures in their several ranks, have some such impresses from the Creator, by which his transcendent perfections may be somewhat observed. That God is now so communicative as to give all creatures in the world, whatever being, motion, life, order, beauty, harmony, reason, grace, glory, any of them possess, is past all question to considering, sober reason. Which tempted Aristotle to think that the world was eternal, and some Christians to think that though this present heaven and earth were created, as in Genesis i. is said, yet that from eternity some intellectual world at least, if not also corporeal, did flow from the Creator as an eternal effect of an eternal cause; or an eternal accident of the Deity: because they could not receive it, that a God so unspeakably communicative now (who hath made the sun to be an emblem of his communicativeness), should from all eternity be solitary and not communicative, when yet to all eternity he will be so. But these are questions which incapable mortals were far better let alone than meddle with, unless we desire rather to be lost than to be blessed in the abyss of eternity, and the thoughts of Infinite pregnant LOVE.

But it is so natural for man and every animal to love that love and goodness which is beneficent, (not only to us, but to all) rather than a mere self-love, that doth no good to others, that it must needs conduce much to our love of God, to consider that "he is good to all, and his mercy is over all his works;" and that as there is no light in the air but from the sun, so there is no goodness but from God in all the world, who is more to the creation than the sun is to this lower world. And a sun that lighteth all the earth, is much more precious than my candle: a Nile which watereth the land of Egypt, is more precious than a private well; it is the excellency of kings and public persons, that if they are good, they are good to many: and O what innumerable animals in sea and land, besides the far greater worlds of nobler wights do continually love! Study this Universal, Infinite Love.

Direct. 3. Especially study Divine love and goodness in the face of our Redeemer Jesus Christ, and all the grace

which he hath purchased and conferreth. As we may see that magnitude of the stars in a telescope, which without it no eye can discern; so may we see that glory of the love of God by the Gospel of Jesus, which all common natural helps are insufficient to discover to such minds as ours. Love is the great attribute which Christ came principally to manifest, as was aforesaid. (John iii. 16; 1 John iii. 1, &c.) And love is the great lesson which he came to teach us; and love is the new nature which by his Spirit he giveth us. And love is the great duty, which by law and gospel he requireth of us. Love hath wrought its miracles in Christ to the posing of the understandings of men and angels. There we may see God in the nearest condescending unity with man: in Christ we may see the Divine wisdom and word incorporate in such flesh as ours, conceived in a virgin by the power of the Spirit of Love; by which Spirit this incorporate Word did live, preach, converse familiarly with man; work miracles, heal diseases, suffer reproachful calumnies and death; rising, triumphing, ascending, interceding, sending the embassies of love to the world, calling home the greatest sinners unto God, reconciling enemies, and making them the adopted sons of God, forgiving all sin to penitent believers, quickening dead souls, illuminating the blind, and sanctifying the wicked by the Spirit of life, and light, and love; and making it his office, his work, his delight and glory, to rescue the miserable captives of the devil, and to make heirs of heaven of those that were condemned to hell, and had forsaken life in forsaking God. As this is shining, burning love, so it is approaching and self-applying love; which cometh so near us, in ways and benefits so necessary to us, and so exceeding congruous to our case, as that it is easier for us to perceive and feel it, than we can do things of greater distance. The clearer the eye of faith is, by which we look into this mysterious glass, the more the wonders of love will be perceived in it. He never knew Christ, nor understood the Gospel, that wondered not at redeeming, saving love; nor did he ever learn of Christ indeed, that hath not learned the lesson, work and life of love.

Direct. 4. Keep as full records as you can of the particular mercies of God to yourselves; and frequently peruse them, and plead them with your frozen hearts.

These are not the chief reasons of Christian love; be-

cause we are such poor inconsiderable worms, that to do good to one of us, is a far smaller matter, than many things else that we have to think of for that end. But yet when love doth choose a particular person for its object, and there bestow its obliging gifts, it helpeth that person far more than others to returns of thankfulness and love: it is that place, that glass which the sun doth shine upon, doth reflect its beams, rather than those that are shut up in darkness. Self-love may and must be regulated and sanctified, to the furthering of higher love. It is not unmeet to say with David, (Psal. cxvi. 1,) "I love the Lord, because he hath heard the voice of my supplication." We should say as heartily, I love the Lord because he hath prospered, recovered, comforted my neighbour: but this is not all so easy as the other. And where God by personal application maketh our greatest duty easy, we should use his helps.

Object. 'But if it be selfishness as some tell us, to love one that loveth us, better than another of equal worth, who doth not love us, is it not selfishness to love God on so low an account as loving us? God may say well, "I love those that love me," (Prov. viii. 17,) because to love him is highest virtue, but to love us is as inconsiderable as we are.

Ans. 1. You may love another the more for loving you, on several accounts. 1. As it is a duty which God requireth him to perform (but so you must love him equally for loving others also). 2. As he rendereth himself more congruous and obliging to you, by choosing you for the special object of his love, by which he taketh the advantage of your natural self-love, to make your love to him both due and easy, as it is said of the reflection of the sun-beams before.

2. But two things you must take heed of, 1. That you undervalue not your neighbour's good, but love another for loving your neighbours also, and doing them good; and he that arriveth at that impartial unity as to make the smallest difference between his neighbour and himself, doth seem to me to be arrived at the state that is most like theirs that are one in heaven. 2. And you must not over-love any man by a fond partiality for his love to you; as if that made a bad man good, or fitter for your love: they that can love the worst that love them, and cannot love the best that set light by them (deservedly, or upon mistake), do shew that self-love overcometh the love of God. But God can-

not be loved too much, though he may be loved too selfishly and carnally. His greatest amiableness is his essential goodness and infinite perfection: the next is his glory shining in the universe, and so in the heavenly society, especially Christ and all his holy ones; and so in the public blessings of the world, and all societies. And next his goodness to yourselves, not only as parts of the said societies, but as persons, whose natures are formed by God himself, to a capacity of receiving and reflecting love.

Who findeth not by experience that God is most loved, when we are most sensible of his former love to us, in the thankful review of all his mercies, and most assured or persuaded of his future love in our salvation? Therefore make the renewed commemoration of God's mercies, the incentives of your love.

Direct. 5. 'But yet could you get a greater union and communion not only with saints as saints, but with mankind as men, it would greatly help you in your love to God: for when you love your neighbours as yourselves, you would love God for your neighbour's mercies, as well as for your own. And if you feel that God's love and special mercies to one person, even yourselves, can do so much in causing your love, what would your love amount to, if thousand thousands of persons to whom God sheweth mercy, were every one to you as yourselves, and all their mercies as your own? Thus graces mutually help each other. We love man, because we love God; and we love God the more for our love to man.

Direct. 6. Especially dwell by faith in heaven where love is perfect, and there you will learn more of the work of love. To think believingly that mutual love is heaven itself, and that this is our union with God, and Christ, and all the holy ones, and that love will be an everlasting employment, pleasure and felicity, this will breed in us a desire to begin that happy life on earth. And as he that heareth excellent music will long to draw near, and join in the concert or the pleasure; so he that by faith doth dwell much in heaven, and hear how angels and blessed souls do there praise God in the highest fervours of rejoicing love, will be inclined to imitate them, and long to partake of their felicity.

Direct. 7. Exercise that measure of love which you have in the constant praises of the God of love. For exercise ex-

citeth, and naturally tendeth to increase, and praise is the duty in which pure love to God above ourselves and all, even as good and perfect in himself, is exercised. As love is the highest grace, or inward duty; so is praise the highest outward duty, when God is praised both by tongue and life. And as soul and body make one man, of whose existence generation is the cause; so love and praise, of mouth and works, do make one saint, who is regenerated such by believing in the Redeemer, who hath power to give the Spirit of holiness to whom he pleaseth. But of this more afterwards.

Direct. 8. Exercise your love to man, especially to saints, in doing them all the good you can; and that for what of God is in them. For as this is the fruit of the love of God, and the evidence of it; so doth it tend to the increase of its cause: partly as it is an exercise of it, and partly as it is a duty which God hath promised to reward. As it is the Spirit of Christ, even of adoption, which worketh both the love of our Father, and our brethren in us; so God will bless those that exercise love, especially at the dearest rates, and with the fullest devotedness of all to God, with the larger measures of the same Spirit.

CHAP. XIX.

Exhort. 5. Place your Comforts in Health and Sickness in Mutual Divine love. 2. See that you sincerely love God. How known? Doubts answered.

It is of the greatest importance to all mankind, to know what is best for them, and in what they should place and seek their comforts: to place them most with the proud, in the applauding thoughts or words of others, that magnify them for their wit, their beauty, their wealth, or their pomp and power in the world, is to choose somewhat less than a shadow for felicity, and to live on the air, even an unconstant air. And will such a life be long or happy? Should not a man in misery rather take it for a stinging, deriding mockery or abuse, to be honoured and praised for that which he hath not, or for that which is his snare, or consisteth with his calamity? Would not a malefactor at the gallows take it for his reproach to hear an oration of his happiness? Will

it comfort them in hell to be praised on earth? This common reason may easily call, an empty vanity.

To place our comforts in the delights of sensuality, had somewhat a fairer show of reason, if reason were made for nothing better; and if these were the noble sort of pleasures that advanced man above the brutes; and if they would continue for ever, and the end of such mirth were not heaviness and repentance, and they did not deprave and deceive men's souls, and leave behind them disappointment and a sting. But he is unworthy the honour and pleasures of humanity, who preferreth the pleasures of a beast, when he may have better.

To place our comforts in those riches which do but serve this sensuality with provisions, and leave posterity in as vain and dangerous a state as their progenitors were, is but the foresaid folly aggravated.

To place them in domination, and having our wills on others, and being able to do hurt, and exercise revenge, is but to account the devils happier than men, and to desire to be as the wolf among the sheep, or as the kite among the chickens, or as the great dogs among the little ones.

To place them in much knowledge of arts and sciences, as they concern only the interests of the body in this life; or as knowledge is but the delight of the natural fantasy or mind, doth seem a little finer, and sublime, and manly; but it is of the same nature and vanity as the rest. For all knowledge is for the guidance of the will and practice; and therefore mere knowing matters that tend to pride, sensuality, wealth, or domination, is less than the enjoyment of sensual pleasures in the things themselves. And the contemplation of superior creatures, which hath no other end than the delight of knowing, is but a more refined sort of vanity, and like the mind's activity in a dream.

But whether it be the knowledge or the love of God, that man should place his highest felicity in, is become among the schoolmen and some other divines, a controversy that seemeth somewhat hard. But indeed to a considering man, the seeming difficulty may be easily overcome: the understanding and will and executive activity, are not several souls, but several faculties of one soul; and their objects and order of operation easily tell us, which is the first, and which the last which tendeth to the other as its end, and which object is the most delightful and most felicitating to

the man, viz. That truth is for goodness, and that good as good is the amiable, delectable and felicitating object ; and therefore that the intellect is the guide of the will, and faith and knowledge are for love and its delight. And yet that man's felicity is in both, and not one alone, as one faculty alone is not the whole soul, though it be the whole soul that acteth upon that faculty. Therefore the latter schoolmen have many of them well confuted Aquinas in this point.

And it is of great importance to our Christian practice. As the desire of more knowledge first corrupted our nature, so corrupted nature, is much more easily drawn to seek after knowledge than after love. Many men are bookish that cannot endure to be saints : many men spend their lives in the studies of nature and theology, and delight to find increase of knowledge, who are strangers to the sanctifying, uniting, delightful exercise of holy love. Appetite is the ' *pondus*' or first spring of our moral actions, yea and of our natural, though the sense and intellect intromit or illuminate the object. And the first act of natural appetite, sensitive and intellectual, is necessitated. And accordingly the appetite as pleased is as much the end of our acts and objects, as the appetite as desiring is the beginning : even as (' *si parvis magna,*' &c.) God's will as efficient is the absolutely first cause, and his will as done and pleased is the ultimate end of all things. It is love by which man cleaveth unto God as good, and as our ultimate end. Love ever supposeth knowledge ; and is its end and perfection. Neither alone, but both together are man's highest state ; knowledge as discerning what is to be loved, and love as our uniting and delighting adherence to it.

1. Labour therefore with all your industry, to know God that you may love him ; it is that love that must be your comforting grace, both by signification, and by its proper effective exercise. 1. True love will prove that your knowledge and faith are true and saving, which you will never be sure of, without the evidence of this and the consequent effects. If your expressive art or gifts be never so low, so that you scarcely know what to say to God or man, yet if you so far know God as sincerely to love him, it is certainly true saving knowledge, and that which is the beginning of eternal life. Knowledge, belief, repentance, humility meekness, patience, zeal, diligence, &c. are so far and

no further sure marks of salvation, as they cause or prove true love to God and man, predominant. It is a hard thing any otherwise to know whether our knowledge, repentance, patience, zeal, or any of the rest be any better than what an unjustified person may attain: But if you can find that they cause or come from, or accompany a sincere love of God, you may be sure that they all partake of sincerity, and are certain signs of a justified soul. It is hard to know what sins for number, or nature, or magnitude, are such as may or may not consist with a state of saving grace. He that considereth of the sins of Lot, David, Solomon, and Peter, will find the case exceeding difficult: But this much is sure, that so much sin may consist with a justified state, as may consist with sincere love to God and goodness. While a man truly loveth God above all, his sin may cause correction but not damnation; unless it could extinguish or overcome this love. Some question whether that the sin of Lot or David, for the present stood with justification: If it excused not predominant habitual love, it intercepteth not justification: If we could tell whether any or many heathens that hear not of Christ, have the true love of God and holiness, we might know whether they are saved.

The reason is, because that the will is the man in God's account; and as voluntariness is essential to sin, so a holy will doth prove a holy person. God hath the heart of him that loveth him. He that loveth him would fain please him, glorify him, and enjoy him: and he that loveth holiness would fain live a holy life.

Therefore it is that divines say here, that desire of grace is a certain sign of grace, because it is an act of will and love. And it is true, if that desire be greater or more powerful than our averseness, and than our desire after contrary things, that so it may put us on our necessary duty, and overcome the lusts and temptations which oppose them: though cold wishes which are conquered by greater unwillingness and prevailing lusts, will never save men.

2. And as love is our more comforting evidence, so it is our most comforting exercise. Those acts of religion which come short of this, come short of the proper life and sweetness of true religion. They are but either lightnings in the brain that have no heat; or a feverish zeal, which destroyeth or troubleth, but doth not perform the acts of life; or else

even where love is true, but little, and oppressed by fears, and grief and trouble; it is like fire in green wood, or like young green fruits, which is not come to mellow ripeness. Love of vanity is disappointing, unsatisfactory and tormenting: most of the calamities of this life proceed from creature-love. The greatest tormentor in this world, is the inordinate love of life; and the next, is the love of pleasures and accommodations of life: which cause so much care to get and keep, and so much fear of losing, and grief for our losses, especially fear of dying; that were it not for this, our lives would be much easier to us (as they are to the fearless sort of brutes). And the next tormenting affection is the love of children, which prepareth men for all the calamity that followeth their miscarriages in soul and body: their unnatural ingratitude, their lewdness and debauchery, and prodigality, their folly and impiety would nothing so much torment us, were they no more loved than other men. And our dearest friends do usually cost us much dearer than our sharpest enemies. But the love of God and satisfying everlasting good, is our very life, our pleasure, our heaven on earth. As it is purest and highest, above all other because of the object, so is it yet more pleasant and contenting; because it includeth the hopes of more, even of those greater delights of heavenly, everlasting love, which, as a pledge and earnest, it doth presignify. As in nature, conception and the stirring of the child in the womb, do signify that same life is begun, which must shortly appear and be exercised in the open world; so the stirrings of holy love and desires towards God, do signify the beginning of the heavenly life.

Humility and patience, and diligent obedience, do comfort us by way of evidence, and as removing many hindrances of our comfort; and somewhat further, they go. But faith, hope, and love, do comfort us by way of direct efficiency: faith seeth the matter of our joy; love first tasteth it, so far as to stir up desires after it; then hope giveth some pleasure to us in expecting it. And lastly complacential love delightfully embraceth it, and is our very joy itself, and is that blessed union with God and holy souls, the amiable objects of true love, which is our felicity itself. To work out our comforts by the view of evidences and signs, is a necessary thing indeed: but it requireth a considerate search, by an

understanding and composed mind; and it is often much hindered and interrupted by men's ignorance of themselves, and weakness of grace, and darkness or smallness of evidence, and divers passions, especially fear; (which in some is so tyrannical, that it will not suffer them to believe or feel any thing that is comfortable.) But love taketh in the sweetness of that good which is its object, by a nearer and effectual way, even by immediate taste: As we feel in the exercise of our love to a dear friend, or any thing that is amiable and enjoyed.

The readiest and surest way, therefore, to a contented and comfortable life, is, (to keep clear indeed our evidence, especially sincere obedience, but) especially to bend all our studies and religious endeavours, to the kindling and exercise of holy love; and to avoid all (though it may come on religious pretence of humiliation or fear,) which tendeth to quench or hinder it.

I. In health and prosperity, as you live upon God's love, be sure that you do not atheistically overlook it, but take all as from it, and savouring of it. The hand of Divine love perfumeth each mercy with the pleasant odour of itself, which it reacheth to us: every bit that we eat is a love-token; and every hour or minute that we live: all our health, wealth, friends and peace are the streams which still flow from the spring of unexhausted love. Love shineth upon us by the sun; love maketh our land fruitful, our cattle useful, our habitations convenient for us, our garments warm, our food pleasant and nourishing: Love keepeth us from a thousand unknown dangers night and day; it giveth us the comforts of our callings, our company, our books, our lawful recreations: it blesseth means of knowledge to our understandings, and means of holiness to our will, and means of health and strength to our bodies. Mercies are sanctified to us, when we taste God's love in them, and love him for them, and are led up by them to himself; and so love him ultimately for himself, even for his infinite essential goodness. As God is the efficient life of our mercies, and all the world (without his love, could never give us what we have; so is God's love the objective life of all our mercies, and love them but as such, if we love not in them the love that giveth them.

II. And even in adversity, and pain, and sickness, whilst

God's love is unchanged, and is but changing the way of doing good, our thoughts of it should be unchanged also. We must not think that the sun is lost when it is set, or clouded: we live by its influence in the night, though we see not its light, unless as reflected from the moon. Our mothers brought us into the world in sorrow; and yet they justly accounted it a mercy that we were born: our lives are spent in the midst of sorrows, and yet it is a mercy that we live; and though we die by dolour, all is still mercy to believers, which faith perceiveth contrary to sense. And here is the greatest and final victory which faith obtaineth against the flesh, to believe even the ruin of it to be for our good. Even Antonine the emperor could say, that it was the same good God, who is the cause of our birth and of our death; one as well as the other is his work, and therefore good: it was not a tyrant that made us, and it is not a tyrant that dissolveth us. And that is the best man, and the best will, which is most pleased with the will of God, because it is his will. Yet just self-love is here a true coadjutor of our joy; for it is the will of God, that the justified be glorified: and Infinite Love is saving us, when it seemeth to destroy us.

To live upon the comforts of Divine love in sickness, and when death approacheth; is a sign that it is not the welfare of the body that we most esteem; and that we rejoice not in God only as the preserver and prosperer of our flesh, but for himself and the blessings of immortality.

It is a mercy indeed, which a dying man must with thankfulness acknowledge, if God have given him a clear understanding of the excellent mysteries of salvation. Knowledge, as it kindleth and promoteth love, is a precious gift of grace, and is with pleasure exercised, and may with pleasure be acknowledged. But all other knowledge is like the vanities of this world, which approaching death doth take down our esteem of, and causeth us to number it with other forsaking and forsaken things. All the unsanctified learning and knowledge in the world, will afford no solid peace at death; but rather aggravate nature's sorrows, to think that this also must be left. But love and its comforts, if not hindered by ignorance or some strong temptation, do then shew their immortal nature: and even here we feel the words of the apostle verified, of the vanishing nature of knowledge, and the perpetuity of holy love; whilst all our learning and

knowledge will not give so much comfort to a dying man, as one act of true love to God, and holiness kindled in us by the communion of his love. Make it therefore the work of your religion and the work of your whole lives, to possess your minds with the liveliest sense of the infinite goodness and amiableness of God, and hereby to live in the constant exercise of love.

III. And though some men hinder love, by an over-fearful questioning whether they have it, or not; and spend their time in doubting and complaining that they have it not, which they should spend in exciting and exercising it; yet reason requireth us to take heed lest a carnal mind deceive us with any counterfeits of holy love. Of which I having written more in my "Christian Directory," I shall here give you but these brief instructions following.

It is here of grand importance, I. To have a true conception of God as he must be loved. II. And then to know practically how it is that love must be exercised towards him.

I. GOD must be conceived at once, both 1. As in his essence. 2. And as in his relations to the world, and to ourselves. 3. And as in his works. And those that will separate these, and while they fix only on one of them, leave out the other, do not indeed love God as God, and as he must be loved.

1. To think in general, that there is an Infinite Eternal Spirit of Life, Light and Love; and not to think of him as related to the world as its Creator, Preserver, and Governor; nor as related to us and to mankind as our Owner, Ruler and Benefactor; is not to think of him as a God to us, or to any but himself: and a love thus exercised, cannot be true saving love.

2. And because his relations to us result from his works, either which he hath done already, or which he will do hereafter; therefore without the knowledge of his works, and their goodness, we cannot truly know and love God in his relations to us.

3. And yet when we know his works, we know but the medium, or that in which he himself is made known to us: and if by them we come not to know him, and to love him in his perfect essence; it is not God that we know and love. And if we knew him only as related to us and the world, (as that he is our Creator, Owner, Mover, Ruler and Benefactor;)

and yet know not what he is in his essence, that is thus related; (viz. that he is the Perfect, First Being, Life, Wisdom and Love;) this were not truly to know and love him as he is God. These conceptions therefore must be conjunct.

God is nowhere known to us, but by the revelation of his works and word; nor can we conceive of him, but by the similitude of some of his works. Not that we must think that he is just such as they, or picture him like a creature; for he is infinitely above them all: but yet it is certain that he hath made some impressions of his perfections upon his works; and on some of them so clear, as that they are called his image.

Nothing is known to us, but either, 1. By sense immediately perceiving things external, and representing them to the fantasy and intellect. Or, 2. By the intellect's own conceiving of other things by the similitude of things sensed. 3. Or by immediate internal intuition or sensation of the acts of the soul in itself. 4. Or by reason's collection of the nature of other things, from the similitude and effect of such perceived operations.

I. By the external senses we perceive all external sensed things, and we imagine and know them as so perceived.

II. By the intellection of these, we conceive of other things as like them; forming universal conceptions, and applying them to such individuals as are beyond the reach of our senses. (As we think of men, trees, beasts, fishes, &c., in the Indies, as like those which we have seen; and of sounds there, as like those which we have heard; and of the taste of fruits, by the similitude of such as we have tasted, &c.)

III. How sense itself, intellection itself, volition itself, and internal affections are perceived, is no small controversy among philosophers. That we do perceive them, by the great wisdom and goodness of our Creator, we are sure; but how we do it, we can scarcely describe; as knowing it better by the experience of that perception itself, than by a knowledge of the causes, and nature of the acts. It is most commonly said, that the intellect knoweth its own acts by reflection, or, as Ockham, by intuition: and that it knoweth what sense is, and what volition, by some species or image of them in the fantasy which it beholdeth. But such words give no man a true knowledge of the thing inquired of, unless withal he read the solution experimentally in his own soul. I know not what the meaning of a reflect act is: is it

the same act which is called direct and reflect? and doth the intellect know, that it knoweth by the very same act, by which it knoweth other things? If so, why is it called reflect; and what is that reflection? But the contrary is commonly said, that divers objects make divers acts; and therefore to know *e.g.* that this is paper, and to know that I know this, are two acts, and the latter is a reflecting of the former. But the former act is gone, and nothing in the instant that it is done; and therefore is in itself no intelligible object of a reflecting act: But, as remembered, it may be known; or rather, that remembering is knowing what is past, by a marvellous retention of some impress of it, which no man can well comprehend, so as to give an account of it. And why may not the same memory, which retaineth the unexpressible record of an act past an hour or many years ago, be also the book where the intellect readeth its own act as past immediately in the foregoing instance? But surely this is not the first knowing that we know. Before the act of memory, the intellect immediately perceiveth its own particular acts; and so doth the sense. By one and the same act, we see, and perceive that we see; and by one and the same act, I think, we know, and know that we know; and this by a consciousness or internal sense, which is the immediate act of the essence of the faculty: and choose whether you will say that such two objects may constitute one act; or whether you will say, that the latter (the act itself) is not properly to be called an object. For the various senses of the word object, must be considered in the decision of that. Man's soul is God's image: when God knoweth himself and his own knowledge, and when he willeth or loveth himself and his own will or love; here we must either say, that himself, his knowledge and will, is not properly to be called an object; or else that the object and the act are purely the same, without the least real difference; but we name them differently, as inadequate conceptions of one being: and why may it not be so in a lower sort in the soul that is God's image? that is, that the understanding's most internal act, viz. the knowing or perceiving when it knoweth any thing that it knoweth. It is not really compounded of an act and an object (as the knowledge of distinct objects is); but that either its act is not properly to be called its object, or that

act and object are not two things, but two inadequate conceptions of one thing.

And how doth the soul perceive its own volitions? To say that volitions, which are acts of the intellectual soul, must be sensate, and so make a species on the fantasy, as sensate things do, and be known only in that species, is to bring down the higher faculty, and subordinate it to the lower, that it may be intelligible; while it is certain that we shall never here perfectly understand the solution of these difficulties, is it not pardonable, among other men's conjectures, to say, that the noble faculty of sense (because brutes have it) is usually too basely described by philosophers? And that intellection and volition in the rational soul are a superior, eminent sort of sensation, transcending that of brutes; and that 'intelligere et velle' are 'eminenter sentire;' and that the intellect doth by understanding other things eminently see or sense, and so understand that it understandeth: and that the will doth by willing feel that it willeth: when I consult my experience, I must either say thus, or else that intellection and volition so immediately ever move the internal sense, that they are known by us only as acts compounded with that sense.

But I am gone too far before I was aware.

IV. The soul thus knowing or feeling its own acts, doth in the next place rationally gather, 1. That it hath power to perform them, and is a substance so empowered. 2. That there are other such substances with the like acts. 3. And there is one prime transcendent substance, which is the cause of all the rest which hath infinitely nobler acts than ours.

And thus sense and reason concur to our knowledge of God, by shewing us, and perceiving that image in which by similitude we must know him. The fiery, ethereal or solar nature is (at least) the similitude of spirits: and by condescending similitude, God in Scripture is called LIGHT, and the FATHER of LIGHTS, in whom is no darkness, allowing and inviting us to think of his glory by the similitude of the sun or light. But intellectual spirits are the highest nature known to us, and these we know intimately by most near perception; by the similitude of these therefore we must conceive of God.

A soul is a self-moving life or vital substance, actuating the body to which it is united. God is super-eminently essential life, perfect in himself, as living infinitely and eternally, and giving being to all that is, and motion to all that moveth, and life to all that liveth.

A reasonable soul is essentially an understanding power : and God is super-eminently an infinite understanding, knowing himself and all things perfectly.

A reasonable soul is essentially a rational appetite or will, necessarily loving himself, and all that is apprehended every way, and congruously good. God is super-eminently an infinite will or love, necessarily loving himself; and his own image, which yet he freely made by communicative love.

All things that were made by this Infinite Goodness, were made good and very good. All his works of creation and providence (however misconceived of by sinners) are still very good. All the good of the whole creation is as the heat of this Infinite, Eternal Fire of Love. And having made the world good, in the good of nature, and the good of order, and the good of mutual love, he doth by his continual influx maintain and perfect it. His power moveth, his wisdom governeth, and his love felicitateth. And man he moveth as man, he ruleth him by moral laws as man; and he is his perfect lover, and perfect amiable object and end. As our Creator making us in this natural capacity and relation; as our Redeemer restoring and advancing us to blessed union with himself; and as our Sanctifier and Glorifier preparing us for, and bringing us to celestial perfection. And thus must God be conceived of that we may love him: and false and defective conceptions of him are the great impediments of our love: and we love him so little, (much) because we so little know him: and therefore it is not the true knowledge of God, which Paul here maketh a competitor with love.

II. And as we know God by ascending from his works and image, in the same order must our love ascend. The first acts of it will be towards God in his works, and the next will be towards God in his relation to us, and the highest towards God as essentially perfect and amiable in himself.

I will therefore now apply this to the soul that feareth lest he love not God, because he perceiveth not himself either to know or love him immediately in the perfection of his essence.

1. Do you truly love the image of God on the soul of man; that is a heavenly life, and light, and love? Do you not only from bare conviction commend, but truly love a soul devoted to God, full of his love, and living in obedience to his laws, and doing good to others according to his power? This is to love God in his image? God is infinite power, wisdom and goodness, or love: to love true wisdom and goodness as such, is to love God in his works.

Especially with these two qualifications; 1. Do you love to have wisdom and goodness, and love as universal as is possible? Do you long to have families, cities, kingdoms, and all the world, made truly holy, wise, and united in love to one another? The most universal wisdom and goodness is most like to God; and to love this is to love God in his image.

2. Do you love wisdom and goodness in yourselves, and not in others only? Do you long to be most like to God in your capacity, and more near him and united to him? that is, do you long to know him, and his will more clearly, and to enjoy a holy communion with him, and his holy ones in the fullest mutual love, (loving and being beloved) and to delight your souls in his joyful praises, in the communion of saints? This is certainly the love of God. Our union is by love; he that would be united to God and his saints in Jesus Christ, that would fain know him more, and love him better, and praise and obey him joyfully in perfection, doth undoubtedly love him.

And here I would earnestly caution you against two common deceits of men by counterfeit love. I. Some think that they love God savingly, because they love him as the God of nature, and cause of all the natural being, order and goodness which is in the whole frame of heaven and earth; this is to love somewhat of God, or to love him 'secundum quid,' in one respect: but if they love him not also as he is the Wise and Holy, and Righteous Ruler of mankind, and as he requireth us to be holy, and would make us holy, and love not to please his governing will, they love him not as

God with a saving love. I have elsewhere mentioned the saying of Adrian (after Pope) in his Quodlib. that an unholy person may not only love God, as he is the glorious cause of the world and natural good, but may rather choose to be himself annihilated, and be no man, than that there should be no God, were it a thing that could be made the matter of his choice: and indeed I dare not say that every man is holy, who had rather be annihilated than one kingdom should be annihilated, when many heathens would die to save their country or their prince; much less dare I say that all shall be saved that had rather be annihilated than there should be no world, or be no God: but, saith the aforesaid schoolman, it is the love of God as our Holy Governor, and a love of his holy will, and of our conformity thereto, that is saving love.

II. And I fear that no small number do deceive themselves in thinking that they love holiness, as the image of God in themselves and others, when they understand not truly what holiness is, but take something for it that is not it. Holiness is this uniting love to God and man, and a desire of more perfect union! To love holiness, is to love this love itself; to love all of God that is in the world, and to desire that all men may be united in holy love to God and one another, and live in his praise, and the obedience of his will. But I fear too many take up some opinions that are stricter than other men's, and call some things sin which others do not, and get a high esteem of some particular church order, and form or manner of worshipping God, which is not the essence or holiness, and then they take themselves for a holy people, and other men for profane and loose, and so they love their own societies, for this which they mistake for holiness; and instead of that uniting love which is holiness indeed, they grow into a factious enmity to others, reproaching them and rejoicing in their hurt, as taking them for the enemies of God.

2. And as God must be loved in his image on his servants, so must he in his image on his Word. Do you love the holy laws of God, as they express that holy wisdom and love, which is his perfection? Do you love them as they would rule the world in holiness, and bring mankind to true wisdom and mutual love? Do you love this Word as it would make you wise and holy; and therefore love it most

when you use it most, in reading, hearing, meditation and practice. Surely to love the wisdom and holiness of God's laws and promises, is to love God in his image there imprinted, even in that glass where he hath purposely shewed us that of himself which we must love.

3. But no where is God's image so refulgent to us, as in his Son, our Saviour Jesus Christ: in him therefore must God be loved: though we never saw him, yet what he was, even the holy Son of God, separate from sinners, the Gospel doth make known to us: as also what wondrous love he hath manifested to lost mankind: in him are all the treasures of wisdom and goodness: both an example, and a doctrine, and a law of wisdom, holiness and peace, he hath given to the world: In this Gospel faith seeth him, yea, seeth him as now glorified in heaven, and made Head over all things to the Church; the King of Love, the great High Priest of Love, the Teacher of Love, and the express Image of the Father's person: Are the thoughts of this glorious image of God now pleasing to you, and is the wisdom, holiness, and love of Christ now amiable to you in believing? If so, you love God in his blessed Son. And as he that hath seen the Son hath seen the Father, so he that loveth the Son, loveth the Father also.

4. Yet further, the glory of God will shine most clearly in the celestial glorified Church, containing Christ and all the blessed angels and saints, who shall for ever see the glory of God, and love, obey and praise him, in perfect unity, harmony and fervency! You see not this heavenly society and glory, but the Gospel revealeth it, and faith believeth it: doth not this blessed society, and their holy work seem to you the most lovely in all the world? Is it not pleasing to you to think in what perfect joy and concord they love and magnify God, without all sinful ignorance, disaffection, dullness, discord, or any other culpable imperfection? I ask not only, whether your opinion will make you say that this society and state is best; but whether you do not so really esteem it as that it hath the pleasing desires of your souls? Would you not fain be one of them, and be united to them, and join in their perfect love and praise? If so, this is to love God in that most glorious appearance where he will shew forth himself to man to be beloved.

But here true believers may be stopped with doubting, be-

cause they are unwilling to die, and till we die this glory is not seen. But it is one thing to love heaven and God there manifested; and another thing to love death which standeth in the way. Nature teacheth us to loathe death as death, and to desire, if it might be, that this cup might pass by us. Though faith make it less dreadful, because of the blessed state that followeth: but he that loveth not blood-letting, or physic, may love health. It is not death, but God and the heavenly perfection in glory which we are called to love. What if you could come to this glory without dying, as Enoch and Elias did, would you not be willing to go thither?

5. And he that loveth God in all these his appearances to man, in his works and image on his saints, in the wisdom, holiness and goodness of his word, in the wisdom, love and holiness of his Son, and in the perfection of his glory in the heavenly society, doth certainly also love him in the highest respect, even as he is himself that blessed Essence, that perfect Greatness, Wisdom and Goodness, or Life, Light and Love which is the beginning and end of all things, and the most amiable object of all illuminated minds, and of every sanctified will, and of all our harmonious praise for ever. For whatever become of that dispute, whether we shall see God's essence in itself, as distinct from all created glory, (the word *seeing* being here ambiguous) it is sure that we can even now have abstracting thoughts of the essence of God as distinct from all creatures, and our knowledge of him then will be far more perfect.

It should be more pleasant to every believer to think that GOD IS; even that such a perfect glorious being is existent: as if we heard of one man in another land, whom we were never likely to see, who in wisdom, love, and all perfections excelled all men that ever were in the world, the thoughts of that man would be pleasing to us, and we should love him because he is amiable in his excellency. And so doth the holy soul when it thinketh of the infinite amiableness of God.

6. But the highest love of the soul to God, is in taking in all his amiableness together, and when we think of him as related to ourselves, as our Creator, Redeemer, Sanctifier and Glorifier, and as related to all his Church, and to all the world, as the cause and end of all that is amiable; and when we think of all those amiable works which these rela-

tions do respect, his creation and conservation of the whole world, his redemption of mankind, his sanctifying and glorifying of all his chosen ones, his wonderful mercies to ourselves for soul and body, his mercies to his Church on earth, his inconceivable mercies to the glorified Church in heaven, the glory of Christ, angels, and men, and their perfect knowledge, love, and joyful praises, and then think what that God is in himself that doth all this : this complexion of considerations causeth the fullest love to God. And though unlearned persons cannot speak or think of all these distinctly and clearly, as the Scripture doth express them, yet all this is truly the object of their love, though with confusion of their apprehensions of it.

But I have not yet done, nor indeed come up to the point of trial. It is not every kind or degree of love to God in these respects that will prove to be saving. He is mad that thinks there is no God : and he that believeth that there is a God, doth believe that he is most powerful, wise and good, and therefore must needs have some kind of love to him. And I find that there are a sort of Deists or Infidels now springing up among us, who are confident, ' That all, or almost all men shall be saved, because, say they, all men do love God. It is not possible, say they, that a man can believe God to be God, that is, to be the best, and to be Love itself, and the cause of all that is good and amiable in heaven and earth, and yet not love him : the will is not so contrary to the understanding, nor can be.' And say the same men, ' he that loveth his neighbour, loveth God ; for it is for his goodness that he loveth his neighbour, and that goodness is God's goodness appearing in man : he that loveth sun, and moon, and stars, meat, and drink, and pleasure, loveth God, for all this is God's goodness in his works ; and out of his works he is unknown to us : and therefore, they say, that all men love God, and all men shall be saved ; or at least, all that love their neighbours ; for God by us is no otherwise to be loved.

For answer to these men, 1. It is false that God is no otherwise to be loved than as in our neighbour : I have told you before, undeniably, of several other respects or appearances of God, in which he is to be loved : and he that is not known to us as separate from all creatures, is yet known to us as distinct from all creatures, and is, and must be so loved by us : else we are idolaters if we suppose the creatures to

be God themselves, and love and honour them as God : even those philosophers that took God for the inseparable soul of the world, yet distinguished him from the world, which they thought he animated, and indeed doth more than animate.

2. And it is false that every one loveth God who loveth his neighbour, or his meat, drink, and fleshly pleasure, or any accommodations of his sense. For nature causeth all men to love life, and self, and pleasure for themselves : and these are beloved even by atheists that believe not that there is a God ! and consequently such men love their neighbours not for God, but for themselves, either because they are like them, or because they please them, or serve their interest, or delight them by society and converse, as birds and beasts do love each other that think not of a God. And if all should be saved that so love one another, or that love their own pleasure, and that which serveth it, not only all wicked men, but most brute creatures should be saved. If you say, they shall not be damned, it is true, because they are not moral agents, capable of salvation or damnation, nor capable of moral government and obedience ; and therefore even the creatures that kill one another are not damned for it : but certainly as man is capable of salvation or damnation, so is he of somewhat more as the means or way, than brutes are capable of, and he is saved or damned for somewhat which brutes never do. Many a thousand love the pleasure of their sense, and all things and persons which promote it, that never think of God, or love him. And it is not enough to say that even this natural good is of God, and therefore it is God in it which they love ; for it will only follow that it is something made and given by God which they love, while they leave out God himself. That God is essentially in all things good and pleasant which they love, doth not prove that it is God which they love, while their thoughts and affections do not include him.

3. But suppose it were so, that to love the creature were to love God, is not then the hating of the creature the hating of God ? If those same men that love meat and drink, and sensual delight, and love their neighbours for the sake of these, or for themselves, as a dog doth love his master, do also hate the holiness of God's servants, and the holiness and justice of his word and government, and that holiness and order of heart and life which he commandeth them,

do not these men hate God in hating these? And that they hate them, their obstinate aversation showeth, when no reason, no mercy, no means, can reconcile their hearts and lives thereto.

4. I therefore ask the infidel objector, whether he shall be saved that loveth God in one respect, and hateth him in another? That loveth him as he causeth the sun to shine, the rain to fall, the grass to grow, and giveth life and prosperity to the world, but hateth him as he is the author of those laws, and duties, and that holy government, by which he would bring them to a voluntary right order, and make them holy, and fit for glory, and would use them in his holy service, and restrain them from their inordinate lusts and wills? How can love prepare or fit any man for that which he hateth or doth not love: if the love of fleshly interest and pleasure prepare or fit them to seek that, and to enjoy it (the little time that it will endure), how should this love make them fit for heaven, for a life of holiness with God and saints? It is this that they love not, and will not love, (for if they truly loved it they should have it;) yea, it is this that they hate, and will not accept or be persuaded to. And what a fond conceit then is it to think that they shall have heaven that never loved it, no nor the small beginnings here of the heavenly nature and life, and all because they loved the pleasures of the flesh on earth, and loved God and their neighbours for promoting it?

5. Yea, I would ask the infidel, whether God will save men for rebelling against him? Their love to their flesh and to the creature, as it is inordinate, and taketh God's place, and shutteth out the love of holiness and heaven, is their great sin and idolatry; and shall this be called a saving love of God? What gross self-deceit hath sensuality taught these men!

6. I grant them therefore that all men that believe that there is a God, do love somewhat of God, or 'secundum quid,' or in some partial respect have some kind of love to God. But it is not a love to that of God, which must save, felicitate and glorify souls: meat and drink, and fleshly sports do not this; but heavenly glory, wisdom, holiness and love to God, and man for God, and this they love not, and therefore never shall enjoy: nay, that of God which should save and felicitate them they hate, and hated holiness is none of

theirs, nor ever can be, till they are changed. And so much to the infidel's objection.

7. I add therefore in the last place to help men in the trial of their love to God, that their love must have these two qualifications.

1. They must love that of God which maketh man happy, and is indeed the end of his nature, and sanctification; and that is, not only the comforts of this transitory natural life and flesh, but the fore-described union and communion with God, in perfect knowledge, love and praise. 2. This love to God must be predominant, and prevail against the power of alluring objects, which Satan would use to turn our hearts from him, and to keep out holy heavenly love. Damning sin consisteth in loving somewhat that is good and lovely, and that is of God; but it is not simply in loving it, but in loving it inordinately, instead of God or greater things, and out of its due time and rank, and measure, and so to hinder that love which is our holiness and happiness. Moral good consisteth not in mere entity, but in order; and disorderly love even of real good is sinful love.

Therefore when all is said, the old mark which I have many and many times repeated, is it that must try the sincerity of your love; viz. 'If 1. in the esteem of a believing mind. 2. And in the choice and adherence of a resolved will. 3. And in the careful, serious endeavours of your lives, you prefer the knowing, loving, obeying and joyful praising of God, begun here and perfected in glory, as the benefit of our redemption by Christ, before all the interests of this fleshly life, the pleasures, profits, and honours of this world; that is, before the pleasures of sin and sensuality for this transitory season. Or, in Christ's words, (Matt. vi. 33,) If you seek first the kingdom of God, and his righteousness, and trust him to superadd all other things.' This is that love of God and goodness which must save us: and he that loveth God even in these high respects, a little, and loveth his fleshly pleasure so much more, as that he will not consent to the regulating of his lusts, but will rather venture or let go his salvation than his sins, hath no true saving love to God.

Object. 'There is scarce any fornicator, drunkard, glutton, swearer, or other rash and sensual sinner, but believeth that God is better than the creature, and that it were better

for him to live to God in love and holiness, than to live in sinful pleasures: and therefore though he live in sin against this knowledge, it seemeth that with the rational will he loveth God and goodness best, because he judgeth them best.'

Ans. 1. It is one thing, what the judgment saith, and another thing how it saith it. A speculative judgment may drowsily say, that God and holiness are best, when yet it saith it but as a dreaming opinion, which prevaieth not with the will to choose them, having at the same time so strong an apprehension of the pleasures of sin as carrieth away the will and practice.

2. It is one thing therefore to love God under the notion of being best, and another thing to love him best. For the will can cross such a notion of the understanding; at least by an omission, as appeareth by the sin of Adam, which began in the will (or else had been necessitated). The same understanding which sluggishly saith God or holiness is better, yet may more clearly and vehemently say 'lust is pleasant, or pleasure of the flesh is good,' and being herein seconded with the strong apprehensions of sense and fantasy, the will may follow this simple judgment, and neglect the compare.

3. It is one thing for the understanding to say, that God is more amiable to one that hath a heart to love him, and a suitable disposition; and another thing to say, he is now more amiable to me: those can say the first, that cannot truly say the latter, and therefore love not God as best, and above all.

4. It is one thing for the understanding sometimes under conviction to say, God and holiness are best for me, and I ought to love them best, and then to lay by the exercise or this judgment in the ordinary course of life, (though it be not contradicted) and to live in the continual apprehension of the goodness of sensual pleasure: and another thing to keep the judgment that God and holiness are best, in ordinary exercise. For the will doth not always follow the judgment that we had before, but that which we have at present; and that which we exercise not, we have not at that time in act: and it is not a mere power or habit of knowledge which ruleth the will, but the present act. Many a man is said to know that which he doth not think of, when indeed he doth not know it at that time, but only would know it if he

thought of it: as a man in his sleep is said to know what he knew when awake, when indeed he knoweth it not actually till he be awake.

Object. ' But true grace is rather to be judged by the habit, than by the present acts.'

Ans. By the habit of the will it is, that is, by habitual love, for that will command the most frequent acts: but I propose it to the consideration of the judicious, whether an ordinary habit of drowsy knowledge, or belief that God and holiness are best, may not be ordinarily kept out of act, and consist with a prevailing habit of sensuality or love of forbidden pleasure in the will, and with a privation of prevalent habitual love to God and holiness. I suppose with most such sinners this is the true case: the understanding said lately, It is best for thee to love God, and live to him, and deny thy lust: and it oft forgetteth this, while it still saith with sense, that fleshly pleasure is desirable: and at other times it saith, Though God be best, thou mayest venture at the present on this pleasure; and so lets loose the corrupted will, reserving a purpose to repent hereafter, as apprehending most strongly at the present, that just now sensual delight may be chosen, though holiness will be best hereafter.

Object. ' But if a habit will not prove that we sincerely love and prefer God, how shall any man know that he loveth and preferreth him, when the best oft sin; and in the act of sin God is not actually preferred.'

Ans. 1. I told you that a habit of true love will prove sincerity, though not a habit of true opinion or belief, which is not brought into lively and ordinary act: ineffectual faith may be habitual. Yea, such an ineffectual counterfeit half love, which I before described to you, may be habitual, and yet neither act nor habit saving.

2. The sins of godly men are not prevalent absolutely against the being, operation or effects of the love of God and holiness; for even when they sin, these live, and are predominant in all other things, and in the main bent and course of life; but only they prevail against some degree of holy love, perhaps both in the act and habit, for such sins are not ungodliness, but imperfection of godliness, and the effects of that imperfection.

3. When godly men fall into a great extraordinary sin, it

is not to be expected that they should comfortably discern the sincerity of their love to God either by that sin, or in that sin; but they may discern it, 1. By the course of a godly life, where the prevalency of the habit appeareth in the power and stream of acts; and 2. By their repentance for, and abhorring and forsaking of that sin, which stopped and darkened their love to God. And these two together, viz. a resolved course of living unto God, and repentance and hatred of every sin which is against it, and especially of greater sin, will shew the sincerity and power of holy love.

Object. 'But then one that sinneth daily, *e. g.* by passion, or too much love to the world, or creatures, and by omissions, &c., shall never be sure that he sincerely loveth God, because this is a course of sin, and he cannot have such assurance till he forsake it.'

Answ. One that ordinarily committeth gross and wilful sin; that is, such sin as he had rather keep than leave, and as he would leave if he were but sincerely willing, hath no predominant love of God; at least in act; and therefore can have no assurance of it: but one that is ordinarily guilty of mere infirmities may at the same time know that the love of God doth rule both in his heart and life. The passion of fear or of anger, or of sorrow may be inordinate, and yet God loved best, because the will hath so weak a power over them, that a man that is guilty of them may truly say, I would fain be delivered from them. And some inordinate love of life, health, wealth, friends, honour, may stand with a more prevailing love of God, and the prevalency be well perceived. But what greater actual sins (as Noah's or Lot's drunkenness, David's adultery and murder, Peter's denial of Christ) are or are not consistent with true love to God, is a case that I have elsewhere largely handled, and is unmeet for a short decision here.

Object. 'But when I feel my heart, desires and delights all cold to God and holiness, and too hot after fleshly, worldly things, may I not conclude that I love these better?'

Answ. Sensible near things may have much more of the passionate part of our love, our desires and delights, and yet not be best loved by us. For God and things spiritual being out of the reach of sense, are not so apt or likely to move our sense and passion immediately to and by themselves. As I said before, that is best loved, which hath, 1. The highest

esteem of the understanding. 2. The most resolved prevalent choice of the will. 3. And the most faithful endeavours of our life.

And many a Christian mistaketh his affection to the thing itself, because of his strangeness to the place and to the change that death will make. If the weakest Christian could have without dying, the clear knowledge of God, the communion of faith and love by his Spirit; could he love God but as much as he would love him, and answerably taste his love, in every prayer, in every promise, in every sacrament, in every mercy; could his soul keep a continual sabbath of delight in God, and in his saints and holy worship, this seemeth to him more desirable and pleasing than all the treasures of the world. And he that desireth this communion with God, desireth heaven in reality, though he fear the change that death will make, because of the weakness of faith, and our strangeness to the state of separated souls.

CHAP. XX.

The Second Part of the Exhortation; Rest in this, that you are known with Love to God.

2. To be KNOWN OF GOD here signifieth to be approved and loved of him, and consequently that all our concerns are perfectly known to him and regarded by him.

This is the full and final comfort of a believer. Our knowledge and love of God, in which we are agents, are, 1. The evidence that we are known with love to God, and so our comfort (as is said) by way of evidence. 2. And they are our comfort in their very exercise. But the chief part of our comfort is from God, not only as the object of our love, but as the lover of us and all his saints, even in our passive receiving of the blessed effects of his love for ever: when a Christian therefore hath any discerning of his interest in this love of God, by finding that he loveth God and goodness, here he must finally anchor his soul, and quietly rest in all temptations, difficulties and tribulations.

1. Our enemies know us not, but judge of us by blinding interest, and the bias of their false opinions, and by an easy

belief of false report, or by their own ungrounded suspicions: and therefore we are odious to them, and abused, slandered and persecuted by them. But God knoweth us, and will justify our righteousness, and bring all our innocency into light, and stop the mouth of all iniquity.

2. Strangers know us not, but receive such characters of us as are brought to them with the greatest advantage: and even good men may think and speak evil of us (as Bernard and others of the Waldenses, and many fathers of many godly men that were called heretics, and many called heretics of such fathers). But to us it is a small thing to be judged of man, that is not our final judge and knoweth not our cause, and is ready to be judged with us; we have one that judgeth us and them, even the omniscient God, who knoweth every circumstance of our cause.

3. Our very friends know us not: no not they that dwell with us: in some things they judge us better than we are, and in some things worse: for they know not our hearts; and interests and cross dispositions may deceive them; and even our bosom friends may slander us and think they speak the truth.

And when they entirely love us, their love may hurt us, while they know not what is for our good: but God knoweth us perfectly, and knoweth how to counsel us, conduct us, and dispose of us: he seeth the inwards and the outwards, the on wards and the upwards of our case, which our dearest friends are utter strangers to.

4. We know not ourselves thoroughly, nor our own concerns: we oft take ourselves to be better or worse than indeed we are: we are oft mistaken in our own hearts, and our own actions, and in our interest: we oft take that to be good for us that is bad, and that to be bad which is good and necessary. We long for that which would undo us, and fear and fly from that which would save us: we oft rejoice when we are going to the slaughter, or are at least in greatest danger; and we lament and cry when God is saving us, because we know not what he is doing. Paul saith, "I know nothing by myself, yet I judge not my ownself:" That is, though I have a good conscience, yet that is not my final judge: it must go with me as God judgeth of me, and not as others or myself.

Is it not then an unspeakable comfort in all these cases, that we are known of God ?

Desiring to know inordinately for ourselves, was our first sin ; and this sin is our danger, and our constant trouble : but to be to God as a child to his father, who taketh care to love him and obey him, and in all things trusteth his father's love, as knowing that he careth for him, this is our duty, our interest, and our only peace.

Remember then with comfort, O my soul, 1. Thy Father knoweth what it is fittest for thee to do. His precepts are wise, and just, and good : thou knowest not but by his word. Love therefore, and submit to all his laws : the strictest of them are for thy good : Thy Guide, and not thou, must lead the way ; go not before him, nor without him ; nor stay behind him : in this night and wilderness if thou have not his light and presence, how forlorn, erroneous and comfortless wilt thou be ? He knoweth thy heart, and knoweth thy enemies, temptations and dangers, and therefore best knoweth how to guide thee, and what to put into his laws and into thy duty.

2. He knoweth what place, what state of life, of health, of wealth, of friends is best for thee. None of these are known to thee : He knoweth whether ease or pain be best : the flesh is no fit judge, nor an ignorant mind : that is best which will prove best at last ; which He that foreknoweth all events knoweth. That therefore is best which Infinite Wisdom and Love doth choose. Ease and pain will have their end : it is the end that must teach us how to estimate them : and who but God can foretel thee of the end ?

He knoweth whether liberty or imprisonment be best : Liberty is a prison, if sin prevail, and God be not there. A prison is a palace, if God by his love will dwell there with us. There is no thralldom but sin and God's displeasure ; and no true liberty but his love.

3. He knoweth whether honour or dishonour be best for thee : If the esteem of men may facilitate their reception of the saving truth of God which is preached to them, God will procure it, if he have work to do by it ; if not, how little is it to be regarded ! What doth it add to me to be highly esteemed or applauded by men, who are hasting to the dust, where their thoughts of me and all the world are at an end ? When I see the skulls of the dead, who perhaps once knew

me, how little doth it now concern me what thoughts of me were once within that skull? And as for the immortal soul, if it be in the world of light, it judgeth as God judgeth by his light: if in hell, I have no more cause to be troubled at their malice than at the devil's; and I have little cause to rejoice that those damned souls did once applaud me.

O miserable men, that have no better than the hypocrites' reward, to be seen and honoured of men! God's approbation is the felicitating honour! He will own all in me that is his own, and all that he owneth is everlastingly honoured. "The Lord knoweth the way of the righteous;" (Psal. i. 6;) for it is his way: the way which he prescribed them, and in which he did conduct them. Good and evil are now so mixed in me, that it is hard for me fully to discern them: but the all-seeing God doth discern them, and will separate them.

4. Thy heavenly Father knoweth whether it be best for thee to abound or want: and with what measure of worldly things it is fittest for thee to be intrusted. Abundance hath abundant snares, and cares, and troubling employments which divert our thoughts from things of real and perpetual worth: provision is desirable according to its usefulness to our work and end: It is far better to need little and have little, than to have much, and need it all; for it cannot be got, or kept, or used, without some troublesome and hurtful effects of its vanity and vexation. Let the foolish desire to be tired and burdened with provision, and lose the prize by turning their helps into a snare, and miss of the end by overloving the way: my Father knoweth what I want, and he is always able to supply me with a word: it doth not impoverish him to maintain all the world. His store is not diminished by communication. "The Lord is my Shepherd, what then can I need?" (Psal. xxiii. 1.) How often have I found that he careth for me, and that it is better to be at his finding and provision, than to have been my own carver, and to have cared for myself! Blessed be my bounteous Father who hath brought me so near to the end of my race, with very little care for provision in my way, and with lesser want: necessaries I never wanted, and superfluities are not wanted. Blessed be that wise and gracious Lord that hath not given me up to greedy desires, nor ensnared and burdened me with needless plenty. How safe, how easy and comfortable a life is it, to live in the family of such

a Father, and with a thankful carelessness to trust his will, and take that portion as best which he provideth for us! and into what misery do foolish prodigals run, who had rather have their portion in their own hand than in their father's!

5. Thy heavenly Father knoweth with what kind and measure of trials and temptations it is fit that thou shouldest be exercised: it is his work to permit, and bound, and order them: it is thy work to beg his grace to overcome them, and watchfully and constantly to make resistance, and in trial to approve thy faithfulness to God: "Blessed are they that endure temptations; for when they are tried they shall receive the crown of life." (James i.) If he will try thee by bodily pain and sickness, he can make it turn to the health of thy soul: perhaps thy diseases have prevented some mortal soul-diseases which thou didst not fear. If he will try thee by men's malice, injury or persecution, he knoweth how to turn it to thy good; and in season to bring thee out of trouble: he will teach thee by other men's wickedness to know what grace hath cured or prevented in thyself; and to know the need of trusting in God alone, and appealing to his desirable judgment: he that biddeth thee when thou art reviled, and persecuted, and loaded with false reports for righteousness sake, to rejoice and be exceeding glad, because of the great reward in heaven, can easily give thee what he doth command, and make thy sufferings a help to this exceeding joy.

If he will try thee by Satan's molesting temptations, and suffer him to buffet thee, or break thy peace by melancholy disquietments and vexatious thoughts, from which he hath hitherto kept thee free, he doth but tell thee from how much greater evil he hath delivered thee, and make thy fears of hell a means to prevent it, and call thee to thy Saviour to seek for safety and peace in him.

If it please him to permit the malicious tempter to urge thy thoughts to blasphemy, or other dreadful sin (as it ordinarily falleth out with the melancholy), it telleth thee from what malice grace preserveth thee, and what Satan would do were he let loose: it calleth thee to remember that thy Saviour himself was tempted by Satan to as great sin as ever thou wast, even to worship the devil himself; and that he

suffered him to carry about his body from place to place, which he never did by thee : it tells thee therefore that it is not sin to be tempted to sin, but to consent ; and that Satan's sin is not laid to our charge : and though our corruption is such, as that we seldom are tempted, but some culpable blot is left behind in us, for we cannot say as Christ, that Satan hath nothing in us ; yet no sin is less dangerous to man's damnation, than the melancholy thoughts which such horrid vexatious temptations cause ; both because the person being distempered by a disease, is not a volunteer in what he doth ; and also because he is so far from loving and desiring such kind of sin, that it is the very burden of his life ; they make him weary of himself, and he daily groaneth to be delivered from them. And it is certain that love is the damning malignity of sin ; and that there is no more sin than there is will ; and that no sin shall damn men which they had rather leave than keep ; and therefore forgiveness is joined to repentance : drunkards, fornicators, worldlings, ambitious men, love their sin : but a poor, melancholy soul that is tempted to ill thoughts, or to despair, or terror, or to excessive griefs, is far from loving such a state. The case of such is sad at present : but O how much sadder is the case of them that are lovers of pleasure more than of God, and prosper and delight in sin.

6. God knoweth how long it is best for me to live. Leave then the determination of the time to him ; all men come into the world on the condition of going out again : die we must, and is it not fitter that God choose the time than we ? Were it left to our wills how long we should live on earth, alas, how long should many of us be kept out of heaven, by our own desires ! And too many would stay here till misery made them impatient of living. But our lives are his gift, and in his hand, who knoweth the use of them, and knoweth how to proportion them to that use ; which is the most just measure of them. He chose the time and place of my birth, and he chooseth best : why should I not willingly leave to his choice also, the time, and place, and manner of my departure. I am known of him ; and my concerns are not despised by him. He knoweth me as his own, and as his own he hath used me, and as his own he will receive me. "The Lord knoweth the days of the upright, and their inheritance shall be for ever." (Psal. xxxvii.

18.) And if he bring me to death through long and painful sickness, he knoweth why, and all shall end in my salvation. "He knoweth the way that is with me, and when he hath tried me, I shall come forth as gold." (Job xxiii. 10.) He forsaketh us not in sickness or in death. "Like as a father pitieth his children, the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust: as for man his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it, and it is not, and the place thereof shall know it no more: but the mercy of the Lord is from everlasting to everlasting to them that fear him." If the ox should not know his owner, nor the ass his master's crib, the owner will know his own and seek them. That we understand and know the Lord, is matter of greater joy and glorying, than all other wisdom or riches in the world. (Jer. ix. 24.) But that he knoweth us in life and death, on earth and in heaven, is the top of our rejoicing. "The Lord is good, and strength in the day of trouble; and he knoweth them that trust in him." (Nah. i. 7.) Sickness may so change my flesh that even my neighbours shall not know me; and death will make the change so great, that even my friends will be unwilling to see such an unpleasing, loathsome spectacle: but while I am carried by them to the place of darkness, that I may not be an annoyance to the living, I shall be there in the sight of God, and my bones and dust shall be owned by him, and none of them forgotten or lost.

7. It may be that under the temptations of Satan, or in the languishing weakness or distempers of my flesh, I may doubt of the love of God, and think that he hath withdrawn his mercy from me; or at least may be unmeet to taste the sweetness of his love, or to meditate on his truth and mercies: but God will not lose his knowledge of me, nor turn away his mercy from me. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let him that nameth the name of Christ depart from iniquity." (2 Tim. ii. 19.) He can call me his child, when I doubt whether I can call him Father: he doubteth not of his right to me, nor of his graces in me, when I doubt of my sincerity and part in him. "Known unto God are all his works." (Acts xv. 18.) What meaneth Paul thus to describe a state of grace, (Gal. iv. 9,) "Now after ye have known

God, or rather are known of God?" but to notify to us, that though our knowledge of God be his grace in us, and our evidence of his love, and the beginning of life eternal, (John xvii. 3,) yet that we are loved and known of him is the first and last, the foundation and the perfection of our security and felicity. He knoweth his sheep, and none shall take them out of his hand. When I cannot through pain or distemper remember him, or not with renewed joy or pleasure, he will remember me, and delight to do me good, and to be my salvation.

8. And though the belief of the unseen world be the principle by which I conquer this, yet are my conceptions of it lamentably dark : a soul in flesh, which acteth as the form of a body, is not furnished with such images, helps, or light, by which it can have clear conceptions of the state and operations of separated souls : but I am known of God, when my knowledge of him is dark and small : and he knoweth whither it is that he will take me, and what my state and work shall be ! He that is preparing a place for me with himself, is well acquainted with it and me : all souls are his ; and therefore all are known to him : He that is now the God of Abraham, Isaac and Jacob, as being living with him while they are dead to us, will receive my departing soul to them, and to himself, to be with Christ, which he hath instructed me to commend into his hands, and to desire him to receive. He that is now making us living stones for the New Jerusalem, and his heavenly Temple, doth know where every one of us shall be placed. And his knowledge must now be my satisfaction and my peace. Let unbelievers say, "How doth God know?" (Psal. lxxiii. 11.) But shall I doubt whether he that made the sun, be Father of Lights, and whether he know his dwelling, and his continued works? Be still, O my soul, and know that he is God, (Psal. xl. 10,) and when he hath guided thee by his counsel, he will take thee to glory ; and in his light thou shalt have light : and though now it appear not, to sight, but to faith only, what we shall be, yet we know that we shall see him as he is, and we shall appear with him in glory.

And to be KNOWN of God, undoubtedly includeth his PRACTICAL LOVE, which secureth our salvation and all that tendeth thereunto. It is not meant of such a knowledge only as he hath of all things, or of such as he hath of the

ungodly. And why should it be hard to thee, O my soul, to be persuaded of the love of God?

Is it strange that he should love thee who is Essential Infinite Love: any more than the sun should shine upon thee, which shineth upon all capable, recipient objects, though not upon the incapable, which through interposing things cannot receive it? To believe that Satan or wicked men, or deadly enemies should love me, is hard: but to believe that the God of Love doth love me, should in reason be much easier than to believe that my father or mother, or dearest friend in the world doth love me: if I do not make and continue myself incapable of his complacence by my wilful continued refusing of his grace, it is not possible that I should be deprived of it. (Prov. viii. 17.) "I love them that love me." (Psal. cxlvi. 8.) "The Lord loveth the righteous." (John xvi. 27.)

2. Why should it be hard to thee to believe that He loveth thee, who doth good so universally to the world, and by his love doth preserve the whole creation, and give all creatures all the good which they possess? When his mercy is over all his works, and his goodness is equal to his wisdom and his power, and all the world is beautified by it, shall I not easily believe that it will extend to me? "The Lord is good to all." (Psal. cxlv. 9; Luke xviii. 19.) None is good (essentially, absolutely, and transcendently,) but he alone. "The earth is full of the goodness of the Lord." (Psal. xxxiii. 5.) "The goodness of God endureth continually." (Psal. lii. 1.) "He is good and doth good." (Psal. cxix. 68.) And shall I not expect good from so good a God, the cause of all the good that is in the world?

3. Why should I not believe that He will love me, who so far loved the world, yea, his enemies, as to give his only begotten Son, "that whosoever believeth in him, should not perish, but have everlasting life?" (John iii. 16.) Having given me so precious a gift as his Son, will he think any thing too good to give me? (Rom. viii. 32.) Yea, still he followeth his enemies with his mercies, not leaving himself without witness to them; but filling their hearts with food and gladness, and causing his sun to shine on them, and his rain to fall on them, and by his goodness leading them to repentance.

4. Why should I not easily believe his love, which he

hath sealed by that certain gift of love, the Spirit of Christ, which he hath given? "The giving of the Holy Ghost, is the shedding abroad of his love upon the heart," (Rom. 5.) I had never known, desired, loved, or served him sincerely, but by that Spirit: and will he deny his name, his mark, his seal, his pledge, and earnest of eternal life? Could I ever have truly loved him, his word, his ways and servants, but by the reflection of his love? Shall I question whether he love those whom he hath caused to love him? When our love is the surest gift and token of his love; shall I think that I can love him more than he loveth me; or be more willing to serve him than he is willing and ready to reward his servants?" (Heb. xi. 6; 1 John iii. 24; iv. 13.)

5. Shall I not easily hope for good from Him, who hath made such a covenant of grace with me in Christ? Who giveth me what his Son hath purchased, who accepteth me in his most beloved, as a member of his Son? Who hath bid me ask, and I shall have? And hath made to godliness, the promise of this life, and that to come; and will withhold no good thing from them that walk uprightly? Will not such a Gospel, such a covenant, such promises of love, secure me that he loveth me, while I consent unto his covenant terms?

6. Shall I not easily believe that he will love me, who hath loved me while I was his enemy, and called me home when I went astray, and mercifully received me when I returned? Who hath given me a life full of precious mercies, and so many experiences of his love as I have had. Who hath so often signified his love to my conscience; so often heard my prayers in distress, and hath made all my life, notwithstanding my sins, a continual wonder of his mercies. O unthankful soul, if all this will not persuade thee of the love of him that gave it! I that can do little good to any one, yet have abundance of friends and hearers, who very easily believe that I would do them good, were it in my power; and never fear that I should do them harm. And shall it be harder to me to think well of Infinite Love and Goodness, than for my neighbours to trust me, and think well of such a wretch as I? What abundance of love-tokens have I yet to show, which were sent me from heaven, to persuade me of my Father's love and care!

7. Shall I not easily believe and trust His love, who hath

promised me eternal glory with his Son, and with all his holy ones in heaven! Who hath given me there a great Intercessor, to prepare heaven for me, and me for it; and there appeareth for me before God. Who hath already brought many millions of blessed souls to that glory, who were once as bad and low as I am. And who hath given me already the seal, the pledge, the earnest and the firstfruits of that felicity!

Therefore, O my soul, if men will not know thee, if thou were hated of all men for the cause of Christ and righteousness; if thine uprightness be imputed to thee as an odious crime; if thou be judged by the blind malignant world, according to its gall and interest; if friends misunderstand thee; if faction, and every evil cause which thou disownest, do revile thee, and rise up against thee; it is enough, it is absolutely enough, that thou art known of God. God is all; and all is nothing that is against him, or without him. If God be for thee, who shall be against thee? How long hath he kept thee safe in the midst of dangers; and given thee peace in the midst of furious rage and wars? He hath known how to bring thee out of trouble, and to give thee tolerable ease; while thou hast carried about thee night and day the usual causes of continual torment! "His lovingkindness is better than life," (Psal. lxxiii. 3.) but thou hast had a long unexpected life, through his loving kindness. "In his favour is life," (Psal. xxx,) and life thou hast had by and with his favour. Notwithstanding thy sin, while thou canst truly say thou lovest him; he hath promised, "that all shall work together for thy good," (Rom. viii. 28,) and he hath long made good that promise. Only ask thyself again and again, as Christ did Peter, whether indeed thou love him? And then take his love as thy full, and sure, and everlasting portion, which will never fail thee, though flesh and heart do fail: "For thou shalt dwell in God, and God in thee for evermore." Amen. (1 John iv. 12. 15, 16.)

COMPASSIONATE COUNSEL

TO ALL

YOUNG MEN:

ESPECIALLY,

- I. LONDON-APPRENTICES ;
- II. STUDENTS OF DIVINITY, PHYSIC AND LAW ;
- III. THE SONS OF MAGISTRATES AND RICH MEN.



COMPASSIONATE COUNSEL

TO ALL

YOUNG MEN.

CHAP. I.

Introduction.

THERE IS NO man that ever understood the interest of mankind, of families, cities, kingdoms, churches, and of Jesus Christ the King and Saviour, but he must needs know that the right instruction, education, and sanctification of youth, is of unspeakable consequence to them all. In the place where God most blessed my labours, (at Kidderminster, in Worcestershire,) my first and greatest success was upon the youth. And (which was a marvellous way of Divine mercy,) when God had touched the hearts of young men and girls with a love of goodness, and delightful obedience to the truth, the parents and grandfathers who had grown old in an ignorant worldly state, did many of them fall into a liking and love of piety, induced by the love of their children, whom they perceived to be made by it much wiser and better, and more dutiful to them. And God, by his unexpected disposing providence, having now twenty years placed me in and near London, where, in a variety of places and conditions, (sometimes under restraint by men, and sometimes at more liberty,) I have preached but as to strangers, in other men's pulpits as I could, and not to any special flock of mine, I have been less capable of judging of my success. But by much experience I have been made more sensible of the necessity of warning and instructing youth than I was before. The sad reports of fame have taught it to me: the sad complaints of mournful parents have taught it me; the sad observation of the wilful impenitence of some

of my acquaintances tells it me: the many score (if not hundred) bills that have been publicly put up to me to pray for wicked and obstinate children, have told it me; and by the grace of God, the penitent confessions, lamentations, and restitutions of many converts have more particularly acquainted me with their case. Which moved me on my Thursday's lecture awhile to design, the first of every month, to speak to youth and those that educate them.

And though I have already loaded the world with books, finding that God seems to be about ending my life and labours, I am urged in my mind by the greatness of the case to add yet this Epistle to the younger sort. Which shall contain I. The important case of youth. II. How it stands with them in matter of fact. III. What are the causes of their sin and dangerous degeneracy. IV. How great a blessing wise and godly youth are to themselves and others. V. How great a plague and calamity the ungodly are. VI. What great reason ungodly, sensual youth have, presently to repent and turn to God. VII. Directions to them how to do it. VIII. And some directions to parents about their education. And all must be with the brevity of an epistle.

CHAP. II.

To begin betimes to live to God, is of unspeakable importance to yourselves.

FOR, I. You were betimes solemnly dedicated to God, as your God, your Father, your Saviour, and your Sanctifier, by your baptismal vow. And as that was a great mercy, it obliged you to great duty: you were capable in infancy of that holy dedication and relation; and your parents were presently obliged, as to dedicate you to God, so to educate you for God: and as soon as you are capable of performance, the vow is upon yourselves to do it. If your childhood is not presently obliged to holiness, according to your natural capacity, no doubt your vow and baptism should have been also delayed. Little think many that talk against Anabaptists, how they condemn themselves by the sacred name of Christians, while they by perfidious sacrilege deny God that which they vowed to him.

2. All your time and life is given you by God, for one end and use; and all is little enough; and will you alienate the very beginning, and be rebels so soon?

3. The youngest have not assurance of life for a day, or an hour. Thousands go out of the world in youth. Alas, the flesh of young men is corruptible, liable to hundreds of diseases, as well as that of old men. How quickly may a vein break, and cold seize on your head and lungs, and turn to an incurable consumption! How quickly may a fever, a pleurisy, an imposthume, or one of a thousand accidents, turn your bodies to corruption! And O that I knew how to make you sensible how dreadful a thing it is to die in an unholy state, and in the guilt of any unpardoned sin! An unsanctified soul, that hath lived here but to the flesh and the world, will be but fuel for the fire of hell, and the wrathful justice of the most holy God. And though in the course of undisturbed nature, young men may live longer than the old, yet nature hath so many disturbances and crosses, that our lives are still like a candle in a broken lantern, which a blast of wind may soon blow out. To tell you that you are not certain in an unsanctified state to be one day or hour more out of hell, will, I expect, not move you so much as the weight of the case deserveth, because mere *possibility* of the greatest hurt doth not affect men when they think there is no *probability* of it. You have long been well, and long you hope to be so: but did you think how many hundred veins, arteries and nerves, must be kept constantly in order, and all the blood and humours in due temper; and how the stopping of one vein, or distemper of the blood, may quickly end you; it would rather teach you to admire the merciful providence of God, that such a body should be kept alive one year.

4. But were you sure to live to maturity of age, alas, how quickly will it come! What haste makes time! How fast do days and years roll on. Methinks it is but as a few days, since I was playing with my schoolfellows, who am now in the sixty-sixth year of my age: had I no service done for God that I could now look back upon, I should seem as if I had not lived. A thousand years, and one hour, are all one (that is, nothing) when they are past. And every year, day and hour of your lives, hath its proper work: And how will you answer for it? Every day offereth you

more and more mercies ; and will you despise and lose them ? If you were heirs to land, or had an annuity, which amounted but to a hundred pounds a year, and you were every day to receive a proportionable part of it, or lose it ; would you lose it through neglect, and say, ‘ I will begin to receive it when I am old ? ’ Poor labourers will work hard all the day, that at night they may have their wages : and will you contemptuously lose your every-day mercies, your communion with God, your daily blessings and his grace, which you should daily beg and may daily receive ?

5. Either you will repent and live to God, or not ; if not you are undone for ever. O how much less miserable is a dog, or a toad, than such a sinner ! But if God will shew you so great mercy, O how will it grieve you to think of the precious time of youth which you madly cast away in sin ! Then you will think, ‘ O what knowledge, what holiness might I then have gotten ! What a comfortable life might I have lived ! O what days and years of mercy did I cast away for nothing ! ’ Yea, when God hath given you the pardon of your sin, the taste of his love, and the hopes of heaven, it will wound your hearts to think that you should so long, so unthankfully, so heinously offend so good a God, neglect so merciful a Saviour, and trample upon Infinite Divine love, for the love of so base a fleshly pleasure,—that ever you should be so bad, as to find more pleasure in sinning than in living unto God.

6. And be it known to you, if God in mercy convert and save you, yet the bitter fruit of your youthful folly may follow you in this world to the grave. God may forgive the pains of hell to a penitent sinner, and not forgive the temporal chastisement to his flesh. If you waste your estate in youth, you may be poor at age. If you marry a wicked wife, you may feel it till death, notwithstanding your repentance. If by drinking, gluttony, idleness, or filthy lust, you contract any incurable diseases in youth, repentance may not cure them till death. All this might have been easily prevented, if you had but had foreseeing wisdom. Beggary, prisons, shame, consumptions, dropsies, stone, gout, &c., which make the lives of many miserable, are usually caused by youthful sins.

7. If ever you think to be men of any great wisdom, and usefulness in the world to yourselves or others, your prepa-

rations must be made in youth. Great wisdom is not gotten in a little time. Who ever was an able lawyer, physician, or philosopher, without long and hard study? If you will not learn in the grammar-schools in your childhood, you will be unfit for the University at riper age; and if, when you should be doctors, you are to learn to spell and read, your shame will tell you that you should have sooner begun. O that you well knew how much of the safety, fruitfulness and comfort of all your after-life, dependeth on the preparations of your youth, on the wisdom and the grace which you should then obtain! as men's after-trading doth depend on their apprenticeship.

8. O what a dreadful danger is it, lest your youthful sin become remediless, and custom harden you, and deceivers blind you, and God forsake you for your wilful resistance of his grace! God may convert old hardened sinners: but how ordinarily do we find, that age doth but answer the preparations of youth, and the vessel ever after savoureth of the liquor which first thoroughly tainted it! And men are but such as they learned to be and to do at first. If you will be perfidious breakers of your baptismal vows, it is just with God to leave you to yourselves, to a deluded understanding, to think evil good, and good evil, to a seared conscience, and a hardened heart, and, as "past feeling, to work uncleanness with greediness," (Ephes. iv. 19,) and to fight against grace and your own salvation, till death and hell convince you of your madness. O sport not with the justice of a sin-hating God! Play not with sin, and with the unquenchable fire! To forsake God, is the way to be forsaken of him. And what is a forsaken soul, but a miserable slave of Satan!

9. Yea, did you but know of what moment it is to prevent all the heinous sins that else you will commit, you would make haste to repent, though you were sure to be forgiven. Forgiveness maketh not sin to be no sin, or to be no evil, no shame or grief to the soul that hath committed it. You will cry out, 'O that I had never known it!' To look back on such an ill-spent life, will be no pleasant thought. Repentance, though a healing work, is bitter; yea, oftentimes exceedingly bitter: make not work for it, if you love your peace.

10. Is it a small thing to you, that you are all this while doing hurt to others, by drawing them to sin, and plunging

them into that dangerous guilt which can no way be pardoned but by the blood of Christ, upon true conversion? When they have joined with you in lust and fleshly pleasure, it is not in your power to turn them, that they may join with you in sound repentance; and if not, they must lie in hell for ever. Can you, then, make a sport of your own and other men's damnation?

But this leadeth me to the second point. I have shewed you of what vast concernment it is TO YOURSELVES to begin betimes a holy life. I will next shew you of what concernment it is TO OTHERS.

CHAP. III.

Of what public concernment the quality of youth is.

1. THE welfare of the world is of far greater worth than that of any single person; and he hath put off humanity who doth not more earnestly desire it. If this world consisted but of one generation, then to make that generation wise and good would be enough to make it a happy world. But it is not so. In heaven, and in the future glorious kingdom, "there is neither marrying, nor giving in marriage, but they are as the angels," in a fixed everlasting state, and one continued generation maketh up the New Jerusalem: being once holy and happy, they are so for ever. But here it is not so: one generation cometh, and another goeth: if the father be as wise as Solomon, the son may be as foolish as Rehoboam. O what a great work it is to make a man truly wise and good! How many years' study doth it usually require! What wisdom and diligence in teachers! What teachableness and diligence in learners; and especially the grace of God! And when all is done, the man quickly dieth, and obtaineth his ends in another world. But his children are born as ignorant, and perhaps as bad, as he was born: he can neither leave them his knowledge, nor his grace. They must have all the same teaching, and labour, and blessing as he had, to bring them to the same attainments. The mercy and covenant of God taketh them into his church, where they have great advantages and helps, and promiseth them more for their relation to a faithful parent, if he or they do make no

forfeiture of it. But as their nature is the same with others, so their actual wisdom must come by God's blessing on the use of the same means, which are necessary to the children of the worst men. A Christian's child is born with no more knowledge than a heathen's, and must have as much labour and study to make him wise.

2. It is certain then, that the welfare of this world lieth on a good succession of the several generations; and that all the endeavours of one generation, with God's greatest blessing on them, will not serve for the ages following. All must begin anew, and be done over again, or all will be as though undone to the next age. And it is not the least blessing on the faithful, that their faith and godliness dispose them to have a care for posterity, and to devote their children wholly to God, as well as themselves, and to educate them in his fear. If nature had not taught birds and beasts to feed their young, as well as to generate them, their kind would be soon extinct. O what a blessed world were it, if the blessings of men famous for wisdom and godliness were entailed on all that should spring from them! and if this were the common case!

3. But the doleful miseries of the world have come from the degenerating of good men's posterity. Adam hath his Cain, and Noah his Ham, and David his Absalom; Solomon, Hezekiah, and Josiah, left not their like behind them. The present state of the Eastern churches, is a dreadful instance. What places on earth were more honourable for faith and piety, than Alexandria, Antioch, Jerusalem, Constantinople, Ephesus, Philadelphia, and the rest of those great and noble countries? and these also strengthened with the most powerful Christian empire that ever was on earth. And now they are places of barbarism, tyranny, and foolish Mahometanism, where the name of Christ is made a scorn, and the few that keep up that sacred profession, are, by tyranny, kept in so great ignorance, that (alas!) the vices of most of them dishonour their profession, as much as the persecutions of their enemies do. O what a doleful difference is there between that great part of the world now, and what it was fourteen hundred or one thousand years ago!

And alas! were it not for the name of a pompous Christian church, how plain an instance would Rome be of the

same degeneracy! and some countries that received the blessing of Reformation, have revolted into the darkness of popery. What a change was in England by Queen Mary's reign! And how many particular cities and towns are grown ignorant and malignant, which in former times were famous for religion! The Lord grant it may never be the case of London! Yea, how many persons of honourable and great families have so far degenerated from the famous wisdom and piety of their grandfathers, yea, and fathers, as to hate that which their parents loved, and persecute those their ancestors honoured! The names of many great men stand honoured in history for their holiness to God, and for their service to their several countries, whose posterity are the men from whom we are in danger. Alas! in how few such houses hath piety kept any long succession! Yea, some take their fathers' virtues to be so much their dishonour, that they turn malignant persecutors, to free themselves from the supposed reproach of their relations. Yea, some preachers of the Gospel, devoted to God by pious parents, become revilers of their own parents, and despisers of their piety, as the effect of factious ignorance.

4. And on the other side, when piety hath successively, as a river, kept its course, what a blessing hath it proved! (But how rare is that!) And when children have proved better than their parents, it hath been the beginning of welfare to the places where they lived. How marvellously did the Reformation prevail in Germany in Luther's time, when God brought out of Popish monasteries many excellent instruments of his service; and princes became wise and pious, whose parents had been blind or impious! Godliness or wickedness, welfare or calamity, follow the changes and quality of posterity.

Men live so short a time, that the work of educating youth aright is one half of the great business of man's life. He that hath a plantation of oaks, may work at other employment for twenty generations: but he that planteth gardens and orchards with plants that live but a little time, must be still planting, watering, and defending them.

5. Among the ancient sages of the world, the Greeks and Romans, and much more among the Israelites, the care of posterity and of the public welfare was the great thing which

differenced the virtuous and laudable, from those of a base, selfish, and sensual disposition. He was the bravest citizen of Rome that did most love, and best serve his country. And he was the saint among the Jews, who most loved Sion, and the security and succession of its holy and peaceable posterity. And the Christian faith, hope, and interest, do lead us in this respect to a much higher pitch, and to a greater zeal for public good, in following HIM that whipped out profaners from the temple,—even a zeal of God’s house which eateth us up. It teacheth us, by the cross, most effectually to deny ourselves, and to think nothing too dear to part with to edify the church of God; nor any labour or suffering too great for the common good. It teacheth us to pray for the ‘hallowing of God’s name, the coming of his kingdom, and the doing of his will on earth, as it is done in heaven,’ before we pray for our daily bread, or any other personal interest of our own. Therefore the families of Christians should be as so many schools or churches, to train up a succession of persons meet for the great communicative works to which God calleth all believers, in their several measures: it is eminently teachers, but it is also all others in their several ranks, who must be “the salt of the earth, and the lights of the world.” Indeed the Spirit of Holiness is so eminently the Spirit of love to God and man, that it inclineth every sanctified person to a communicative zeal, to make others wise and good and happy.

6. God in great mercy hath planted, yet more deeply and fixedly, the natural love of parents to their children, that it might be in them a spring of all this duty; so that though fleshly vice may make men mistake their children’s good, as most ungodly men do their own, and think it consisteth in that in which it doth not; yet still the general desire of their children’s welfare, as well as of their own, is deeply rooted, and will work for their welfare, as soon as they well know wherein it doth consist. And God hath not given them this love, only for the good of the individual children, but much more for the commonwealth and church; that, as many sticks make one fire, and many exercised soldiers one army, so many well-educated children may make up one peaceable and holy society.

7. And accordingly it is much to be observed, that God hath not given children a natural love and submissiveness to

parents, only for the personal benefit of their provision, and other helps; but especially that hereby they may be teachable and obedient to those instructions of their parents by which they may become blessings to their generations, and may conjunctly make up wise and holy societies, families, churches and commonwealths. For these ends it is, that God hath bound you, as to reverence your masters, tutors and pastors, so especially both to reverence and love your parents, that you may be the more capable of their necessary instruction and advice.

8. Yea, the great strictness of God, in condemning polygamy, adultery and fornication, seemeth to be especially for the securing of the good education of children, for their souls and for the public good. For it is notorious, that confusion in marriages and generation would many ways tend to the depraving of human education, while mothers had not the necessary encouragement to perform their part. The younger would be awhile esteemed, and afterwards be cast off and made most miserable, and families would be like wandering beggars, or like exposed orphans; disorder and confusion would deprive children of much of their necessary helps, and barbarousness and brutishness would corrupt mankind.

By all this it is most evident, that the great means of the welfare of the world must be the faithful and holy endeavours of parents, and the willing teachableness and obedience of children, that they may escape the snares of folly and fleshly lusts, and may betimes get that wisdom and love of goodness which make them fit to be blessings to the places where they live.

CHAP. IV.

How the case standeth with our Youth in matter of fact.

1. THROUGH the great mercy of God, many families are sacred nurseries for the church and the kingdom; and many parents have great comfort in the grace of God appearing in their children. From their early childhood many are of humble, obedient dispositions, and have a love to knowledge, and a love to the Word of God and to those that are good

and virtuous persons. They have inward convictions of the evil of sin, and a fear of sinning, and a great dislike of wicked persons, and a great love and reverend obedience to their parents; and when they grow up, they diligently learn in private and in public: they increase in their love to the Scriptures and good books, and to godly teachers and godly company; and God saveth them from temptations, worldly deceits, and fleshly lusts; and they live to God, are blessings to the land, the joy of their friends, and exemplary and useful to those with whom they converse.

2. But all, even religious parents, have not the like blessing in their children. (1.) Some of them, though religious otherwise, are lamentably careless of the duty which at baptism they promised to perform in the education of their children, and do but superficially and formally instruct them, are too faulty as to the example which they should give them, and seem to think that God must bless them because they are theirs, and because they are baptized, while they neglect their promised endeavours. (2.) And some children when they grow up, and are bound to resist temptations, and to use God's appointed means for their own good, do wilfully resist God's grace, and run into temptations and neglect, wretchedly betray themselves, and forfeit the mercies which they needed.

3. In all my observation, God hath most blessed the children of those parents who have educated them as followeth: (1.) Those that have been particularly sensible what they promised for them in the baptismal vow, and made conscience of performing it. (2.) Those that have had more care of their souls than of their outward wealth. (3.) Those that have been most careful to teach them the depravity of corrupted nature by original sin, and to humble them and teach them the need of a Saviour, and of his renewing as well as his pardoning grace, and to tell them about the work of the Spirit of sanctification, and teach them above all to look to the inward state of their souls. (4.) Those that have most seriously reminded them of death, judgment, and the life to come. (5.) Those that have always spoken of God with the greatest reverence, affection and delight. (6.) Those that have most wisely laboured to make all the knowledge and practice of religion pleasant unto them, by the suitableness of doctrines and duties to their capacity. (7.) Those that

have most disgraced sin to them, especially base and fleshly pleasures. (8.) Those that have kept them from the baits of sensuality, not gratifying their appetites in meats and drink, to bring them to an unruly habit; but used them to a habit of temperance, and neglect of appetite. (9.) Those that have most disgraced worldliness and pride to them, used them to low things in apparel and possession, told them how the proud are hateful to God, set before them the example of a crucified Christ, and opened to them the doctrine of mortification, and self-denial, and the great necessity of true humility. (10.) Those have been most watchful to know their children's particular inclinations and temptations, and to apply answerable remedies, and not carelessly leave them to themselves. (11.) Those that have been most careful to keep them from ill company, especially,—of wicked youths, of their own growth and neighbourhood,—and of tempting women. (12.) Those that have most wisely used them to the meetest public teachers, and have helped them to remember and understand what they hear, especially the fundamental truths in the catechism. (13.) Those that have most wisely engaged them into the familiarity and frequent converse of some suitable, godly, exemplary companions. (14.) Those that have most conscionably spent the Lord's-days in public and in their families. (15.) Those that have done all this, as with reverend gravity, so especially with tender endearing love to their children; convincing them that it is all done for their own good; and that do not by imprudent weaknesses, ignorance, passions, or scandal, frustrate their own endeavours. (16.) Those that use not their children as mere patients, only to hear what their parents say; but to engage them to constant endeavours of their own, for their own good; especially in the reading of Scripture, and the most suitable books, and meditating on them, and daily personal prayer to God. (17.) Lastly, those that pray most heartily and believingly for God's grace and his blessing on their endeavours.—Such men's children are usually blessed.

4. But it is no wonder, where such means are neglected, (much more when parents are ungodly, fleshly, worldly persons, and perhaps enemies to a holy life,) if the children of such are ignorant, deluded, ungodly, and drowned in fleshly lusts. And alas! it is the multitude of such, and their sad conditions, which is the occasion of my writing this Epistle.

5. (1.) We see to our grief, that many children are of a stupid and unteachable disposition, and almost incapable of instruction, who yet can as quickly learn to talk of common matters as other persons, and can as easily learn a trade, or how to do any ordinary business. And though some inconsiderate persons overlook the causality of the more immediate parents' sins, in such judgments on their children, as if it were only Adam's sin that hurt them, I have elsewhere proved, that this is their great and dangerous mistake. As David's child died for the father's sin, the children of gluttons, drunkards, fornicators, oft contract such bodily distempers as greatly tend to stupify or further vitiate the mind. And their souls may have sad additions to the common human depravity.

(2.) Accordingly many children have more violent passions, and carnal desires, than others, which run them into wicked ways impetuously, as if they were almost brutes that had no reason or power to resist. And all words and corrections are to them of little force, but they are as blocks, that, when you have said and done what you can, go away as if they had not heard you.

(3.) And some have cross and crooked natures, addicted to that which is naught, and the more, by how much the more you contradict them: Froward and obstinate, as if it were a desirable victory to them to overcome their parents, and escape all that would make them wise and good: dogged, sour, proud, self-willed, and utterly disobedient.

(4.) And too many have so great an enmity and averseness to all that is holy, spiritual and heavenly, that they are weary to hear you talk of it; and you persuade them to learn, to read, to pray, to meditate or consider, as you persuade a sick man to the meat which he doth loathe, or a man to dwell with those that he hateth. They have no appetite to such things, no pleasure in them; when you have said all of God, and Christ, and glory, they believe it not, or they savour it not: they are things above their reach and love, yea, things against their carnal minds. You tire them worse than if you talked in a strange language to them,—such enmity is in the heart of corrupted man to God and Heaven, till the Grace of the Great Reconciler overcome it by a new Life, and Light, and Love.

(5.) And when custom is added to all these vicious dis-

positions, alas, what slaves and drudges of Satan doth it make them! For instance,

(1.) Some are so corrupted with the love of sport, that gaming or stage-plays, or one such foolery or another, becometh so pleasant to them, that they can understand or believe nothing that is said against it by God or man; their diseased fantasy hath so conquered reason, that they cannot restrain themselves; but in their callings and in religious exercises they are weary, and long to be at their sports, and must be gone; neither God, nor Holiness, nor the joys of heaven are half so sweet to their thoughts as these are. For they have that mark of misery,—(2 Tim. iii. 4.) “They are lovers of pleasure, more than lovers of God.”

The same I say of sinful mirth, and the company which doth cherish it. Little do they believe Solomon: (Eccles. vii. 2—4.) “It is better to go to the House of Mourning, than to go to the House of Feasting: for that is the end of all men, and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools: for as the crackling of thorns under a pot, so is the laughter of fools.”

It is true, that mirth is very desirable to nature: and God is not against it, but much more for it than sinners will believe. But it is a rational mirth which beseemeth a rational creature, and such as he can justify, and as will make him better, and tends to felicity and everlasting mirth; and not the causeless mirth of madmen, who set their house on fire and then laugh and sing over it; nor like the mirth of a drunken man, whose shame exposeth him to pity or derision; nor any such mirth as leadeth a man from God to sin, and keepeth him from the way of manlike and everlasting joy, and prepareth for the greatest sorrows.

(2.) There are some so enslaved to their appetites, that their reason hath no power to rule them; but, like brutes, they must needs have what the belly and throat desire. And if they be the children of the rich, (who have always full and pleasant food,) constant fleshpleasing or true gluttony is taken for no sin: and, like swine, they do but live to eat, whereas they should but eat to live, and cheerfully serve God.

But it is never so dangerous as when it turneth to the love of drink. The pleasing of the throat, and the pleasing of the brain by mirth, going together, do so much corrupt the appetite and fantasy, that their thoughts run after it, and reason hath no power to shut their mouths, nor keep them from the house of sin. Some sin against an accusing conscience, and under their convictions and terrors do drink on; which yet they could forbear, if they knew there were poison in the cup. Some are more miserable, and have sinned themselves into searedness of conscience and past feeling, and perhaps into infidelity and a blinded mind, persuading them that there is no great harm or danger in the sin, and that it is but some precise people that make so great a matter of it. And some, that have purposes to forsake the sin when the appetite stirs, forget it all; and when company enticeth, and when they see the cup, they have no power to forbear. O what a pitiful sight it is to see men in the flower of youth and strength, when they should most rejoice in God and holiness, to be still thirsty after a forbidden pleasure, and hasting to the tavern or alehouse, as a bird to the snare of the fowler, and sweetly and greedily swallowing the poisonous cup which God forbiddeth! And that false repentance to which conscience and experience force them sometimes, is forgotten next day when the temptation is renewed: yea, the throat-madness, and the merry and belly-devils are within them a continual temptation, which the miserable slaves cannot resist.

(3.) And these beastly, fleshly sins do usually make them weary of their callings, and of any honest labour: the devil hath by this time got possession of their thoughts, by the bias of delight and sinful lust; and they are thinking of meat or drink, or play, or merry company, when they should be diligently at work: and so idleness becomes the nursery of temptation, and of all other vices, as well as a constant sin of omission and loss of hasty, precious time. And custom increaseth the habit, and maketh them good for nothing, and like dead men to all for which life is given them, and only alive to prepare by sin for endless misery.

(4.) And usually pride also takes its part, to make the sin of Sodom in them complete. (Ezek. xvi. 49.) "Pride, fulness, and idleness." They that must be in their jovial company, must not seem despicable among them, but must

be in the mode and fashion, whatever it cost. When they make themselves odious in the sight of God, and the pity of all wise men, and a terror to themselves, yet they must be somebody to their sottish companions, especially of the female sex; lest the image of the devil, and his victory over them should not be perfect, if pride were left out, how unreasonable soever.

(5.) And by this time they have (usually here amongst the rich and idle,) a further step towards hell to go, and yet a deep gulf to fall into; fleshly lust next entangleth them in converse with women, and thence into filthy fornication. The devil will seldom lose a soul for want of a temptation: either he will provide them one abroad, among their lewd companions, or at home some daughter or servant of the house, where they can oft get opportunity. And if they have sinned once, they are usually like the bird that is fast in the lime-twigs: conscience may struggle, but lust holds them fast, and the devil saith, ‘If once may be pardoned, why not twice, and if twice, why not thrice?’ (Prov. xii. 21—23.) “And so they go on as the ox to the slaughter, and a fool to the correction of the stocks, and know not that it is for their lives.” (Prov. v. 12—14.) “Till they mourn at last (perhaps) when flesh and body are consumed, and say, how have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined my ears to them that instructed me! I was almost in all evil,” &c. And it is well for the wretches if this repentance be true and in time, that though the flesh be destroyed, the spirit may be saved: for Solomon saith, (Prov. ii. 18, 19.) “Her house inclineth to death, and her paths to the dead: none that go unto her return again, neither take they hold of the path of life.”

God, I doubt not, recovereth some, but the case is dangerous. For though age and sickness cure lust, usually before that time the conscience is seared and debauched, and “they being past feeling, work uncleanness with greediness,” and, forsaking God, are so forsaken by him that all other sin, sensuality, and enmity against a holy life, prevail against them, and the unclean devil lets in many more. Most debauched drunkards, gluttons, and fornicators, are so enslaved to Satan, that they think, say, and do what he would have them, and become the enemies and persecutors of

those that are against their sin ; and the blinded Sodomites go on to grope for the door of Lot, as one that reproveth them, till the flames of justice stop the rage.

(6.) And when all these sins have enslaved sensual youths, they must have money to maintain them ; and if they have it not of their own, and be not the sons of great men, who will maintain them in the service of the flesh, they must steal to get it, which usually is either by thievish borrowing which they cannot pay, or by robbing their parents or masters. If all the masters in London knew what thieves the vices of their apprentices are, for their own sakes they would take greater care to watch over them, and keep them from ill company, drunkenness and plays, and would teach them to seek pleasure in good books, good company, and serving God. I had not known it myself if the confessions and restitution of many penitent converts had not made me know it. I thank God that he recovereth any, yea, so many ; but I must tell foolish youth, that repentance itself, especially when it must have restitution, is so bitter, that they would prevent that need of it, if they had but the use of reason and foresight. O what heart-tearing confessions and sad letters have I had from many young apprentices in this city ! Much ado to escape utter despair they had, when conscience was awakened to remember all their sin and danger ! And when they knew that they must restore (if possible) all that ever they had obtained by deceiving or robbing their masters or any others, O what difficulties hath it put them to, both as to the shame of confession and the actual restitution ! Some have not money ; and to go and confess the sin and debt, and promise to pay it if ever they are able, seemeth hard, but must be done. Some have rough masters, that will disgrace them when they confess it. Some have parents that paid dear to put them out as apprentices, and would be inclined to cast them off if they knew their case. Some marry after, and it will grieve their wives to know what they have been, and how much they must restore. Wisdom might have prevented this ; but if the thorn be got into the conscience it must come out, and if the poison be swallowed it must come up, what gripes soever the vomit cost. There is no playing with hell-fire, nor jesting with the justice of the most holy God. One penitent review of fleshly lust and sinful pleasure, of falsehood and deceit, (though wholesome, if true

and timely,) will turn it all into gall and wormwood: 'For the end of sinful mirth is sorrow.'

(7.) And too many there be who escape the gross and disgraceful part of the foresaid sensuality and unrighteousness, that yet do but choose another idol, and set themselves wholly to rise in the world; and riches, preferment, and honour have almost all their hearts and care. They have no delight in God and holiness; nor doth the state of their souls, or the thought of their everlasting state, affect them in any measure according to its unspeakable weight, nor so much as these shadows which they pursue. When great travellers that have seen much of the world, and old and dying men that have had all that it can do, are forced by experience to call all vanity and vexation, unexperienced youth that are taken up with the hopes of long prosperity, and provision for all that the flesh desireth, have other thoughts of it, and will not know that it is deceitful vanity till it hath deceived them of their chief hope and treasure. And when they have overtaken the shadow which they pursue so greedily, they find it (what others have done before them,) the sweeter the more dangerous, and the parting will be the more bitter. Whereas had they sought first God's kingdom and its righteousness, and had six days laboured in obedience to God, and referred all corporal blessings to spiritual uses and everlasting ends, taking them as from God to serve him by them, they might then have had enough as an overplus to their satisfying treasure.

CHAP. V.

How sad a Case it is that I have described.

I HAVE told you the very lamentable case of too many young men, especially rich men's sons, and apprentices in this city: I told you before of what concern the state of youth is to themselves and others. From thence (and, alas! from sad experience,) it is easy to gather the dolefulness of the case of those that are drowned in fleshly lust, and have sinned themselves into the guilt and danger which I have

described. But I will name some parts of the misery more particularly again.

Review the second chapter, and think what a doleful case this is to yourselves.

1. Do you not know that you are not beasts, but men who have reason given them to know, and love, and serve their Maker? And how sad is it to see a man forget all this, and wilfully brutify himself! Were the poets' fictions true of men turned into trees, and birds, and beasts, how small were the misery in comparison of yours! It is no sin in brutes to lust, or to eat and drink too much. They have not reason to restrain and rule them; but lest they should kill themselves by excess, God hath made reasonable man their governor, and moderateth their appetite in the temper of their natures. But for a reasonable creature to subject himself to fleshly appetite, and wilfully degrade his soul to the rank of brutes, is worse than if he had been made with the body and the unreasonableness of brutes. Are you capable of no better things than these?

2. And what an odious thing is it,—when God hath chosen you out of the world to be members of his visible church, and given you the great privilege of early entrance into his holy covenant, and washed you in the laver of visible regeneration, and you are vowed to Christ, renouncing the lusts of the flesh, of the world and the devil, that you might follow a crucified Christ in the way of holiness to everlasting life,—that you should so soon prove false, perfidious traitors and rebels against him that is your only hope, and, by wickedness and covenant-breaking, make your sin greater than that of Infidels, Turks and Heathens, who never were taken into the church and covenant of Christ, nor ever broke the vows which you have broken, nor so cast away the mercies which you had received!

3. And what a doleful case is it, that so much of your minds, of your love and delight, which were all made for God, should be so misemployed, even in your strength, when they should be most vigorous; and all worse than cast away on filth and folly! If your souls be more worth than your money, it is more folly and loss to misemploy and abuse your souls, your reason, love, and your delight, than to abuse or cast away your money. And what a traitor or murderer deserveth, that would give his money to hire one

to kill the king, or his neighbour, I suppose you know; and what deserveth he that will use, not only his money, but himself, his soul, his thoughts, his love, his desire and pleasure against the most glorious God that made him? That you cannot hurt him, is no thanks to you while you break his laws, and deny him your love and duty, and love more that one thing which alone he hateth, and to which he will never be reconciled.

4. And how doleful a case is it, that all the care, and love, and labour of your parents, masters, and teachers should be lost upon you! God hath made all this their great duty for your good; and will you despise God and them, and wilfully for nothing reject them all? Shall all the pain of a child-bearing mother, and all her trouble to breed you up, and all the care of your parents to provide for you, be but to breed up a slave for the flesh, the world, and the devil, and a firebrand for hell? Shall the prayers of godly parents for you, and their teaching and counselling of you, and all their desire and care for your salvation, be despised by you, and all forgotten and cast away for a swinish lust?

5. And how doleful a case is it, that so much of so short a life should be lost, and a thousand times worse than lost, —even turned into sin, to prepare for misery, when (alas!) the longest life is little enough for our important work and quickly gone, and the reckoning and Judge are hard at hand! All the wealth, wit, or power in the world, cannot bring or buy you back one hour of all that precious time which you now so basely cast away. O how glad would you be ere long of a little of it, on the terms on which you now have it, when you lie dying, and perceive that your souls are unready to appear before a righteous God! Then ‘O for one year more of precious time!’ O that you knew how to call again the time which you cast away on sin! You will then perceive with a terrified conscience, that time was not so little worth as you once thought it, nor was it given you for so base a work. Yea, if God in mercy bring you hereafter to true conversion, O how will it wound your hearts to think how much of your youth was madly cast away, while your God, your souls, and your everlasting hopes, were all neglected and despised!

6. And, alas, if you should be cut off in that unholy, miserable state, no heart on earth can sufficiently bewail

your case! How many thousands die young, that promised themselves longer pleasure in sin, and repentance after it! O foolish sinners! Cannot you so long borrow the use of your reason, as to think seriously whither you must go next? Do you never think when the small-pox or a fever hath taken away one of your companions, whither it is that his soul is gone? Have you your wit for nothing but to taste the sweetness of drink or lust, which is as pleasant to a dog or swine as to you? O, little do you know what it is to die! what it is for a soul to leave the body, and enter into an endless world, to come to judgment for all his sin, and all his ill-spent days and hours, and for choosing the pleasures of a swine before heaven and the pleasures of a saint! Little know you what it is for devils presently to take away to hell a wretched soul which they have long deceived. I tell you, the thought of appearing before God, and Christ, and angels in another world, and entering on an endless state, is so dreadful, even to many that have spent their lives in holy preparation, and are indeed in a safe condition, that they have much ado to overcome the terror of death. Even some of God's own faithful servants are almost overwhelmed, when they think of so great a change: and though the belief of God's love and the heavenly glory do support them, and should make them long to be with Christ, yet, (alas!) faith is weak, and the change is great beyond our comprehension, and therefore feared. O then in what a case is a wicked, unpardoned, unprepared wretch, when his guilty soul must be torn from his body, and dragged in terror to hear its doom, and so to the dreadful execution! Sinners! is this a light matter to you? Doth it not concern you? Are you not here mortal? Do you not know what flesh is, and what a grave is? And are not your abused souls immortal? Are you so mad as to forget this, or so bad as not to believe it? Will your not believing it, make void the justice and the law of God, and save you from that hell from which only believing could have saved you? Will not the fire burn you, or the sea drown you, if you can but run into it drunk or winking? Is feeling, remediless feeling easier than believing God in time? Alas! what should your believing friends do to save you? They see by faith whither you are posting. They foresee your terror and your undone case; and fain, if possible, they would prevent it:

but they cannot do it without you. If you will not consent and help yourselves, it is not the holiest or wisest friends in the world that can help you. They would pull you out of the fire in fear, and out of the mouth of the roaring lion, but you will not be delivered! They call and cry to you, 'O fear God, and turn to him while there is hope;' and you will not let conscience and reason be awakened. But those that go asleep to hell, will be past sleeping there for ever. O run not madly into the everlasting fire!

7. And indeed your sleepy security and presumption do make your case more dangerous in itself, and more pitiful to all that know it. O what a sight is it to see a man go merry and laughing towards damnation, and make a jest of his own undoing! to see him at the brink of hell, and will not believe it! like a madman boasting of his wit, or a drunken man of his sobriety; or as the swine is delighted, when the butcher is shaving his throat to cut it; or as the fatted lambs are skipping in the pasture, that to-morrow must be killed and eaten; or as the bird sits singing when the gun is levelled to kill him; or as the greedy fish run striving which shall catch the bait, that must presently be snatched out of their element, and lie dying on the bank!

But because I touched much of this in the second chapter, I will pass by the rest of your own concerns, and a little further consider how sad the case of such wretched youths is also unto others.

8. And if parents be wise and godly, and understand such children's case, what a grief must it needs be to their hearts to think that they have begotten and bred up a child for sin and hell, and cannot make him willing to prevent it! to see their counsel set at naught, their teaching lost, their tears despised, and an obstinate lad seem wiser to himself than all his teachers, even when he is swallowing the devil's bait, and cruelly murdering his own soul! 'Ah!' thinks a believing father and mother, 'have I brought thee into the world for this? Hath all my tender, natural love so sad an issue? Is this the fruit of all my sorrows, my care and kindness, to see the child of my bowels, whom I dedicated in baptism to Christ,—to make himself the child of the devil, the slave of the flesh and the world, the enemy of God and holiness, and his own destroyer? and all this wilfully, obstinately, and against all the counsel and means that I

can use! Alas! must I breed up a child to become an enemy to the Church of God into which he was baptized, and a soldier for Satan against Christ? Must I breed up a child for hell, and see him miserable for ever, and cannot persuade him to be willing to be saved? O what a heart-breaking must this be to those whom nature and grace have taught to love them with tenderness, even as themselves!

9. But if they be wicked parents, and as bad as themselves, the misery is far greater, though they yet feel it not: for,

(1.) As the thief on the cross said to his companion, "Thou art in the same condemnation, and we suffer justly; for we receive the due reward of our deeds," (Luke xxiii. 40, 41,) wicked parents, and wicked children are in the same gall of bitterness and bond of iniquity. They sinned together, and they must suffer for ever together, if true faith and conversion do not prevent it.

(2.) It is their wickedness which was much of the cause of their children's sin and misery; and their own deep guilt will be more to them than their children's suffering. God and conscience will say to them ere long, 'O cruel parents, that had no mercy on your children or yourselves! What did nature teach you to love more than yourselves and your children? and would you wilfully and obstinately be the ruin of both? You would not have done as the mad idolaters, that offered their children in fire to Moloch: And will you offer them by sin to Satan and hell? Had a serpent stung them, or a bear devoured them, they had done but according to their nature: but was it natural in you to further their damnation? This was work too bloody for a cannibal, too cruel for an enemy, fitter for a devil than for a father or mother. As your child had from you his vicious nature, it was your part to have endeavoured to effect his sanctification and recovery. You should have taught him betimes to know the corruption of his nature, and to seek and beg the grace of Christ; to know his God, his duty, the evil of sin, the danger of temptations, and his everlasting hopes and fears. You should have taught him to know what man hath done against himself, by disobeying and departing from his God, and what Jesus Christ hath done for his redemption, and what he himself must do to be saved. You should

have taught him early how to live and how to die, what to seek and what to shun. You should have given him the example of a holy and heavenly mind and life. You should have watched over him for his safety, and unweariedly instructed him for his salvation. But you led him the way to despise God's word, to set light by Christ, and holiness, and heaven, to hate instruction and reproof, to spend the Lord's-day in idleness or worldly vanity, to seek first the world and the prosperity of the body, and to glut the flesh with sinful pleasure. What wonder if a serpent breed a serpent, and quickly teach him to hiss and sting, and if swine teach their young to feed on dung and wallow in the mire? This is part of the fruit of your worldliness, fleshliness, ungodliness, and neglect of your own salvation and your child's. Now he is as you are, a slave of sin and an heir of hell. Was it this for which you vowed him to God in baptism? was it to serve the flesh, the world, and the devil, against our God, our Saviour, and our Sanctifier? or did the mistake of the liturgy deceive you, to think that it was not you, but the godfathers, that were bound by charge and vow to bring him up in the faith and fear of God, and teach him all that a Christian should know for his soul's health? Was it not you whom God bound to do all this? The sin and misery of your child now is so far your curse, as you are guilty of it, and will add to your misery for ever.—Such are the sorrows that wicked parents and wicked children do prepare and heap on one another. Such miseries will come; but woe to those by whom they come! it had been good for that man that he had never been born.

10. And it is no small grief to faithful ministers, to see their labour so much lost: and to see so much evil among their flocks, and such sad prognostics of worse to come. He is no true minister of Christ (as to his own acceptance and salvation,) whose heart is not set on the winning, and sanctifying, and saving of souls. For what else do we study, preach, live, long, or suffer in our work? All faithful teachers can say with Paul, that they "are willing to spend and be spent for them," and "now we live if ye stand fast in the Lord." (2 Cor. xii. 15; 1 Thess. iii. 8.) He told them, "weeping, of those that were enemies to the cross of Christ, whose God was their belly, who gloried in their shame, and

mind ed earthly things," instead of a conversation in heaven. (Phil. iii. 18, 19.) When God hath blessed us with the comfortable enjoyment of many ancient, holy Christians, who are the beauty and honour of the assemblies, and death calls home one of them after another to Christ, and the rest are ready to depart, alas! must a seed of serpents come after them? Must those take their places to our grief and shame, who are bred up to the world and flesh, in drunkenness, fornication, and enmity to God and to a holy life? O what a woful change is this!

If any be likely to be the stain and plague of the church, it is such as these: If we preach holy truth to them, lust cannot love it. If we tell them of God's word, the fleshly mind doth not savour it, nor can be subject to it. (Rom. viii. 5—7.) If we reprove them sharply, they smart and hate us. If we call them to confession and repentance, their pride and carnality cannot bear it. If we excommunicate them for impenitency, as Christ requireth, or but deny them the sacrament as unmeet, they rage against us as our fiercest enemies. If we neglect discipline, and admit swine to the communion of saints, we harden and deceive them, and flatter them in their sin, pollute the church, and endanger our souls by displeasing the Chief Pastor. What then shall we do with these self-murdering, ungodly men?

Many of them have so much reverence of a sacrament, or so little regard of it, that they never seek it, but keep away themselves. Perhaps they are afraid lest they eat and drink damnation to themselves, by the profanation of holy things. But do they think that it is safe to be out of the church and communion of saints, because it is dangerous to abuse it? Are infidels safe because false-hearted Christians perish? What! if breaking your vows and covenant be damnable, is it not so to be out of the holy covenant? What! if God be a consuming fire to those that draw near him in unrepented heinous sin, is it therefore wise or safe to avoid him? Neither those that come not to him, nor those that come in their hypocrisy and reigning sin, shall be saved.

And yet, what to do with these self-suspenders, we know not. Are they still members of the churches, or are they not? If they are, we are bound to call them to repentance for forsaking the communion of saints in Christ's commanded ordinance. If they are not, we should make it

known, that Christians and no Christians may not be confounded, and they themselves may understand their case. And neither of these can they endure; but for dwelling in the parish, and hearing the liturgy and sermons, they must still pass for church-members, lest discipline should exasperate and further lose them. This is that discipline which is thought worthy the honour of episcopal dignity and revenues, and is supposed to make the Church of England the best in the world, by the same men that would rage, were discipline exercised on them; and they must either be admitted to the sacrament in a life of fornication, drunkenness, sensuality and profaneness, without any open confession, repentance and reformation, or else must pass for church-members without any exercise of discipline, while they shun the sacramental communion of the church. Such work doth wickedness make among us!

11. Indeed these are the men that are the trouble of families, neighbours, and of good magistrates, the shame of bad ones, and the great danger of the land. All the foreign enemies against whom we talk so much, and whom we fear, are not so hurtful and dangerous to us as these,—these that spring out of your own bowels; these that are bred up with care, and tenderness, and cost in your houses; these that should succeed godly ancestors in wisdom and well-doing, and be their glory. Who plot against us but homebred sinners? Who shew greater hatred to the good, and persecute them more? Who are more malignant enemies of godliness, scorers of a holy life, hinderers of the word of God, and patrons of profaneness, and of ministers and people that are of the same mind? If England be undone, (as the Eastern churches, and many of the Western are undone,) it will be by your own carnal, ungodly posterity.

He that is once a slave to Satan and his fleshly lust, is ready, for preferment or reward, to be a slave to the lust of any other. He that is false to his God and Saviour, after his baptismal vows, is not likely to be true to his country or his king, if he have but the bait of a strong temptation: and he that will sell his soul, his God and heaven, for any forbidden gratifications of his appetite, will not stick to betray church or state, or his dearest friend, for provision to satisfy these lusts. Can you expect that he should love any man better than himself? A wicked, fleshly, worldly man is a soil in

which Satan may sow the seeds of any sort of actual sin, and is fuel dried or tinder for the sparks of hell to kindle in. Will he suffer much for God or his country, who will sell heaven for nothing? An evil tree bringeth forth evil fruit. If he hath the heart of an Achan, a Gehazi, an Ahithophel, no wonder if he hath their actions and their reward. If he be a thief and bear the bag, no wonder if Judas sell his master.

12. And these wretches, if they live, are likely to be a plague to their own posterity: woe to the woman that hath such a husband! And how are the children likely to be bred, that have such a father? Doth not God threaten punishment to the third and fourth generation of them that hate him, and to visit the iniquity of the fathers on the children? Were not the children of the old world drowned, and those of Sodom and Gomorrah burned, and Achan's stoned, and Dathan's and Abiram's swallowed up, and Gehazi's struck with leprosy, &c. for their fathers' sins? And were not the children of the Amalekites all destroyed, and the posterity of the infidel Jews forsaken, the curse coming on them and on their children? And as their children are likely to speed the worse for the sins of such parents, so are such parents likely to be requited by their children. As you shamed and grieved the hearts of your parents, so may your children do by you. And by that time, it is probable, if grace convert you not, though you have no hatred to your own sins, worldly interest may make you dislike those of your children. Their lust and appetite do not tempt and deceive you, as your own did. Perhaps when they shame your family, debauch themselves with drink and other crimes, and consume the estates for which you sold your souls, you may perceive that sin is an evil and destructive thing; especially when they proceed to despise and abuse your persons, to desire your death, and to be weary of you. Sooner or later you shall know much better what sin is.

CHAP. VI.

The joyful State and Blessing of good Children, to themselves and others.

FROM what is said in the second and fifth chapters, it is easy to gather how joyful a case to themselves, and what a blessing to parents and others, it is when children betimes are sober, wise, godly and obedient. The difference doth most appear when they arrive at mature age, and when they come to bring forth to themselves and others the fruits of their dispositions. Their end, and the life to come, will shew the greatest difference : but yet, even here, and that betimes, the difference is very great.

1. *First*, As to themselves : How blessed a state is it to be quickly delivered from the danger of damnation, and God's displeasure, that they need not lie down and rise in fear lest they be in hell whenever death removeth them from the body ! Can one too soon be out of so dreadful a state ? Can one who is in a house on fire, or who has fallen into the sea, make too much haste to be delivered ? If a man deep in debt be restless till it be paid, and glad when it is discharged ; if a man in danger of sickness, or of a condemning sentence from the judge, be glad when the fear of death is over ; how glad should you be to be safe from the great danger of damnation ? And till you are sanctified by grace, you are far from safety.

2. And if a man's sickness, pain or distraction be a calamity, the cure of which brings ease and joy ; how much more ease and joy may it bring, to be cured of all the grievous maladies of reigning sin ? Sanctification will cure your minds of spiritual blindness and madness, that is, of damnable ignorance, unbelief and error. It will cure your affections of idolatrous, distracting and carnal love ; of the itch of fleshly desires or lusts, of the fever of revengeful passions, and malignant hatred to goodness and good men, of self-vexing envy and malice against others, of the greedy worm of covetousness, and the drunken desire of ambitious and imperious minds. It will cure your wills of their fleshly servitude and bias, and of that mortal backwardness to God and holy things, and that sluggish dulness and loathness to

choose and do what you are convinced must be done. It will make good things easy and pleasant to you ; so that you will no more think you have need to beg mirth from the devil or to steal it from sin,—as if God, grace and glory had none for you. But it will be so easy to you to love and to find pleasure in the Bible and good books, in good company and good discourse, in spiritual meditations and thoughts, in holy sermons, prayers, and church-communion and sacraments, even in Christ, in God, and the forethoughts of heaven, that you will be sorry and ashamed to think that ever you forsook such joys for fleshly pleasure, and defiled your souls with filthy and forbidden things. Is not the feverish and dropsical thirst after drink, wealth and honour, better cured, than pleased to the sinner's death? And is not a lazy backwardness to duty, better cured by spiritual health, than pleased with idleness and sleep?

3. You certainly cannot too soon attain the delights of faith, hope and love, of holy knowledge and communion with God and saints. You cannot too soon have the great blessing of righteousness, peace, and joy in the Holy Ghost; and live night and day in peace of conscience,—in assurance that all your sins are pardoned, and that you are the adopted sons of God and heirs of heaven, sealed by his Spirit, accepted in your prayers, welcome to God through Christ, and that when you die you shall be with him. Can you make too great haste from the folly and filth of sin, and the danger of hell, into so safe and good a state as this?

4. It will be a great comfort to you thus to find, on arriving at age and the use of your reason, that your baptismal blessings ceased not with your infancy by your own rejection, but that you are now by your own consent in the bond of God's covenant, and have a right to all the blessings of it, which the sacrament of Christ's body and blood will confirm; as you had your entrance by your parents' consent and accepted dedication: for the covenant of grace is our certain charter for grace and glory.

5. Is it not a joy to you to be the joy of your parents, and to find them love you not only as their children, but as God's? Love maketh it sweet to us to please, and to be beloved by those whom we love. If it be not your grief to grieve your parents, and your pleasure to please them, you love them not, but are void of natural affection.

6. O what a mercy will you find it, when you come to age and business in the world! (1.) That you come with a clear conscience, not clogged, terrified and shamed with the sins of your youth. (2.) And that you come not utterly unfurnished with the knowledge, righteousness and virtue, of which you must make use in every condition, all your lives; when others are like those lads who will go to the Universities before they can so much as read or write. To live in a family of your own, and to trade and converse in the world, and especially to go to church, to hear, to pray, to communicate, to pray in private, to meditate, in a word, to live or die like a Christian or a man, and yet without the furniture of wisdom, faith, and serious godliness,—is more impossible and unwise than to go to sea without provision, or to war without arms, or to become a priest without book or understanding.

7. *Secondly.* And you that are young men, can scarcely conceive what a joy a wise and godly child is to his wise and godly parents! Read but Prov. x. 1; xiii. 1; xvii. 2. 25; xix. 13. 26; xxii. 11; xxiii. 15. 19. 24. &c. The prayers and instructions of your parents are comfortable to them, when they see the happy fruit and answer. They fear not God's judgments upon their houses, as they would do if you were Cains, or Hams, or Absaloms: they labour comfortably, and comfortably leave you their estates at death, when they see that they do not get and leave it for those that will serve the devil with it, and consume it on their lusts; but who will use it for God, for the Gospel, and their salvation. If you fall sick and die before them, they can rejoice that you are gone to Christ; and they need not mourn as David for Absalom, that you go to hell. If you overlive them, they leave the world the more easily, when they leave as it were part of themselves here behind them, who will carry on the work of God for which they lived, and will be blessings to the world when they are gone.

8. *Thirdly.* O what a mercy is it to church and state, to have our posterity to prove better than we have been, and do God more service than we have done, and take warning by our faults to avoid the like! Solomon tells us of one poor wise man that saved a city: and God would have spared Sodom, had there been but ten righteous persons in it. Wherever yet I lived, a few persons have proved the great

blessings of the place,—to be teachers, guides and exemplary to others, as the little leaven that leaveneth the lump, and as the stomach, the liver, and other nutritive parts are to the body. Blessed is that church, that city, that country, that kingdom, which hath a wise, just and holy people! The nearest good and evil are the greatest: our estates are not so near us as wives and children, nor they so near us as our bodies, nor they so much to us as our souls. It is more to a person, house, or country, what they are, than what they have, or what others do for them or against them.

It is these that are God's children as well as ours, who are the blessing so often mentioned in the Scripture, who will, as the Rechabites, obey their father's wholesome counsels, rather than their lusts and carnal companions, and God before all:—"Who walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. But their delight is in the law of the Lord, and in that law they meditate day and night." (Psal. i.) "Lo, such children are an heritage of the Lord; such fruit of the womb is his reward. They are as arrows in the hand of a mighty man. Happy is the man that hath his quiver full of them. They shall not be ashamed; but they shall speak with the enemies in the gate." (Psal. cxxvii. 3—5.) Were it not for wise and godly children to succeed us, religion, peace, and all public good, would be but as we frail mortals are,—like the grass or flowers of a few days' or years' continuance; and the difference between a church and no church, between a kingdom of Christians and of Infidels, would be but like the difference between our waking and our sleeping time, so short as would make it the less considerable.

CHAP. VII.

Undeniable Reasons for the Repentance and speedy Amendment of those that have lived a fleshly and ungodly Life: by way of Exhortation.

1. AND now the commands of God, the love of my country and the church, the love of piety, true prosperity and peace, and the love of mankind, even of your own souls and bo-

dies, do all command me to become once more an earnest suitor to the youth of this land, especially of London, who have hitherto miscarried, and lived a fleshly, sinful life. Thousands such as you are dead in sin, and past our warning, and past all hope and help for ever. Thousands that laughed at judgment and damnation, are now feeling that which they would not believe. By the great mercy of God it is not yet the case of you who read these words; but how soon it may be, if you are yet un sanctified, you little know. O that you knew what a mercy it is to be yet alive, and, after so many sins and dangers, to have one to warn you, and offer you salvation, and to be yet in possibility, and in a state of hope! In the name of Christ I most earnestly entreat you, a little while try to use your reason, and use it seriously in retired and sober consideration, till you have first well perused the whole course of your lives, and remembered what you have done and how, till you have thought what you have got or lost by sinning, and why you did it, and whether it was justifiable reason which led you to it, and such as you will stand to in your sober thoughts, yea, such as you will stand to before God at last. Consider seriously what comes next, and whither you are going, and whether your life have fitted you for your journey's end, and how your ways will be reviewed ere long, and how they will appear to you, and taste at death, judgment, and in the world to come. Hold on and think soberly a little while, what is in your hearts, and what is their condition, what you most love, and what you hate, and whether God or sinful pleasure be dearer and more delightful to you, and how you stand affected and related to the world to which you are very near. Surely reason would be reason if you would but use it; surely light would come in, if you would not shut the windows, and draw the curtains on you, and rather choose to sleep in darkness. Is there nothing within you that grudgeth at your folly, and threateneth you for being wilfully beside yourselves? If you would but spend one half hour in a day, or a week, in sober thinking whither you are going, what you have done, what you are, and what you must shortly see and be; how could you choose but be deeply offended with yourselves, for living like men quite void of understanding, against your God, against yourselves, against all the ends and obligations of life, and this for nothing?

But, it may be, the distinctness of your consideration may make it the more effectual: and if I put my motives by way of questions, will you consider them till you have well answered them all?

1. Are you not fully convinced, that there is a God of infinite power, knowledge and goodness, who is the perfect governor of all the world? God forbid that any of you should be so bad and so mad, as seriously to doubt of this, which the devils believe, while they would draw you to unbelief. To doubt of a perfect governing God, is to wink and doubt whether there be a sun, to stop your ears against the notorious testimony of heaven and earth, and every creature. You may next doubt whether there be any thing, if you doubt of God. For atoms and shadows are hardly perceived with more certainty, than the earth, the heavens, and sun.

2. If you believe that there is a governing God, do you not believe that he hath governing laws or notifications of his will, and that we owe this God more full, more absolute and exact obedience than can be due to any prince on earth, and greater love than to our dearest friend, He being infinitely good and love itself? Can you owe more to your flesh, or to any, than to your God that made you men, by whom you have life, and health, and time, and all the good that ever you received? Can you give him too much love and obedience? Or can you think that you need to fear being losers by him, and that your faithful duty should be in vain?

3. Is it God that needeth you, or you that need him? Can you give him any thing that he wants, or do you want what he hath to give? Can you live an hour without him? Or be kept without him from pain, misery or death? Is it not for your own need, and your own good, that he requireth your service? Do you know what his service is? It is thankfully to receive his greatest gifts, to take his medicines to save your souls, and to feast on his prepared comforts. He calls you to far better and more needful obedience for yourselves, than when you command your child to take his meat, to wear his clothes, or, when he is sick, to take a necessary remedy. And is such obedience to be refused?

4. Hath not nature taught you to love yourselves? Surely you cannot be willing to be damned, nor be indiffe-

rent whether you go to heaven or hell! And can you believe, that God would set you on that which would do you hurt, and that the devil is your friend and would save you from him? Can you believe that to please your throat and lust, till death snatch away your souls to judgment, is more for your own good than to live here in holiness and the love of God, and hereafter to live for ever in glory? Do you think you have lived as if you truly loved yourselves, or as self-destroyers? All the devils in hell, or enemies on earth, could never have done so much against you, as, by your sensuality, ungodliness and sloth, you have done against yourselves. O poor sinner, as ever thou wouldst have mercy from God in thy extremity, be entreated to shew some mercy on thyself!

5. Hath not nature deeply taught all the world, to make a great difference between virtue and vice, between moral good and evil? If the good and bad do not greatly differ, what makes all mankind, even the sons of pride, to be impatient of being called or accounted bad, and to love to be accounted wise and good? How tenderly do most men bear a reproof, or to hear what they do amiss? To be called 'a wicked man, a liar, a perjured man, a knave,' how ill is it taken by all mankind? This certainly proveth that the conscience of the great difference between the GOOD and the BAD, is a common natural notice. And will not God make a greater difference, who better knoweth it than man?

6. If God had only commanded you duty, even a holy, righteous, and sober life, and forbidden you the contrary, and had only bidden you to seek everlasting happiness, and made you no promise of it, should you not in reason seek it cheerfully in hope? Our folly leadeth us to do much in vain; but God setteth no man on any vain employment. If he do but bid you to resist temptation, mortify lust, learn his word, to pray to him, and to praise him, you may be sure it is not to your loss. Of a reward you may be sure, if you know not what it will be. Yea, if he set you upon the hardest work, or to pass the greatest danger, to serve him at the dearest rate, or lose your estate for him, and life itself, what reason can there be for fear of being losers by obeying God? Yea, the dearest service hath the greatest reward. But when he hath moreover ascertained your reward

by a promise, a covenant sworn and sealed by his miracles, by Christ's blood, by his sacraments, and by his Spirit, if yet you will be ungodly because you cannot trust him, you have no excuse.

7. Do you know the difference between a man and a brute? Brutes have no capacity to think of a God, a Saviour, and a life to come, to know God's law, study obedience, and to fear hell and sin. Brutes have no reason to rule their appetites and lusts, nor any hope or joy in foreseen glory. But man is made capable of all this: and can you think God maketh such noble faculties in vain? Or should we live like the brutes that have no such faculties?

8. Do you not certainly know, that you must die? All the world cannot hinder it: **YOU MUST DIE.** And is it not near, as well as sure? How swift is time! O how quickly shall we all be at the end of our race and warfare! And where then is the pleasure of pride, of appetite and lust? Neither the dismal carcase, nor the dust or bones retain or taste it: and (alas!) the unconverted soul must pay for it for ever. Can you think that so short a brutish pleasure, that hath so sure and sad an end, is worthy of your incurring the grieving of your friends, the offending of God, the hazard of your souls, the loss of heaven, and the suffering of God's justice in hell for ever? O foolish sinners! I beseech you think in time how mad a bargain you are making. O what an exchange! for a filthy lust or fleshly pleasure, to sell a God, a Saviour, a Comforter, a soul, a heaven, and all your hopes!

9. If the devil or deceivers should make you doubt whether there be any judgment and life to come, should not the mere possibility and probability of such a day and such a life be far more regarded by you than all fleshly pleasure, which is certainly short and base? Did you ever hear a man so mad as to say, 'I am sure there is no heaven or hell for souls?' But you are sure that your flesh must rot in a dark grave; you are sure that death will quickly put an end to all that this world can afford you. House and land, and all that now deceive poor worldlings, will be nothing to you, (no more than if you had never seen them,) save the terrible reckoning that the soul must make. Sport and mirth, meat and drink, and filthy lusts, are all ready to leave you to the final sentence of your Judge. And is not even an uncertain

hope of heaven more worth than certain transitory vanity? Is not an uncertain hell to be more feared and avoided, than the forsaking of these certain trifles and deceits? Much more when God hath so certainly revealed to us the life to come!

10. Is it a wise and reasonable expectation, that the righteous God should give that man everlasting glory who will not leave his whores; his drunkenness, or the basest vanity, for all his love and for all his mercies, for the sake of Christ or for the hopes of all this glory? Heaven is the greatest reward of holiness, and of the diligent and patient seekers of it: heaven is the greatest gift of the great love of God: and can you believe that he will give it to the slaves of the devil, and to contemning wilful rebels? May not you next think, that the devils may be saved? If you say that "God is merciful," it is most true; and this will be the unconverted man's damnation,—that he would for a base lust offend so MERCIFUL a GOD, and sell everlasting mercy for nothing, and abuse so much MERCY all his life. Abused and refused mercy will be the fuel to feed the flames of hell, and torment the conscience of the impenitent for ever. Doth not God know his own mercy better than you do? Can he not be merciful, and yet be holy and just? Is the king unmerciful, if he make use of jails and gallows for malefactors? It is mercy to the land to destroy such as would destroy others. The bosom of Eternal Love is not a place for any but the holy. The heavenly paradise is not like Mahomet's, —a place of lust and sensual delights. You blaspheme the most just and holy God, if you make him seem indifferent to the holy and the unholy, to his faithful servants and to the despisers of his grace.

11. If there were any possibility, that unsanctified souls should be sanctified and saved in another world, is it not a madness to cast everlasting life on so great an uncertainty or improbability, when we have life, and time, and helps to make our salvation sure? God hath called you to "give all diligence to make it sure." (2 Peter i. 10.) He hath made infallible promises of it to sanctified believers: he calleth you to examine and judge yourselves. (2 Cor. xiii. 5.) And do you know the difference between CERTAINTY and UNCERTAINTY in so great a case? O none can now sufficiently conceive what a difference there is, between a soul that is

going out of the body with a joyful assurance that Christ will presently receive him, and a soul that, in the guilt of sin, must say, 'I am going to an endless life, and know not but it may be an endless misery! I am here now, and know not but I may be presently with devils that here deceived me.' Just fear of passing presently to hell-fire, is a dreadful case, to be avoided above all earthly sufferings. (Luke xii. 4; xiv. 33.) Much more when God's threatenings to the impenitent are most sure.

12. Do you think in your hearts that you have more pleasure, sound content and peace, with your whores, and in your sports, drink, or riches, than true believers have in God and Christ, in a holy life and the hopes of everlasting glory? Judge but by the cause; is not the love of that God who is the Lord of life, and death, and all things; and is not the pleasure of pleasing him, and the sense of pardon and mercy through Christ, and the firm expectation of endless joy by a promise of God sealed by his Son, by his sacraments, and Spirit;—I say, is not all this, matter more worthy to rejoice a soul, than money, and meat, and drink, and lust? Have not you those secret gripes of conscience, when you think how short the sport will be, and that for all these things you must come to judgment,—which much abateth the pleasure of your sin? Had you spent that time in seeking first the kingdom of God and its righteousness, and in honest, obedient labouring in your callings, you need not have looked back on it with the gripes of an accusing conscience. If you see a true believer sorrowful, it is not for serving and obeying God, or for being holy and hating sin; but for serving God no better, and hating sin no more.

13. Have you not often secret wishes in your hearts, that you were in the case of those persons whom you judge to be of the most holy and heavenly hearts and conversations? Do you not think they are in a far safer and better case than you? Unless you are forsaken to blindness of mind, it is certainly so. Doth not this shew that you choose and follow that which is worse, when your consciences tell you it is worse, and refuse that which your consciences tell you is best? But it is not such sluggish wishes that will serve: to lie still and live idle, and to wish yourselves as rich as the industrious, is not the way to make you so.

14. At least, if you have no such wishes now, do you not

think that you shall wish it at death or judgment? Do not your consciences now tell you that you shall shortly wish, 'O that I had hated sinful pleasure! O that I had spent my short life in obeying and trusting God!' Will you not say with Balaam, "Let me die the death of the righteous, and let my last end be like his?" O that I were in the case of those that mortified the flesh, and lived to God, and laid not up their treasure on earth, but in heaven? And why do you not now choose what you know you shall hereafter deeply wish that you had chosen?

15. I take it for granted, that your merry, sensual, and worldly tempters and companions deride all this, and persuade you to despise it, as if it were but needless, melancholy, and troublesome talk. But tell me, do you think in conscience that what they give you is sound reason, and such as should satisfy a sober man, who careth what becomes of his soul for ever? If it be, I make a motion to you. Bring any of them to me, or to any such man, and in your hearing let the case be soberly debated. I will hear all that they can say against a holy, sober life, and for the world and their fleshly pleasure, and you shall hear what I can say on the contrary: and then do but use the reason of a man and judge as you shall see the cause. As Elias said to the Israelites, "Why halt you between two opinions? If the Lord be God follow him; if Baal be God, follow him." If money, preferment, drink, or lust be best, take it: But if God, heaven, Christ, faith, hope, and holiness be best, at your peril refuse them not, and halt no longer. I suppose you sometimes think of the case, or else you are dead in sin: [I pray you, then, tell me, or tell yourselves, Which cause seemeth best upon the deepest thoughts and consideration? But if you will take the laughter or scorns of ignorant sots, instead of reason, and instead of sober consideration, you are well worthy of the damnation which you so wilfully choose.

16. But if you think highly of their wit or learning, who sin as you, and who encourage and deceive you, I pray you answer these two questions.

(1.) On which side is Christ, and his prophets and apostles? For which side doth the Scripture speak? Which way went all the saints whose names are now honoured? Were they for the fleshly or the spiritual life? Were they

for the love of pleasures more than for the love of God? Doth Christ from heaven teach you an earthly or a heavenly choice and life? Did he come to cherish sin, or to destroy it and save us from it? You can make no doubt of this, if ever you read or heard the Bible. And

(2.) Which do you think were the wiser and better men, and worthy to be believed and followed—Christ, and all his apostles and saints, that ever were in the world, to this day,—or the drunkards, whoremongers and worldlings, who deride the doctrine sent from heaven? If there be a heaven, is drunkenness or sobriety more likely to be the way to it? But if indeed you will take the mocks of a swinish sot to be wiser than God, than Christ, than prophets and apostles, and all that ever went to heaven, and their jeers to be more credible than all God's word, what can a man say, with any hope, to convince such wretches?

17. I further ask you, Have you not some secret purposes hereafter to repent? If not, (alas!) how far are you from it, and how forlorn is your case! But if you have, conscience is a witness against you, that you choose and live in that case and course which you know is worst. Were it not worst, you need not purpose to repent of it. And will you wilfully choose known evil, when the very nature of man's will is to love good?

18. If you believe that the faithful are in a happier case than you, tell me, What hindereth yet but that you may be like them, and may yet be happy as well as they? Hath God put any exception against you in his Word? Are not mercy and salvation proclaimed and offered to you, as freely as to them? Did any thing make you so bad as you are, but your own choice and doing? And can any thing yet hinder you from pardon and salvation, if you yourselves were but truly willing? What, if your parents were bad, and bred you up amiss! God hath told you, in Ezek. xviii. and xxxiii, that if you will but do your own part yet, and take warning and avoid the sin of your parents and give up yourselves unfeignedly to him, he will save you, whatever your parents were. What, if princes, or lords, or learned men should be your tempters, by words or example! None of them can force you to one sin. God is greater and wiser than they, and more to be believed and obeyed; and

yoursalvation is not in the power of any of them. What, if your old companions tempt you! They can but TEMPT you; they cannot CONSTRAIN you to any evil. All the devils in hell, or men on earth, cannot damn you; no, nor make you sinners, if you do it not your ownelves. Refuse not Christ, and he will not refuse you. And when he is willing, if you be but willing,—truly willing to be saved from sin and misery, and to have Christ, grace, and glory in the use of the means which God hath appointed you,—neither earth nor hell can hinder your salvation. Who, but yourselves, now keep you from forsaking the company, the house, or the baits which have deceived you? Who, but yourselves, keep you from lamenting your sin and flying to Christ, from begging mercy and giving yourselves to God? If you think that serious Christians are the happiest persons in the world, refuse not to be such yourselves. It will be your own doing, your own wilful obstinacy, if you perish. But of this I have already said more in my “Call to the Unconverted.”

19. Dare you deliberately resolve or bargain to take your fleshly pleasures for your part, instead of all your hopes of heaven? I hope none of you are yet so mad. I think it is but few (if any) of the witches that make so express a bargain with the devil. If they did, O how they would tremble when they see their glass almost run out, and death at hand! If you dare not make such a bargain in plain words, O do not do the same in the choice of your hearts, and in the practice of your lives, deceiving yourselves by thinking that you do it not, when you do. It is God (and not you) that maketh the conditions of salvation and damnation. If you choose that life which, God hath told us, is the condition of damnation, and if you finally refuse that life which God hath made the condition of salvation, it will in effect be all the same as to choose damnation and to refuse salvation. He that chooseth deadly poison, or refuseth his necessary food, in effect chooseth death, and refuseth life. God hath said, “If ye live after the flesh, ye shall die; but if, by the Spirit, ye mortify the deeds of the body, you shall live.” (Rom. viii.) Christ tells you, that, unless you are born again and converted, you cannot enter into his kingdom; (John iii. 3, 5; Matt. xviii. 3;) and that “without holiness none shall see

God." Refuse these and choose the world and sinful pleasures, and you refuse salvation, and shall have no better than you choose. What you judge best, choose resolutely; and do not cheat yourselves.

20. Have you no natural love to your parents, or your country? O what inhuman cruelty it is, to break the hearts of those from whom you had your being, and who were tender of you when you could not help yourselves! Doubtless, one reason why God hath put so strong a love in parents to their children, and made your birth and breeding so costly to your mother, and made the milk which is formed in her own body to be the first nourishment of your lives, is, to oblige you to answerable love and obedience. And if, after all this, you prove worse than brutes, and become the grief of the souls of those who thus bred, and loved, and nourished you, do you think God will not at last make this far sadder to YOU, than ever it was to THEM? If cruelty to an enemy (much more to a stranger, to a neighbour, to a friend!) be so hateful to the God of love that it goeth not unrevengeed, O what will unnatural cruelty to parents bring upon you! Yea, even in this life, as honouring father and mother hath a special promise of prosperity and long life, so dishonouring and grieving parents is usually punished with some notable calamity, as a forerunner of the GREAT REVENGE hereafter.

You cannot but perceive that such as live in sensuality, lust, and wickedness, are the great troublers of church and state. God himself hath said it, "There is no peace to the wicked." (Isa. xlvi. 22.) "For the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt: there is no peace, saith my God, to the wicked. The way of peace they knew not; there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace." (Isa. lix. 8.) They give no peace to others, and God will deny peace to themselves. Yea, the nature of their own sin denieth it to them, as broken bones and griping sickness deny ease to the body. And can you think that you shall become the shame of the church and the troublers of the land, and that God will not trouble you for it? If you will be enemies of God and of your country, you will prove the sorest enemies to yourselves.

Who is the gainer by all this? No one in the world; unless you will call it the 'devil's gain,' to have his malicious,

cruel will fulfilled. And surely to please the devil and a fleshly lust, fancy or appetite, can never compensate all your losses, nor comfort you under the sufferings which you wilfully bring upon yourselves.

Young men, the reason I thus deal with you by way of question is, that I may, if possible, engage your own thoughts in answering them. For I find most are aptest to learn of themselves: and indeed, without yourselves and your own serious thoughts, we cannot help you to true understanding. He that readeth the wisest lecture to boys or men who take no heed to what is said, yea, or who will not make it their own study to understand and remember, doth but cast away his labour. It is a hard thing to save any man from himself; but there is no saving any man without himself; without his own consent and labour. If you will but now take these twenty questions into your serious thoughts in secret, and consider them till you can give them such an answer as reason should allow, and as you will stand to before God when the mouth of all iniquity shall be stopped, I should not doubt but you will reap the benefit.

O what should a man do, who pitieth blind and wilful sinners, to make them willing and desirous of their own recovery! At this point all stops. And must it stop at this? Are you not willing? And will you not so much as consider the reasons that should make you willing, when heaven or hell must be the consequence? O what a thing is a blind mind, and a dead and hardened heart! What a befooling thing is fleshly lust! O what need had mankind of a Saviour! And what need have all of a Sanctifier, and of his holy word, and of all the holy means of grace!

Poor sinners! O let not the counsel and tears of your teachers be brought in as witnesses against you to your condemnation! O add not this to all their griefs, that their counsel and their sorrows must sink you the more deeply into hell! Alas, it were sadness enough to them to see that it is all vain! Let not this counsel of mine to you be rejected to the increase of your guilt and misery: if it do you no good, it will leave you worse. Were I present with you, I should not think it too much, would that prevail, to kneel down to you, and beg that you would but well consider your own case and ways, and think before of what will follow, and that you would study a wise and satisfactory answer to

the questions put to you till you are resolved. Your case is not desperate; mercy is yet offered to you; the day of grace is not yet past; God is not unwilling to receive you; Christ is not unwilling to be your Saviour, if you consent. No difficulty in the world maketh us afraid of your damnation, but your own foolish choice and your wicked wills. Our care is neither to make God merciful, to make Christ's merits and sacrifice sufficient, nor to get God to promise you pardon if you repent and come to him by Christ: all this is done already. But that which is undone, is, to make you considerate and truly willing, and to live as those that indeed are willing to let go the poisonous pleasures of sin, to take God and heaven for your hope and portion, and to be saved and ruled by Christ and sanctified by his Spirit, and to receive his daily help and mercies to this end, in the use of his appointed means; and, without this, you are undone for ever. And is there any hurt in all this? If there were, is it worse than the filth of sin, and the plagues that follow here and for ever? Worthy is he to hear at last, "Depart from me, thou worker of iniquity," and to be thrust away from the hopes of heaven, who, after all that can be said and done, chooseth sin as more desirable than this God, this Saviour, this Sanctifier, and this glory.

CHAP. VIII.

General Directions to the willing.

THOUGH the blindness and obstinacy of fleshly sinners too often frustrate great endeavours, yet we may well hope that the prayers and tears of parents, and the calls of God, may prevail with many; and I may hope, that some that have read what is before written, will say, 'We are willing to hear and learn that we may be saved: tell us what it is that we must do.' And on that hope, I shall give such miscarrying youth some general advice, as well as some counsel about their particular cases, and all as briefly as I am able. O that the Lord would make you who read this, to be truly willing to practise these ten directions following! How happy may you yet be!

1. Set your understandings seriously and diligently to

the work for which they are made, and consider well what is your interest and your duty, till you come to a fixed resolution as to what is for your good, and what is for your hurt, and what that good or hurt will be.

Should it be a hard thing to persuade a man in his wits to love himself, and to think what is good or hurtful to himself, especially for everlasting? Why are you men, if you will live like dogs? What do you with understandings, if you will not use them? For what will you use them, if not for your own good and to avoid misery? What good will you desire, if not everlasting joy and glory? And what hurt will you avoid, if not hell-fire? Have you reason, and can you live as if these were not worth the thinking on? Will you bestow your thoughts all the day and year upon you know not what nor why, and not one hour soberly think of such important things as these? O sirs! will you go out of the world before you well think whither you must go? Will you appear before the Judge of souls, to give up your great account before you think of it, and how it must be done? Is he worthy of the help of GRACE, that will not use his natural REASON? I beg it of you, as ever you care what becomes of you for ever, that you will some time alone set yourselves for one hour seriously to think, who made you, and why; what you owe him; how much you depend on him; what you have done against him; how you have spent your time; in what case your souls are; what Christ hath done for you; and what he is or would be to you; whether you are sanctified and forgiven; what God's Spirit must do for you; and what you must be and do, if you will be saved; and if it be otherwise, whither it is that you must go.

2. Therefore I next advise and entreat you, that you live not as at a great distance from eternity, foolishly flattering yourselves with the deceitful promises of long life: and were it sure to be an hundred years, remember how quickly and certainly they will end. Oh! time is nothing! therefore think of nothing in this world as separated from the world to come. Whatever you are doing, or saying, or thinking, the boat is hastening to the gulf. You are posting to death and judgment: which way soever you go, by wealth or poverty, health or sickness, busy or idle, single or married, you are going still to the grave and to eternity. Judge then of every thing as it tendeth to that end: and

think of nothing as not related, as a means, to the near and everlasting end. O choose and do what reason and conscience tell you, that you will at last earnestly wish you had chosen and done! When you are tempted to be prayerless and averse to good, or to run to lust or sinful pleasure, ask yourselves seriously, 'How will this look in the final review? What shall I think of this at last? Will it be my comfort, or my torment?' O judge now as you will judge at last.

3. My third counsel is, If your consciences tell you that you have foolishly sinned against God and your salvation, make not light of it; but, presently and openly, go to your parents or masters and penitently confess your sinful life generally, and your known and open sins in particular. But such secret sins as wronged not them and will blast your reputation, you are not bound to confess openly, unless the ease or future direction of your doubtful and troubled consciences require it. But when your vicious fleshly life is known, excuse it not, hide not the evil by lies or extenuation. When you have wronged your parents or masters by disobedience, and by robbing them of part of your time and service, if not also of their money or goods, go to them with sorrow and shame, and confess how foolishly you have served the flesh, to the injury of them, and to the offending of God, and to the unspeakable hurt of your own souls. Lament your sin, ask them forgiveness, entreat their prayers, and their careful government of you for the time to come, and sincerely promise reformation and obedience.

Yea, if you have had familiar companions in your sin, go to them, and tell them, 'God and reason have convinced me of my sinful folly, who have for brutish and fleshly pleasure wilfully broken the laws of my Creator and Redeemer, and, for nothing, undone and lost my soul, if Christ do not recover me by sound repentance. O how madly have we despised our salvation! How easily might we have known, had we but searched and considered the word of God, that we were displeasing God, undoing ourselves, and making work for future sorrows! Should I, when I know this and when I know that I am going to death and judgment, yet obstinately go on and be a hardened rebel against Christ and grace, what can I expect but to be forsaken of God and lost for ever? O therefore, as we have sinned together, let us repent together! You have been a snare to me, and I to

you. We have been agents of the devil, to draw each other to sin and misery: certainly all this must sooner or later be repented of. O let us join together in sorrow, reformation, and a holy and obedient life. If you will not consent, I here declare to you before God, (for I know that he seeth and heareth me,) that I will be your companion in sin no more. I beg pardon for tempting you. I resolve by God's grace to prefer my salvation, and my obedience to God, before a base and beastly pleasure. Whatever you say against it, I will never more forsake my salvation to follow you, nor ever take you to be wiser than God, or better friends to me than my Saviour; neither will I consider your words more to be regarded than God's word, nor a merry cup or vanity, to be better than heaven, nor temperance and holiness to be worse than hell. If you will not be undeceived with me, I will pray for you; but I renounce your sinful company, and my warning will be a witness against you to your confusion.'

Hesitate not at the scorn of fools, nor at the shame of such repentance and confession: it may profit others. But, however, it is no more than, in hope, you owe them whom you have wronged and endangered by sin. And it will lay some new obligation on yourselves to amend, by doing what you have so professed: and surely conscience and shame will somewhat the more hinder you from ever more joining with them in the sin which you have so bewailed and renounced. Think not this too much, for there is no jesting with God, and with everlasting joy or misery.

4. My next counsel is, Presently, understandingly, and considerately, renew the covenant which you made in baptism with God your Creator, Redeemer, and Sanctifier.

Consider whether to be a Christian is not necessary to your salvation; and then consider what it is to be a Christian, and whether it be not a far higher thing, than merely to take that name upon you, be of that party, to join with the right church, and to have the bare words and picture of believers; and then consider whether God will be mocked with shows and ceremonies, dead formalities, and false professions; and whether the lifeless carcase or image of Christianity will be taken by God instead of the life and power of it, and will ever save a soul. Yea, consider whether a false, counterfeit Christian, bred up under Christian instructions and examples, does not make your guilt far greater,

and your case more miserable than Americans or Indians who never heard what you have heard. When perhaps you have spoken against hypocrites yourselves, consider whether there be any more notorious hypocrites than such as you, who say you are Christians, and yet live to the flesh in the odious sins which Christ abhorreth. Think what a dreadful thing it is, to profess a religion which condemneth you, and to repeat that creed which you believe not, and those petitions in the Lord's-prayer which you desire not, and those commandments which you break and which will condemn you!—To rebel against God, while you say you believe in him; to despise Christ's government, while you say you trust him for salvation; to ask for his grace, when you would not have it to sanctify you and to save you from sin; to beg mercy of God, and to reject this mercy, and to have no mercy on yourselves! O think what a doleful case it is to see distracted sinners such hypocrites, playing with such contradictions so near God's bar and in his sight; and to make no better use of prayers and the name of Christians, and the profession of the truth, than to give the devil more matter to accuse you, and conscience to torment you, and a righteous God to say to you at last, 'Out of thy own mouth will I judge thee, thou wicked rebel! Didst thou not confess, that Jesus was the Christ, and that thou didst believe the Gospel and the life to come? and yet thou didst live in the wilful disobeying of Christ and the Gospel, and the base contempt of God and thy salvation.'

And who have considered the sad case of hypocrites, that call themselves CHRISTIANS to their own condemnation when they are none such, then think seriously what the covenant was which was made for you in your baptism, and which you have taken on you to own. Think what it is devotedly to trust to God as your reconciled Father, and devotedly to trust to Christ as your Saviour, your great Teacher, Governor, and Mediator with the Father; what it is devotedly to trust the Holy Spirit to illuminate, sanctify and quicken you in a holy life, and to strengthen and comfort you against all your trials and while you are under them. Consider what it is to take the flesh, the world, and the devil, (as they are against this holy life and heavenly hope,) for your enemies, and to enlist yourselves under Christ, in avowed war to the death against them. Think how you

have perfidiously broken this covenant, on which all the hope of your salvation lieth. And then, if you dare not utterly renounce all that hope, presently and resolvedly renew this covenant. Lament your violation of it to God: do it, not only in a passion, but upon serious consideration make that choice and resolution which you dare stand to at a dying hour, and on which you may believe that God for Christ's sake, will accept you, and forgive you. O think what a mercy it is to have a Saviour, who, after all your heinous sins, will bring you reconciled as sons to God, for the merits of his sacrifice and righteousness, and by his powerful intercession; and will send from heaven the Spirit of God into your hearts, to renew those blind, dead, carnal minds to God's holy image; and will dwell in you and carry on your sanctification to the end! Thankfully and joyfully accept this covenant and grace, and again give up yourselves to God, your Father, Saviour, and Sanctifier! but be sure that you do it absolutely, without deceitful exceptions and reserves; and that you do it resolvedly, and not only in a frightened mood; and yet that you do it as in the strength of the grace of Christ, not trusting the steadfastness of your own deceitful, mutable hearts. When you can truly say, that you unfeignedly consent, and renew this covenant in your hearts, then go the next opportunity to the sacrament of the Lord's-supper, and there penitently and faithfully renew it openly in the solemn way that Christ hath appointed you; thankfully profess your trust in Christ, and receive a sealed pardon of your sins, and a title to everlasting life; and settle your conversation in the communion of saints, as you hope to live with such for ever.

5. Henceforward set yourselves, as the true scholars of Christ, to learn his doctrine; as his true subjects, to know his laws; as those that trust their souls into his hand, to understand and firmly believe his promises for this life and for that which is to come; and as the blessed man, "to delight in the law of the Lord, and meditate in it day and night." (Psal. i. 2, 3.) As you were wont to steal some hours from God and your masters, to go to the house of sin and death, so now get such hours as you lawfully can from your other employments and diversions, but especially on the Lord's-day; get alone, beg mercy and grace from God, and set yourselves to read the Bible, and with it some cate-

chisms, and some sound and serious treatises of divinity which are the most suitable to your state.

It is young men who have miscarried, and who, being convinced, are willing to turn to God, whom I am now directing. And therefore supposing that you will ask me what books I would recommend to you, I will answer you accordingly, supposing still that you prefer the Bible.

(1.) For the full resolving of your hearts to a sound repentance and a holy life, read Joseph Alleine's book of "Conversion," Richard Alleine's "Vindication of Godliness," and their book of "Covenanting with God," and "The Believer's Victory over the World," Mr. Whately's "New Birth;" and some of the old sermons of Repentance, such as Mr. Stock's, Mr. Perkins', Mr. Dikes's, and Mr. Marbury's; Bunny's "Correction of Parson's Book for Resolution," John Rogers's "Doctrine of Faith," and William Fenner's books; Samuel Smith "On the first and the fifty-first Psalms," and his "Great Assize," and on "The Eunuch's Conversion;" Bifield's "Marrow," Mr. Howe's "Blessedness of the Righteous," and of "Delighting in God."

And if you would have any of mine, read the "Call to the Unconverted," or the "Treatise of Conversion," and the "Directions for a Sound Conversion," and "Now or Never," and "A Saint or a Brute," or which of all these God's providence shall afford you.

(2.) If you would have help to try your hearts lest they be deceived, read Alleine's foresaid "Book of the Covenant," and Pinkes's "Trial of Sincere Love to Christ." Many books of marks are extant, Bifield's, Rogers's, Harsnet's, Berris's, &c., and Mr. Chishull and Mr. Mead of being "Almost Christians." If you would have any of mine, read the "Right Method for Peace of Conscience," and "Directions for Weak Christians," in which are to be found the characters of the false, the weak, and the strong.

(3.) For the daily government of heart and life, read the "Practice of Piety," Scudder's "Daily Walk," Mr. Reyner's "Directions," (three excellent books,) and Mr. Corbet's small "Private Thoughts." And if you would have any of mine, read my "Family Book," and "The Divine Life, the Life of Faith, or the Saint's Rest," and, for those that can great ones, "Christian Directory."

(4.) And it will not be unuseful to read some profitable history, especially the Lives of exemplary persons, and the funeral sermons which characterize them. I have prefaced to two, which are eminently worth your reading, and most true,—both young men,—that is, “John Janeway’s Life,” and “Joseph Alleine’s Life and Christian Letters;” and I have given you the true exemplary characters (in their funeral sermons) of Mr. Ashhurst, (an excellent pattern for apprentices and tradesmen,) Mr. Stubs, Mr. Corbet, Mr. Wadsworth, and of Mrs. Baker. Read Mr. Samuel Clark’s “Lives,” his “Martyrology,” and his “Mirror,” Dr. Beard’s “Examples,” or “Fox’s Book of Martyrs.” Some Church-history, the History of the Reformation from Popery, and the history of our own country, will be useful.

(5.) As you grow up to more judgment, you may read methodical sums of divinity, especially Ames’s “Marrow,” and his “Cases of Conscience,” (which are translated into English,) and Commentaries on the Scriptures by various excellent authors.

Great store of all sorts of good books (through the great mercy of God) are common among us: he that cannot buy, may borrow.

But take heed that you lose not your time in reading romances, play-books, vain jests, seducing or reviling disputes, or needless controversies.

This course of reading Scripture and good books will be many ways to your great advantage.

(1.) It will, above all other ways, increase your knowledge.

(2.) It will help your resolutions and holy affections, and direct your lives.

(3.) It will make your lives pleasant. The knowledge, the usefulness, and the variety to be found in these works, will be a continual recreation to you, unless you are utterly besotted or debauched.

(4.) The pleasure of this will turn you from your filthy, fleshly pleasure. You will have no need to go for delight to a play-house, a drinking-house, or to beastly lusts.

(5.) It will keep you from the sinful loss of time, by idleness or unprofitable employment or pastimes. You will cast away cards and dice, when you find the sweetness of useful learning.

But be sure that you choose the most useful and necessary subjects, and that you seek knowledge for the love of holiness and obedience.

6. The sixth part of my advice is, forsake ill company; and converse with such as will be helps to your knowledge, holiness, and obedience, and not such as will draw you to sin and misery.

You have found by sad experience what power ill company hath on fools; with such persons a merry tale, a laugh, a jest, a scorn, a merry cup, and a bad example and persuasion, do more than reason, or God's authority, or the love of their souls. A physician may go among the sick and mad to cure them; and a wise man that seeth these will pity them, and hate sin the more. But what do you do there, where you have already caught the infection of their disease? The mind of a man is known much by the company which he chooseth; and if you choose ill, no wonder if you speed ill. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." (Prov. xiii. 20.) "Who-so keepeth the law is a wise son, but he that is a companion of riotous men shall shame his father." (Prov. xxviii. 7.) David saith "I am a companion of all them that fear thee, and of them that keep thy precepts." (Psalm cxix. 63.) "I have not sat with vain persons, neither will I go in with dissemblers, I have hated the congregation of evil-doers, and will not sit with the wicked." (Psalm xxvi. 4, 5.) "Depart from me, ye evil-doers, for I will keep the commandments of my God." (Psalm cxix. 115.)

7. Especially be sure that you run not wilfully upon temptation, but keep as far from every tempting bait and object as you can. Fire and gunpowder, or fire and straw must be kept at a sufficient distance. No man is long safe at the very brink of danger, especially if it be his own choice, and more especially if it be a sin to which his nature is much inclined. No wise man will trust corrupted nature very far, especially where he hath often fallen already. The best man that is, should live in fear when an enticing bait of sin is near him. If David, who prayed, "Turn away mine eyes from beholding vanity," had better practised it, O what a heinous sin had he escaped! Had he "made a covenant with his eyes," as Job did, what wounds had he prevented! The feast that you see not, the cup that is a mile off, the person

that is far distant, the words which you hear not, are not those of which you are most in danger. But when tempting meat and drink are before you, and the tempting person hath secret familiarity with you, and tempting or provoking words are at your ears, then (alas!) many have need of more grace, resolution, and mortification than they have.

If you knew well what sin is, and what is the consequence, you would be more watchful and resolved against temptations than against thieves, fire, or the places infected by the plague.

8. Make it the chief study of your lives to understand what man's everlasting hope is, to get a lively well-settled belief of it, to bring your souls to take it joyfully for your true felicity and end, and thence daily to fetch the powerful motives of your duty and your patience, and your contenting comfort in life and at your death.

(1.) The end is the life of all the means. If heavenly blessedness be not the chief end for which you live, hope, and labour in the world, your whole lives will be but carnal, vain, and the way to misery: for the means can be no better than the end. God, that is the BEGINNING, is also our END; we are made and governed by him and for him. Heavenly glory is the sight of his glory, and the everlasting perfection and pleasure of joyful mutual love.

But we are not the noblest creatures, next to God in excellency and desert, yea, we are sinners who have deserved to be cast out from his love. And therefore, as in the way we must come to him by a Saviour, so as the blessed end we must enjoy him by a Mediator. And to see God's glory in Christ, and the heavenly Jerusalem, the blessed society of saints and angels, continually flaming in love, joy and praises to the most holy God,—this, this is the felicity for which we labour, suffer, and hope.

(2.) And O how great and how needful a work it is, to search, study, and pray for so firm a belief of this unseen glory, as may so resolve, engage, and comfort us in some good measure, as if we had seen it with these eyes! O what men would one hour's being in heaven make us, or one clear sight of it! Faith hath a greater work to do than a dreaming or dead opinion can perform. If it be first not well-grounded and well-exercised upon God's love, promise and glory from day to day, you will find cause sadly to lament

the weakness of it. For this use you have great need of the help of such books, as open clearly the evident proofs of the Christian verity, which I have briefly done in the beginning of the second part of my "Life of Faith," and more largely in two other books, viz. "The Unreasonableness of Infidelity," and "The Reasons of the Christian Religion." A firm belief of the world to come, is that which must make us serious Christians, and overcome the snares of worldly vanity.

Your faith being well settled, set yourselves daily to use it, and live by it: dwell in the joyful hopes of the heavenly glory. What is a man that liveth not in the use of reason? And you must know that you have as daily use for your FAITH, as for your REASON. Without reason, you can neither safely eat nor drink; nor converse with men as a man, but as a bedlamite; nor do any business that concerneth you; and therefore you must live by your reason. And without faith you can neither please God, nor obtain salvation,—no, nor use your reason for any thing higher than to serve your appetites and purvey for the flesh; and therefore must "live by faith," or live like beasts and worse than beasts, and cannot otherwise live to God, or in the hopes of blessedness hereafter. O consider that the difference between living chiefly upon and for an earthly and fleshly felicity, or a heavenly one, is the great difference between the holy and the unholy, and is the foregoer of the difference between those in heaven and those in hell.

9. Still remember that the GREAT MEANS of all the good that here or hereafter you can expect, is the GREAT MEDIATOR, the GREAT TEACHER, RULER, and INTERCESSOR for his people; and therefore, out of him you can do nothing. All duty that you offer to God, must be by his mediation; and so must all mercy which you receive from God. "To come to God by him, who is the way, the truth and the life," must be your daily work of faith. His blood must wash you from all past sin, and from the guilt of daily failings and infirmities. None but he can effectually teach you to know God and yourselves, your duty and your everlasting hopes. None but he can render your persons, praises and actions acceptable to God; because you are sinners, and unmeet for God's acceptance without a Mediator. "All power in heaven and earth is given to him," and your lives and souls are at his will. It is he that must judge you, and with whom

you hope to live in glory. Therefore you must so “live by the faith of the Son of God, who hath loved you and given himself for you,” that you may say it is he that liveth in you. (Gal. ii. 20, 21.) This is the fountain from whence you must daily fetch your strength and comfort.

10. And still remember that it is by the operation of the HOLY SPIRIT that the Father and the Son do sanctify souls, and regenerate and breed them up for glory. It is by the Holy Ghost that God dwelleth in us by love, and Christ dwelleth in us by faith. Therefore see that you rest not in corrupted nature, and trust not to yourselves or to the flesh. Your souls are dead to God and holiness, and your duties dead, till the Spirit of Christ do quicken them. You are blind to God and mad in sin, till the Spirit illuminate you, and give you understanding. You are like enemies, out of love with God, with heaven and holiness, till this Spirit reconcile and sanctify your wills. You will have no manlike, spiritual and holy pleasure, till the Holy Spirit renew your hearts, and make them fit to delight in God. O that men knew the great necessity of the illuminating, quickening, sanctifying and comforting influence of the Spirit of God, how far would they be from deriding it, as some profane ones do! By this Holy Spirit the sacred records were written; and by the miracles of Christ and his apostles, and by the evangelists and prophets, they were sealed and delivered to the churches. By this Spirit, the orders and government of the church were settled; and by Him we are enlightened to understand the Scriptures and are inclined to love them, and delightfully to believe and obey them. Study therefore obediently these writings of the Holy Ghost, and confidently trust them. O be not found among the resisters or the neglecters of the Spirit’s help and motions, when proud self-confidence or fleshly lust do rise against them.

Christ’s bodily presence is taken from the earth; he promised, instead of it, (which was but in one place at once,) to send his Spirit, which is to the soul more than the sun’s light to the eye, and can shine in all the world at once. This is his agent on earth, by whom (in teachers and learners) he carrieth on his saving work. This is his advocate, who pleadeth his cause effectually against unbelief, fleshly lusts, and worldly wisdom. This is the “well of living

water, springing up in us to everlasting life;" the name, the mark of God on souls; the Divine regenerator, the author of God's holy image; and the Divine nature, even Divine life, and light and love; the conqueror of the world and flesh, the strengthener of the weak, the confirmer of the wavering, the comforter of the sad, and the pledge, earnest and first-fruits of everlasting life. O therefore pray earnestly for the Spirit of grace, carefully obey him, and joyfully praise God, in the sense of his holy encouragement and help!

CHAP. IX.

Additional Counsel to Young Men, who are bred up to Learning, and public work, especially to the Sacred Ministry, in the Universities and Schools.

1. IT was the case of the London apprentices, who are nearest me, and with whom I have oft to do, which first provoked me to this work; it was their case therefore which was chief in my intention. But had I as near an opportunity to be a counsellor to others, there are three sorts whom I should have preferred, for the sake of the church and kingdom, to which they are of greater signification:—

(1.) Those in the schools and universities, who are bred up for the sacred ministry.

(2.) Those in schools, colleges, and in the inns of court, who are bred up the knowledge of the law.

(3.) The sons of noblemen, knights and others, that are bred up for some places in the government of the kingdom, according to their several ranks. And of these it is first to whom I shall most freely speak.

2. And *first* I shall mention the importance of their case, and *secondly* the danger that they are in of miscarrying, and what they should do to escape it.

3. And indeed their condition, as they prove good or bad, is of unspeakable importance.

(1.) To the church and to the souls of men.

(2.) To the peace of the kingdom.

(3.) To themselves. And,

(4.) To their parents, above the common case of others.

4. (1.) Of how great importance the quality of the clergy is to the church and to men's salvation, many thousands have found to their joy and happiness; and, I fear, many more thousands have found to their sorrow and destruction. And then of what importance the quality of scholars and young candidates is to the soundness of the clergy, I need not many words to make men of reason and experience know.

5. (2.) God who hath instituted the sacred office, and by his Spirit qualifyeth men for the work, doth usually work according to the fitness of their work and their qualifications. As he doth the works of nature according to the fitness of natural second causes, (giving more light by the sun, than by a star or candle, &c.) so he doth the works of morality, according to the fitness of moral causes. Holiness is the true morality, and usually wrought by holy means. And though it be so supernatural in several respects, (as it is wrought by the supernatural revelation or doctrine, or a supernatural teacher Christ, by the operation of the Holy Ghost a supernatural agent, commonly called 'infusion,' and 'raising the soul to God'—a supernatural object, and to a better state than that of corrupted nature,) though holiness be thus supernatural, yet we are natural recipients and agents, and it is our natural faculties which grace reneweth, and, when thus renewed, they learn to exercise the acts of holiness. God worketh on us according to our nature, and by causes suited to our capacities and to the work. As he useth not to give men the knowledge of languages, philosophy or any art, by the teaching of the ignorant and unskilful, so much as by learned and skilful teachers, we must say the same of our teachers of sacred truth; and though grace be the gift of the Holy Ghost, experience constraineth all sorts of Christians almost to acknowledge what I here assert. Why else do they so earnestly contend, that they may live under the teachers which they count the best? Will heretics teach men the truth as well as the orthodox? Why then is there such a stir made against heretics in the world? And why are the clergy so eager to silence such as preach down that which they approve? Will Papists choose Protestant teachers, or will Protestants choose Papists?

And as men are unfit to teach others that which they

know not themselves, so unbelieving and unholy men are far less fit to persuade the hearers to faith and holiness, than believing, holy teachers are. Though some of them may be furnished with the same notions and words which serious, godly teachers use, yet usually, even in that, they are greatly wanting; because they have not so thoroughly studied saving truth, nor perceived its evidence, nor set their hearts upon it, nor deeply received and retained it. For serious affection quickeneth the mind to serious consideration, and causeth men speedily and deeply to receive that truth which others receive but slowly, superficially, or not at all. How eagerly and prosperously do men study that which they strongly love! And how hardly do they learn that in which they have no delight, much more that which they hate, and against which their very natures rise in opposition!

But if a hypocrite should have good notions and words, yet he will be usually greatly wanting in that serious delivery which is ordinarily needful to make the hearers serious Christians. That which cometh not from the heart of the speaker, seldom reacheth the heart of the hearer. As light causeth light, so heat causeth heat; and the dead are unfit to generate life. The arrow will not go far or deep, if both the bow and arm that shoot it be not strong; constant experience telleth us undeniably of the different success of the reading or saying of a pulpit-lesson, as of a dull or a mere affected speech, and of the judicious and serious explication and application of well-chosen matter which the experienced speaker well understandeth, and which he uttereth from the feeling of his soul. Neither the love of a benefice nor the love of applause will make a man preach in that manner, as the love of God, the lively belief of heaven and hell, and the desire of saving souls will do. The means will be chosen and used, and the work done, agreeably to the principle and the end.

But if a stage hypocrite should learn the knack or art of preaching, with affected fervency and seeming zeal, yet art and paint will not reach the power and beauty of nature. Usually affectation bewrayeth itself; and, when it is discerned, the hypocrisy is loathed. And it faileth ordinarily, in point of constancy: "Will the hypocrite pray always?"

(Job xxvii. 10.) Art will not hold out like nature: when the motives of gain (which is their godliness) cease, the pleasures of applause, which are the means, will likewise cease. Yea, it usually turneth to a malignant reviling of the serious piety which they counterfeited before, or of the persons whose applause they did affect. For where the hypocrisy of the preacher is discovered by his contradictory and self-condemning words or life, and the people accordingly judge of him as he is, his proud heart cannot bear it, but he turneth a malicious reproacher of these whose applause he sought,—thinking, by disgracing them, to defend his own esteem, by making their censure of him to seem incredible or contemptible.

And if the hypocrite should hold on his stage-affectation with plausible art, yet it will not reach to an answerable discharge of the rest of his ministerial work. It is from MEN that he expecteth his reward; and it is in the sight of men, on the public stage, that he appeareth in his borrowed glory. But in his family, his conversation, or in his ministerial duty to men in private, he answereth not his public show. He will not set himself to instruct and win the ignorant and impenitent, zealously to save men from their sins, and to raise men's earthly minds to heaven, by praying with them, by heavenly discourse, and by a holy conversation; nor will such a person be at much cost or labour to do good.

6. But (alas!) the far greatest part of bad, unexperienced clergymen do prove so hurtful to the church, that they have not so much as the hypocrite's seeming zeal and holiness with which to cloak their sin or to profit their people. The sad case of the Christian world proclaimeth this; not only in the Southern and Eastern churches, Abassia, Egypt, Syria, Armenia, the Greeks, Muscovites, &c.; nor only the Papist priests in the West; but too great a number in the Reformed churches. And it is more lamentable than wonderful: for there goeth so much to the general planting of a worthy, faithful ministry, that it is the great mercy of God that such are not more rare.

(1.) If they have not natural capacity, there is not matter for art and ordinary grace to elevate.

(2.) If this capacity be not improved by diligent and long study, (which most of them will not undergo,) it is no wonder if it be useless, or much worse.

(3.) If it be not directed by a sound and skilful teacher, but fall into the hands of an erroneous or bad guide, you may conjecture what the fruits will be.

(4.) If good parts and studies be not kept from the mischievous enmity of a worldly mind and fleshly lusts, how easily are they corrupted, and turned against their use and end, to the great hurt of the church, and of themselves !

(5.) If those that choose prelates or church-governors, should be either of corrupted judgments, wicked hearts, or vicious lives, how probable is it that they will choose such as themselves, or, at least, such as will not much cross their lusts !

(6.) If such worldly and wicked prelates be the ordainers, examiners, judges, and institutors of the inferior clergy, or be their rulers, it is easy to know what sort of men they will introduce and countenance, and what sort they will silence and discourage.

(7.) If lay-patrons have the choice of parish pastors, and if most or many of them should be such as Christ tells us the rich most usually are,—a worldly and sensual sort of men, or such as have no lively sense of heavenly things,—we may easily conjecture what men such patrons are likely to present.

(8.) If the people, as anciently, have any where the choice, when most of them are bad, what men will they choose ? Or if they have not the choice, yet they are so considerable that their consent or dissent, their love or hatred, will sway much with those that live much among them. But I must afterwards say more concerning these impediments.

7. And as all these impediments are likely to make worthy pastors to be rare, so it is certain that the naughtiness of such as are here described is likely to make them exceedingly hurtful, which is easily gathered from

(1.) What they will be.

(2.) What they will do.

(3.) In what manner they will do it.—In all which, the effects may be probably foreseen.

And, FIRST, It is supposed (1.) that they will be worldly-minded men, who will take gain for godliness, accounting that to be the better cause ; and they will judge those to be the best persons who most befriend their worldly interest. They will love the fleece, more than the safety of the flock ;

and their benefices, more than the benefit of the people's souls; they will serve their bellies more than Christ; (Phil. iii. 18; Rom. xvi. 17;) and being lovers of the world, they will be real enemies to God. "The love of money (in them) will be the root of all evil." As Achan and Gehazi, they will think they have reason for what they do; and, if tempted, will with Judas betray their Master.

(II.) And their fleshly desires will have little restraints, except what one sin doth put upon another, or what God's controlling providence may give them. Their reputation may make them avoid that which would be their disgrace. But, secretly, they will serve their appetites, and fleshly lusts. For they will neither have God's effectual grace, nor much tenderness of conscience to restrain them.

(III.) And pride will be their very nature. Esteem and applause will be taken for their due, and will seem almost as necessary to them as the air, and as water to a fish. Ambition will be their complexion, and will actuate their thoughts.—All these vices will so corrupt their judgments, that there will want little more than worldly interest and temptations to turn them to any heresy or ill design.

(IV.) It is much to be feared, that their profanation of holy things will make them worse and more impenitent than other men; partly by the righteous judgment of God in forsaking them; and partly, by the hardening of their own hearts, by their long abuse of that truth which should have sanctified them. For when they have imprisoned it in unrighteousness, and long played, as hypocrites, with that which they preached and professed to believe, custom will so harden them that their knowledge will have little power on their hearts.

SECONDLY. And no wonder if the fruit be like the tree. These vices will not be idle; neither will they bring forth holy or just effects.

(1.) It is likely, such persons will make it the chief care of their minds to get that which they most love; and that they will study preferment, which is the clergyman's nearest way to wealth.

(2.) And then they must be flatterers of those that can prefer them; or, at least, must not seriously call them to repentance, or tell them of their sin.

(3.) In all differences, of what consequence soever, they

will usually pass their judgment on the side of such as can prefer or can hurt them.

(4.) In religious controversies they will usually be on the side that is for their worldly interest, be it right or wrong.

(5.) They will harden great men in their sins, by flattering them.

(6.) They will harden the profane, by pleasing them in their ignorance and ungodliness, to get them on their side.

(7.) They will be enemies to serious and religious people, because they discern the vice and hypocrisy which these worldly men would conceal; and because they honour such as fear the Lord, while vile persons are contemned in their eyes. (Psal. xv. 4.)

(8.) They will turn their preaching against such, partly to vent their malignant spleen, and partly to overcome them as their enemies. With this view, they will describe their serious piety as 'faction, self-opinion and hypocrisy,' will raise jealousies against them in the minds of rulers, will increase the rage and malignity of the rabble, and will extenuate the sin and danger of the most ungodly sort who take their own part.

(9.) They will shame their office and profession by base mutability, turning with the time and tide as temptations from their worldly interest lead them.

(10.) They will, by their making light of godliness, and by the scandal or unholiness of their own conversation, make the vulgar believe that godliness is either a cheat, or a matter of mere words and outward observances; that it only signifies to be of the religion of their rulers, and that it is a thing to keep men in some awe and order in a worldly life.

(11.) Their ignorance often makes them unfit for hard controversies; and yet their pride and malignity will make them forward to talk of what they do not understand, and from thence to take an occasion to revile those whom they dislike; and, speaking evil of what they never knew, they will make up their want of knowledge with outward titles, pretended authority, confident affirmation, censorious reproach, and violently oppressing by power the gainsayers.

(12.) If any man's conscience be awakened, loudly calling him to true repentance, they will either tell him 'it is needless, melancholy trouble,' and give him an opiate of

some flattering, false comfort, or they will preach him asleep again with unsuitable things, or by a cold, dull and formal method of managing holy things.

9. THIRDLY. Such are too often the plagues of the church and state, as well as injurious to individual souls.

(1.) Their ignorance or scandalous ambition, their covetousness and other sins, do render them so contemptible in the eyes of many, that it tends likewise to bring into contempt the church and all religion. When nobles, gentlemen, and the common people think basely of the ministry, the church, and religion for their sakes, how sad is the case of such a people! The Gospel is half taken away from a nation when it is taken out of their esteem and brought under their reproach and scorn. A scorned clergy will prepare for the scorning of religion; and an ignorant, a worldly, ambitious, fleshly, and scandalous clergy, will be a scorned clergy with too many. Erasmus much disgraced the German Protestants, when he described some of them as having a bottle of wine at their girdle, and his translation of the New Testament in their hands, ready to dispute for it with blows. So do several others, that tell the world how many of the Lutheran ministers are given to excess of drink, and to unpeaceable reviling of Dissenters. And the same Erasmus much depreciated either bishops or Scotists, when, speaking of the Scotist bishop of London who was Dr. Collet's adversary, he said, 'I have known some such whom I would not call *knaves*, but I never knew one whom I could call a *Christian*.' Not only drunkenness and brutish sins, but factiousness, envy, unpeaceableness, contentiousness, and especially a proud and worldly mind, will be, in most men's eyes, more ugly in a minister than in others. For where there is a double dedication to God, that which is common will seem unclean; and when there should be a double holiness, sin will appear to be double sin.

(2.) And indeed a carnal, worldly clergy are oft the most powerful and obstinate hinderers of the peace and quietness of church and state.

(1.) By fitting themselves to the humours of those in whose power their preferments are, be it never so much to the injury of men's souls, bodies or estates, or against the public good and safety! Or else, leading the people into error, for popular applause.

(II.) By a domineering humour in matters of religion; taking themselves to be lawgivers to others; and taking their wits and wills to be uncontrollable; laying heaven and hell upon their own inventions or conceits, and on the controversies which they endlessly make, but do not understand; and hereticating or anathematizing such as take them not for oracles, or Rabbies that must not be gainsayed.

(III.) By corrupting the Christian religion and the church, in departing from the Christian simplicity and purity; and forming their doctrine, worship, and government, according to their own carnal minds and worldly interest.

(IV.) And then militating against the best men that contradict them or stoop not to them, though it be to the distraction and division of the churches. And usually they are the hardest to be brought to peace and reconciliation, and do most against whenever it is attempted by peace-makers, who pity the woful case of such a self-disturbing people.

10. All this hath been so long manifested to the sad experience of mankind, in most ages of the Christian world, that it is not to be denied or concealed. And should we use the honour of the church and clergy as a pretence for the denying or the hiding of such grievous sins, it would but make us partakers of their guilt, displease the most holy God, who will have sin shamed, in whomsoever it may be found, and will harden others who are ready to imitate them. The Holy Scriptures open and shame the sins even of Adam, Noah, Lot, David, Solomon, Peter, and of God's chosen people the Jews: and this was not a faulty uncovering of their nakedness, but a necessary disgrace of sin, a manifestation of the holiness and justice of God, and a warning to others that we should not sin with such examples before our eyes. (1 Cor. x. 6—8.)

I have written the History of the Bishops and Councils of former ages, in which, with their virtues, I have opened their miscarriages. Some blame it, as if it were uncovering their nakedness. Yet I have said nothing but what is openly proclaimed of them long ago, by their own greatest flatterers; and it was Christ himself that said, "Remember Lot's wife." The pit into which so many have fallen must be uncovered; and God and holiness must be honoured, rather than those that dishonour them by sin. Sin, confessed and forsaken, is not so dangerous, as sin denied and extenuated. He that

hideth it, shall not prosper. "Sin is a reproach to any people." (Prov. xiv. 34; vi. 33.) Even God that forgiveth it to the penitent, will shame it,—to keep others from committing it. He that minceth or hideth it, tempteth others to imitate it.

Alas! what work have a worldly, proud, and ignorant clergy made in most Christian nations, these thirteen hundred years! Athanasius, Chrysostom, Isidore-Pelusiota, &c. but especially, excellent Gregory Nazianzene have told it us, even of their flourishing times, more plainly than I now intend to do:—They have loved this present world; some set themselves, by venting new and odd opinions, to draw disciples after them for applause; some furiously hereticating those that differed from them by ambiguous words, and making themselves lords of the faith of others, and their ignorant dictates the oracles of the church; striving who should be thought wisest and best, but especially who should be greatest, as if Christ had never judged in that controversy; flattering emperors and princes, till they got wealth and power by them, and then overtopping them, and troubling the world by rebellious and bloody wars; tearing the churches in pieces, on pretence of union, killing and burning men on pretence of faith and charity, and cursing from Christ his faithful servants, on pretence of using the keys of Christ's kingdom; setting up themselves and a worldly kingdom, on pretence of the spiritual government of Christ; making merchandise of souls, on pretence of feeding and ruling them; cherishing the people in ignorance, sloth, and carnality, that they might be more obedient to their tyranny, and less capable of opposing it; hating and destroying the most conscionable Christians, as heretics, or schismatics, because they are the greatest enemies to their sin, and desirous of reformation; provoking princes to become the bloody persecutors of such, for the upholding of their worldly state and dignity; yea, making them their licitors or executioners, to destroy such as they condemn.

Such work as this hath destroyed the Greek or Eastern churches, and set up Turkish tyranny by dividing Christians, weakening, and ruining the emperors, making religion a mere image of lifeless formality and ceremony, and a powerless dying thing. Such a clergy have darkened and lamentably brought low the Christian churches in Muscovy, Armenia,

Georgia, Mongrelia, Syria, and Abassia, have extirpated them in Nubia, and brought them to what they are in Italy, Poland, Hungary, Spain France, and most of Germany : such a clergy have brought Ireland from the laudable state in which it was in the days of Malachias, as Bernard described it, into the barbarous and brutish ignorance and bloody inhumanity at which it is now arrived ; they had the chief hand in the murder of two hundred thousand persons in the late rebellious insurrection. Such a clergy had a chief hand in the civil wars in England in the reign of William Rufus, King Stephen, Henry the Third, King John, &c., —the subject of Pryn's History of the Treasons of Prelates. And (alas !) such a corrupt sort of ministers keep up the division of the German Protestants, under the name of Lutherans and Calvinists, about consubstantiation, church-images, and doctrines of predestination not understood. And had the Low Countries ever had the stirs between Remonstrants and Contra-remonstrants, or England and Scotland ever had the miserable contentions, wars and cruelties between the former episcopal parties and the Laudians, or between them and the Presbyterians and Independents, and all the silencings, and woful contentions and schisms that have thence followed, if the vices of the clergy had not been the cause ? And had we continued in this case these last twenty years, silencing, reviling, and prosecuting about two thousand conscionable preachers, and writing and preaching still for the purpose of executing the laws against them, the prosecuted people flying from such a clergy as from ravening wolves, and some censuring the innocent with the guilty,—could all this have been done by a wise, holy, and peaceable clergy, that served God in self-denial, and knew what it was to seek the good of the church and of souls ? When we yet continue under the same distractions and convulsions, and all cry out that a flood of misery is breaking in on the land and likely to overwhelm us all, still it is the clergy who cannot or will not be reconciled, but animate rulers and people against each other, and cannot or will not find the way of peace. Yea, every thing would soon be healed, in all probability, could the nation but procure the clergy to consent. Certainly there is some grievous disease in ourselves, which is likely to prove mortal to such a kingdom, and that while so many pray and strive for peace.

Those men that have no more skill or will to heal the wounds and to stop the blood of a fainting church and state, nor will by any reason or humble importunity be entreated to consent to the cheap and necessary cure, no, nor to hold their hands from continued tearing of us, do tell all the world that they are sadly wanting in fitness for their sacred office, and that this unfitness is likely to cost an endangered nation dear.

Woe, woe, woe, to that church that hath hypocrites, ungodly, unexperienced, proud, worldly, fleshly, unskilful, unfaithful and malignant pastors, and that hath wolves instead of shepherds! Woe to the land that hath such! Woe to the prince and states that have and follow such counsellors, and to the souls that are subverted by them! Alas! from a bad clergy have sprung the greatest calamities of the churches, in all places to this very day.

11. But will such men's sins prove less woful to themselves than others?

No. (1.) It is the sin and guilt itself which is the greatest evil.

(2.) They aggravate their sin and guilt by a perfidious violating of a double vow,—their baptismal vow of Christianity,—and their ordination vow to be faithful ministers of Christ.

(3.) They aggravate their guilt by their nearness to God in their office and works, as Aaron's two sons that were struck dead. (Lev. x. 2, 3.) "For God will be sanctified in them that come nigh him, and before all the people will he be glorified." The examples of the Bethshemites, Uzza, and Uzziah, the bad priests and false prophets of old, are terrible.

(4.) And it greatly addeth to the guilt, to do all this or much of it as in the name of God, or by his commission. This is a dreadful taking of God's name in vain, for which he will not hold them guiltless. To pretend, that it is by God's command that they set up that which he abhorreth; that they corrupt his doctrine, worship, or church-order, that they set up their own wills and sinful laws instead of and against his laws, that they tear his church by proud impositions and wicked anathemas, and interdicts of whole kingdoms, excommunicating and deposing kings, absolving men from their oaths of allegiance, tormenting and murdering godly men as heretics, silencing faithful ministers, smiting the

shepherds and scattering the flocks, and then reviling them as schismatics,—and all this to uphold a worldly kingdom of their own, and keep up their pride, domination and self-will, and to have riches as provision for their fleshly lusts ; —I say, to do all this as in the name of Christ, with a ‘ sic dicit Dominus’, (“ thus saith the Lord,”) and as for the church, for truth, and for souls, is a most heinous aggravation.

(5.) Indeed, while a poor blind clergyman, has his trade, for applause and gain, doth study and preach that word of God, which is against him, how dreadful is it to think how all that he doth and saith is self-condemnation, that out of his own mouth he must be judged, and that all the woes which he pronounceth against hypocrites and impenitent, carnal and worldly men, his own tongue pronounceth against himself.

12. And when Satan hath once got such instruments, how great an advantage hath he for success against themselves, against the flock, and against the church and cause of Christ, above what he might expect by other servants !

(1.) They are far more hardly brought to repentance than others.

(I.) Because they have, by wit and study, bended that doctrine to defend their sin which should be used to bring them to repentance.

(II.) Because their aggravated sin against light doth most forfeit that help of grace which should work repentance in them.

(III.) And because, being taken for wise and learned men, for preachers of truth, teachers of others, and reprovers of errors, their reputation is much concerned in it, and their unhumbled souls, which look that all others should assent and consent to their prescripts, will hardly be brought to confess sin and error ; but will sooner (as Papists,) plead infallibility, or will conclude, as some councils have done, that a layman must not accuse a clergyman, be he never so bad. Repentance is hard to all men of carnal interest, but to few more than to an unhumbled clergyman.

And (2.) Whoever accuseth or reproveth them of sin, will be represented as an enemy to the church, a dishonourer of his ghostly fathers, and one that openeth their nakedness which he should cover. And so their ulcers are as a ‘ noli

me tangere,' ("touch me not,") and fret as a gangrene unremedied.

(3.) Their place, office, titles, and learning, with many, will give to sin great reputation and advantage. If a drunkard in the alehouse deride godly men as heretics, schismatics, hypocrites, or Puritans, sober men will not much regard it; but they think they owe more belief and reverence to a learned and reverend preacher in the pulpit, even when he preacheth against preaching and against those that practise what he teacheth them at other times. O how much of this work hath Satan done in the world by corrupting sacred offices, and by getting HIS SERVANTS INTO RULE AND MINISTRY, TO DO HIS WORK AS FOR CHRIST and his church, and by his authority and in his name! The natural enmity between us and the serpent dissuadeth him from speaking or sending to us in his own name. Should one say in the pulpit, Thus saith the devil, Hate Christ's servants; silence his ministers, call serious godliness hypocrisy, (which is the contrary to hypocrisy,) I should not much fear his success with any. But if he be a lying spirit in the mouth of Ahab's prophets, and can get a prophet to smite Micaiah for pretending to more of the Spirit than he had; or if he can get men in the sacred office to say, "Thus saith the Lord," when they speak for sin or against the Lord, this is the devil's prosperous way.

13. I have told you what plagues bad clergymen will be, and still have been, to themselves, to the souls of men, and to the public state of churches and kingdoms; and, were it not lest my writing should be too large, I should tell you what blessings on the contrary able and faithful ministers are.

Briefly, (1.) Christ maketh them the chief instruments for the propagating of his truth and kingdom in the world, for the gathering of churches, and for preserving and defending contradicted truth. "They are the lights of the world, and the salt of the earth." All Christians are bound to teach or help each other in charity; but Christ's ministers are set in his church, (as parent's in families,) to do it by office. They must therefore be qualified above others for it, must be wholly dedicated to it, and attend continually on it; as a physician differeth from all neighbours, who may help you in your sores or sickness as they can, so do the pastors of the church differ from private helpers of your souls. The

Scripture is preserved and delivered down by the private means of all the faithful, but, eminently, by the public office of the pastors. It may be expounded and applied privately by any able Christian, but the pastors do it, eminently, by office; and to them especially (though to all Christians commonly,) are committed the oracles of God. "The priest's lips must preserve knowledge, and men should inquire of the law at his mouth; for he is the messenger of the Lord of Hosts." (Mal. ii. 7.) Never yet was the Gospel well propagated or continued in any country in the world, but by the means of the ministers of Christ. O what difference hath there been in their successes, as they differed in ability, piety and diligence! How great an honour is it to be such blessed instruments of building up the house of God, and propagating the Gospel and the kingdom of Christ, and the Christian faith and godliness in the world!

(2.) Thus God useth them as his special instruments for the convincing, and converting, for the edifying, comforting and saving of souls. Others may be blest herein; but the special blessing goeth along with those that are specially obliged to the work,—who are parents in families, and pastors in the church. O how many thousand souls in heaven will for ever rejoice in the effects of the labours of faithful ministers, and will bless God for them. And what an honour, what a comfort is it to have a hand in such a work! "He that converteth a sinner from the error of his way, doth save a soul from death and covereth a multitude of sins." (James v. 20.)

(3.) And in this they are co-workers with Jesus Christ, the great Saviour of souls; and with the Holy Spirit, the Regenerator and Sanctifier. Yea, Christ doth very much of the work of his salvation by them: When he ascended on high he gave gifts to men, for the edifying of his body, till they all come to a perfect man; (Eph. iv. 6—16.) and "when the Chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away;" (1 Pet. v. 4;) and shall hear "Well done, good and faithful servants." Hence are the streams of consolation that make glad the city of God, and that daily refresh many thousands of precious souls. For "how shall men believe without a preacher? And how shall they preach unless they be sent," (qualified, obliged and authorised by Christ)? (Rom. x.)

(4.) In a word, churches, states and Christian kingdoms are chiefly blessed and preserved by the labour of the faithful part of the ministry : For, (i.) If we have the rare blessing of a wise, holy and loving magistracy, it is usually by the success of the labours of the ministry. (ii.) There is no better means to bring the subjects to the conscionable performance of their duty to superiors. (iii.) And, by the blessing of their labour, the sins of a nation are prevented or healed, which would else bring down God's heavy judgments. (iv.) They teach people to live in love and peace with one another ; to abhor contention, cruelty, oppression, injury and revenge ; and all of them to do their several duties to promote the common good. (v.) When the ignorant, slothful and scandalous sort of bad ministers betray souls and would bring the ministry and religion into contempt, it is a wise and holy ministry that counter-worketh them by labouring while others are idle, by doing that wisely which others do foolishly, and shewing in their lives the power of that truth which others disgrace, and the reality of that holiness, love, justice, peace and concord, which others would banish out of the world by making it seem but a name or image. (vi.) When proud men tear the church by the engines of their domineering wits and wills, these humble pastors, as the servants of all, will labour to heal it, by Christian meekness and condescension. When malignant priests seek to strengthen themselves by the multitude of the ungodly, and to bring serious piety (which doth molest them,) into contempt, these faithful pastors open the just disgrace of sin, and the great necessity and honour of holiness, endeavouring that vile persons may be contemned, and that those may be honoured that fear the Lord, (Psal. xv. 14,) and distinguishing the precious from the vile, the righteous from the wicked, him that sweareth from him that feareth an oath, and him that serveth God from him that serveth him not, God saith, They are as his mouth. (Jer. xv. 19 ; Mal. iii. 17, 18 ; Eccles. ix. 2.)

To be short, as an ignorant, worldly, carnal, proud, unholy sort of prelates and priests, are and have been the great plague of the churches these thirteen hundred years at least, so the skilful, holy, humble, faithful, laborious, patient ministers of Christ, have been and still are the great blessings of the world ;—for saving souls ; promoting knowledge,

faith, holiness, love and peace; opposing error, pride, oppression, worldliness, sensuality and contention; diverting God's judgments by faith and prayer; forsaking all for Christ; patiently suffering for well-doing; by doctrine and example teaching men to difference the Creator from the creature, holiness from sin, heaven from earth, the soul from the body, the spirit from the flesh, and helping men to prepare, by a mortified heart and a heavenly life, for a comfortable death and endless happiness. Of such vast importance is it to the world whether the clergy be good or bad, skilful or unskilful, holy or worldly; and he is not a true Christian that is insensible of the difference, or that thinks it small.

Now, do I need to say any more, to shew young men designed for the ministry of what importance it is that they be well prepared and qualified for it? God can and sometimes doth turn wolves into faithful shepherds, can convert those who, being unconverted, undertake the work that should convert others, and can give wisdom and grace to ignorant and graceless preachers of wisdom and grace. But this is not ordinarily to be expected. For as youth are trained up and disposed, they commonly prove when they come to age. Their first notions lie deepest, and make way for their like, and resist all that is contrary, be it never so true and good and necessary. Experience tells this to all the world,—those who in youth are trained in heathenism, Mahometanism, Popery, or any distinct sect of Christians, commonly continue such; especially if they live among those who are for it, and who make it their interest in reputation or wealth. If the rulers and times should be but erroneous, heretical or malignant in enmity to truth and to serious holiness, (alas!) how hard is it for ill-taught youth, to resist the stream! How hard is it to unteach them the errors which they first learned! A vomit may easily bring up that which was but lately eaten; but the yellow and the green humours that lie deep, must cost heart-gripes before they will be cast up. False opinions, as well as truths, are usually linked together; and the chain is neither easily cast off nor broken. They that have received errors, have received the defensatives of those errors: these are like the shell-fish that carry their house about them. They have studied what to say for their errors, but not what can be said against

them; or, which is worse, by a slight and false consideration of the arguments for the truth, they have disabled those arguments from doing them any good.

And if they had ever such true notions in their memories, if they come not in power on their hearts, and do not make them new, spiritual and holy men, these will not master fleshly lusts, overcome ambitious and worldly inclinations, nor make men fit to propagate that faith and holiness which they never possessed.

It is now that you must get those eminent qualifications of knowledge and holiness which you must hereafter use. And how will you use that which you have not?

Yet proud hearts, how empty soever, will be desirous of esteem and reputation, and will hardly bear vilifying, contempt or disregard. Though some few prudent hearers will encourage such young men as they think are hopeful, yet most men will judge of things and persons as they find them. The ignorant, dry and lifeless orations of inexperienced and carnal preachers, will not be magnified by such as know what judgment and holy seriousness that place and sacred work require. Few will much praise or feed on unsavoury or insipid food, merely to flatter and please the cook. And then when you find that you are slighted for your slight and unskilful work, your stomachs will rise against those that slight you, and so by selfishness you will turn malignant, and will become enemies to those that you consider enemies to you, because they are not contented with your unholy trifling. All your enmity will turn against yourself, and will be like that of Satan against the members of Christ,—which is but his own self-tormenting.

15. *Secondly*.—The case being so important, I shall briefly conjoin your *danger* and your *remedy*, beseeching you (as you have any care for your souls, your country, the church of God, or any thing which faith or reason should regard,) that you will soberly weigh the counsel that I give you.

The first of your dangers which I shall mention, lieth in a too hasty resolving for the sacred ministry. Pious and prudent desires and purposes I would not discourage. But two sorts of parents in this prove greatly injurious to the church: *First*. Worldly men, that send their sons to the

universities in order to their worldly maintenance and preferment, looking at the ministry merely as a profession or trade by which they may be able to live: *Secondly*. Many honest and godly parents ignorantly think it a good work to design their children to the ministry, and call it ‘devoting them to God,’ without duly considering whether they are likely to be fit for it or not. And when they have been some years at the university, they think a parsonage or vicarage is their due, ordained they must be,—what else have they studied for? It is too late now to change their purposes, when they have been at seven years’ cost and labour to prepare for the ministry. They are too old and too proud to go apprentices or servants. Husbandmen they cannot be. They are used to an idler kind of life than that. To be lawyers will cost them more time and study than they can now afford, having lost so much; and there are more already than can have practice. Physicians are already so many that the younger sort know not how to live, though they would, for money, venture on their neighbours’ lives, to their greater danger than I am willing to express. So that there is no way left but for a benefice, to become church-mountebanks and quacks, and undertake the pastoral care of souls, before they well know what souls are, what they are made for, whither they are going, or how they must be conducted and prepared for their endless state. And it seems to some to be the glory of a nation, to have many thousand such lads at the universities, (more than there be cures or churches in the land,) all expecting that their friends should procure them benefices. They must be very ignorant and wicked indeed that cannot find some ministers so bad as to certify, that they are sober and of good lives, and some patrons so bad as to like such as they are, and, for favour or somewhat worse, to present them; and some bishop’s chaplain bad enough to be favourable in examining them, and then some bishop bad enough to ordain and institute them. And by the time nine thousand such youths have got benefices, alas! in what a case will the churches and the poor people’s souls be!

16. (1.) And what remedy is there for this? That which I have now to propose is, first to tell you, ‘Who they be that should be devoted to the ministry;’ and, next, ‘What both your parents and you should do.’

The work is so high, and requireth such qualifications, and miscarrying in it is of such dreadful consequence, that no youth should be resolutely devoted to the ministry, who hath not all these following endowments :

(1.) He must have a good natural wit and capacity. It should be somewhat above the ordinary degree ; but it must be of the better rank of ordinary wits, for grace supposeth nature, and, by sanctifying it, turns it the right way ; but grace doth not use to make wise teachers of natural drones or weak-headed lads, who have not wit enough to learn. How many and how great things have they to learn and teach !

(11.) They must have some competent readiness of speech, to utter the knowledge which they have got. One that cannot readily speak his mind in common things, is not likely to come to that ready utterance which will be necessary to a preacher.

(111.) He must be one that is so far hopeful for godliness, as to be captivated by no gross sin ; and as to have a love, not only to learning, but to religion, to the word of God, to good company, prayer, and good books ; and a settled dislike of the things, words and persons, that are against these.

(2.) He must also shew some sense of the concerns of his soul, and some regard for the life to come, and that his conscience is under some effectual convictions of the evil of sin, and the goodness and necessity of a godly life. The youth that hath not these three qualifications, should not be intended or devoted to the ministry. To devote an incapable or an ungodly person to such a holy state and work, is worse than of old to have offered to God the unclean, which he abhorred, for a sacrifice. To design a graceless lad for the ministry, on pretence of hoping that he may have grace hereafter, is a presumptuous profanation, and worse than to design a coward to be a soldier, a wicked, unsuitable person to be a husband or wife, in hopes that they may be fit hereafter.

17. Therefore if your parents have been so unwise as to devote that to God which was unfit for his acceptance, it concerneth you quickly to look better to yourselves, and not to run into the consuming fire. You should be conscious of your own condition. If you may know, that you want, (1.) A competency of natural capacity and ingenuity ;

(2.) Or of ready speech; (3.) Or of serious piety, love to godliness, and heart-devotedness to God,—do not meddle with that calling which requireth all these.

18. ‘But,’ you may say, ‘What shall we do? We have gone so far in this calling that we are fit for nothing else.’

You are less fit for the ministry than for any thing. That which requireth the highest qualifications, will most shame and condemn you if you possess them not. If you are not fit for physic or law, be some great man’s servant; if not that, it is better that you turn to the basest trade or the most laborious employment, than that you run into the sad case of Hophni and Phinehas, or that of Nadab and Abihu, to the utter undoing of yourselves and the loss and danger of many others! But if your unfitness be not in your DISABILITY but in your UNGODLINESS, whether you be ministers or not, you will be for ever miserable unless you consider well the great things that should change your hearts and lives, and unless you turn unfeignedly to God; and when that is done, I am no discourager of you. But I believe it is far better to be a cobbler or a chimney-sweeper, or even to beg your bread, than to be an ungodly clergyman, with the greatest preferments, riches and applause.

19. ‘But,’ parents may say, ‘If we devote none to the ministry till godliness appear in them, how few will be so devoted! Children seldom show much savour of religion, and some that seem young saints prove old devils.’

(1.) At the present time we have so many supernumeraries, that we need not fear a want of number.

(2.) Children cannot be expected to show that understanding in religion which men must have. But if they show not a love to it, a conscience regardful of God’s authority and of the life to come, and a dislike of ungodliness and sin, you have no reason to presume that they will be fit for the ministry. If they had never been baptized, you ought not to baptize them in such a state. They must credibly profess faith and repentance before they can be adult Christians, and so dedicated to God in baptism, much more before they are dedicated to him as the guides of the Christian churches.

(3.) And as you can judge but according to probabilities, if they prove bad after a probable profession, it will not

be charged upon you. But we all know that a hopeful youth is a great preparation to an honest age.

20. (2.) My next advice to you is, abhor sloth and idleness. When you are at country schools, your masters drive you on by fear. But when you are in the universities and at a riper age, you are more trusted with yourselves; then all the diligence which fear constrained, will be laid aside, and if you be not carried on with constant pleasure and love of knowledge, the flesh will prefer its ease, and unwillingness and weariness will proceed with so slow a pace, as will bring you to no high degree of wisdom. And when you have spent your appointed time, and are void of that which you should have attained, your emptiness and ignorance will presently appear when you are called out to the use of that knowledge which you have not. It is not your canonical habit, nor seven or seventeen years spent in the university, nor the title of Master of Arts, Bachelor of Divinity, or Doctor, no, nor that of Bishop, which will pass with men in their right wits, instead of knowledge, diligence, humility, patience and charity; nor which, without these, will do the work to which you are devoted. And then when you find that other men discern that weakness and badness which you are loath to know yourselves, it will be likely to exasperate you into diabolical malignity. Believe it, the high and needful accomplishments of a true divine are not easily or speedily attained.

21. (3.) My next warning is, fear and fly from sensuality, from fleshly lusts, and all the baits and temptations that may endanger you by drawing you into them.

Sense and appetite are born with us; they are inordinate in our corrupted nature, and the reason and will, which should resist and rule them, are weakened and depraved. Poor labouring countrymen are not in such danger in this as you are. Your bodies are not tired and tamed with labours, nor your thoughts taken up with wants and cares. While your bodies are at ease, and your studies are arbitrary, fleshly lust and appetite have time and room to solicit your fantasies, and incline you to interrupt your studies, and to think of the matters of sensual delight, either with what to please your appetite in eating, or of strong drinks or wine that also exhilarate, or of some needless or hurtful pastime called *re-*

creation such as cards, dice, gaming, &c. or to think of women and filthy lusts, or to read romances, play-books or other corrupting vanities. Far more idle scholars are strongly haunted with temptations to self-pollution and other filthy lusts, than the poor and afflicted sort of men.

If these should prevail, (alas!) you are undone; they will offend God, expel his grace, will either wound or sear your conscience, destroy all spiritual affections and delights, and turn down your hearts from heaven and holiness to filth and folly;—and beasts will be unfit for the pleasures or for the work of saints.

22. Away therefore from idleness! Pamper not the flesh with fulness or delights, and abhor all time-wasting and needless recreations. Away from the baits of fleshly lust! Be no more indifferent and unresolved about this, than you would be about drinking poison, leaping into a coal-pit, or wilfully going among murderers or thieves. Presume not on your own strength: he is safest that is furthest from the danger. Gunpowder must not stand near the fire.

23. (4.) Be sure to make a prudent choice of your companions, especially of your bosom friends.

It is supposed that a man loveth the company which he chooseth, though not that upon which he is cast through constraint. Love and familiarity will give them great advantage over you. If they be wise, they will teach you wisdom; if they be holy and spiritual, they will be drawing you towards God, and settling you in the resolved hatred of sin and love of holiness. But if they be worldly and ambitious, they will be filling your heads with ambitious and worldly projects; if they be ungodly hypocrites, that have but the dead image and name of Christians, they will be opposing or deriding serious godliness, and pleading for the carcase and formalities of piety as better than serious and spiritual devotion: and if they be hardened malignants, they will be trying to make you such as they are by lies, revilings, or plausible cavils against the things and persons that are spiritually contrary to their fleshly minds and interests. And while you hear not what can be said on the other side, (if God preserve you not) it will possess your mind with false thoughts of God's servants, and with scorn or contempt of such as you hear falsely described. As Papists think of Protestants as heretics, so you will take serious godliness for

fanatical self-conceit, and will think the best of Christians as you do of Quakers or others—that are mad with fear or pride.

Wise and religious companions and bosom friends are an unspeakable blessing; but the merciful providence of God doth usually choose them for us, yet so as that we must usually be also faithful choosers for ourselves. Ill company is a dangerous snare; and God often trieth us, by casting us into places where such company is. But if we do not choose or love it, God will provide us with an antidote; and we may converse with him, even in the presence of the ungodly; and he will teach us, by the experience of their folly and sin, to dislike it more than if we had never seen it.

24. (5.) Especially be most careful in the choice of your tutors and instructors.

Though it be first the part of your parents to choose them for you, it is yours to do your best in this matter to save yourselves, if your parents by ignorance or malignity do choose amiss. And the rulers that allow not men to choose their own pastors, yet hitherto allow the parents or the sons to choose their own tutors and domestic instructors.

But this is the grand danger and misery of mankind, that the ignorant know not what teachers to choose. Yea, the more they need the help of the best, the less they know who those are; but I will tell you as far as you are capable of discerning.

(1.) Usually the common report of men that are sober and impartial, commendeth worthy men above others; for knowledge and goodness are like light, which is a self-discovering thing.

(11.) Choose not a teacher that preferreth human wisdom before divine, but one that maketh it his business to expound the Scripture, and teach you what is the will of God, and how to please him and be saved.

(111.) Choose not one that is of a worldly and ambitious mind, and will teach you that which conduceth to get preferment and worldly wealth, and not that which best helpeth you to heaven.

(1v.) Choose not one that is factious and uncharitable, violent for a party, either because it is uppermost, or because it standeth for some odd opinion or causeless singularity; but one that is of a Christian, catholic charity, that loveth a godly man as such, even as he loveth himself, and is for

wronging no one, but doing good to all, and maintaining unity and peace.

25. (6.) Watch, with great fear, against pride, ambition, and worldly ends, in your own hearts and lives.

The roots of these mortal sins are born in us, and lie very deep; and they not only live, but damnably reign, where they are little discerned, bewailed, or suspected; but woe to him that is conquered by them! "Ye cannot serve God and mammon. The love of the world is enmity to God. If any man love the world, the love of the Father is not in him." Paul spake, weeping, of some persons "whose God was their belly, who gloried in their shame, who minded earthly things, being enemies to the cross of Christ, when their conversation should have been in heaven." (Phil. iii. 18—20.) A surprise in passion, even of an ugly sin, is less dangerous than such a habit of worldliness and pride. And (alas!) how many that have escaped the temptations of sloth and sensuality, have been flattered and overcome by this! Those who have had better wits than others, and acquired more learning, have thought now that preferment is their due. And if they fall into times (which have not been rare,) when the malignity of church or state-governors hath made it the way to preferment to declaim against some truth, or against the most religious men who are opposed to a carnal, sinful interest, to revile God's best servants, to cry up some notion or error of their own, and to magnify the worst men that promote their worldly ends and hopes, (alas!) how doth this stream usually carry down the most pregnant wits into the gulf of perdition!

Yea, some, that seemed very humble and mortified while they had no great temptation, when wealth and honour have been set before them, have lost virtue and wit before they were well aware. Worldly interest hath secretly bribed and biased the understandings of such people, to take the greatest truth for error, duty for sin, and error for truth, and sin for duty. They have talked, preached, and written for it, and seem to believe that they are indeed in the right; and cannot discern that they are perverted by interest, when an impartial stander-by may easily see the bias by the current of their course. If you be servants of the flesh and of the world, woe to you when your masters turn you off, and you must receive your wages!

26. (7.) Above all, therefore, choose like real Christians, and take God and heaven for your hope, your all.

If you do not so, you are not real Christians, nor stand to your baptismal covenant; and if you be here fixed, by the grace of God, and by your sober consideration and belief, you will then know what to choose and what to do. You will be taught to refer all worldly things to spiritual and heavenly ends and uses, to count all things as loss and dung for Christ, and "to choose the one thing needful, which shall never be taken from you," even that which will guide you in just and safe ways, saving you from the greatest evil, and giving your minds continual peace, even that which passeth understanding, and which will be best at last when sinners are forsaken.

27. (8.) My next counsel, therefore, is for the order of your studies; begin with your catechism and practical divinity, to settle your own souls in a safe condition for life or death. Deal not so foolishly as to waste many years in inferior arts and sciences, before you have studied how to please God and to be saved. I unfeignedly thank God, that, by sickness and his grace, he called me early to learn how to die, and therefore to learn what I must be and how to live, and that he thereby drew me to study the sacred Scriptures, and abundance of practical, spiritual books in English, till I had somewhat settled the resolution and the peace of my own soul, before I had gone far in human learning. I then found more leisure and capacity to take in subservient knowledge in its proper time and place. And, indeed, I had lost most of my studies of philosophy and of difficult controversies in theology, if I had fallen on them too young, before I came to due capacity; and so I should have been prepossessed with crude or unsound notions, for they would have kept out that which required a riper judgment to receive it. Such books as I before commended to the apprentices, contain the essentials of religion, plainly, affectionately, and practically delivered, in a manner tending to deep impression, renovation of the soul and spiritual experience, without which you will be but "like sounding brass or a tinkling cymbal." The art of theology without the POWER, (which consists in a holy life, and light and love,) is the art of forming a hypocrite.

Yet before you come to lay exact systems of theology in

due method in your minds, much help of subservient arts and sciences is necessary. However, a council of ancient bishops once forbade the reading of Gentile books.

28. (9.) I next advise you, thoroughly to study the evidences and nature of the Christian faith, but not to hasten too soon and over-confidently on hard controversies, as if your judgment of them at maturity must have no change; but still suppose, that greater light, by longer study, may cause in you much different thoughts of such difficulties.

29. (10.) And lastly, I advise you, that you begin not the exercise of your ministry too boldly, before public, great, or judicious auditories. Overmuch confidence signifieth pride and ignorance of your imperfection, of the greatness of the work, and of the dreadfulness of the Most Holy Majesty. But (if you can) at first settle a competent time in the house with some ancient experienced pastor, who hath some small country chapel, and who needs your help. And,

(1.) There you may learn as well as teach, and learn by his practice that which you must practise; which, in a great house as a chaplain, you will hardly do, but must in that case cast yourself into a far different mould.

(11.) By preaching some years to a small, ignorant people where you fear not critical judgments, you will get boldness of speech, and freedom of utterance, without that servile study of words, and without learning your written notes without book, which will be tiresome, time-wasting, and lifeless. When freedom and use have brought you to a habit of ready speaking about great and necessary things, and when acquaintance with ignorant country people has taught you to understand their case, you will have a better preparation for more public places, (when you are clearly called to them,) than you were ever likely to get either in universities, among scholars, or in great men's houses.

Compassion to the church that is plagued with bad ministers, and that undergoes exceedingly great loss by weak ministers, and the sense of the grand importance of the qualifications of pastors in reference to the happiness or misery of souls and kingdoms, have drawn me to say more than I first intended to young students who have determined to enter into the ministry. With the other two sorts, therefore, I shall be very brief.

Yet I add one earnest warning to you, and to all young

men,—know that one of the most common and pernicious maladies of mankind, is, AN UNHUMBLED UNDERSTANDING, rashly confident of its own apprehensions, through false and hasty judging and previdence,—the brat of ignorance and pride. Of a multitude of persons differing, how few are not obstinately confident that they are in the right!—even lads that are past twenty years of age! O dread this vice, and suspect your understanding. Be humble; take time, and try, and hear, before you judge. Labour for knowledge; but take not upon you to be sure where you are not, but doubt and continue to try till you are sure.

CHAP. X.

Counsel to young Students in Physic.

SUPPOSING what is said to others equally to concern you, I briefly add,

1. Make not the getting of money, and your own worldly prosperity, so much your end, as the doing good in the world, by the preservation of men's health and lives, and the pleasing of God thereby. Selfish, low ends shew a selfish mind, that liveth not to God or for the public good.

2. Undertake not the practice of physic without all these qualifications.

(1.) A special sagacity, or a naturally searching and conjecturing judgment. For almost all your work lieth in the dark, and is chiefly managed by conjecture.

(2.) Much reading, especially of such of your predecessors as have been great observers, that you may know what hath been the experience of all ages and of those eminent men who lived before you.

(3.) The experience of other men's practice. If possible, therefore, stay some time first in the house with some eminent practitioner, whose practice you may see, whose counsel you may hear, and from whose experience you may derive instruction.

3. Begin with plain and easy cases, and meddle only with the safe and harmless remedies. Think not yourselves physicians indeed, till you have yourselves got considerable

experience : there is no satisfactory trusting to other men's experience alone.

4. In cases too hard for you, send your patients to abler physicians, and prefer not your own reputation or gain before their lives.

5. Study simples thoroughly, especially the most powerful ; and affect not such compositions, as, by the mixture of the less powerful, do frustrate the ingredients which would else be more effectual.

6. Forget not the poverty of many patients, who have not money to pay large and chargeable bills to an apothecary, nor to give large fees to a physician. Multitudes neglect physic and venture without it, because physicians require so much, and are so much for the gain of their apothecaries that they have it not to pay.

7. Take heed of self-conceitedness, rash confidence, and too hasty judging. Most of your work is hard ; many things, about which you do not think, may occasion your mistake. Causes and diseases have marvellous diversities. Most that are quick judges, and suddenly confident that all their first apprehensions are true, do prove but proud, self-ignorant fools, and kill more by ignorance and temerity, than highway robbers or designing murderers do. Though the grave may hide your mistakes, they are known to God.

8. Give not too much physic ; nor give it too often or without need ; neither venture on things dangerous. Man's life is precious ; and nature is the chief physician, which art must but help. The body is tender and easily distempered ; therefore, rather do too little than too much. Frequent tampering usually kills at last ; as he that daily washeth a glass, at last breaketh it ; and as seamen are bold, because they have often escaped ; (but many, if not most, are drowned at last ;) and as soldiers that have often escaped are bold to venture, but are killed at last :—It is usually so with them that often take physic, except from a very cautious and skilful man. Therefore, were I a woman, I would not marry a physician, lest his nearness of relation to me and his kindness should cause him to be often tampering with me, till a mistake should kill me. All your neighbours may mistake your disease without your hurt, but the mistake of your physician may be present death to you.

9. Direct men first as faithful friends, to the things which may prevent the need of physic, such as,

(1.) A temperate and wholesome diet, avoiding fulness and hurtful things.

(2.) Sufficient labour to suscite natural heat, keep pure the humours, and expel excrements; teaching them likewise to avoid idleness.

(3.) To keep warm, and avoid occasions of cold, especially cold drink, cold places, and cold clothing, either when persons are hot, or when nature needeth help in winter.

(4.) Content and quietness of mind, and cheerful conversation.

(5.) Direct them to such familiar remedies at home, in their drinks and diet, as are suitable to their distempers, and for their preservation, and to such as are safe and harmless. Put them not to a needless dependance on your frequent help; neither play upon the fears of weak women in making them miserable by administering needless medicines, and thus making them like tenants to you, to pay you a constant rent for keeping them quiet.

10. Give them that need it, good counsel for their souls; and flatter them not with false hopes of life, when it tendeth to hinder their preparations for death. They and you are hasting to such a great change as requireth great and careful forethoughts. It is sad for them to go out of the world, and not at all to know whither they are going, or what will be their next habitation; but much more dreadful is it, to be in a state of certain misery in this life, and liable to all the untried and indescribable wrath of God in the world of spirits. Those who will not send for a divine, will frequently hear a physician; and to warn poor sinners of their danger, exhorting them to flee from the wrath to come,—is not a work unbeseeming your profession, but such as Christian faith and charity bespeak.

CHAP. XI.

Counsel to Young Students of the Law in London.

GOD hath made much use of honest lawyers, as the instruments of our safety and of the just and orderly government of the land.

They are not bred up in mere idleness and luxury, (as too many are of higher birth,) but in such diligent study as improveth their understandings, and keepeth them from that debauchery which idleness and fulness cherish.

Their studies and callings make it their interest as to know, so also to maintain the laws; and that is, to maintain propriety, just liberty and order, and so to preserve justice and the common peace except in countries that have pernicious laws. Injustice in judges and lawyers is like heresy, ungodliness and persecution in pastors of the church—directly contrary to their very calling and profession; but it is more easily and commonly seen and hated, because it is against the well-known interest of mankind. Shame, therefore, and the common hatred of the unjust, are in this case great restraints of evil.

But notwithstanding all this, bad men will do badly, and turn even the rules of justice to oppression, to serve the wills and lusts of those who can promote them, that by them they may serve their own. On this account, therefore, it is of great importance to the common good, as well as for their own benefit, that young men who study the law, may prove wise and honest.

1. And here, *first*, I warn all such youths, to take heed of the sins of sensuality. Alas! London doth so abound with temptations, that, without grace and wise resolution, you are unsafe. There are so many sensual, proud, and ungodly young men ready to entice you; so many play-houses, taverns and filthy houses to entertain you; that if you go without grace and wit, the flesh and the devil will soon precipitate you into the slavery of brutish flesh. Then you forfeit God's favour and protection; and he may leave you to more sin and misery, or to grow up to be the servants of oppression, the enemies of piety, and the plagues of the commonwealth.

2. Study hard; for idleness never yet made good lawyers, nor very useful men.

3. Abhor and avoid ill company, especially of two sorts:

(1.) Those who would entice you to the aforesaid places and practices of voluptuousness, &c.

(2.) Those that being themselves deceived would deceive you, against religion and your salvation. It is too well known that such persons in London are not rare, though the danger by them is not known enough. Even those that are so unchristian and inhuman as to prate against the Christian faith, against the truth, authority or sufficiency of the sacred Scriptures, the life to come, and against the immortality of the soul, if not also against the government and providence of God, will yet talk as confidently as if they were in their wits, yea, and as though they were the greatest wits among us. For my part, I could never yet get one man of them soberly to join with me in a fair disquisition of the truth, and to follow it on till we came to see the just conclusion. Most commonly they will fly from me, and refuse disputes, or will turn all to some rambling rant or jest, or, when the truths of religion are stated, they are gone, and will proceed no further and come no more.

Young unfurnished heads are unfit to dispute with the devil, or with any such of his messengers. A pest-house is not more dangerous to you than companions of this description. But if they have perplexed you, desire some well-studied minister of Christ either to meet them, or to resolve your doubts. If you will read what I have written on that subject, you may find enough to resolve your mind, if it be justly received, viz. in my "Reasons for the Christian Religion," my "Unreasonableness of Infidelity," in my "Life of Faith," and in "More Reasons for the Christian Religion."

Avoid also the snares of those that would draw you into uncharitable factions, and, on a pretence of right religion, to hate, censure, or fly from all that are not just of their sect and way; especially the proud faction of church-tyrants, who, under a pretence of order and piety, would set up a lifeless image of formality, and would burn, banish, silence, or persecute all that are not for domination, usurpation and worldly interest.

4. Let not rising and riches be the chief end of your stu-

dies, but to serve God in the just service of your king and country, to promote justice, and to do good in the world.

5. Live in the familiarity of the most useful men of your profession, that is, the wisest and the most conscionable; and choose those pastors, for your best helpers in religion, who keep the most closely to God's word, and warp not after any dangerous singularities, worldly preferments, or unpeaceable and teasing impositions on their brethren; and who live as they preach,—in love, peace and holiness,—as men that set their hearts and hopes on future blessedness, and that labour for the edification and concord of the church, and the saving of men's souls.

CHAP. XII.

Counsel to the Sons of the Nobility and of Magistrates.

THOUGH men of your rank are furthest out of the hearing of such persons as me, and are usually the greatest contemners of our counsel, yet that will not excuse us from due compassion to the land of our nativity, from love and pity to yourselves, nor from any probable ministerial attempt to do you good.

Your dangers are much greater than those of other men; or else Christ had never so often told us, how hard it is for rich men to be saved; and how few such escape the idolatrous damning love of the world, and become sincere believers and followers of a crucified Saviour. Luke xii; xvi. &c.

1. One part of your great danger is, that you are commonly bred up among the baits of sensuality. It is not for nothing that "fulness of bread" is made one of the sins of Sodom, (Ezek. xvi. 49,) and that he who afterwards lay in the flames of hell, is described as being "richly clothed and faring sumptuously every day." Not that all rich clothes, or sumptuous, seasonable feasting, is a sin; but that both these usually signify sensuality and cherish it. It is the sure brand of the ungodly, to be "lovers of pleasure more than of God." They that but seldom come where tempting plenty is of delicious meats and drinks, are too often overcome. But they that are bred up where plenty of both these

is daily before them, are in greater danger lest their table and their drink become a snare.

Feast not therefore without fear, remember that flesh-pleasing sensuality is as damnable in the rich as in the poor; and that the greatest wealth will not allow you to take any more for quantity or quality, than is consistent with temperance, and than truly tendeth to fit you for your duty. Your riches are given you in trust as God's stewards, that with them you may be enabled to serve your country, relieve the poor and promote good uses; but not for the purpose of serving your fleshly lusts, nor to be abused to excess or for cherishing sin. To be sober and temperate, is the interest of your own souls and bodies, and, under your great temptations, it is the more laudable.

2. Another of your dangers is, the ill examples of too many persons of your rank. You are apt to think that their wealth, pomp and power make them more imitable than others, as being more honourable. And if they wallow in drunkenness or filthy lust, or talk profanely, you may think that such sins are the less disgraceful.

But can you dream that they are the less dangerous and damnable? Will God fear them or spare them? Must they not die and be judged as well as the lowest? Is it not an aggravation of their sin, that it is done by men who had the greatest mercies, and who were put in trust and honour purposely to suppress sin in the world? As their places signify more than others, so do their sins; and accordingly shall they be punished. Doth the quondam wealth, honour or pleasures of a Dives, a Pharaoh, an Ahab, a Herod, a Pilate, a Nero, ease a lost and tormented soul?

3. Another of your temptations will be pride, and over-valuing of yourselves, on account of wealth and worldly honour. But this is so foolish a sin, and against such notoriously humbling evidence, that, as it is the devil's image, it is nature's shame. Is not your flesh as corruptible as a beggar's? Do you not think what is within that skin; and how a leprosy, or the small-pox would make you look; and how you must shortly leave all your glory, and your bodies become unpleasant spectacles? Do you not think what it is to lie rotting in a grave and to turn to earth? Do you not know how much more loathsome a thing all the vice and un-

holiness of your souls is ; and what it is to have to do with a holy God, and to be near to judgment and an endless state ? He is mad in sin, whom such considerations will not humble.

4. Another of your dangers is from flatterers, who will be pleasing and praising you, but who will never tell you of that which should humble you and awake you to a sense of your everlasting concerns. But in this respect none are so dangerous as a flattering clergy, who, being themselves carnal worldlings, would serve that flesh which is their master, by your favour and beneficence. Ahab had such prophets, who said, "Go and prosper;" in whose mouths the devil was a lying spirit. How many sincere men have been undone by such !

Remember then what it is to be a sinful man, and what need you have of vigilant friends and pastors, that will deal faithfully with you, as if it were on your death-bed : and encourage such, and abhor worldly flatterers. Your souls have need of as strong physic, and as plain dealing as the souls of the poorest men ; bear it, therefore, and thankfully accept it.

5. One of your greatest dangers here will be, that your own fleshly minds and this worldly sort of men (especially if they be of the clergy,) will be drawing you to false and contemptuous thoughts of serious godliness, and of serious godly men. Whereas, if you be not such yourselves, you are undone for ever ; and all your flatterers, your big names, wealth and honour will neither save you, nor ease your pains in hell. As ever you believe that there is a God, believe that you owe him the utmost reverence, obedience and love, which your faculties can perform. And as ever you care what becomes of you for ever, pay him this great due, and hate all that would divert you ; and, much more, all those diabolical suggestions which would draw you to think that to be a needless thing which must be your life and your all.

6. But, above all, I beseech you, fear and watch, lest you be drawn to espouse any thing, as your interest, which is against the interest and command of Christ, and against his kingdom, or the good of his church or of the commonwealth. As the devil first undid the world, by making deceived Eve believe, that God's command was against her interest ; so doth he to this day, but with none so much as with nobles and rich men. God hath commanded you nothing but what is for your own good, nor forbidden you any thing but what

is for your own hurt and that of others. He needs not you, or any one; you must allow him to be God, and, therefore, to be wiser and better than you, and to know better what is best and fittest for you and others. But Satan will slander to you God's laws, ways and servants; for he is in favour of your continued enmity and separation from God, and therefore would draw you to believe that God and his ways are enemies to you, and against your pleasure, honour, domination, commodity, or ease. O how many princes and great men have been utterly undone, by believing the flesh, the devil and his ministers, when they plead that Christianity is against their power, honour or other interests; that the Scripture is too precise, and that conscience, obeying God before them, is against their power and prerogative; and thus have they set themselves as enemies to keep under conscience and serious godliness, lest obedience to their wills should be thereby hindered.

Yea, how many also so dote as to think that the interest of head, heart, stomach and members, of rulers and subjects, stand not in union, but in contrariety and victory against each other! Woe to the land that hath such rulers, and to the poor tenants that have such landlords! But, much more, woe to such selfish oppressors, that had rather be feared than loved, and take it for their honour to be free and able to do mischief, and to destroy those whose common welfare should be more pleasant to them than their own; and to them, especially, that take serious godliness and godly men to be against them, and therefore bend their wit and power to suppress them; as if they said, as those in Luke xix. 27, "We will not have this man to reign over us!" Such persons Christ will destroy as his unthankful enemies, and "will break them with his iron rod, and dash in pieces as a potter's vessel." (Psalm ii.)

7. If you love yourselves and the common good, get good men about you. Read the fifteenth, sixteenth, and one hundred and first Psalms. Especially procure faithful teachers, and godly friends, servants and companions. Read much the histories of the lives of wise and godly men, such as King Edward the Sixth, and Lord Harrington. Young men, imitate such excellent persons as Scripture and other history justly commend to your imitation. It will be profitable to read the lives of worthy men, such as are gathered

by Mr. Clark, Dr. Fuller, Thuanus, Beza, the lives of the Martyrs, and of such Christian princes as Constantine, Theodosius, &c.; the Emperor Maximilian the Second, John Frederick of Saxony, Philip Prince of Hussia, and Louis the Pious of France. Read also the lives of such Heathens as Titus, Trajan, Adrian, but especially Aurelius Antonius and Alexander Severus; of such lawyers, philosophers, physicians, but especially such divines as Melchior Adamus hath recorded in his four volumes; and of such Bishops as Cyprian, Nazianzen, Ambrose, Augustine, Basil, Chrysostom, our Usher, and such others.

8. Live not in idleness,—as the sons of rich men too often do; for that will rust and corrupt your minds, and cherish besotting and damning lusts, and will render you worthless and useless in the world, and consequently the greatest plagues of your country, to which you should be the greatest helps and blessings. Make as much conscience of improving your hours, as if you were the poorest men: you have the highest wages, and ought to do most work for God. Let holy and useful studies take up your time one part of the day, doing good to others another part, and necessary refreshment and exercise another. He in whose hands are all your times, has allowed you no part for any thing unprofitable, much less for any thing that is hurtful.

O what a blessing to the world are wise and godly magistrates; and what a curse are the foolish and ungodly!

9. Remember that the grand design of the devil and of all deceivers, is, to delude and corrupt the rulers of the people, knowing to which ever way they turn how much significance they carry with them by their laws, power and examples. Remember likewise how sad it will be to be judged as a persecutor or a captain of iniquity. You must therefore have a greater self-suspicion than others, and a greater fear of seduction and sin; and you must watch more carefully against wicked counsel and example, but especially against the temptations of your own flesh and corrupted nature, and of your wealth and situation in society.

CHAP. XIII.

Counsel to Parents and Tutors of Youth.

SHOULD I now instruct parents and teachers in what on their parts is necessary to their great duty, and to the good of youth, it would be more than all I have already written. But that is not my intention in the present work; you may see much of it done in my "Christian Directory." Yet because so much labour is required at the hands of parents and teachers, and such responsibility lies upon them, I beseech all such persons that read these lines, to remember,

1. How near their relation to their children is; and that for a parent to betray their souls to sin and hell, by neglect or by ill means, seems more inexcusable cruelty than for the devil, that is a known enemy, to do it.

2. Consider how very much their welfare is entrusted to your care. You have the teaching of them before the ministers, have them always nearer with you, and have greater power over them. O that you knew what holy instructions, heavenly excitations, and good example God requireth of you for their good and how much of the hopes of the church and world lie on the holy skill and fidelity of parents, in the right education of youth!

3. O feed not their sinful desires and lusts; accustom them not to pride, to idleness, to too much fulness or pleasing of the appetite; but teach them the reasons why they ought to exercise the virtues of temperance and mortification, and shew them the sin and mischief of all sensuality.

4. Yet use them with tender and fatherly love, making them perceive that the abstaining from these evils, is for their own good. Cherish their profitable delights; study how to make all good delightful to them, and encourage them by sparing rewards and prudent commendations. Tell them of the wisdom and goodness of God's word, and let them read the lives of holy men.

5. Choose them such callings, habitations and relations as will make most for the common good, and for the advantage of their souls; and not those that will be most subservient to the covetousness, pride or slothfulness of their nature.

6. Know their particular inclinations, corruptions and temptations, and accordingly keep and restrain them with the greatest vigilance, watching against these dangers as you would do against death.

7. Settle them under wise and godly pastors, and in the familiar company of godly persons, especially those of their own age and usual converse.

8. Keep them as much as possible from temptations at home and abroad, especially those that tend to sensuality, and to impiety or corrupting their judgments against religion. Thrust them not beyond sea or elsewhere in an unfortified state of mind among deceivers, as some cruelly do for the sake of a mere ornament.

9. Remember how you dedicated them to Christ in baptism, and what was promised to be done, and what renounced on their parts, and what you bound yourselves to do.

10. Remember likewise how much the happiness or misery of the church of Christ and of the kingdoms of the world, doth lie on the right or wrong education of youth, by the PARENTS, much more than by our UNIVERSITIES or SCHOOLS.

11. Remember that your own comfort or sorrow in them, lieth chiefly on your own duty or neglect. If they prove to be wicked persons and the plagues of the world, and you be the cause, it may tear your own hearts. But what a joy is it to be the means of their salvation, and of their public service in the world!

12. Disgrace sin to them, and commend holiness by word and practice. Be yourselves what you would have them to be; and pray daily for them and for yourselves. The Lord bless this counsel to them and to you!

CHAP. XIV.

What are Men's Duties to each other as Elder and Younger.

1. IT is most clear in Scripture and reason that there are many special duties, which the elder and the younger, as such, owe to each other. The elder are bound,

(1.) To be wiser than the younger, as having had longer

time for acquiring knowledge, and so to be their instructors in their several places.

(2.) Especially, to deliver down to them the Sacred Scriptures which they have received, and the memorials of God's works done for his church in former days, which were committed to them by their fathers.

(3.) And to go before them in the example of a holy and heavenly life. Job xxxii. 4; viii. 8; Heb. v. 14; Tit. ii. 2, 3; 1 John ii. 13, 14; Judges vi. 13; Psalm xlv. 1; lxxviii. 3. 5; Deut. i. 21; Exod. xii. 26; Deut. xi. 19; Jos. iv. 6. 21, 22; Joel i. 3.

2. Nature and Scripture tell us that the younger owe much duty to the elder, which is thus summed up, "Ye Younger, submit yourselves to the Elder." (1 Peter v. 5.) This submission includeth, especially a reverence to their judgments, preferring them before their own; and a reasonable supposition that ordinarily the elder are wiser than they, and therefore living towards their elders in a humble and learning disposition, not proudly setting their own unfurnished wits against the greater experience of their elders, without very evident and extraordinary reasons. For the understanding of which, note,

3. (1.) It is certain that mere age doth not make men wise or good: none are more sottishly and incurably ignorant than those who are both aged and ignorant, and few are so bad as old and obstinate sinners. For they grow worse in deceiving and in being deceived, abuse God's mercy yet more and more, and are going still further from him, as the faithful are growing better and approach nearer to him every day.

(2.) It is also certain that God greatly blesseth some young men's understandings, and maketh them wiser than the aged and their teachers.

(3.) 'A youth of this description is not bound to think that he knoweth not what he doth actually know; nor must he believe that every old man is wiser than he;'—all this we grant.

4. But though, "Better is a poor and a wise child, than an old and foolish king who will no more be admonished," (Eccles. iv. 13,) yet, (1.) It is certain that knowledge cometh much by experience. Long experience is far more powerful than that which is short; and time and converse are neces-

sary to it. Naturally or ordinarily, long learning and use increase knowledge. Do not all take it for granted, that, usually, the boys who have been many years at school, are better scholars than those who are only beginners? It is the same in all other acquisitions. Therefore the elders in former ages were commonly the rulers of the people in the church and the commonwealth; from which circumstance pastors and rulers are called elders: and if they were not ordinarily the wisest, why did not God make the children the ordinary teachers and rulers of their parents, instead of parents being the teachers of their own children? Old men may be ignorant and erroneous, as well as wicked; but young men cannot be ripe in wisdom without a miracle. We are not, therefore, now to suppose unusual things to be usual. Ordinarily, youth is ignorant and raw; their conceptions undigested, not well fixed or improved: it is but few things that they know; and their ignorance of the rest, maketh them liable to many errors. "For the time, ye ought to have been teachers;" (Heb. v. 11, 12. ;) fitness to teach supposeth time; the young cannot digest strong meats. A novice must not be a bishop; the reason may seem strange,—“Lest he be lifted up with pride, and fall into the condemnation of the devil.” (1 Tim. iii. 6.) One would think youth should be most humble, as being conscious of defectiveness. But because the ignorant know not that more is to be known than ever they attained, therefore they know not their own ignorance.

(2.) And this proud ignorance is so odious a sin, and the nurse of so many more, and so great an enemy to wisdom and all good, that it is no wonder it is the way to “the condemnation of the devil.”

5. Therefore though young men should not receive any falsehood, heresy, or ill example from the aged, yet they should still remember, that, ‘*cæteris paribus*,’ (other circumstances being alike) age hath the great advantage for knowledge, and youth must live in a humble and teachable sense of ignorance; other men’s abuse of time, and aged folly, will not prove them miraculously wise. The aged are always the wisest if their improvement bear any equal proportion to their time, their helps, and opportunities.

6. It is so odious a sin for lads and young students to be

self-conceited and unteachable, and to set up their apprehensions with ungrounded confidence against their elders, that all should be fearful of that guilt, and ought to entertain such humble thoughts of their own understandings, as to be jealous of their conceptions. For all the following vices make up their self-conceited prefdence :

(1.) It is both great **IGNORANCE** of the darkness of men's understandings, and great ignorance of themselves,—to be ignorant that they are ignorant,—and to think they are sure of that which they know not.

(2.) It is an odious sort of **PRIDE**, to over-value an ignorant understanding, and to be proudly confident of that which they have not.

(3.) It is **FOLLY**, to think that truth can be known without sufficient time and trial, and contrary to the world's continual experience.

(4.) It is as absurd and inhuman a **SUBVERTING OF THE ORDER OF THE WORLD**, for lads to set up their wits by groundless self-conceitedness against their elders, as for subjects to set their wills against rulers.

(5.) It is a continual **UNRIGHTEOUSNESS**; for there is a justice required in our common private judging, as well as in the public adjudications and awards of judges. All should be heard and tried before we venture peremptorily to judge.

(6.) It is a nest of continual **ERROR** in the mind, which is the soul's deformity, and contrary to nature's love of truth.

7. It hath also abundance of mischievous effects.

(1.) It keepeth out that truth or knowledge which should be received. It obstinately resisteth necessary teaching, whereas the most willing entertainment is little enough to get true knowledge, even by slow degrees. As God giveth birds an instinct to feed their young, so the young ones by instinct hunger and open their mouths. But if they abhorred their meat and were to be crammed, they would commonly perish. The knowledge which such conceited persons get, must be from themselves,—in their own thinking and observation only; whereas their minds are yet unfurnished with those truths that must let in more. Daily objects will occasion error or confusion in their minds that are unprepared to improve them; their own lusts will pervert them, and one error will draw in more; whereas the assist-

ance of those who, by long and successful study, have rightly ordered and digested their conceptions, might be an exceeding great help to willing learners.

(2.) Such young persons by pride do forfeit the grace of God, which he giveth to the humble, while "he resisteth the proud;" and they are often given up to the self-conceitedness which they so strenuously defend, till their own counsels and ways be their utter confusion.

(3.) The devil hath advantage to set upon and even to possess such proud minds, prepared for him by their ignorance. He then becomes their teacher, and leads them to almost whatever he wills, against the truth and the Church, against themselves and against God.

(4.) Self-conceit and hasty confidence make them continual liars, even while they rage for what they say as being actually true: for being themselves usually mistaken for want of patient trial, they say what they think, and are not to be much believed even when speaking in their utmost preference.

8. But some one will say, 'Seeing many old men are ignorant and erroneous, and some young men have sounder understandings than their elders, how shall I know when I am guilty of pride, self-conceit, preference, and refusing to bow to the judgment of others?'

Ans. You will know this by the following marks:

(1.) When you rashly neglect the judgment and counsel of those who have had as good helps and parts as you, and far longer time and experience, without so much as hearing what they have to say, or taking time to try the cause according to its weight, especially if they be those from whom nature or the ties of relationship oblige you to learn.

(2.) When you more easily suspect such persons than your own understandings.

(3.) When your confidence of your understandings is so unproportionable to your time and studies, that you must suppose you know by a miracle, or by some rare capacity and wit,—as if you had acquired more wisdom in a few years than the rest of mankind obtain in many.

(4.) When you judge suddenly before you take time to think, and when you may know that you never heard what may be said against you.

(5.) When you talk the most, in a bold asserting or a

teaching way,—as if you were oracles to be heard and revered; and not in a humble inquiring way, with that necessary doubting which beseemeth learners. “Except ye become as little children” in teachable humility, you are not fit for the school of Christ. (Matt. xviii. 3.) Even he that is a teacher, conscious of his remaining ignorance, must be a learner still, and not think himself above it, nor set himself to dispute against all that he understands not, but must continue humbly to search and try.

(6.) When those reasons of your own seem good and cogent which are sufficiently confuted, (yet you cannot see it,) or which men of the most approved learning and fitness to form a judgment do consider to be but folly; and when other men’s soundest reasons seem light to you, because you judge by a proud and selfish understanding, being confident and tenacious of all that is your own, and contemning that which is against you.

(7.) When you can too easily, without certain and cogent reason, dissent from the judgment, not only of those whose light and integrity have by self manifestation convinced the world, but also from the generality of such as are commonly known to be the wise, the godly and impartial; yea, perhaps, when you proceed so far as to differ from all the Church of Christ.

(8.) When the greatest number of the wisest men that know you, think you not so wise as you think yourselves to be, nor your reason so good; but they pity your self-conceitedness,—and yet this brings you not to suspect and try.

(9.) When you are hardly and rarely brought to a humble confession of your errors, but in all debates, whatever the cause may be, you seem still to be in the right; and when you have once said any thing, you will stand to it, and justify untruths, or extenuate and excuse them.

(10.) When you too much affect the esteem of wisdom, and love to have your judgments made a rule to others, and are unfit for true subjection.

(11.) In a word, when, instead of being “swift to hear, slow to speak, and slow to wrath,” you are swift to speak and dictate, slow to hear and learn, and swift to wrathful censure of those who dissent from you.—These are strong signs of pride, self-conceit, great confidence, and unbending stubbornness in judging.

9. So common and hurtful is this sin in mankind, that you should still be duly fearful of it. Error, I fear, taketh up the greater portion of the thoughts of men; most persons are rather deceived than in the right; man's mind in the flesh, is in great darkness; and, therefore, PROUD IGNORANCE is a monstrous and pernicious vice. Most of the confusions and miseries of the world, of kingdoms, churches, and societies, come from it. Yea, though it seems most contrary to scepticism, it tendeth at last to infidelity or atheism. For when experience hath convinced such conceited persons, that their most confident rage was but a mistake, they turn themselves to think that there is nothing certain, and begin to deny the greatest truths. It is by this one sin of proud self-conceitdness in false thoughts, that kingdoms, particular churches, and the world itself, through obstinacy, seem remediless; and the wisest men that would gladly attempt to cure them, can do no good except on themselves and a few others.

10. But this sin is no where more misplaced or unnatural, than in children against the counsel of their parents, and scholars against that of their tutors, and ignorant persons against the common consent of the most able and godly pastors. What an odious thing is it to see an ignorant lad run against all his father's words, and think that he is wiser than his parents, and always in the right! and to hear ignorant persons magisterially judge and despise their wise and faithful teachers, before they are capable to understand them, or the matter about which they talk! O how happily might parents, pastors, and wise men, promote knowledge and goodness in the world, were it not for this selfish confidence, which shuts the door against their necessary helps!

CHAP. XV.

The Conclusion, addressed to Ministers.

THERE is another sort of helpers, on whom the welfare of youth much depends;—even the ministers of Christ. But I presume not here to teach them. In my “REFORMED PASTOR,” I have spoken somewhat freely when I had leave. I cannot expect that those who silence me, should hear me;

nor will I think that able and faithful ministers need my counsel. But all that I will now say, is, humbly to entreat those who take no great pains with the young persons in their parishes, and who will not be admonished by such as me, to read the works of Martin Bucer, who had so great a hand in counselling our Reformers in framing the Liturgy, especially his book "de Regno Dei, his Censure of the Liturgy,"—of Baptism, Confirmation, Ordination and Discipline, and his vehement pressing of the necessity of Congregational Discipline, of denying the sacrament to the unmeet, and of keeping baptized youths among the Catechumens, till at a proper age they come to true understanding of the covenant, which they made and must renew, and till they give credible signs of real godliness by a godly life. He also shews what mischievous effects ensue from confirming them and admitting them to the Lord's-supper, on their barely saying the words of the Catechism, the Creeds, the Lord's-prayer, and the Decalogue, without tried understanding and serious piety;—what a wrong is thus done to the Christian church and religion, by confounding and corrupting our communion for want of parish discipline and distinctions;—and what little good all canons or laws for reformation or religious duty will do, if the ministry be ignorant, worldly and ungodly, and if the churches be not taught and guided by able, godly, humble, self-denying and loving pastors.

Read him diligently, I beseech you, for he was no violent man, and his books here mentioned were purposely written for King Edward, and for the Bishops and the Church of England, and were by them kindly accepted. His burnt bones were honourably vindicated by the public praise, and his memory was by many in Cambridge solemnly commended to posterity. Let, I beseech you, his counsel in these books be revived, and let true reformation be tried by their light. I hope those who will not hear me, or such as I am, will hear that great and moderate reformer. And if you will add the reading of old Salvian, and of Nic. Clemangis, it may do you good, by exciting you to do good to others, and thus effectually promoting the ends of this ADVICE TO YOUTH.

A

Moral Prognostication,

FIRST,

WHAT SHALL BEFAL THE CHURCHES ON EARTH, TILL THEIR
CONCORD, BY THE RESTITUTION OF THEIR PRIMITIVE
PURITY, SIMPLICITY AND CHARITY:

SECONDLY,

HOW THAT RESTITUTION IS LIKELY TO BE MADE, (IF EVER,) AND
WHAT SHALL BEFAL THEM THENCEFORTH UNTO THE
END, IN THAT GOLDEN AGE OF LOVE.

WRITTEN BY

RICHARD BAXTER;

WHEN BY THE KING'S COMMISSION, WE (IN VAIN) TREATED FOR CONCORD,
1661.

AND NOW PUBLISHED, NOT TO INSTRUCT THE PROUD, THAT SCORN
TO LEARN; NOR TO MAKE THEM WISE, WHO WILL NOT BE
MADE WISE: BUT TO INSTRUCT THE SONS OF LOVE AND
PEACE, IN THEIR DUTIES AND EXPECTATIONS.

TO TELL POSTERITY, THAT

THE THINGS WHICH BEFAL THEM WERE FORETOLD;

AND THAT THE EVIL MIGHT HAVE BEEN PREVENTED, AND BLESSED
PEACE ON EARTH ATTAINED, IF MEN HAD BEEN BUT WILLING;
AND HAD NOT SHUT THEIR EYES, AND HARDENED
THEIR HEARTS AGAINST THE BEAMS OF
LIGHT AND LOVE.

TO THE READER.

READER,

It is many years, since this Prognostication was written, (1661, except the thirteen last lines); but it was cast by, lest it should offend the guilty. But the author now thinketh, that the monitory usefulness, may overweigh the inconveniences of men's displeasure; at least, to posterity, if not for the present age; of which he is taking his farewell*. His suppositions are such as cannot be denied: viz.

1. Eccles. i. 9. "The thing that hath been, is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun."

2. The same causes, with the same circumstances, will have the same effects on recipients, equally disposed.

3. 'Operari sequitur esse:' as natures are, so they act; except where overpowered.

4. The appetite, sensitive and rational, is the principle of motion; and what any love, they will desire and seek.

5. Therefore, interest will turn the affairs of the world; and he that can best understand all interests, will be the best moral prognosticator; so far as men are causes of the events.

6. The pleasing of God, and the happiness of their own and others' souls, being the interest of true believers; and temporal life, pleasure, and prosperity, being the seeming and esteemed interest of unbelievers cross interests, will carry them contrary ways.

7. Contraries, when near and militant, will be troublesome to each other, and seek each others' destruction or debilitation.

* This Tract was first printed in 1680. EDITOR.

8. The senses and experience of all men, in all ages, are to be believed about their proper objects.

9. Men of activity, power, and great numbers, will have advantage for observance and success, above those that are modest, obscure, and few.

10. Yet men will still be men; and the rational nature will yield some friendly aspect towards the truth.

11. Those that are ignorant, and misled by passion, and carried down the stream, by men of malignity or faction, may come to themselves, when affliction, experience, and considerateness have had time to work; and may repent, and undo somewhat that they have done.

12. As sense will be sense, when faith hath done its best; so faith will be faith, when flesh or sense hath done its worst.

13. Men that fix on a heavenly, everlasting interest, will not be temporisers, and changed by the worldly mens' wills or cruelties.

14. When all men have tired themselves with their contrivances and stirs, moderation and peace must be the quiet state.

15. When all worldly wisdom hath done its utmost, and mens' endeavours are wringed with the greatest expectations; God will be God, and blast what he nilleth; and will overrule all things, to the accomplishment of his most blessed will. Amen.

On these suppositions it is, that the following Prognostications are founded; which I must admonish the reader, not to mistake for historical narratives: but, I exhort him to know *what hath been*, and *what is*, if he would know *what will be*; and to make sure of everlasting rest with Christ, when he must leave a sinful, restless world.

MORAL PROGNOSTICATION

OF WHAT MUST BE EXPECTED

IN THE CHURCHES OF CHRISTENDOM,

TILL THE

GOLDEN AGE RETURNS;

OR, TILL

THE TIME OF TRUE REFORMATION AND UNITY.

1. **MANKIND** will be born in a state of infancy and nescience, that is, without actual knowledge.

2. Yea, with a nature that hath the innate dispositions to sloth, and to diverting pleasures and business; and more than so, to an averseness from those principles which are needful to sanctification, and heavenly wisdom. The carnal mind will have an enmity against God, and will not mind the things of the Spirit, nor be subject to God's law. (Rom. viii. 5—8.)

3. Sound learning, or wisdom, in things of so high a nature, as are the matters of Salvation, will not be attained without hard study, earnest prayer, and humble submission to instructions; and all this a long time patiently endured, or rather willingly, and delightfully performed.

4. And if the seeds of wisdom be not born with us, in a capacious disposition of understanding; but contrarily a natural unapprehensiveness blocks up the way; even time and labour, will never (without a miracle) bring any to any great eminency of understanding.

5. And they that have both capacity, and an industrious disposition, must have also sound, and able, and diligent teachers; or at least escape the hands of seducers, and of partial, factious guides.

6. There are few born with good natural capacities, much less with a special dispositive acuteness; and few that will be at the pains and patience, which the getting of wisdom doth require; and few that will have the happiness of sound and diligent teachers; but fewest of all that will have a concurrence of all these three.

7. Therefore there will be but few very wise men in the world; ignorance will be common, wisdom will be rare.

8. Therefore error or false opinions will be common. For unless men never think of the things of which they are ignorant, or judge nothing of them one way or other, they are sure to err, so far as they judge in ignorance. But when things of greatest moment are represented as true or false, to be believed or rejected, the most ignorant mind is naturally inclined to pass its judgment or opinion of them one way or other; and to apprehend them according to the light he standeth in, and to think of them as he is disposed. So that ignorance and error will concur.

9. He that erreth, doth think that he is in the right, and erreth not: for to err, and to know that he erreth in judgment, is a contradiction, and impossible. (However in words and deeds a man may err, and know that he erreth.)

10. He that knoweth not, and that erreth, perceiveth not that evidence of truth, which should make him receive it, and which maketh other men receive it; and therefore knoweth not that indeed another is in the right, or seeth any more than he.

11. Especially when every man is a stranger to another's mind and soul, as to any immediate inspection: and therefore knoweth not another's knowledge, nor the convincing reasons of his judgment.

12. As no man is moved against his own errors, by the reasons which he knoweth not; so pride, self-love and partiality thence arising, incline all men naturally to be over-valuers of their own understandings, and so over-confident of all their own conceptions, and over-stiff in defending all their errors. As pride and selfishness are the firstborn of Satan, and the root of all positive evil in man's soul; so a man is more naturally proud of that which is the honour of a man, which is his understanding and goodness, than of that which is common to a beast, as strength, beauty, ornaments, &c. Therefore pride of understanding and good-

ness oft live, when sordid apparel telleth you that childish pride of ornaments is dead. And this pride maketh it very difficult, to the most ignorant and erroneous, to know their ignorance and error, or so much as to suspect their own understandings.

13. He that seeth but few things, seeth not much to make him doubt, and seeth not the difficulties which should check his confidence and stiffness in his way.

14. He that seeth many things, and that clearly knoweth much; especially, if he see them in their order, and respects to one another, and leaveth out no one substantial part which is needful to open the signification of the rest.

15. He that seeth many things disorderly, and confusedly, and not in due method, and leaveth out some substantial parts, and hath not a digested knowledge, doth know much, and err much, and may make a bustle in the world of ignorants, as if he were an excellent, learned man; but hath little of the inward delight, or of the power and benefits of knowledge.

16. He that seeth many things but darkly, confusedly, and not in the true place and method, cannot reconcile truths among themselves; but is like a boy with a pair of tarrying irons, or like one that hath his clock or watch all in pieces, and knoweth not how to set them together. And therefore, is inclined to be a sceptic.

17. This sort of sceptics, differ much from humble Christians; and have oft as high thoughts of their understandings, as any others: for they lay the cause upon the difficulties in the objects, rather than on themselves: unless, when they incline to brutishness or Sadducism, and take man's understanding to be incapable of true knowledge, and so lay the blame on human nature (as such, that is, on the Creator.

18. Few hope so much as to see the difficulty of things, and make them doubt, or sceptical. But far fewer know, so much as to resolve their doubts and difficulties: therefore, though (as Bishop Jewel saith of faithful Pastors) I say not that there will be few Cardinals, few Bishops, few Doctors, few Deans, few Jesuits, few Friars, (there will be enow of these,) yet there will be few wise, judicious Divines, and Pastors, even in the best and happiest countries.

19. Seeing he that knoweth not, or that erreth, knoweth

not that another knoweth, or is in the right, when he is in the wrong; therefore he knoweth not whose judgment to honour and submit to, if he should suspect or be driven from his own: and therefore is not so happy, as to be able to choose the fittest teacher for himself.

20. In this darkness therefore he either carnally casteth himself on the highest and most honoured in the world, where he hath the most advantages for worldly ends; or he followeth the fame of the time and country where he is, or he falleth in with the major vote of that party, whatsoever it be, which his understanding doth most esteem and honour; or else with some person that hath most advantage on him.

21. If any of these happen to be in the right, he will be also in the right materially, and may seem an orthodox, peaceable and praiseworthy man: but where they are in the wrong, he is contented with the *reputation* of being in the right, and of the good opinion of those whom he concurrereth with; who flatter and applaud each other in the dark.

22. When wise men are but few, they can be but in few places; and therefore will be absent from most of the people, high or low, that need instruction. Besides, that their studiousness inclineth them, like Jerom, to be more retired than others, that know less.

23. This confidence in an erring mind, is not only the case of the Teachers, as well as of the Flocks; but is usually more fortified in them than in others: for they think that the honour of learning and wisdom, is due to their place, and calling, and name, and standing in the Universities; how empty soever they be themselves. And they take it for a double dishonour (as it is) for a Teacher to be accounted ignorant; and an injury to their work and office, and to the people's souls, that must by their honour be prepared to profit by them; and therefore, they smart more impatiently under any detection of their ignorance, than the common people do.

24. It is not mere honesty and godliness, that will suffice to save Ministers or people from this ignorance, injudiciousness and error; there having ever been among the very godly Ministers, a few judicious men, that are fit to investigate a difficult truth, or to defend it against a subtle adversary, or to see the system of theological verities in their proper method, harmony and beauty.

25. Morality hath innumerable difficulties as well as School divinity : because that moral good and evil, are ordinarily such by preponderating accidents ; (actions as actions, being neither ; but only of physical consideration). And the work of a true Casuist is to compare so many accidents, and to discern in the comparison which preponderateth, that it requireth both an acute and a large, capacious, far-seeing wit, to make a man a true resolver of cases of conscience. And consequently to be a judicious Pastor, that shall not lead the people into errors.

26. As few Teachers have natural capacity for exactness, and a willingness and patience for long, laborious studies ; so many by their pastoral oversight of souls, and many by the wants of their families (especially in times of persecution, when all their public maintenance is gone, and they must live, with their families, on the charity of people, perhaps poor and persecuted as well as they) are hindered from those studies, which else they would undergo.

27. It is few that grow to much exactness of judgment without much *writing* (for themselves or others) : for study, which is to be exactly ordered and expressed by the pen, is usually (at last) the exactest study : as the Lord Bacon saith, ‘ Much reading maketh a man full ; much conference maketh a man ready ; and much writing maketh a man exact.’ There are few Cameros, men of clear judgment, and abhorring to write. And there are few Divines comparatively that have opportunity to write much.

28. They that err in Divinity, do think *their falsehoods* to be *God’s truth* ; and so will honour that which he hates, with the pretence of his authority and name.

29. Therefore they will call up their own, and other men’s zeal, to defend those falsehoods as for God, and think that in so doing they do God service.

30. And the interest of their own place, and honour, and ends, will secretly insinuate when they discern it not, and will increase their zeal against opposers.

31. Therefore, seeing they are usually many, and wise men but few, they will expect that number should give the precedency to their opinions, and will call those proud, or heretical that gainsay them, and labour to defame them, as self-conceited, opinionative men.

32. Therefore too many godly Ministers will be great

opposers of many of those truths of God, which they know not, and which they err about, and will help on the service of Satan in the world; and will be the authors of factions and contentions in the churches; whilst too many are "proud, knowing nothing" (in those matters when they think they are most orthodox) "but doting about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds (in this) and destitute of the truth." (1 Tim. vi. 4, 5.)

33. And if many good men will erroneously stand up against that truth which any man wiser than themselves maketh known, the worldly, and malicious, that have a manifold enmity against it, will be ready to strengthen them by their concurrence, and to join in the opposition.

34. Not they that are wisest at a distance, but they that are nearest the people, and are always with them, are most likely to prevail to make disciples of them, and bring them to their mind: so great an advantage it is, to talk daily and confidently to ignorant souls, when there is none to talk against them, and to make their folly known.

35. Especially if the same men can get interest in their esteem as well as nearness, and make themselves esteemed the best or wisest men.

36. Therefore jesuitical, worldly Clergymen, will always get about great men, and insinuate into nobles, and will still defame them that are wise and good, that they may seem odious, and themselves seem excellent, and so may carry it by deceitful shows.

37. And they will do their best, to procure all wise and good men, that are against their interest, to be banished from the palaces of princes and nobles, where they are; lest their presence should confute their slanderers, and they should be as "burning and shining lights," that carry their witness with them, where they come: and also to bring them under public stigmatizing censures, and sufferings; that their names may be infamous and odious in the world.

38. And heretical Pastors will play a lower game, and creep into the houses of silly people, prepared by ignorance, and soul-disturbers to receive their heresies.

39. Between these two sorts of naughty Pastors (the **WORLDLY** and the **HERETICAL**), and also the multitude of weak, erroneous, honest Teachers, the soundest and wor-

thiest will be so few, that far most of the people (high and low) are like to live under the influences and advantages of erring men; and, therefore, themselves to be an erring people.

40. In that measure, that men are carnal; their own carnal interest will rule them. And both the **WORLDLY** and **HERETICAL** Clergy, are ruled by carnal interests, though not the same materially. And the more honest, erring Ministers, are swayed by their interests too much; insomuch, that on this account, it was no overvaluing of Timothy, or wrong to the other Pastors, that it should plainly be said by Paul, "For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." (Phil. ii. 21, 22.) "Of your own selves shall men arise, and speak perverse things, to draw away disciples after them." (Acts xx. 30.) Besides the grievous wolves which would not spare the flocks.

41. The interest then of the **WORLDLY** Clergy, will consist in pleasing the great ones of the world; for lordships, and worldly wealth, and honour, and to be made the rulers of their brethren, and to have their wills: And the interest of heretics will be to have many to be of their own opinion to admire them: and the interest of upright Ministers, will be to please God, and propagate the Gospel, increase the Church, and save men's souls. Yet so that they have a subordinate interest, for food and raiment, and families, and necessary reputation, which they are too apt to overvalue.

42. Therefore, it will be the great trade of the **WORLDLY** Clergy, to please and flatter the Rulers of the world, and by all artificial insinuations, and by their friends, to work themselves into their favour, and by scorns and calumnies, to work out all other that are against their interest.

43. And it will be the trade of heretics, to insinuate into the more ductile people, especially as Ministers of Truth and Righteousness, that have somewhat more excellent in knowledge or holiness, than the faithful Ministers of Christ.

44. And it will be the work of faithful Ministers, to save men's souls. But with such various degrees of self-denial or selfishness, as they have various degrees of wisdom and holiness.

45. Many great and piously disposed Princes, like Constantine, will think that to honour and advance the Clergy,

into worldly power and wealth, is to honour God and the Christian Religion: and great munificence is fit for their own greatness.

46. And because such honour and wealth cannot possibly be bestowed on all; it must make a great disparity, and set some as lords over the rest.

47. And the unavoidable weakness, passions, and divisions of the Clergy, will make Rulers think, that there is a necessity; that besides the Civil Government, there should be some of their own office, to rule the rest, and to keep them in order, obedience, and peace.

48. Ambition and covetousness, will abuse this munificence of Princes: and whilst that any church-preferments are so great (beyond the degree of a mere encouraging subsistence), as to be a strong bait to tempt the desires of a proud and worldly mind, the most proud and worldly that are within the reach of hope, will be the seekers, by themselves, and by their friends.

49. Mortified, humble, heavenly men, will either never seek them, or with no great eagerness; their appetite being less, and their restraints much greater.

50. Therefore they that have the keenest appetites to church-grandeur and preferments, and are the eager seekers, are most likely to find.

51. Therefore the lovers of wealth and honour, are more likely still to be the lords among the Clergy; except in such marvellous happy times, when wise and pious Princes, call the more worthy that seek it not, and reject these thirsty seekers.

52. The greatest lovers of worldly wealth and honour, are the worst men. (1 John ii. 15; James iv. 4, &c.)

53. Therefore, except in such times as aforesaid, the worst men will be still the rich and powerful in the Clergy, for the most part, or at least, the worldly that are very bad.

54. These carnal minds are enmity to God, and cannot be subject to his law. And the friendship of the world is enmity to God. And the honour and wealth of these worldly men, will be taken by them for their interest: and they will set themselves to defend it, against all that would endanger it.

55. The doctrine and practice of humility, mortification, contempt of the world, forsaking all, taking up the cross,

&c., is so much of the Christian Religion, that however the worldly Clergy may formally preach it, their minds and interests are at enmity to it.

56. Such men will make Church-canons according to their interests and minds.

57. And they will judge of Ministers and people, according to their interest and mind; who is sound, and who is erroneous; who is honest, and who is bad; who is worthy of favour, and who is worthy of all the reproaches that can be devised against him.

58. The humble, mortified Ministers and people, that are seriously the servants of a Crucified Christ, and place their hopes, and portion in another world, have a holy disposition, contrary to this worldly, carnal mind; and their manner of preaching, will be of a different relish, and the tenor of their lives, of a contrary course.

59. The generality of the best people in the Christian Churches will perceive the difference between the worldly and the heavenly manner of preaching, and of living, and will love and honour the latter, far above the former; because their new nature suiteth with things spiritual, and fitteth them to relish them.

60. The worst of vicious and worldly men will disrelish the spiritual manner of preaching and living, and will join with the worldly Clergy against it.

61. The worldly Clergy being hypocrites, as to Christianity and godliness (like Judas that loved the bag better than Christ), they will make themselves a Religion, consisting of the mere corpse and dead image of the true Religion; of set words, and actions, and formalities, and orders, which in themselves are (many, at least, if not all) good; but the life they will not endure.

62. This image of true Religion, or corpse of godliness, they will dress up with many additional flowers out of their own gardens, some tolerable, and some corrupting: that so they may have something which both their own consciences and the world may take to be honourable Religion; lest known ungodliness should terrify conscience within, and shame them in the world without.

63. This image of Religion, so dressed up, will suit their carnal auditors and people too, to the same ends; and therefore will become their uniting interest.

64. That which is but a weed among these flowers, the more heavenly Ministers and people will dislike, and much more dislike the loathsome face of death (or lifelessness) in their Religion.

65. These differences of mind and practice, will engage both parties in some kind of opposition to each other. The worldly Clergy or hypocrites, will have heart-risings against the Ministers and people that think meanly of them, and will take it for their interest to bring them down: for enmity is hardly restrained from exercise. And Cain will be wroth, that Abel's sacrifice is better accepted than his own.

66. The better Ministers, will be apt through passion, to speak too dishonourably of the other: and the rash, and younger sort, and the heretical hypocrites that fall in with them, will take it for part of a godly zeal to speak against them to the people, in such words as Christ used of the Scribes and Pharisees.

67. Hereupon the exasperations of each party, will be increased more and more; and the powerful, worldly Clergy, will think it their interest, to devise some new impositions, which they know the other cannot yield to, to work them out.

68. Whether they be *oaths, subscriptions, words* or *actions*, which they believe to be against God's word, the spiritual, and upright part of the Clergy and people, will not perform them; resolving to obey God, rather than man.

69. Hereupon the worldly part will take the advantage, and call them disobedient, stubborn, proud, schismatical, self-opinionated, disturbers of the public peace and order, "pestilent fellows, and movers of sedition among the people," that will let nothing be quiet, but "turn the world upside-down:" (Acts xxiv. 5, 6:) and will endeavour to bring them to such sufferings, as men really guilty of such crimes deserve.

70. And because the suffering, and dissenting party of Ministers, when silenced, will leave many vacancies in the Churches they will be fain to fill them with men, how empty and unworthy soever, that are of their own spirit, and will be true to their interests.

71. The exasperation of their sufferings, will make many, otherwise sober Ministers, too impatient, and to give their tongues leave to take down the honour of the Clergy, whom they suffer by more than beseemeth men of humility, charity, and patience.

72. When the people, that most esteem their faithful Ministers, are deprived of their labours, by the prohibitions of the rest, and themselves also afflicted with them; it will stir up in them an inordinate, unwarrantable, passionate zeal; which will corrupt their very prayers, and make them speak unseemly things, and pray for the downfall of that Clergy, which they take to be the enemies of God, and godliness. And they will think that to speak easily or charitably of such men, as dare forbid Christ's Ministers to preach his Gospel, and by notorious sacrilege, alienate the persons, and gifts that were consecrated solemnly to God; is but to be lukewarm, and indifferent between God and the devil.

73. And when they take them as enemies to religion, and to themselves, the younger and rasher sort of Ministers; but much more the people, will grow into a suspicion of all that they see their afflictors stand for: they will dislike not only their faults; but many harmless things, yea many laudable customs which they use; and will grow into some superstition in opposition to them, making new sins in the manner of worship, which God never forbid or made to be sins; and taking up new duties, which God never made duties; yea ready to forsake some old and wholesome doctrines, because their afflictors own them; and to take up some new, unsound doctrines, and expositions of God's word, because they are inclined by opinion, and passion conjoined, to go as far as may be from such men, whom they think so bad of.

74. And the vulgar people that have but little sense of religion (that are not by the aforesaid interest, united to the afflicting Clergy), having a reverence to the worth of those that are afflicted, and an experience of the rawness, and differing lives of many that possess their rooms, will grow to compassionate the afflicted, and to think that they are injured themselves, and so to think hardly of the causers of all this.

75. Hereupon the powerful Clergy, will increase their accusations against the party that is against them, and declare to the world in print and from the pulpits, their ignorance, unpeaceableness, unruliness, giddiness, false opinions and conceits about the manner of worship, and how unsufferable a sort of men they are.

76. By this time the devil will have done the radical part of his work; which is to destroy much of Christian love to

one another, and make them take each other for unlovely, odious persons: the one part, for persecuting enemies of godliness, and hypocrites, and Pharisees: the other for peevish, seditious, turbulent, unruly sectaries. And on these suppositions, all their after characters, affections and practices towards each other will proceed.

77. By this enmity and opposition against each other, both parties will increase in wrath, and somewhat in numbers. The worldly afflicting Clergy will multiply not only such as are disaffected to them, but downright fanatics, and sectaries that will run as far from them as they can, into contrary extremes. For when they are once brought into a distaste of the old hive, the bees will hardly gather into one new one; but will divide into several swarms and hives. As every man's zeal is more against the afflicting party; so he will go further from them: some to be Separatists, some Anabaptists, some Antinomians, some Seekers, some Quakers, and some to they know not what themselves.

78. For the women, and apprentices, and novices in Christianity, that have more passion than judgment, will abundance of them quite overrun, even their own afflicted Teachers, and will forsake them, if they will not overrun their own judgments, in forsaking those that do afflict them.

79. And many hypocrites that have no sound religion; but ignorance, pride, and uncharitableness, will thrust in among them, in these discontents; or spring up in the nurseries of these briars of passion, and will bring in new doctrines, and new ways of worship, and make themselves preachers, and the heads of sects: by reason of whom, the way of truth shall be evil spoken of.

80. And many unstable persons seeing this, will dread and loathe so giddy a sort of men, and will turn Papists, upon the persuasions of them that tell them, that there is no true unity nor consistency, but at Rome; and that all must thus turn giddy at last, that are not fixed in the papal head. And thus they that fly too far from the Common-Prayer-Book, will drive men to the mass, and the afflictors will make sectaries and the sectaries will make Papists.

81. When the violent Clergy, instead of a fatherly government of the flocks, have driven the people into passions, distempers, and uncharitable disaffections to themselves, and have also been the great cause of multiplied heresies, and

sects by the same means, instead of being humbled and penitent for their sin, they will be hardened, and justify all their violences, by the giddiness and miscarriages of those sectaries, which they themselves have made.

82. And when they publish the faults of such, for the justification of their own violence, they will draw thousands into an approbation of their courses, (to think that such a turbulent people can never be too hardly called or used) and consequently into a participation of their guilt.

83. By all this, the Dissenters will be still more alienated from them; and many will aggravate the crime of the Ministers that conform to their impositions, and obey them; and for the sake of a few that afflict them, they will condemn many laudable conforming Ministers, that never consented to it; but could heartily wish, that it were otherwise.

84. And the younger, and more indiscreet, passionate sort, will frequently reproach such, as unconscionable temporizers, that will do any thing for worldly ends, and that as hypocrites for a fleshly interest, concur with the corrupters, and afflictors of the godly.

85. These censures and reproaches will provoke those conforming Ministers, who are not masters of their passions, nor conquerors of their pride, to think as badly of the censurers, as their afflictors do, and to join with them in the displaying of all enormities, and promoting their further sufferings, and publishing the folly and turbulency of their spirits, with spleen and partiality.

86. By these kind of speeches, preachings, and writings, multitudes of the debauched will be hardened in their sin against all religion: for when they observe that it is the same party of men, who are thus reproached, that are the strictest reprovers of their lewdness, their fornications, tippling, gaming, luxuries, and ungodliness; they will think it is no great matter, what such a defamed, giddy sort of people say, and that really they are worse themselves.

87. Each party of these adversaries, will characterize the adverse party as hypocrites: the passionate sufferers, will call the afflictors, Hypocrites, and Pharisees, that have no religion, but a formal show of outside ceremonies and words, and that tithe mint, and cummin, and wash the outside, while within they are full of persecuting cruelty, and are wolves in sheep's clothing, loving the uppermost seats, and

great titles, and ceremonious phylacteries, whilst they are enemies to the preaching of the Gospel of Christ, and get revenues to themselves, and devour not only the houses, but the peace and lives of others, under pretence of long liturgies; and that devour the living saints, while they keep holy days, and build monuments for the dead ones, whom their fathers murdered, &c. And the powerful Clergy, will call the others Hypocrites, and labour to show that the Pharisees' character belongeth to them, and that their pretences of strictness in religion, and their long praying and preaching, is but a cloak to cover their disobedience, and covetousness, and secret sins; and that their hearts, and inside, is as bad as others, and that their fervency in devotion, is but an hypocritical, affected, whining, and canting; and that they are worse, than the lesser religious sort of people; because they are more unpeaceable, and disobedient, and add hypocrisy to their sin.

88. The ignorant, worldlings, drunkards, and ungodly despisers of holiness and heaven, being in all countries most contradicted in their way, by this stricter sort of men, and hearing them in pulpit, and press so branded for hypocrites, will joyfully unite themselves with the censurers; and so they will make up as one party, in crying down the precise hypocrites; and usually make some name to call them by, as their brand of common ignominy: and they will live the more quietly in all their sins, and think they shall be saved, as soon as the precisest, that make more show, but have no more sincerity, but more hypocrisy than themselves.

89. The suffering party, seeing the ungodly, and the conforming afflictors of them thus united, and made one party in opposition to them, will increase their hard thoughts of the adverse Clergy, and take them for downright profane, and the leading enemies of godliness in the world, that will be captains in the devil's army, and lead on all the most ungodly against serious godliness, for their worldly ends.

90. And the young and indifferent sort of people, in all countries, that were engaged in neither part, being but strangers to religion, and to the differences, will be ready to judge of the cause by the persons: and seeing so many of the dignified advanced Clergy, and the more sensual sort of the people on one side, and so many men of *strict lives* on the other, that suffer also for their religion, and hearing too that

it is some name of *preciseness*, that they are reproached by, will think them to be the *better side*; and so the title of the godly will grow by degrees, to be almost appropriated to their party, and the title of *profane* and *persecutors* to the other.

91. All this while the nonconforming Ministers, will be somewhat differently affected, according to the different degrees of their judiciousness, experience, and self-denial.

Some of them will think these passions of the people needful, to check the fierceness of the afflictors (which doth but exasperate it); and therefore, will let them alone, though they will not encourage them.

Some of the younger or more injudicious hot-brained sort will put them on, and make them believe, that all communion with any conforming Ministers or their Parish Churches is unlawful, and their forms of worship, are sinful and anti-christian; and that they are all temporizers, and betrayers of truth and purity, that communicate or assemble with them.

The judicious, and experienced, and most patient, and self-denying sort, will themselves abstain from all that is sin; and as far as it is in their choice and power, will join with the churches that worship God most agreeably to his word and will; but so, as that they will not be loud in their complaints, nor busy to draw men to their opinions in controvertible points, nor will unchurch and condemn all the Churches that have something which they dislike as sinful; nor will renounce the communion of all faulty Churches, lest they renounce the communion of all in the world, and teach all others to renounce theirs: but they will sometimes communicate with the more faulty Churches, to shew that they unchurch them not (so they be not forced in it to any sin); though usually they will prefer the purest: yea, ordinarily they will join with the more faulty, when they can have no better, or when the public good requireth it. They will never prefer the interest of their nonconforming party, before the interest of Christianity, or the public good: They will so defend lesser truths, as not to neglect or disadvantage the greater, which all are agreed in; they will so preserve their own innocency, as not to stir up other men's passions, nor to make factions or divisions by their difference. They

will so dislike the pride and worldliness of others, and their injuries against God and godliness, as not to speak evil of dignities, nor to cherish in the people's minds, any dishonourable, injurious thoughts of their kings, or any in authority over them: they will labour to allay the passions of the people, and to rebuke their censorious, and too sharp language, and to keep up all due charity, to those by whom they suffer; but especially *loyalty* to their kings and rulers, and peaceableness as to their countries. They will teach them to distinguish between the cruel that are masters of the game, and all the rest that have no hand in it; and at least not to separate from all the rest, for the sake of a few: If they will go as far as Martin (in Sulpitius Severus) to avoid all communion with Ithacius and Idacius, and the Councils of Bishops, that prosecuted the Priscillianists, to the scandal of godliness itself: yet not for their sakes to avoid all others, that never consented to it: nor with Gildas, to say of all the bad Ministers, that he was not 'Eximius Christianus,' that would call them Ministers, or Pastors, rather than traitors. They will persuade the people to discern between good and evil, and not to run into extremes, nor to dislike all that their afflictors hold or use; nor to call things lawful, by the name of sin, and anti-christianity, nor to suffer their passions to blind their judgments, to make superstitiously *new sin* and *duties*, in opposition to their adversaries: nor to disgrace their understandings and the truth, by errors, factions, revilings, or miscarriages; nor to run into sects, nor to divide Christ's house and kingdom, while they pretend to be his zealous servants: they will persuade the people to patience, and moderation, and peace, and to "speak evil of no man," nor by word or deed, to revenge themselves; much less to resist the authority that is set over them by God; but to imitate their Saviour, and quietly suffer, and being reviled not to revile again; but to love their enemies, and bless their cursers.

92. The more sober sort of the people, will be ruled by these counsels, and will do much to quiet the rest. But the heretical part, with their own passions, will exasperate many novices and injudicious persons, to account this course and counsel aforesaid, to be but the effect of *lukewarmness* and *carnal compliance* with sin, and a halting between two

opinions, and a participation in the sin of persecutors, and malignant enemies of godliness: and they will believe that whoever joineth with the Parish Churches, in their way, is guilty of encouraging them in sin, and of false worship.

93. Hereupon they will defame the nonconforming Ministers last described, as men of no zeal, neither flesh nor fish; and perhaps as men that would save their skin, and shift themselves out of sufferings, and betray the truth. And when such Ministers, acquaint them with their unsound principles and passions, they will say of them that they speak bitterly of the godly, and join with the persecutors in reproaching them.

94. And they will carry about among themselves, many false reports and slanders against them; partly because passion taketh off charity, and tenderness of conscience; and partly because an opinionative model, and siding religiousness, hath ever more followers, and a quicker zeal, than true holiness; and partly because they will think that human converse obligeth them to believe the reports, which those that are accounted good men utter; and partly because that they will think, that the upholding of their cause (which they think is God's) doth need the suppression of these men's credit, and reputation that are against it.

95. But the greater part of the honest nonconformist Ministers, will dislike the headiness, and rashness of the novices, and the sectaries; and will approve of the aforesaid moderate ways. But their opportunities, and dispositions of expressing it, will be various. Some of them will do it freely, whatever be thought of it; and some of them that have impatient auditors, will think that it is no duty to attempt that which will not be endured, and that it is better to do what good they can, than none. And some will think, that seeing the worldly Clergy forbid them to preach the Gospel of salvation, they are not bound to keep up any of their reputation or interest, as long as they have themselves no hand in the extremes, and passions of the people. And some that have wives and children, and nothing but the people's charity to find them food and raiment, being turned out of all public maintenance by their afflictors, and prosecuted still with continued violence, will think that it is not their duty, to beg their bread from door to door; nor to turn their families to be kept on the alms of the parish, by losing

the affection of those people, whose charity only they can expect relief from: and therefore, they will think that necessity, and preservation of their families' lives and health, will better excuse their silence, when they defend not those that would destroy them, against the overmuch opposition of the people; than the command of their afflictors will excuse their silence, if they neglect to preach the Christian faith. And some will think, that finding themselves hated and hunted by one party; if they lose the affection of the other also, they shall have none to do their office with, nor to do any good to; and that they shall but leave the people whom they displease, to follow those passionate leaders, that will tempt them to more dangerous extremities, against the peace of Christian societies.

But the most judicious and resolved Ministers, that live not on the favour or maintenance of the people, or are quite above all worldly interest, will behave themselves wisely, moderately, and yet resolvedly; and will do nothing, that shall distaste sober and wise men, nor yet despise the souls of the most impotent or indiscreet; but by solid principles, endeavour to build them upon solid grounds; and to use them with the tenderness, as nurses should do their crying children. But yet they will not cherish their sin, under the pretence of profiting their souls; nor, by silence, be guilty of their blood; nor so much as connive at those dangerous extremes, that seem to serve some present exigence and job; but threaten future ruin to the churches, and dishonour to the Christian cause. And therefore, they resolve not to neglect the duties of charity to the bitterest of their persecutors: and the rather, because it will prove in the end, a charity to the Church, and to the souls of the passionate, whose charity they labour to keep alive. And silence at sin, is contrary to their trust and office: and they will not be guilty of that carnal wisdom, which would do evil that good may come by it; or that dare not seek to cure the principles of uncharitableness, divisions, or extremities in the people, for fear of losing advantages of doing them good; or that dare not disown unlawful schisms and separations, for fear of encouraging those malignants, that call lawful practices by that name. They will do God's work (though with prudence, and not destructive rashness, yet) with fidelity and self-denial. And they will lay at Christ's feet, not only their in-

terest in the favour of superiors; and their peace, and safety, and liberty, and estates, and lives, which are exposed to malignant cruelty, among the Cainites of the world; but also all the good thoughts, and words, and favour of the religious sort of people, yea, and Pastors too. And they will look more to the interest of the whole Church, than of a narrow party; and of posterity, than of the present time: as knowing, that at long running, it is only truth that will stand uppermost; when malignant violence, and sectarian passions are both run out of breath. And therefore, in simplicity, and godly sincerity, they will have their conversations in the world; and not in fleshly wisdom, or selfish blinding passions or factions. Let all men use them how they will, or judge or call them what they will; they will not therefore be false to God and to their consciences. And seeing it is their office to govern and teach the people, they will not be governed by the favour of the most censorious, ignorant or proud; but will guide them as faithful teachers, till they are deserted by them, and disabled. But the sober, ancient, wise and experienced, will always cleave to them, and forsake the giddy and sectarian way.

96. In the heat of these extremities, the most peaceable and sober part, both of the Conformists and Nonconformists, will be in best esteem with the grave and sober people; but in the greatest strait, with both the extremes.

97. The godly and peaceable Conformists, will get the love of the sober, by their holy doctrine and lives: but they will be despised by the sectaries, because they conform; and they will be suspected by the proud and persecuting Clergy, as leaning to the Dissenters, and strengthening them by their favour; because these Ministers will, in all their parishes, more love and honour the godly Nonconformists, than the irreligious, ignorant, worldly, dead-hearted multitude, or the malignant enemies of godliness.

98. Hereupon these Conformists being taken for the chief upholders of the Nonconformists, will be under continual jealousies and rebukes. And perhaps, new points of Conformity shall be devised, to be imposed on them, which it is known their consciences are against; that so they may be forced also to be Nonconformists: because secret enemies are more dangerous than open foes.

99. These Conformists being thus troubled, will feel also the stirring of passion in themselves; and by the injury, will be tempted to think more hardly of their afflictors than before: and so will part of them turn downright Nonconformists; and the other part will live in displeasure, till they see an opportunity to shew it. And these are the likeliest to cross and weaken the worldly, persecuting Clergy, of any men.

100. And as for the moderate Nonconformists, that understand what they do, and why, and seek the reconciling of all Dissenters; they will also be loved and honoured by the sober, grave and experienced Christians: but both extremes will be against them. The Sectaries will say, as before, that they are lukewarm, and carnal, selfish, complying men. The proud, imposing Clergy will say, that it is they that have drawn the people into these extremes; and then complain of them that they cannot rule them. And they will tell them, That till they conform themselves, their moderation doth but strengthen the Nonconformists, and keep up the reputation of sobriety among them. And the nearer they come to Conformity, the more dangerous they are, as being more able to supplant it. And thus the moderate and reconcilers, will be as the wedge that is pressed by both sides, in the cleft of church-divisions: and no side liketh them, because they are not given up to the factious passions or interest of either.

101. Only those will, in all these extremities and divisions, keep their integrity; who are, 1. Wise. 2. Humble and self-denying. 3. Charitable, and principled with a spirit of love. 4. And do take the favour of God, and heaven alone for their hope and portion, whatever becometh of them in the world. But the **WORLDLY** persecuting, and the **SECTARIAN** party, will be both constituted by these contrary principles; 1. Ignorance and error. 2. Pride of their own understandings; every one thinking that all are intolerable that are not of their mind and way. 3. Uncharitableness, malice or want of love to others as to themselves. 4. And overvaluing their worldly accommodations, honours and estates.

102. Hereupon the instruments of a foolish shepherd, will still be used to the greater scattering of the flocks. And

because none are so able to dispute against them as the moderate, therefore they will be taken for their most dangerous adversaries : and when they are greatly inclined to the healing of these wounds, the violent and lordly will not suffer them ; but will pour oil upon the flames, which moderate men would quench. And, as if they were blindfolding and scourging Christ again, they will follow the people with afflicting wounds ; and then charge the moderate Ministers with their discontents ; and charge them to reduce them to peace and conformity. And if they cannot get them to love and honour those that are still scourging them with scorpions, the scourgers will lay the blame on these Ministers, and say, it is all long of them that the people love not those that wound them. And they that cry out most for peace will not endure it, nor give the peacemakers leave to do any thing that will accomplish it : nor will keep the spur out of the people's sides, whilst they look that others (spurred more sharply) should hold the reins ; which yet at the same time they take out of their hands, and forbid them to hold, by forbidding them to preach the Gospel. So that it will be the sum of their expectations, ' Perform not the office of Pastors, nor preach the Gospel of peace and piety to the people any more : but yet, without preaching to them, see that you teach them all to love and honour us, while we silence you, and afflict them ; or else we will account you intolerable, seditious schismatics, and use you as such.'

103. In some kingdoms or countries, it will be thought, that the people will be brought to no obedience to the *lordly Pastors*, till their most *able* or *moderate Ministers* are kept from them, by banishment, imprisonment or confinement : which will accordingly be done.

104. When the Ministers are banished or removed, that restrained the people's passions, the people will make preachers of themselves ; even such as are suited to their minds.

105. Where Papists or heretics are shut out by laws, they will secretly contribute the utmost of their endeavours, to make the sufferings of *Dissenting Protestants*, as grievous as possibly they can ; that in despite of them, their own necessities may compel them to cry out for liberty ; till they procure a common toleration for all, and open the door for *Papists* and *heretics*, as well as for *themselves*.

106. "Surely, oppression will make wise men mad." (Eccles. vii. 7.)

107. Madmen will speak madly, and do madly.

108. They that speak and do madly, will be thought meetest for Bedlam, and for chains.

109. When the Ministers are banished or removed, and the people left to their passions, and their own-made guides and teachers; passionate women, and boys, and unsettled novices, will run into unwarrantable words and deeds; and will think those means lawful, which seem to promise them deliverance, though they be such as God forbiddeth.

110. The seditions and miscarriages of some few will be imputed to the innocent.

111. For the sake of such miscarriages, in some kingdoms, the sword will be drawn against them, and the blood of many will be shed.

112. Hereupon the misguided, passionate youth, being by the proud Clergy deprived of the presence of that Ministry that should moderate them, are likely enough to think rebellion and resisting of authority, a lawful means for their own preservation: and will plead the law of nature and necessity for their justification.

113. If any of the sober, wise, experienced Pastors be left among them, that would restrain them from unlawful ways, and persuade them to patient suffering; they will be taken for complying betrayers of religion, and of the people's lives: that would have them tamely surrender their throats to butchery.

As in a parenthesis, I will give them some instances for this prognostic.

(1.) The great Lord Du Plessis (one of the most excellent noblemen that ever the earth bore, that is known to us by any history,) being against the holding of an Assembly of the French Churches, against the king's prohibition, was rejected by the Assembly, as complying with the courtiers, (because they said, the king had before promised, or granted them that Assembly); but the refusing of his counsel, cost the blood of many thousand Protestants, and the loss of all their garrisons and powers, and that lowness of the Protestant interest there that we see at this day.

(2.) The great divine, Peter De Moulin, was also against

the 'Rochellers' proceedings against the king's prohibitions (and so were some chief Protestant Nobles) : but he was rejected by his own party, who paid for it, by the blood of thousands, and their ruin.

(3.) I lately read of a king of France, that hearing that the Protestants made verses and pasquels against the mass and processions of the Papists, made a severe law to prohibit it. When they durst not break that law, their indiscreet zeal carried them to make certain ridiculous pictures of the mass-priests and the processions ; which moderate Ministers would have dissuaded them from, but were accounted temporizers and lukewarm : by which the king being exasperated, shut up the Protestant churches, took away their liberties, and it cost many thousand men their lives. And the question was, Whether God had commanded such jeers and scorns, and pictures, to be made at so dear a rate, as the rooting out of the Churches, and religion, and the people's lives.

(4.) Great Camero (one of the most judicious Divines in the world) was in Montabon, when it stood out in arms against the king (accounted formerly impregnable) : He was against their resistance, and persuaded them to submit. The people of his own religion reviled him as a traitor : one of the soldiers threatened to run him through : In a Scottish passion he unbuttoned his doublet, and cried, 'Feri miser,' Strike varlet, or do thy worst ; and in the heat, striving to get his own goods out of the city, fell into a fever and died. The city was taken, and the rest of the holds through the kingdom after it, to the great fall of all the Protestants, and the loss of many thousand lives.

114. Where the devil can bring differences to extremities of violence, the issues are not hard to be conjecturally foreseen ; but are such as my Prognostics shall no further meddle with, than to foretel you, that both sides are preparing for the increase of their fury and extremities, and at last for repentance, or ruinous calamities, if they do, as I have described.

115. Carnal and discontented Statesmen, and Politicians, will set in on both sides, to blow the coals, and draw on feuds for their own ends, and head the discontented people to their ruin.

116. But in those countries, where the difference never

cometh to such disorders, there will be a war bred, and kept up in the people's hearts; and neighbours will be against neighbours, as Guelphes and Gibellines.

117. When kingdoms are thus weakened by intestine discontents, it will increase the hopes and plots of foreign enemies, and make them think that one party (that suffer) will be backward to their own defence, as thinking they can be no worse (which is the hopes of the Turks in Hungary).

118. It will be a great injury, and grief, and danger to Christian Kings and States, to have their kingdoms and commonwealths thus weakened, and the cordial love, and assistance of their subjects made so loose and so uncertain.

119. And it will be a continual vexation to wise and peaceable Princes, to govern such divided, discontented people; but to rule a united, loving, concordant, peaceable people, will be their delight and joy.

120. A WORLDLY, covetous, proud, domineering, malignant, lazy Clergy, will, in most Christian nations, be the great plague of the world, and troublers of Princes, and dividers of Churches; who, for the interest of their grandeur, and their wills, will not give the sober, and peaceable, and godly Ministers, or people, leave to serve God quietly, and live in peace. And the impatient, self-conceited sectarian spirit, which, like gunpowder, takes fire upon such injuries, is the secondary divider of the Churches, and hinderer of Christian love and peace; and by their mutual enmity and abuses, they will drive each other so far into the extremity of aversion and opposition, that they will but make each other mad; and then, like madmen, run and quarrel, while sober men stand by and pity them; but can help neither the one party, nor the other, nor preserve their own, or the public peace.

121. The grand endeavour of the worldly Clergy, will be (in most kingdoms of the world) to engage Princes on their side, and to borrow their sword, to do their work with, against gainsayers: for they have no confidence in the power of the Keys; but will despise them secretly in their hearts, as leaden, uneffectual weapons, while they make it the glory of their Order, that the power of the Keys is theirs.

122. If Princes suppress disorders by the sword, the said Clergy will ascribe the honour of it to themselves; and

say, it was *their order*, that kept up so much order in the Churches: and when they have put Princes to that trouble, will assume to themselves the praise.

123. The devil will set in, and do his utmost, to make both Rulers and people believe, that all this confusion is long of the Christian Religion, and the strict principles of the sacred Scriptures; and so to make men cast off all Religion, and take Christianity to be contrary to their natural and civil interests.

124. And the Papists will every where persuade high and low, that all this cometh by meddling so much with the Scriptures, and busying the common people with Religion; and leaving every man to be a discerning judge of truth and duty, instead of trusting implicitly in the judgment of their Church: and so they would tempt Princes tamely to surrender half their government (that is, in all matters of Religion) to the Pope; and persuade the people to resign their reason or humanity to him; (that he who is so far off may rule it all over the world, by his missionaries and agents, who must live upon the prey;) and then he knoweth that he shall have both swords, and be the Universal King.

125. To this end, they will strive to make some Rulers as bad as they would have them, to do their work, and to make the rest thought worse of than they are, that they may have a fair pretence for their treasons and usurpations; which was the case of all the writers, that plead for Pope Gregory the Seventh, against the German Emperors; who took that advantage, to settle the Cardinal's power of elections; and, in a Council at Rome, to declare the Pope to be above the Emperor, and to have power to depose him: and as bad was done in the General Council, at Lateran, under Innocent the Third. Can. 2, 3.

126. Concerning Princes, I shall give you no Prognostics but Christ's; that it will "be as hard for a rich man to enter into heaven, as for a camel to go through a needle's eye:" And therefore, you may know what men the rich will be, in most countries of the world.

127. And the rich will be the Rulers of the world; and it is meet it should be so: not that men should rule because they are rich, but they that rule should be rich; and not exposed to contempt, by a vulgar garb and state.

128. But some wise and good Princes and Magistrates

God will raise up, to keep the interest of truth and justice, from sinking in barbarousness, and diabolical wickedness.

129. And where Princes and Magistrates are bad, they will seldom do so much hurt as good, or prove very cruel, where the worldly and corrupt Clergy do not animate and instigate them: their reason, their interest, and their experience will lead them, by manlike usage, to seek the people's love and quietness, and their kingdom's unity and strength. But bloody persecutions (such as that of the Waldenses, Piedmont lately, France, Ireland, Queen Mary's, &c.) are ordinarily the effects of Clergy interest and zeal.

130. The grand design of the devil, through the world, will be to corrupt the two great Ordinances of God, *Magistracy* and *Ministry*; and turn them both against Christ, who giveth them their power. The instances of his success, are most notorious in the Turkish empire, and the Papal kingdom, called by them, the Catholic Church: which Campanella, de Regno Dei, doth labour to prove, by all the Prophecies cited by the Millenarians, or Fifth Monarchymen, to be the true universal kingdom of Christ; in which, by his Vicar the Pope, he shall reign over all the kings and kingdoms of the earth.

A
 PROGNOSTICATION
 OF
T H E C H A N G E S
 THAT WILL BE IN
CHRISTENDOM IN THE GOLDEN AGE,
 AND
 TIME OF TRUE REFORMATION AND UNITY.

1. BECAUSE it is made part of our prayers, "Thy will be done on earth, as it is in heaven;" and, "we look for a new heaven, and a new earth, wherein dwelleth righteousness:" I hope their opinion is not true, who think that the earth shall still grow more and more like to hell, till the general conflagration turn it into hell, and make it the proper seat of the damned. Yet, lest this should prove true, I will place my chief hopes in heaven; remembering who said, "Sell all, and follow me, and thou shalt have treasure in heaven;" (and not on earth.) But supposing that ever the world will come to full reformation and concord, (of which I am uncertain, but do not despair of,) I proceed to my Prognostics of the way.

2. God will stir up some happy King, or Governor, in some country of Christendom, endowed with wisdom and consideration; who shall discern the true nature of Godliness and Christianity, and the necessity and excellency of serious Religion; and shall see what is the corruption and hindrance of it in the world: and shall place his honour and felicity in pleasing God, and doing good, and attaining everlasting happiness: and shall subject all worldly respects unto these high and glorious ends. And shall know, that wisdom, and godliness, and justice, leave the most precious name on earth, and prepare for the most glorious reward in heaven: in comparison of which, all fleshly pomp and pleasure is dross and dung, and worthy of nothing but contempt.

3. This Prince shall have a discerning mind, to know wise men from foolish, good from bad; and among the Ministers of Christ, to discern the judicious, spiritual, heavenly, sober, charitable, and peaceable sort, from self-seeking, worldly men; that make but a trade of the Ministry, and strive not so much for heaven, and the people's salvation, as they do for worldly honours, power, and wealth. And he shall discern how such do trouble the Churches, and the world, and cause divisions, and stir up violence, for their own worldly interests and ends.

4. He will take the counsel neither of worldlings, nor true fanatics, and dividing persons; but of the learned, godly, self-denying, sober, peaceable Divines; with his grave and reverend senators, judges, and counsellors; that know what is reason and justice, and what belongeth to the public good, as well as to the true interest of the Church, and of men's souls.

5. He will know those men, whom he is concerned to use, and to judge of, as far as may be, by personal acquaintance and observation; and not by the partial reports of adversaries, behind their backs: and so he will neither be deceived in his instruments, nor disappointed by them.

6. He will call together the wise, peace-making persons; and with the strictest charge, commit to them the endeavours of reconciling and uniting the several parties; by drawing their differences into the narrowest compass, and stating them more correctly, than passionate men do; and by persuading them to love and peace, and to all such abatements and forbearances, as are necessary. And his own prudent oversight and authority (like Constantine's at Nice), will facilitate the success.

7. He, and his people will inquire, what terms of concord are meet, not only for some one corner or country, but for all the Christian world; that when he hath found it out, he and his kingdom may be a pattern to all Christendom, and the spring and leaven of an universal concord of all Christians.

8. Therefore, he will inquire of Vincent. Lerinensis, Catholic Terms of Quod 1. Ab omnibus. 2. Ubique. 3. Semper, receptum est.

(1.) What all Christians are agreed in, as Christians, in the essentials of their religion.

(2.) What all Christians did agree on, in the apostles' time, which was the time of greatest light, love, and purity.

(3.) What all Christians, in all kingdoms of the world, since then, to this day, in the midst of all their other differences, have been, and still are agreed in, as their religion.

For he will see, that there is no hope of agreeing the disagreeing world (at least, in many an age), by changing men's judgments from what they are, and bringing them all in controverted things, to the mind of some party; nor to agree them on any terms, in which they do not really agree. But that their concord must be founded in that, which they are indeed all agreed in: leaving the superfluities or additions of each party, out of the agreement.

9. The peace-makers will then find, that the Christian religion is contained in three forms.

(1.) In the Sacramental-covenant with God the Father, Son, and Holy Ghost, as the briefest formula.

(2.) In the Creed, Lord's-prayer, and Decalogue; as the summaries of the Credenda, Appetenda, and Agenda matters of faith, will (or desire), and practice, as the larger form:

(3.) In that Canon of Scripture, which all the Churches receive, as the largest form or continent.

And that he who is understandingly, a sacramental covenanter with God the Father, Son, and Holy Ghost, was ever taken for a visible Christian. And therefore, baptism was called our Christening; and the baptized taken for Christians, before they knew the controversies of *this* Church, or *that*: and that the competent, explicit understanding of the Creed, the Lord's-prayer, and Decalogue, was ever taken for a competent understanding of the sacramental-covenant, and more. And that he that implicitly receiveth the commonly received Canonical Scripture, as God's Word (though he understand no more than as followeth), and that explicitly understandeth the Creed, Lord's-prayer, and Decalogue, and receiveth them, and consenteth to the sacramental-covenant, always was accounted, and is still to be accounted a Christian. On these terms therefore, the peace-makers will resolve to endeavour the union of the Churches.

10. Therefore, they will pare off, and cast away (as the greatest enemy to unity), all those unnecessary controversies, or things doubtful, which Christians (yea, or divines), were never agreed in, and which never were the happy and successful means or terms of any extensive concord; and which have long been tried, to be the great occasions of all the scru-

ples, and contentions, and divisions, and woeful consequents in the Churches. And they will once more say, "IT SEEMETH GOOD TO THE HOLY GHOST, AND TO US, TO LAY UPON YOU NO GREATER BURDEN, THAN THESE NECESSARY THINGS." (Acts xv. 28.) All Christians shall in general, receive the canonical Scripture as God's Word; and more particularly, the Creed, Lord's-prayer, and Decalogue, as the summary of necessities; and shall profess, with competent understanding of it, their consent to the sacramental-covenant; and vow, and devote themselves therein to God. And this shall be all the title, which they shall be forced to show, for their visible, church-communion. And though a higher measure of the understanding of the same principles and rules, shall be required in teachers, than in the flock; and accordingly, the ordainers shall try their understandings, together with their utterance and ministerial readiness of parts: yet shall the teachers themselves, be (ordinarily) forced to no other subscriptions, professions, or oaths (besides their civil allegiance), than to assent and consent to all aforesaid; and to promise Ministerial fidelity in their places. All Councils, called General or Provincial, canons, decretals, articles, formulas, rubrics, &c. shall be reserved to their proper use; but be no more used for ensnaring and dividing subscriptions, professions, or oaths; or made the engines to tear the Churches.

11. When all those superfluities, and foot-balls of contention, are cast out of the way, the power of the Keys, or pastoral government, shall come to be better known and exercised, and the primitive discipline set up; which took place before Cyril of Alexandria took up the sword, and pride swelled the Bishops into a secular state, and way of rule. Then it shall be Church-government, to see that the people be duly taken into the sacramental-covenant, and learn the Creed, Lord's-prayer, and Decalogue; and be instructed in the Word of God, and live together in sobriety, righteousness, and godliness. And the Pastors shall leave secular matters to the Magistrates; and be no more troubled, nor corrupted by their use of any forcing power: their government shall be a paternal, authoritative exercise of instruction, and of love, and no more: like that of a tutor to his pupils, a physician in his hospital, a philosopher in his school, (supposing a Divine commission and rule). The Church it-

self, shall be all their courts, (supposing the Magistrates) and the people the witnesses; and the present incumbent Pastors, be the judges, without excommunicating and absolving Lay-chancellors, Surrogates, Commissaries, or Officials. And all the materials of contention being now gone, they shall have nothing to do in these courts, but to try, whether the people have learned, and understand their catechisms, and consent to God's covenant, and communicate in his worship, with the Church; and when any are accused of wicked living, contrary to sobriety righteousness, and godliness, to try, whether these accusations be well proved: and if so, to persuade the offenders to repent; and by plain Scripture-arguments, to convince them of the sin; and with tears, or fatherly tenderness and love, to melt them into remorse, and bring them to confess, and forsake the sin. And if this cannot be done at once, to try again and again; and pray for their repentance. And, when there is no other remedy, 'To declare such a one openly incapable of Church-communion; and to require the Church, to avoid communion with him, and him to forbear intruding into their communion: and to bind him over by a Ministerial denunciation of God's displeasure (as against the impenitent), to answer it at the bar of God himself; as one that is under his wrath, till he do repent.' And this is the utmost of the Pastoral power, that shall then be used, (supposing private admonitions :) and this only, in that Church or Congregation wherein the sinner had before his communion; and not at a distance, nor in other Churches, or parts of the world, where the Pastor hath no charge. Yea, this much shall not be exercised irregularly, and at random, to the injury of the flock; but under the rules and remedies afterward here expressed.

12. The primitive Church-form shall be restored: and as (where there are Christians enough) no Churches shall be too small, so none shall be greater for number or distance, than to be one true particular Church; that is, 'a Society of Christians united as Pastor and people, for personal communion and assistance in God's public worship, and holy living: that is, so many as may have this personal communion, if not all at once, yet 'per vices,' as oft as is fit for them to meet with the Church (which all in a family, cannot usually do at once). So that, 'Ignatius's Church-mark shall be restored, 'To

every Church there is one altar, and one Bishop, with his Fellow-presbyters and Deacons.' And there shall no more be a hundred, or six hundred, or a thousand altars to one Bishop, 'primi gradus,' and in one Church of the first form, called a particular Church: nor shall all the particular Churches be un-churched, for want of true Bishops; nor all their Pastors degraded into a new order of teaching-ministers, that have no power of Pastoral-government: nor the true Discipline of the Churches, be made a mere impossible thing; whilst it is to be exercised by one Bishop only, over many hundred congregations; which do every one of them, afford full work for a present Bishop. Nor shall the Bishop's office be thought so little holy, any more than preaching, and sacramental-administrations, as to be performable by a lay-delegate, or any one that is not really a Bishop. But the people shall know them, that are "over them in the Lord, which labour among them, and admonish them; and shall esteem them very highly in love; for their work sake; and shall be at peace among themselves." (1 Thess. v. 12, 13.) Such Bishops as Dr. Hammond in his Annotations describeth; that had but one Church, and preached, baptized, catechised, visited the sick, took care of the poor, administered the Lord's-supper, guided every congregation as at present in public worship; and privately instructed and watched over all the flocks, shall be in every Church that can obtain such.

13. Where the Churches are so great as to need (as most will do), and so happy as to obtain, many faithful Presbyters or Pastors, whether they shall live together in a single college-life, or married, and at a distance; and whether one as the chief, or Bishop, shall be president, and have a negative voice, or all be equal in a concordant guidance of the flocks, shall be left to the choice and liberty of the several Churches, by mutual consent of Pastors, and People, and Magistrates, to do and vary, as their several states and exigences shall require: and shall neither be called antichristian or odious tyranny on the one side, nor made of necessity to the Church's communion, or peace, on the other, as long as the true Pastoral or Episcopal office is exercised in every particular Church.

14. Neither Magistrates nor other Bishops, shall make the Bishops or Pastors' sermons, and prayers for him; but leave it as the work of the speaker's office, to word his own sermons and prayers; and to choose a set form or no set

form, the same or various, as the case requireth: yet so as to be responsible (as after) for all abuses and mal-administrations, and not suffered to deprave God's worship, by confusion or hurtful errors; or passionate and perverse expressions: but to be assisted, and directed to use his office in the most edifying ways, by such kind of helps, as his personal weaknesses shall require. And where set forms are used, none shall quarrel with them as unlawful.

15. None of the people shall have the high privileges of Church-communion, and sacraments bestowed on them, against their wills: no more than a man impenitent and unwilling, shall be ministerially absolved from the guilt of sin. For every sacramental administration, whether of baptism, or of the body and blood of Christ, is as full an act of Ministerial absolution as any Pastor can perform: and what he doth to particular persons upon their penitence after a lapse, that the Pastor doth to the whole Church at the Lord's-supper. And as consent is made by Christ, the condition of pardon and covenant benefits, which no non-consenter hath a title to; so therefore professed consent is necessary to the sacramental collation or investiture: and those that are but constrained by the apparent danger of a fine or gaols, are not to be accounted voluntary consenters by the Church; when the Lord of the Church will account none for consenters, that will not forsake all, and endure fines and gaols, rather than to be deprived of the benefits of mystical and visible Church-communion. The Magistrate therefore will wisely, and moderately, bring all the people to hear that which is necessary to their good; but will not by penalties, force the unwilling to receive either absolutions or communion with the Church, in its special privileges. But if the baptized refuse Church-communion afterwards, they lamentably punish themselves; and if it be found meet to declare them excommunicate, it will be a terrible penalty, sufficient to its proper use.

16. The Magistrate will not imprison, harm, confiscate, banish, or otherwise punish any of his subjects, 'eo nomine,' because they are excommunicate: for that is to punish his body, because his soul is punished. Nor will he hearken to those unbelieving Clergymen, that cry up the power of the Keys as their office; and when they have done, scorn it as an ineffectual shadow of power, which will do nothing without the Magistrate's force. But he will himself hear, and

judge before he punish, and not be debased to be the Clergy's executioner, to punish before he have tried the cause: because Clergymen's pride and passions, may else engage him to be the instrument of their vices and revenge. Yea, as he that seeth a man punished in one court, will be the more dilatory to bring him to punishment in another, for the same crime; so the Magistrate that seeth a man excommunicated for his fault, will rather delay his civil force against that man, to see what effect his excommunication will have: because the conjunction of the sword against the excommunicate as such, doth corrupt Christ's ordinance, and make the fruit of it utterly undiscernible, so that no one can see whether ever it did any thing at all, or whether all was done by the fear of the sword. And verily, a faithful Minister, that seeth a sinner come to confession of his fault, but when he must else lie in goal and be undone, will be loath to take that man for a true penitent. And to force Pastors to absolve or give the sacrament to every one that had rather take it, than lie in gaol and be undone, is to set up such new terms of Church-communion, which Christ will give men little thanks for. Church-communion is only a privilege due to volunteers and penitents. But yet the Magistrate may punish men with fines or other penalties for the same faults, for which they are excommunicate, having tried and judged them in his own court: but not 'quarterus' excommunicate, but according to the nature of the crime.

17. The schools of learning, and academies, shall not educate youth either in idleness, luxury, or hypocritical formality; but under learned, pious tutors, in learning sobriety and piety; from whence they shall not over-hastily leap into the Pastoral office.

18. None under thirty years of age (at what time Christ himself entered on his public works) shall take a Pastoral charge, except in case of mere necessity of the Church, no not on pretence of extraordinary fitness: but till then shall employ themselves as learners, catechists, schoolmasters, or probationers. Nor shall they meddle in the pulpits with matters of such controversies, as the Church is in danger to be troubled with.

19. Ministers shall all be commanded by the Magistrate, and advised by the neighbour Pastors, to forbear all unnecessary controversies in the pulpits; and to teach the peo-

ple the foresaid substantials, the Covenant of Grace, the Creed, Lord's-prayer, and Decalogue, the duties of faith, love, repentance, and obedience: and shall reserve their subtle and curious speculations for schools and theological writings; and so the Christian people shall be bred up in the primitive, plain simplicity of doctrine and religion; and their brains shall not be heated, and racked with those new-coined phrases and subtleties, which will but distemper them into a proud, contentious, wrangling disease: but will not be truly understood by them, when all is done. And so when it is the people's work, to hear only (usually) the doctrine of the catechism, and simple old Christianity, and to talk of no other; 1. Their time will be employed in promoting faith, repentance, love and obedience, which was wont to be spent in vain janglings and strife of words. And, 2. Religion will be an easier thing; and consequently, will be more common, (as cheap food and raiment is every one's pennyworth:) and Ministers may hope to bring the generality of their people, to be savingly and practically religious: whereas the fine-spun religion of novelists, and wranglers, that pretend new light and increase of knowledge, doth not only dwindle into a cobweb of no use, or life, or power; but must be confined to a few, that can have leisure to learn to talk in new phrases, and will but become the matter of ignorant men's pride and ostentation; and make them think, that they only are the religious people; and all that cannot talk as they, are profane, and not to be admitted to their communion. When as the apostolic, primitive, plain religion, without the laces, and whimsies, that dreamers have since introduced, would make men humble, holy, heavenly, obedient, meek, and patient; and spare men the loss of a great deal of time.

20. The maintenance of the Ministry shall neither be so poor, as to discourage men from devoting their children to the office, or disable them from a total addictedness to their proper work, by any distracting wants or cares; nor yet wholly disable them from works of charity: nor yet so great, as may be a strong bait to proud, covetous, worldly-minded men, to intrude into the Ministry for fleshly ends. It shall be so much, as that the burden of their calling may not be increased by want: but yet not so much, but that self-denial shall be exercised by all that undertake the Ministry; and of

the two, the burden of the Ministerial labours, with its proper sufferings, shall to flesh and blood, seem to preponderate the worldly advantage. So greatly needful is it to the Church, that all Ministers be self-denying men; that valuing things spiritually can practise humility, mortification, and contempt of the world, as well as preach it.

21. There shall be a treble-lock upon the door of the Ministry :

(1.) Whether they are fit to be Ministers in general, the Ordainers shall judge.

(2.) Whether they are fit to be the Pastors of this, or that particular Church ; the Members of the Church shall so far judge, as that none shall become their Pastors without their own consent.

(3.) Whether they be fit for the Magistrate's countenance, maintenance, and protection, the Magistrate himself shall judge.

And therefore, all three shall severally try, and approve each Pastor : yet so, that the two first only be taken, as necessary to the office itself ; and the third only, to the maintenance and encouragement, or defence of the officer. And though sometimes, this may occasion disagreements and delays, for a time ; yet ordinarily, the securing of a faithful Ministry, and other good effects, will countervail many such inconveniences.

22. No one Church, shall have the government of another Church : and the secular differences of Metropolitans, Patriarchs, &c. which was set up in one empire, upon secular accounts, and from secular reasons, shall all cease. And no differences shall be made necessary among them, which Christ hath not made necessary. But Christian Princes shall take warning by the Greek and Latin Churches, and by all the calamities and ruins, which have been caused in the Christian world ; by Bishops striving who should be the greatest, when Christ decided the controversy long ago, Luke xxii.

23. As Christians hold personal, Christian communion, in their several particular Churches ; so Churches hold a communion of Churches, by necessary correspondencies and associations : not making a major vote of Bishops in Synods, to have a proper government over the minor part ; but that by counsel and concord, that may help and strengthen one

another; and secure the common interest of Christianity. And that he that is a member of one Church, may be received of the rest; and he that is cast out of one, may not be received by the rest, unless he be wronged. So that, it shall not be one Politic Church; but a Communion of Churches.

24. The means of this communion shall be,

(1.) By messengers.

(2.) By letters and certificates communicatory.

(3.) By synods.

25. These synods shall, as to a few neighbour Churches, be ordinary and stated: and the meetings of Ministers in them, shall be improved;

(1.) To the directing and counselling of one another, in matters doubtful; especially of discipline.

(2.) To edify each other by conference, prayer, and disputations.

(3.) That the younger may be educated under the grave advice and counsels of the elder.

(4.) That the concord of themselves, and the Churches under them; may be preserved.

But if they would grow imperious, tyrannical, heretical, or contentious, the Magistrate shall hinder their stated, ordinary meetings; that it be not accounted a thing simply necessary, nor used to the disturbance of the Church or State. And all provincial, national, and larger Councils, shall be held by the Magistrate's consent.

26. He that taketh himself to be wrongfully excommunicated in one Church, shall have a treble remedy:

(1.) To have his cause heard by the associated Pastors of the neighbour Churches; though not as rulers of the Bishop, or Pastor of that particular Church; yet as counsellors, and such whose judgment bindeth to concord in lawful things.

(2.) To be admitted by another Church, if it appear that he is wronged. And,

(3.) To appeal to the Magistrate, as the preserver of justice and order, in all societies.

27. The Magistrate shall appoint some of the most grave, and wise, and godly, and moderate of the Ministers, to have a general inspection over many Churches; and to see, that they be well taught and ordered, and that Pastors and people do their duty: who shall therefore oft visit them, and

shall instruct and exhort the younger Ministers ; and with the countenance of the Magistrate, and their own seniority and ability, shall rebuke the slothful and faulty Ministers ; and persuade them to diligence and fidelity : but shall exercise no outward force by the sword : nor any excommunication by themselves alone, or otherwise than in the aforesaid regular way.

28. All Ordinations shall be performed, (except in case of necessity) either in the Assembly of the Associated Pastors, with their President ; or in the vacant Church, by some of them, appointed by the rest : or by the General Visitor, last mentioned, with a competent number of Assistants. But still, an Ordination to the Ministry in general, shall not be taken to be formally the same, as the affixing him to this or that Church in particular : nor more than the licensing of a physician, is the same with the affixing him to a particular hospital.

29. A catalogue shall be drawn up, of some of the greatest verities, which are not expressly found in the Creed, Lord's-prayer, or Decalogue ; which, as the Articles of Confession, of the Associated Churches of the nation, shall serve for these three uses :—

(1.) To satisfy all foreign Churches, against any accusation, that they are orthodox.

(2.) To examine the knowledge of such as are admitted to the Ministry by: (but not to be subscribed, unless only as to a general acknowledgment of the soundness of their doctrine ; without saying that, 'There is nothing faulty in them.')

(3.) To be a rule of restraint to Ministers, in their preaching ; that none be allowed publicly, after admonition, to preach against any doctrine contained in them.

30. The usurped, ecclesiastical power of Bishops, and Presbyteries, and Councils, (which were coercive, or imitated secular courts, or bound the Magistrate to execute their decrees) being cast out, and all Pastors restrained from playing the Bishops in other Churches, out of their own charge ; the Magistrate shall exercise all coercive, Church-government himself ; and no more trust the sword directly, or indirectly, in the hands of the Clergy, who have long used it so unhappily, to the disturbance of the Christian world, and the shedding of so much innocent blood. Where it may be had, there shall be a Church-justice, or Magis-

trate, in every considerable parish; who, being present, shall himself hear how Ministers preach, and behave themselves among their people. And all Ministers and Churches shall be responsible to the Magistrate, for all abuses, and mal-administration. If any Minister preach or pray seditiously, abusively, factiously, railingly, against tolerable Dissenters, to the destroying of Christian love and unity, or heretically, to the danger of the people's souls; or shall exercise tyranny over the people, or live a vicious life; or be negligent in his office of teaching, worship, or discipline, or otherwise grossly misbehave himself: he shall be responsible both (as aforesaid) to the Associated Pastors and Visitor, (or Archbishop,) and also to the Magistrate; who shall rebuke and correct him, according to the measure of his offence. And it shall appear, that the Magistrate is sufficient for all coercive, Church-government, without all the Clergy's usurpations; which uphold the Roman and other tyrannical societies.

31. The question, 'Who shall be judge of heresy, schism, or church-sins?' shall be thus decided.

(1.) The Bishops or Pastors of the particular Churches, shall be the judges; who is to be denied communion in their Churches as heretics, schismatics, &c.

(2.) The Associated Churches shall be judges, (in their Synods, or by other correspondence,) who is to be commonly denied communion in all their Churches; and what Pastors and Churches shall have the 'Dextram Communionis,' and who not.

(3.) The Magistrate shall be the only judge, who is to be punished for heresy or schism, &c., with fines, or any outward, corporal penalty. And no one shall usurp the other's right.

32. The Magistrate shall silence all Preachers that, after due admonition, so grossly misbehave themselves in doctrine, worship, or conversation, as to be the plagues of the Churches, and to do apparently more hurt than good. But as to all worthy and able Ministers, if they commit any fault, they shall be punished as other subjects, only with such penalties as shall not by silencing or restraint, be a punishment to the innocent people's souls, nor hinder the preaching of the Gospel of Salvation: even as if the common bakers, brewers, butchers, carpenters, perform their

work perniciously, (poisoning their beer, bread, and meat,) they shall be forbid the trade: but for other faults, they shall be so punished, that the people be not left without bread, beer, meat, houses, for their faults.

33. If any heretics (as Arians, Socinians, &c.) would creep into the Ministry, there shall not be new forms of subscription made to keep them out (which it is likely, with their vicious consciences, would be ineffectual, and would open a gap to the old Church-tyrannies and divisions); nor an uncertain evil be ineffectually resisted by a certain greater mischief. But while he keepeth his error to himself, he is no heretic as to the Church ('non apparere' being equal to 'non esse'): and when he venteth his heresy, he is responsible all the ways aforesaid, and may be by the Magistrate punished for his crime, and by the Churches be branded as none of their communion; which is the regular way of reforming crimes, viz. By judgment and execution, and not by making new rules and laws, as fast as men break the old: as though laws could be made, which no man can break.

34. The Magistrate shall countenance or tolerate no sin or error, so far as he can cure it by just remedies, which will not do more harm than good: but he shall unwillingly tolerate many tolerable errors and faults; because it is not in his power to remedy them, but by such means. But,

(1.) The sound and concordant Ministry only shall have his countenance and maintenance.

(2.) Smaller errors and disorder shall be best cured by gentle rebukes, and discountenance, and denial of maintenance; together with the disgrace that will be cast upon them, by the judgment and dissent of all the united, concordant Ministers and Churches (which together will do more and better, than exasperating cruelties will do).

(3.) The publishing of pernicious principles shall be restrained more severely.

But though men may be restrained from venting pernicious falsehoods, they cannot be constrained to believe the truth (we are not so happy); nor shall they be constrained to lie, and say that they believe it when they do not.

35. All matters of quarrels, division and cruel usage of each other, being thus cut off and gone; bitterness, and revengeful thoughts will cease, and love will revive in all

men's breasts, and unity, and peace will follow of its own accord. And if any heretical or contentious sect arise, the hearts of all united people will so rise against them, that desertion and shame will quickly kill them.

36. Then will the hearts of the people cleave to their Pastors : and they will be no more put on the great difficulties of loving the Bishops that hurt them, or of loving them in gaols ; but it will be as easy to love them, when they feel the love to their souls in the labours and kindness of their Pastors, as to love their dearest and nearest friends. And then love will open the people's ears to the Teachers doctrine, and it will do them good : and then the labours and lives of faithful Ministers will be sweet and easy, when the love, and the unity, and faithfulness of the people, is their daily encouragement. O how good, and how happy will it be for Pastors and people, thus to live in love and unity ! It will not only remind us of Aaron's perfume, but of the Spirit of Love that dwelt in our Redeemer, and which he promised should be his seal and mark upon all his true disciples ! yea, and of the celestial society, and life of perfect love.

37. Then shall neighbours exercise their charity, for the help of the ignorant about them, without the suspicions of venting heresies, or sedition, or encroaching on the Pastor's office. And neighbours, when they come together, shall not take praying together, or holy conference, or singing God's praise, or reading good books, or repeating their Teachers' sermons, or counselling each other, to be a bad or dangerous work : but the ignorant, that cannot spend the Lord's-day in holy exercises at home (because they cannot read or remember much), shall join with the families of their more understanding neighbours, who can help them ; (as they met Acts xii. 12, for prayer ; and as neighbour-families were to join in eating the Passover, with the family that had not enough to eat it :) for love and unity shall end these jealousies. And all shall be done under the guidance and oversight of their Pastors ; and not in enmity of opposition to them, or to the concordant Church-assemblies. And, O what helps and comfort will this be to all faithful Pastors, when all the work lieth not on them alone ! but every one sets his hand to build, in his proper place ! and

when they that converse together all the week, are seconding that which he more seldom teacheth them in public.

38. The younger sort of Ministers, that are now bred up in Vulcan's forge, shall be then trained up under grave and peaceable men; where uniting, and peace-making principles, shall be the rudiments of their literature.

39. And the younger sort of the people shall be no more tempted into envious heats against their afflictors; nor into contentious sects, because of controversies: but shall be fed with the milk of peaceable principles, and be educated in the love of Love itself. And the names of sects, and Church-divisions, and proud pretendings, shall, by use, be made as disgraceful, as now the names of swearing, drunkenness, and whoredom are.

40. And, O how dear! how amiable! how honourable will their Governors be, to such a people! (especially that blessed Prince, that shall first perform this work!) How heartily will they pray for them, plead for them, and fight for them! and, how freely will they contribute any thing in their power, to their aid! and how impatient will they be against every word that would dishonour them! How blessed will the people be under such a Prince! and, how sweet and easy will the life of that Prince be, that is to govern such a people!

GRANT, O LORD, THAT THIS GREAT HONOUR AND COMFORT MAY FALL INTO THE HANDS OF THE KING OF ENGLAND, BEFORE ALL OTHERS IN THE WORLD! Kings will then see, that it is their interest, their honour, and their greatest happiness on earth, to be the wise, pious, righteous Governors, of a wise, pious, just, united people; that love them so much, that still they would fain serve them better than they are able.

41. The ignorant, vulgar and ruder sort, observing this amiable concord, and all the blessed fruits thereof, will admire religion, and fall in love with it: and multitudes that shall be saved, will be daily added to the seriously religious, and the house of Christ will be filled with guests.

42. Hereupon the scandalous and flagitious lives of common Protestants will be much cured: for the number of the flagitious will grow small, and crimes will be under common disgrace. Besides that, they will be punished by the Magistrate: so that gross sin will be a marvel.

43. The books of plain doctrine and holy living, with the pacificatory treatises of Reconcilers, will then be most in esteem and use; which now are so disrelished by turbulent, discontented, siding persons. And abundance of controversial writings, about Church-government, Liturgies, Ceremonies, and many other matters, will be forgotten and cast aside as useless things: for the swords shall be made into ploughshares and pruning-hooks.

44. The happy example of that happy Prince and Country, that shall begin and first accomplish this work, will be famous through all the Protestant Churches; and will inflame such desires of imitation in them all, and be such a ready direction in the way, that it will greatly expedite their answerable reformation. And the famous felicity of that Prince, in the reformation and concord of his subjects, will kindle in the hearts of other Protestant princes and states, an earnest desire of the same felicity. And so, as upon the invention of printing, and of guns, the world was presently possessed of guns and of printed books, that never before attained any such thing: so here, they that see the happiness of one kingdom brought about, and see how it was done, will have matter enough before their eyes, both to excite their desires and guide their endeavours in the means to bring all this to pass.

45. The Protestant kingdoms and states, being thus reformed, and united in themselves, will be inflamed with an earnest desire of the good of all other Churches, and of all the world: and therefore, as Divines have held something called General Councils for the union of all those Churches; so these Princes will by their agents hold Assemblies for maintaining correspondency, to the carrying on of the common good of the world, by the advantage of their united counsels and strength: and then no enemy can stand long before them. For they that love and serve them zealously at home, will venture their lives for them zealously abroad, if there be cause.

46. The excellent and successful use of the Magistrate's government of the Churches in their dominions, will quite shame all the usurping claims of the Pope and General Councils, and their mongrel Ecclesiastic Courts, and all the train of artifices and offices, by which their government of the world is managed. And the world, and especially Princes, will plainly see how much they were abused by their usur-

pations, and that there is no need of pope or cardinal, nor any of those officers or acts at all; but that these are the mere contrivances of carnal policy, to keep up an earthly kingdom under the name of the Catholic Church. And also the purity and unity of the Reformed Churches, where the vulgar have more religion and union than their monasteries, will dazzle the eyes of the Popish princes, states and people; and when they see better, and especially the happiness of the Princes, they will forsake the usurper that had captivated them by fraud, and will assume their freedom and felicity; and so the Roman Church-kingdom will fall.

47. The deluded Mahometans seeing the unity and glory of Christendom, as they were before kept from Christ by the wicked lives and the divisions of Christians (thinking that we are far worse than they), so now they will be brought to admire and honour the Christian name, and fear the power of the Christian Princes. And one part of them will turn Christians; and the rest, even the Turkish Power, the Christian's force, by the power of God, will easily break. And so the Eastern Churches will be delivered and reformed, and the Mahometans come into the faith of Christ.

48. The poor scattered Jews also, when they see the glory and concord of Christians, will be convinced that Christ is indeed the true Messias: and being converted perhaps, shall by the Christian powers be some of them re-established in their own land: but not to their ancient peculiarity, or policy and law.

49. And then the Christian zeal will work to the conversion of the poor idolatrous Heathen world; and part of them will yield to reason and faith, and the rest by just victories be subdued. And so the kingdoms of the world will become the kingdoms of the Lord and his Christ; and the Gospel shall be preached in all the world.

50. And when the kingdom of Grace is perfected, and hath had its time, the kingdom of Glory shall appear, upon the glorious appearing of Christ our King; and the dead shall arise, and they that have overcome, shall reign with Christ, and sit with him upon the throne, even as he overcame, and is set down with the Father on his throne. Amen! Even so, come Lord Jesus!

“Neither pray I for these alone, but for them also, which 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, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one. I in them, and Thou in me; that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me; Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.” John xvii. 20—24.

Object. ‘But if this world should ever become so happy, it would be more amiable, and so be a greater snare to our affections, and make us willing to stay from heaven.’

Ans. No amiableness or pleasantness, stealeth the heart from God, or keepeth it from heaven, but that which hideth the glory and goodness of God and heaven from our minds, or corrupteth and diverteth the will and affections by some inconsistency or contrariety; but the spiritual excellency of the Reformed Concordant Church on earth, will so much more clearly represent heaven to our conceptions, and give our hearts so pleasant a foretaste of it, that above all things it will excite our desires of that fuller glory, and call us most powerfully to a heavenly mind and life: as the firstfruits and earnest do make us desire the harvest, and the full possession. And as now those that live in the most heavenly society, and under the most excellent helps and means, have usually more heavenly minds and lives, than they that in more tempting and distracting company never enjoy such heavenly beams.

CONSECTARY.

ALL the Romish dreams of Church-union arise from ignorance of the true state and interest of the Church, and the true and necessary terms of union.

And all the plots also of the moderating Papists, that talk of a Political Church Catholic, having a visible constitutive or governing Head; whether monarchical (the pope); or aristocratical, or democratical (the patriarchs, or a General Council): and that talk of universal laws of this church, made by such a universal head, besides the universal laws of

Christ; and falsely feign the Councils called General, in a particular empire, called or ruled by one emperor only, in his own dominions, to have been universal, as to all the Catholic Churches on earth; and that feign these Councils to have been infallible, which so often erred, and crossed each other: and that set the world upon the undeterminable controversy, ‘Which were true General Councils;’ and ‘How many we must receive and conform to: whether only four, or six, or eight; and till what age.’ And that would persuade the Christian world, that whatever diversity of canons, customs, or church-laws, or ceremonies, are allowed among them, it must all be done or held by this same authority of the Pope or Council, or both: to which (though foreign) Kings and Bishops must all be subject; and from which, they must receive their Christianity; and by which all their reformations must be tried: and that none must be taken as Catholics, nor any Churches tolerated, that hold not such a factious union, under such an usurping head, personal or collective: but as Tertullian speaketh, rather than endure such wiser and better societies; ‘Solitudinem facerent, et vocarent pacem;’ and as a WORLDLY CLERGY, whose church and kingdom is only of and in this world, would banish from it all (save a lifeless image) which hath any kin to heaven; and suffers none to live in this world among them but themselves.

I say, all this is, 1. From ignorance of the true nature of the Christian Religion, Church-state and Terms of Unity and Concord; which I have lately opened in a book, entitled, “The True and only Terms of the Concord of all the Churches.”

2. And from contention about ambiguous words, and self-conceitedness in their controversies, ignorantly thence raised; which I have sought to end in a book, called, “Catholic Theology.”

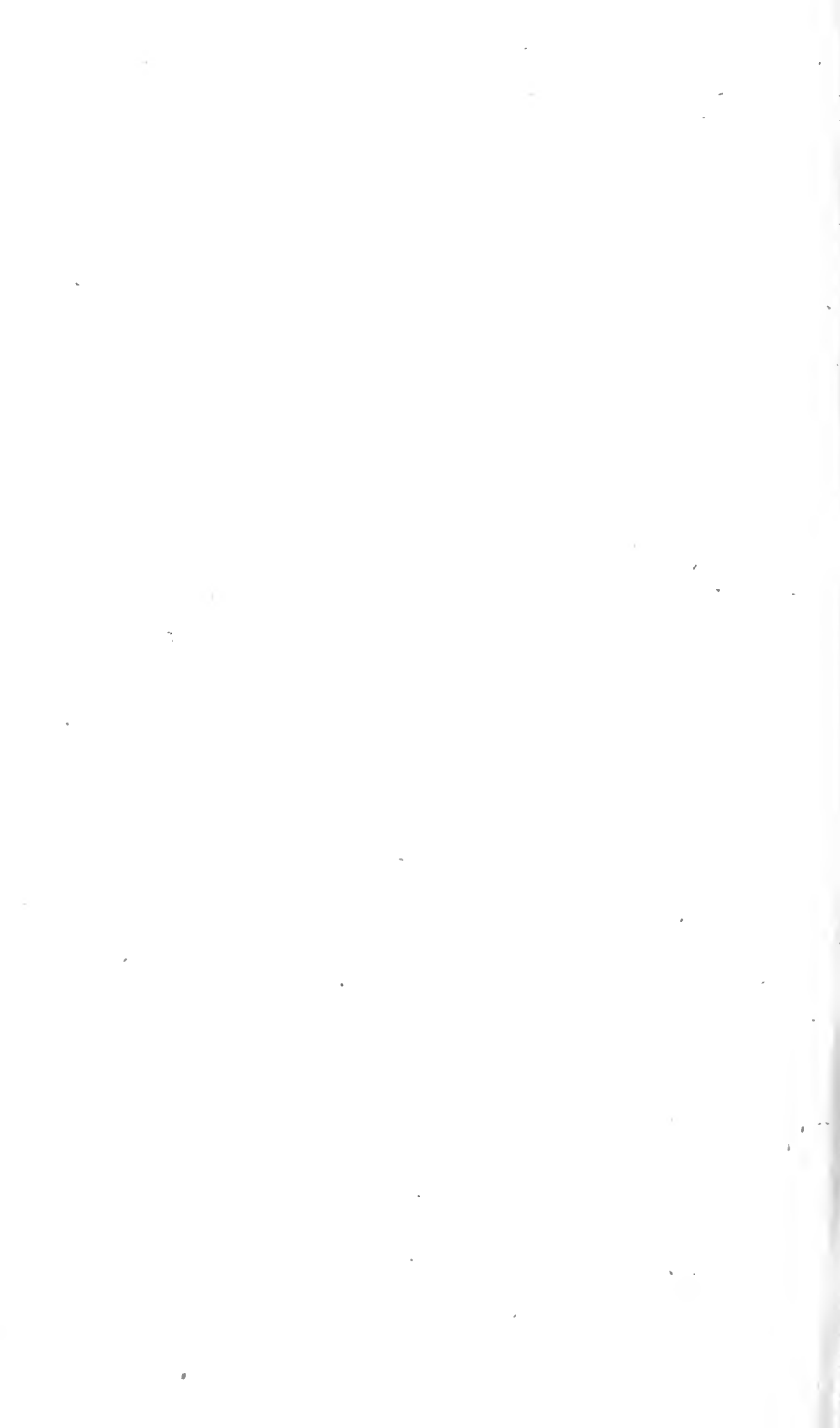
3. And from vicious passions and partiality; which I have sought to heal in a book, called, “The Cure of Church-Divisions.”

All written long since the writing of this foregoing Prognostication.

THE
REFORMED LITURGY.

VOL. XV.

G G



Reformed Liturgy.

THE ORDINARY PUBLIC WORSHIP

ON THE

LORD'S-DAY.

The Congregation being reverently composed, let the Minister first crave God's assistance and acceptance of the Worship, to be performed in these or the like words.

ETERNAL, incomprehensible, and invisible God, infinite in power, wisdom and goodness, dwelling in the light which no man can approach, where thousand thousands minister unto thee, and ten thousand times ten thousand stand before thee, yet dwelling with the humble and contrite, and taking pleasure in thy people: Thou hast consecrated for us a new and living way, that with boldness we may enter into the holiest, by the blood of Jesus, and hast bid us seek thee while thou mayest be found: We come to thee at thy call, and worship at thy footstool. Behold us in thy tender mercies. Despise us not, though unworthy. Thou art greatly to be feared in the assembly of the saints, and to be had in reverence of all that are about thee. Put thy fear into our hearts, that with reverence we may serve thee; sanctify us, that thou mayest be sanctified of us, when we draw nigh thee. Give us the spirit of grace and supplication to help our infirmities, that our prayers may be faithful, fervent, and effectual. Let the desire of our souls be to thee: let us draw near thee with our hearts, and not only with our lips, and worship thee, who art a spirit, in spirit and truth. Let thy word be spoken and heard by us as the word of God: Give us attentive, hearing ears, and opened, believing, understanding hearts, that we may no more refuse thy calls, nor disregard thy merciful, outstretched hand, nor slight thy counsels and reproofs; but be more ready to hear, than to give the sacrifice of fools. Put

1 Tim. 1. 15.
 Psal. 147. 5.
 Matt. 19. 17.
 1 Tim. 6. 16.
 Dan. 7. 10.
 Isa. 57. 15.
 Psal. 149. 4.
 Heb. 10. 19, 20.
 Isa. 55. 6. Psal.
 95. 6; 12. 2;
 99. 5; 51. 1. 17;
 89. 7; Jer. 32.
 40. Heb. 12. 23.
 1 Thes. 5. 23.
 Levit. 10. 3.
 Zech. 12. 10.
 Rom. 8. 26.
 James 5. 16; 1.
 6. Isa. 26. 8.
 Matt. 15. 18.
 John 4. 23, 24.
 1 Thes. 2. 13.
 Acts 16. 14.
 Mark 4. 12.
 Phil. 1. 29.
 Prov. 1. 24, 25.
 Eccles. 5. 1.
 John 6. 45.
 Heb. 4. 22. 13.
 2 Cor. 10. 4. 6.
 Psal. 69. 30;
 106. 46; 9. 14;
 105. 3; 51. 15;
 19. 14.
 Heb. 13. 21.

thy laws into our hearts, and write them in our minds, and let us be all taught of God. Let thy word be unto us quick and powerful; a discerner of the thoughts and intents of the heart; mighty to pull down strong holds, casting down imaginations and reasonings, and every high thing that advanceth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ: Let us magnify thee with thanksgiving, and triumph in thy praise. Let us rejoice in thy salvation, and glory in thy holy name. Open thou our lips, O Lord, and let our mouths shew forth thy praise. And let the words of our mouths, and the meditation of our hearts be acceptable in thy sight, through Jesus Christ our Lord and only Saviour. Amen.

Or thus, when Brevity is necessary.

Isa. 66. 1.
Psal. 111. 9.
Luke 2. 13.
Psal. 103. 20.
Heb. 1. 6.
Psal. 149. 1.
Lev. 10. 3.
Gen. 18. 27.
2Tim. 2. 5.
Dan. 9. 18.
Hos. 14. 2.
Rom. 8. 26.
Heb. 12. 28.
2Thes. 2. 10.
Luke 19. 48.
Isa. 1. 19. 2Cor.
2. 16. James 5.
16. Psal. 63. 5.
1 Cor. 7. 35.
Psal. 84. 10;
73. 28.

O ETERNAL, almighty, and most gracious God, heaven is thy throne, and earth is thy footstool, holy and reverend is thy name; thou art praised by the heavenly hosts, and in the congregation of thy saints on earth, and wilt be sanctified in all that come nigh unto thee. We are sinful and unworthy dust, but being invited by thee, are bold, through our blessed Mediator to present ourselves and our supplications before thee. Receive us graciously, help us by thy Spirit; let thy fear be upon us: let thy word come unto us in power, and be received in love, with attentive, reverent, and obedient minds. Make it to us the savour of life unto life. Cause us to be fervent in prayer, and joyful in thy praises, and to serve thee this day without distraction, that we may find that a day in thy courts is better than a thousand, and that it is good for us to draw near to God; through Jesus Christ our Lord and Saviour. Amen.

Next, let one of the Creeds be read by the Minister, saying,

In the profession of this Christian Faith we are here assembled.

I believe in God the Father, &c.
I believe in one God, &c.

And sometimes Athanasius' Creed.

The Ten Commandments.

God spake these words, and said, &c.

For the right informing and affecting the People, and moving them to a penitent believing Confession, some of these Sentences may be read.

GOD created man in his image. Gen. 1. 27.

By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Rom. 5. 12.

For all have sinned, and come short of the glory of God. Rom. 3. 23.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John 3. 16.

He that believeth on him shall not be condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. 18.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 19.

For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 20.

Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. 3. 13.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3. 5.

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 6.

Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matt. 18. 3.

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel. Ezek. 33. 11.

I say unto you, there is joy in the presence of the angels of God, over a sinner that repenteth. Luke 15. 10.

I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. 18, 19.

The Confession of Sin, and Prayer for Pardon and Sanctification.

O MOST holy, righteous, and gracious God, who hatest all the workers of iniquity, and hast appointed Psal. 5. 5. Rom. 6. 23. Ephes. 1.

6. 12. John 4. death to be the wages of sin, but yet for the glory of
 42. Rom. 3. 25. thy mercy hast sent thy Son to be the Saviour of the
 Eph. 1. 5. world, and hast promised forgiveness of sin through
 Luke 24. 47. his blood, to all that believe in him, and by true re-
 Acts 5. 37. pentance turn unto thee, and that whosoever confes-
 Prov. 28. 13. seth and forsaketh his sin, shall have mercy; we con-
 Rev. 3. 17. Psal. fess that we are vile and miserable sinners, being
 51. 5. Eph. 2. 3. conceived in sin; by nature children of wrath, and
 Isa. 48. 8. transgressors from the womb. All we like sheep
 Isa. 53. 6. have gone astray, and turned every one to his own
 Psalm 100. 3. way. Thou madest us, and not we ourselves. Thou
 1 Cor. 6. 20. boughtest us with a price and we are not our own,
 2 Cor. 8. 5. therefore we should have wholly given up ourselves
 1 Cor. 10. 31.; unto thee, and have glorified thee with our souls
 7. 32. and bodies as being thine. Whatever we did should
 1 Thes. 4. 1. have been done to thy glory, and to please thee, in
 1 John 3. 22. the obeying of thy will. But we have displeased
 Rom. 2. 23. and dishonoured thee, and turned from thee, exalt-
 1 Chron. 21. 7. ing, seeking, and pleasing ourselves. Thou art the
 Phil. 2. 21. King of all the world, and thy laws are holy, just,
 Luke 18. 14. and good. But we have denied thee our due subjec-
 Rom. 15. 1. tion and obedience, being unruly and self-willed,
 Psal. 47. 7. minding the things of the flesh, and making provi-
 Rom. 7. 12. sion for its lusts: we have staggered at thy word
 Dan. 9. 9, 10. through unbelief, and have not fully placed our trust
 Tit. 1. 7. 10. and hope in thee. We have rather feared man that
 Rom. 8. 5.; is dust, and can but kill the body, than thee, that
 13, 14; 4. 20. canst destroy both soul and body in hell. Thou art
 Psal. 78. 7. 22. infinitely good, and love itself, yet have we not fully
 Isa. 51. 7, 8. taken thee for our portion, nor loved thee with all
 Luke 12. 4, 5. our heart, and soul, and might, nor made thee our
 Psal. 100. 5. full desire and delight. But we have inordinately
 1 John 4. 16. loved ourselves, and the world, and the things of
 Psal. 16. 5. the world, and lived by sense when we should have
 Matt. 22. 7. 3. lived by faith, and cared and laboured for the food
 Psal. 57. 4. 1 Joh. that perisheth, when we should have laboured for the
 2. 15. 2 Tim. 5. one thing needful, and that which endureth to ever-
 7. John 6. 27. lasting life; we have been slothful servants, yield-
 Luke 10. 21, 22. ing to temptations, ashamed of our duty, losing our
 Matt. 25. 26. precious time; when we should have been fervent in
 Rom. 12. 11. spirit, serving the Lord, cleaving to thee with full
 Eph. 6. 12, 13, resolution, redeeming the time, and with diligence
 14. Mar. 8. 38. making sure our calling and election. We have not
 2 Tim. 1. 8. Eph. with due holiness and reverence drawn near thee,
 5. 15. Rom. 12. and used thy holy name, thy worship and thy day:
 1. 19. Acts 1. 23. we have dishonoured and disobeyed our superiors,
 2 Pet. 1. 10. and neglected our inferiors. We have been guilty
 Luke 1. 71. Heb. of
 12. 23. Psal. 111. 9. 2. Tim. 2. 19. Phil. 3. 3. Psal. 29. 2. Rev. 1. 10. Rom. 13. 7. Tit. 3. 1. Eph. 6. Mat. 29. 39; 7. 12. 1 Cor. 10. 24. Ephes. 4. 2. 32. Mat. 5. 44. Heb. 12. 14. Gal. 6. 10. Psal. 19. 12. 13. Rom. 2. 4. Psal.

of not loving our neighbours as ourselves, and not doing to others, as we would they should do to us; but have sought our own against their welfare, not forbearing, and forgiving, not loving our enemies, as we ought, not following peace, nor studying to do good to all according to our power. We have sinned secretly and openly, in thought, word, and deed, ignorantly and presumptuously, in passion, and upon deliberation, against thy precepts, promises, and threats; against thy mercies and thy judgments, under thy patience and in thy sight, against our consciences, our purposes, and our covenants; when we were hastening to death and judgment, for which, through all our lives we should have prepared; thou hast commended thy wonderful love towards us in giving thy Son to die for sinners, to reconcile us to thee while we were enemies; and all things being made ready, thou hast sent thy messengers to invite us to come in, preaching to us the glad tidings of salvation, and freely offering us pardon and life in Jesus Christ, but we have made light of it, and neglected this great salvation, and made excuses or too long delays; undervaluing our Redeemer, his blood and merits, his offered grace and endless glory, rejecting his holy doctrine and example, resisting his Spirit, ministers and word. We have sinned, O Lord, against thee, and against our own souls, and are not worthy to be called thy children: we have deserved everlasting wrath; to us belongeth confusion, but mercy and forgiveness to thee. Have mercy upon us, O God, according to the multitude of thy mercies. Heal our souls that have sinned against thee, and enter not into judgment with thy servants. Hide thy face from our sins, and blot out all our iniquities. Cast us not away from thy presence, and avenge not upon us the quarrel of thy covenant. Wash us in the blood of the Lamb of God, who taketh away the sin of the world. Accept us in thy beloved Son, who was made a curse for us, and was wounded for our transgressions, that we might be healed by his stripes. Turn us, O God of our salvation, and cause thy face to shine upon us. Give us repentance unto life: cause us to loathe ourselves for all the evils that we have committed. Give us that broken contrite spirit which thou wilt not despise. Create in us a clean heart, O God, and renew a right spirit within us. Take out of us the old and

51. 4. Rom. 2.
 15. Psal. 78. 32.
 37. 42. Luke 12.
 35, 36. 40.
 Rom. 5. 6. 8. 10.
 Luke 14. 17;
 8. 1. Acts 13. 26.
 Rev. 22. 17.
 1 John 5. 11, 12.
 Matt. 22. 5.
 Heb. 2. 3. Psal.
 119. 60. John
 12. 40. Heb. 12.
 25. Acts 7. 51.
 2 Tim. 3. 8.
 Luke 15. 18.
 Numb. 16. 38.
 Rom. 1. 18.
 Eph. 5. 6. Dan.
 9. 7, 8. Psal. 51.
 1. Psalm 41. 1;
 143. 2. Psal. 51.
 9. 11. Lev. 26. 25.
 Rev. 1. 5. John 1.
 29. Eph. 1. 6.
 Matt. 12. 18.
 Gal. 3. 13. Isa.
 53. 5. Psal. 85. 4.
 67. 1. Acts 11.
 18. Ezek. 20. 43.
 Psal. 51. 17.
 Ezek. 36. 26.
 Gal. 4. 6. 2.
 2 Cor. 6. 16. Jer.
 13. 13. Ezek. 11.
 20. Psal. 119. 18.
 Ephes. 3. 18.
 Matt. 13. 11.
 Eph. 1. 18.
 Rom. 2. 18.
 2 Tim. 2. 26.
 Psal. 119. 104.
 Rom. 5. 5.; 8.
 35. 39. Jer. 32.
 40. Matt. 6. 3.
 Col. 3. 1. Matt.
 6. 20, 21. Phil.
 3. 20. Col. 3. 5.
 Gal. 6. 14.
 Rom. 3. 17.
 Heb. 11. 1.
 1 Cor. 4.
 1 Pet. 3. 11.
 Luke 13. 14.
 1 Cor. 9. 24.
 1 Pet. 4. 2.
 Col. 1. 10.
 2 Cor. 5. 9.
 John 6. 38.
 Psal. 40. 8.
 Psal. 1. 2.
 Tit. 2. 12.

1 Pet. 1. 14, 15. stony heart, and give us a new and tender heart.
 1 Pet. 1. 22. Give us the Spirit of thy Son, and be our God, and
 Ephes. 4. 2. 32. let us be thy people. Enlighten our understandings
 James 5. 17. to know the wonderful things of thy law, the dimen-
 Psal. 15. 4. sions of thy love in Christ, the mysteries of thy
 Ephes. 5. 15. kingdom, and the riches of the glory of thy inheri-
 Phil. 1. 10. tance in the saints, and that we may approve the
 Titus 2. 14. things that are excellent, and may escape the snares
 Matt. 5. 44. of the devil, and may hate every false way. Shed
 Rom. 12. 19. abroad thy love in our hearts by thy Holy Spirit,
 Luke 21. 19. and cause us so to love thee, that nothing may se-
 Mark 8. 34. parate us from thy love. Put thy fear into our
 Heb. 11. 26. hearts, that we may never depart from thee. Cause
 Rom. 8. 17. us to seek first thy kingdom, and its righteousness,
 Rev. 2. 10. 11. and (as those that are risen with Christ) to seek the
 things that are above, and to lay up a treasure in
 heaven, and let our hearts and conversations be
 there; mortify our earthly inclinations and desires.
 Crucify the world to us, and us unto the world by
 the cross of Christ. Cause us to live by faith, and
 look at the things that are unseen; and use the world,
 as not over-using it, seeing the fashion of it passeth
 away; striving to enter in at the straight gate, and
 running so as to obtain; let us no longer live the
 rest of our time to the lust of men, but the will of
 God, studying in all things to please thee, and to be
 accepted of thee: let us not seek our own wills, but
 the will of him that called us; yea, let us delight to
 do thy will, O God, let our delight be in thy law,
 and let us meditate therein day and night; cause us
 to deny ungodliness, and worldly lusts, and to live
 soberly, and righteously, and godly in this present
 world, as obedient children, not fashioning ourselves,
 to the former lusts of our ignorance; but as he that
 hath called us is holy, let us be holy in all manner of
 conversation. Cause us to love one another with a pure
 heart, forbearing and forgiving one another, if any
 have a quarrel against another, even as Christ forgave
 us. Give us the wisdom which is first pure, and then
 peaceable. In our eyes let a vile person be con-
 temned, but let us honour them that fear the Lord.
 Cause us to walk circumspectly without offence, and
 to be zealous of good works, to love our enemies, and
 not to give place to wrath; and in patience to possess
 our souls. Help us to deny ourselves, and take up
 our cross, and follow Christ; esteeming his reproach
 to be greater riches than the treasures of the world,

that having suffered with him, we may also be glorified with him. Though we must be tempted, help us to overcome, and be faithful unto the death, and then let us receive that crown of life, through the merits and intercession of Christ Jesus our Lord and only Saviour, in whose comprehensive words we sum up our requests, saying as he hath taught us, Our Father which art in heaven, hallowed be thy name. Thy kingdom come, &c.

Or thus, when Brevity is necessary.

O MOST great, most just and gracious God, thou art of purer eyes than to behold iniquity, thou condemnest the ungodly, impenitent, and unbelievers; but hast promised mercy through Jesus Christ to all that repent and believe in him, we confess that we were conceived in sin, and are by nature children of wrath. And have all sinned and come short of the glory of God. In our baptism thou tookest us into the bond of the holy covenant, but we remembered not our Creator in the days of our youth, with the fear, and love, and obedience which we owed thee: not pleasing, and glorifying thee in all things, nor walking with thee, by faith in an heavenly conversation, nor serving thee fervently with all our might: but fulfilled the desires of the flesh, and of the carnal mind. We have neglected and abused thy holy worship, thy holy name, and thy holy day. We have dishonoured our superiors, and neglected our inferiors: we have dealt unjustly and uncharitably, with our neighbours, not loving them as ourselves, nor doing to others as we would they should do to us; we have not sought first thy kingdom and righteousness and been contented with our daily bread, but have been careful and troubled about many things, neglecting the one thing necessary. Thou hast revealed thy wonderful love to us in Christ, and offered us pardon and salvation in him: but we made light of it, and neglected so great salvation, and resisted thy Spirit, word and ministers, and turned not at thy reproof: we have run into temptations; and the sin which we should have hated, we have committed in thy sight, both secretly and openly, ignorantly and carelessly, rashly and presumptuously, against thy precepts, thy promises, and threats, thy mercies and thy judgments; our transgressions are multiplied before thee, and our sins testify against us; if thou

Hab. 1. 13.
 Jude 15. Luke
 13. 3. Mark 16.
 16. Psal. 51. 5.
 Eph. 2. 3. Rom.
 3. 22. Ez. 20. 37.
 Matt. 23. 19.
 Ecc. 12. 1. Deut.
 11. 1. Col. 1. 10.
 1 Cor. 10. 31.
 Gen. 5. 22.
 2 Cor. 5. 7.
 Phil. 3. 20. Rom.
 12. 11. Deut. 6.
 5. Eph. 2. 3.
 Rom. 8. 7.
 Exod. 20. 4. 7.
 8. 11, 12, &c.
 2 Pet. 2. 9.
 Rom. 13. 8, 9.
 Mat. 7. 12. Mark
 6. 33. 1 Tim. 6. 8.
 Luke 10. 41, 42.
 Rom. 5. 8. Luke
 24. 47. Rom. 3.
 25. Mat. 22. 4, 5.
 Heb. 2. 3. Acts
 7. 51. Prov. 1. 23.
 Jam. 4. 7. 1 Pet.
 5. 9. Psal. 51. 4.
 Psal. 19. 12, 13.
 Isa. 59. 12. Psal.
 103. 110.; 50.
 11. Mark 9. 44.
 Psal. 52. 8. Eph.
 1. 12, 13. Psal.
 71. 5.; 78. 7.
 119. 81.; 51. 1.
 2 Cor. 5. 18,
 1. 19. John 1. 7.
 Gal. 4. 6.
 1 Thes. 5. 23.
 Rom. 5. 5.
 Deut. 30. 6.
 Psalm 31. 16.
 Matt. 1. 21.
 1 Thes. 1. 10.
 Tit. 2. 14.

deal with us as we deserve, thou wilt cast us away from thy presence into hell, where the worm never dieth, and the fire is not quenched. But in thy mercy, thy Son, and thy promises is our hope. Have mercy upon us most merciful Father. Be reconciled to us, and let the blood of Jesus Christ cleanse us from all our sins. Take us for thy children, and give us the Spirit of thy Son. Sanctify us wholly, shed abroad thy love in our hearts and cause us to love thee with all our hearts. O make thy face to shine upon thy servants; save us from our sins, and from the wrath to come; make us a peculiar people to thee, zealous of good works, that we may please thee, and show forth thy praise. Help us to redeem the time, and give all diligence to make our calling and election sure. Give us things necessary for thy service, and keep us from sinful discontent and cares. And seeing all these things must be dissolved, let us consider what manner of persons we ought to be, in all holy conversation and godliness. Help us to watch against temptations, and resist and overcome the flesh, the devil, and the world; and being delivered out of the hand of all our enemies, let us serve thee without fear, in holiness and righteousness before thee all the days of our life. Guide us by thy counsel, and after receive us into thy glory, through Jesus Christ our only Saviour. Amen.

Col. 1. 10.
 1 Pet. 2. 9.
 Ephes. 5. 16.
 2 Pet. 1.-10.
 Matt. 6. 11.
 1 Tim. 6. 4.
 Heb. 13. 5.
 Matt. 6. 25.;
 2 Pet. 3. 11.
 Matt. 26. 41.
 James 4. 6.
 Gal. 5. 17.
 1 John 5. 4, 5.
 Rev. 2. 17.;
 2 Pet. 2. 19.
 Luke 1. 17.
 Psal. 73. 24.

[Here use the Lord's Prayer as before.]

For the strengthening of Faith, and raising the Penitent, some of these Sentences of the Gospel may be here read.

Hear what the Lord saith to the Absolution and Comfort of Penitent Believers.

2 Chron. 30. 9. **T**HE Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

1 John 2. 2. If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Acts 13. 38, 39. Be it known unto you, men and brethren, that though this man is preached to you the forgiveness of sins, and by him, all that believe are justified from all things, from which they could not be justified by the law of Moses.

Where sin abounded, grace did much more abound, Rom. 5. 20, 21.
 that as sin reigned unto death, even so might grace
 reign through righteousness, unto eternal life, through
 Jesus Christ our Lord.

If we walk in the light as he is in the light, we 1 John 1. 7, 8, 9.
 have fellowship one with another, and the blood of
 Jesus Christ his Son, cleanseth us from all sin. If
 we say, that we have no sin, we deceive ourselves,
 and the truth is not in us. If we confess our sin,
 he is faithful and just to forgive us our sin, and to
 cleanse us from all unrighteousness.

Come unto me, all ye that labour and are heavy Matt. 11, 28, 29,
 laden, and I will give you rest. Take my yoke upon 30.
 you, and learn of me, for I am meek and lowly in
 heart, and ye shall find rest unto your souls. For
 my yoke is easy, and my burden is light.

Whosoever will, let him take of the water of life Rev. 22. 17.
 freely.

All that the Father hath given me, shall come to John 6. 27.
 me, and him that cometh to me, I will in no wise cast
 out.

I will be merciful to their unrighteousness, and Heb. 8. 12.
 their sins and iniquities I will remember no more.

Hear also what you must be, and do for the time to
 come, if you would be saved.

Now if any man have not the Spirit of Christ, he is Rom. 8. 9.
 none of his.

If any man be in Christ, he is a new creature; old
 things are passed away, behold all things are become
 new! 2 Cor. 5. 17.

There is no condemnation to them that are in Rom. 8. 1.
 Christ Jesus, who walk not after the flesh, but after
 the Spirit. For they that are after the flesh, do mind
 the things of the flesh; but they that are after the
 Spirit, the things of the Spirit. 5.

For to be carnally minded is death, but to be spi-
 ritually minded is life and peace. 6.

For the carnal mind is enmity against God, for it is
 not subject to the law of God, neither indeed can be. 7.

So then they that are in the flesh cannot please God. 8.

For if ye live after the flesh ye shall die, but if
 through the Spirit ye mortify the deeds of the body,
 ye shall live. 13.

Now the works of the flesh are manifest, which Gal. 5. 19.
 are these, adultery, fornication, uncleanness, lascivi-

- ousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the kingdom of God.
- Gal. 5. 20.
21.
22.
23.
24.
- But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law. And they that are Christ's, have crucified the flesh with the affections and lusts.
- Rom. 13. 13.
14.
- Let us walk honestly as in the day, not in rioting and drunkenness : not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof.
- 1 John 2. 15.
16.
- Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world.
- Matt. 7. 13.
14.
- Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because straight is the gate, and narrow is the path that leadeth unto life, and few there be that find it.
- Tit. 2. 11.
12.
13.
14.
- For the grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly, in this present world, looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.
- Psal. 1. 1.
2.
5.
- Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night.
- The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.
- Heb. 12. 28.
29.
- Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear, for, our God is a consuming fire.
- 2 Pet. 3. 1.
- Seeing then that these things shall be dissolved,

what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting 2 Pet. 3. 12. to the coming of the day of God.

Therefore my beloved brethren, be ye stedfast, 1 Cor. 15. 58. unmovable, always abounding in the work of the Lord, for as much as ye know, that your labour is not in vain in the Lord.

Then may be said the ninety-fifth or the hundredth Psalm, or the eighty-fourth.

And next the Psalms in order for the day ; and next shall be read a chapter of the Old Testament, such as the Minister findeth most seasonable ; or with the liberty expressed in the admonition before the second book of Homilies. Luke 4. 16, 17, 18.

After which may be sung a Psalm, or the Te Deum said, then shall be read a chapter of the New Testament, and then the Prayer for the King and Magistrates. And after that, the sixty-seventh, or ninety-eighth, or some other Psalm, may be sung or said, or the Benedictus, or Magnificat. And the same order to be observed at the Evening worship, if time allow it. Acts 13. 27 ; 1. 2.

NEXT after the Psalm the Minister shall (in the pulpit) Neh. 8. 4, 6 ; 9. 2, 3, 4, 5, 6. first reverently, prudently, and fervently pray, according 10. 38. Acts 12. 12. 1 Tim. 4. 5. to the state and necessities of the Church, and those especially that are present, and according to the subject that Acts 1. 14 ; 16. 13. 16. he is to preach on. And after Prayer, he shall preach 1 Tim. 2. 8. upon some text of Holy Scripture suiting his matter to 1 Cor. 14. 15, 16. the necessities of the hearers, and the manner of delivery Luke 4. 16, 18. to their quality and benefit. Always speaking from faith Neh. 8. 8. Acts 20. 7, 9. 2 Tim. 4. 1, 2. Acts 4. 20. and holy experience in himself, with plainness and perspicuity, with reverence and gravity, with convincing evidence 2 Cor. 4. 13. and authority, with prudence, caution, faithfulness, and impartiality, with tender love and melting compassion, with John 16. 29. fervent zeal, and persuading importunity, and with frequency and unwearied patience, waiting on God for the 1 Cor. 2. 7, 13. success. After Sermon he shall pray for a blessing on the Matt. 7. 29. Tit. 2. 15. Matt. 21. 45. Mark 12. 12. word of instruction and exhortation, which was delivered ; 13, 17. Eph. 6. 19, 20. Jude 22, 23. Acts 18. 25. and in his Prayers (before or after Sermon) ordinarily he 2 Tim. 2. 24, 25. shall pray for the conversion of Heathens, Jews, and other 1 Tim. 5. 17. infidels ; the subversion of idolatry, infidelity, Mahometanism, heresy, papal tyranny and superstition, schism and Acts 20. 36. Psal. 2. Rev. 11. 15. profaneness, and for the free progress of the Gospel, and 1 Tim. 2. 1, 2, 3. the increase of faith and godliness, the honouring of God's 2 Thes. 2. 1, 2 ; 2. 8. 1 Thes. 2. 16. Rev. 18. 19. Matt. 6. 9 ; 9. 37, 38. name, the enlargement of the kingdom of Christ, and the 1 Tim. 2. 3. Eph. 6. 19. 1 Thes. 5. 2 John 17. 20. obedience of his saints through the nations of the earth. 1 Sam. 12. 23. And in special for these nations ; for the King's Majesty, 2 Cor. 4. 5. and the rest of the Royal Family, for the Lords of his Majesty's Council, the Judges and other Magistrates of the land, for the Pastors of the Church, and all Congregations committed to their care and government. Always taking

Phil. 1. 15, 16. heed that no mixtures of imprudent, disorderly expressions, James 3. 1, 15, of private discontent and passion, of unreverent, disobedient, seditious, or factious intimations, tending to corrupt, 16, 17. Luke 9. and not to edify the people's minds, do turn either prayer 55. 1 Cor. 14. 26. or preaching into sin. And ordinarily in Church-communion, 2 Cor. 10. 8. especially on the Lord's-day (which is purposely separated for the joyful commemoration of the blessed work of man's redemption), a considerable proportion of the public worship must consist of thanksgiving and praises to God, especially for Jesus Christ, and his benefits; still leaving it to the Minister's discretion to abbreviate some parts of worship, when he seeth it needful to be longer on some other.

Rev. 1. 10.
Acts 20. 7.
Col. 3. 16, 17.
Psal. 118.
1 Cor. 4. 1, 2.
1 Tim. 3. 5;
3. 15.
2 Tim. 2. 2, 15.
Acts 20. 7, 9.

The Sermon and Prayer being ended, let the Minister dismiss the Congregation with a benediction, in these or the like words.

Luke 11. 28. Blessed are they that hear the word of God, and keep it.

Numb. 6. 24, 25, 26. The Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace.

2 Cor. 15. 14. The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with you all. Amen.

Except there be a Communion in the Sacrament of the Lord's-supper to be celebrated, or any further Worship to be performed, and then the Minister may delay the Benediction till the End.

And because, when there is leisure, the Prayers of the Church should be as full as the Rule and our Necessities require; let the following General Prayer be used, when the Minister findeth it convenient, instead of the Litany and Collects.

Here are also adjoined a 'Thanksgiving for Christ and his benefits, and a Hymn to be used at the discretion of the Minister, either after Sermon, or at the Communion, or on other Days.

A Prayer for the King, the Royal Family, and Magistrates.

Prov. 8. 15.
Dan. 4. 32.
Heb. 2. 9.
Psal. 65. 11;
93. 14; 65. 4;
60. 5; 80. 13;
59. 1; 61. 6.

ALmighty God, by whom Kings reign, and Princes decree justice, who rulest in all the kingdoms of men, and givest them to whomsoever thou wilt, who by thy special Providence hast set over us thy servant, Charles, our King; crown him with thy bless-

ings, and satisfy him with thy goodness. Save him by thy right hand, and defend him against such as rise up against him; prolong his life in peace and righteousness, grant him the spirit of wisdom and counsel, the spirit of holiness, and the fear of the Lord, that he may know how to go in and out before this great people over whom thou hast set him. Let not thy law depart out of his mind, or mouth, but let him meditate in it day and night. Make him as an angel of God to discern between good and evil, that in his eyes a vile person may be contemned, but he may honour them that fear the Lord, that his eyes may be upon the faithful of the land, that they may dwell with him, and they that are perfect in the way serve him; remove the wicked from before him, that his throne may be established in righteousness, and grant that under him we may lead a quiet and peaceable life in all godliness and honesty. And when he hath finished his course on earth, let him inherit a crown of righteousness, and reign with Christ for ever. Bless the Queen Mother, the illustrious Prince, James, Duke of York, and the rest of the Royal Family, endue them with thy Holy Spirit, enrich them with thy heavenly Grace, and make them blessings in their generation. Endue the Lords of his Majesty's Council, and all the Nobility, the Judges, and all the Magistrates of the land with wisdom from above, that they may rule as in thy fear, and judge righteous judgment, and may take heed what they do, as judging not for man, but for the Lord, that justice may run down as water, and righteousness as a mighty stream; let all his Majesty's subjects duly submit to him and obey him, not only for wrath, but for conscience sake: let all his kingdoms be the kingdoms of the Lord, and of his Son Christ, that God may dwell amongst us, and that it may be said of them, The Lord bless thee, O habitation of Justice, and mountain of Holiness; for thine, O Father, with the Son and Holy Ghost, is the kingdom, and power, and glory for ever. Amen.

The General Prayer.

O MOST holy, blessed and glorious Trinity, Father, Son, and Holy Ghost, Three Persons, and One God, our Creator, Redeemer, and Sanctifier, our Lord, our

Isa. 45. 13.
 Matt. 3. 3. Isa.
 59. 8; 11. 2.
 1 Kings 1. 3. 7.
 9. Josh. 1. 8.
 Zech. 12. 8.
 2 Sam. 14. 17.
 Psal. 15. 4,
 101. 6. Prov.
 25. 5. 1 Tim. 2.
 2. 2 Tim. 4. 7,
 8. Rev. 21. 5.
 Zech. 8. 13. Isa.
 60. 15. James
 5. 17. 2 Sam.
 23. 3. John 7.
 27. 2 Chron.
 19. 6. Amos. 5.
 24. Rom. 13.
 1, 2, 3. Rev.
 11. 15. Psal. 68.
 26. Jer. 31. 23.
 Matt. 6. 13.

Matt. 28. 19.
 John 5. 7. 1 Cor.
 8. 4. 6. 1 Tim.
 1. 17. Mal. 2.

10. Heb. 1. 2, Governor and Father, hear us, and have mercy upon us, miserable sinners.

3. 5. 8. 1 Pet. 2. 8. Psal. 22. 28. 1 Cor. 12. 4—6. Psal. 103. 19. Luke 11. 2. Acts 7. 59. Heb. 2. 14. 9. 1 Cor. 13. 4. 1 Tim. 3. 6. John 1. 29. Eph. 1. 20. 22. Rom. 8. 30. 33, 24. Eph. 5. 1. 1 Thes. 4. 16. 17. 2 Pet. 1. 10. 2 Tim. 1. 5. Rom. 5. 1, 2. 10. 2 Cor. 6. 18. Gal. 4. 6.

O Lord our Saviour, God and man! who, having assumed our nature, by thy sufferings, and death, and burial, wast made a ransom to take away the sins of the world; who being raised from the dead, ascended and glorified, art made head over all things to the Church, which thou gatherest, justifiest, sanctifiest, rulest, and preservest, and which at thy coming thou wilt raise and judge to endless glory. We beseech thee to hear us, miserable sinners, make sure to us our calling and election, our unfeigned faith and repentance; that being justified, and made the sons of God, we may have peace with him, as our reconciled God and Father.

1 Pet. 1. 2. Rom. 8. 11. Mat. 8. 34. 35. 2 Cor. 8. 5. 1 Cor. 6. 19. 20. Rev. 4. 11. John 12. 28. Matt. 5. 16. Psal. 22. 23. 27, 28. 2 Tim. 3. 2. Matt. 7. 22. Gal. 5. 26; 2. 19.

Let thy holy Spirit sanctify us, and dwell in us, and cause us to deny ourselves, and to give up ourselves entirely to thee, as being not our own, but thine.

As the world was created for thy glory, let thy name be glorified throughout the world; let self-love, and pride, and vain-glory be destroyed, cause us to love thee, fear thee, and trust in thee with all our hearts, and to live to thee.

Let all the earth subject themselves to thee, their King. Let the kingdoms of the world become the kingdoms of the Lord, and of his Christ. Let the atheists, idolaters, Mahometans, Jews, and other infidels, and ungodly people, be converted. Send forth meet labourers into the harvest, and let the Gospel be preached throughout all the world. Preserve and bless them in thy work. Sustain in patience, and seasonably deliver the Churches that are oppressed by idolaters, infidels, Mahometans, or other enemies, or by the Roman Papal usurpations.

Unite all Christians in Jesus Christ, the true and only universal Head, in the true Christian and Catholic Faith and Love; cast out heresies and corruptions, heal divisions, let the strong receive the weak, and bear their infirmities; restrain the spirit of pride and cruelty, and let nothing be done in strife, or vain-glory.

Keep us from atheism, idolatry, and rebellion against thee; from infidelity, ungodliness and sensuality; from security, presumption and despair. Let us delight to please thee, and let thy Word be

the rule of our faith and lives; let us love it, and understand it, and meditate in it day and night.

Let us not corrupt or neglect thy worship; nor take thy holy name in vain, keep us from blasphemy, perjury, profane swearing, lying, contempt of thy ordinances, and from false, unworthy, and unreverent thoughts and speeches of God, or holy things; and from the neglect and profanation of thy holy day.

Matt. 15. 9.
Exod. 20. 4, 7, 8.
Mark 7. 21, 22.
Jam. 5. 12. Eccl.
5. 1. 6. Ezek. 2.
26. Neh. 13. 17.
Rev. 1. 10.
Prov. 21. 1. Psal.
2. 10—12.

Put it into the hearts of the Kings and Rulers of the world to submit to Christ, and rule for him as nursing fathers to his church: and save them from the temptations that would drown them in sensuality; or would break them upon Christ as a rock of offence, by engaging them against his holy doctrine, ways, and servants.

Isa. 49. 23.
2 Chron. 19. 6.
Rom. 1. 11.
1 Tim. 6. 9.
Matt. 21. 44.
John 11. 48.
Psal. 2. 2—4.

Have mercy on thy servant Charles, our king, protect his person, illuminate and sanctify him by thy Spirit, that above all things he may seek thine honour, the increase of faith, and holy obedience to thy laws; and may govern us as thy minister, appointed by thee for the terror of evil doers, and the praise of them that do well, that under him we may live a quiet and peaceable life, in all godliness and honesty.

1 Tim. 2. 2.
Psal. 59. 1.
2 Chron. 1. 10;
29. 3; 15. 12,
13. Rom. 13. 3,
4. 1 Pet. 2. 14.
1 Tim. 2. 2.

Have mercy upon all the Royal Family, upon the Lords of the Council, and all the Nobility, the Judges, and other Magistrates of these lands. Let them fear thee, and be ensamples of piety and temperance, haters of injustice, covetousness, and pride, and defenders of the innocent: in their eyes let a vile person be contemned, but let them honour them that fear the Lord.

Psal. 72. 1. Prov.
8. 16. Exod. 18.
21. Job 29.
Isa. 1. 17. 23.
Psal. 15. 4.

Let every soul be subject to the higher powers, and not resist; let them obey the king, and all in authority, not only for wrath, but for conscience sake.

Rom. 13. 1, 2, 5.
1 Tim. 2. 2.
1 Peter 2. 13.
2 Cor. 3. 6.

Give all the churches able, holy, faithful pastors, that may soundly and diligently preach thy word, and guide the flocks in ways of holiness and peace, overseeing and ruling them not by constraint, but willingly, not for filthy lucre, but of a ready mind; not as being lords over thy heritage, but the servants of all, and ensamples to the flock; that when the chief Pastor shall appear, they may receive the crown of glory.

Jer. 3. 15.
2 Tim. 4. 2.
Eph. 4. 11, 13.
James 3. 17.
Ezek. 34.
1 Pet. 5. 1—4.
Matt. 20. 25,
26, 27.

Let the people know those that are over them in

Heb. 13. 7, 17.

1 Thes. 5. 12, 13. the Lord, and labour among them, preaching to them
 1 Tim. 5, 17. the word of God; let them highly esteem them in
 love for their works sake, account them worthy of
 double honour, and obey them in the Lord.

Eph. 6. 1. Let parents bring up their children in holy nur-
 Eccl. 12. 1. ture, that they may remember their Creator in the
 Exod. 20. 12. days of their youth, and let children, love, honour
 Eph. 6. 1. 2; and obey them. Let husbands love their wives, and
 5. 25. 22. 1 Pet. guide them in knowledge and holiness; and let wives
 3. 7. 1 Col. 4. 1; love and obey their husbands. Let masters rule
 3. 22, 23, 24. their servants in thy fear, and servants obey their
 masters in the Lord.

1 John 3. 15. Keep us from murders and violence, and injurious
 Luke 3. 14. passionate words and actions.

2 Cor. 7. 2. Prov. Keep us from fornication and all uncleanness, from
 29. 29. Matt. 5. chambering and wantonness, from lustful thoughts
 22. Matt. 5. 27. and filthy communications, and all unchaste beha-
 28. 1 Cor. 6. 9. viour.
 Rom. 15. 13.

Eph. 5. 3, 4. 12. Keep us from stealing or wronging our neighbour
 Eph. 4. 28. in his property, from perverting justice, from false
 1 Thes. 4. 6. witnessing and deceit, from slandering backbiting,
 Psal. 82. 2. Prov. 19. 5; 10. 18. uncharitable censuring or other wrong to the repu-
 Psal. 15. 3. tation of our neighbours.
 Matt. 7. 12.

Exod. 20. 17. Keep us from coveting any thing that is our neigh-
 Matt. 22. 39. bours. Let us love our neighbours as ourselves, and
 Matt. 7. 12. do to others as we would they should do to us.

Matt. 25. 40. Cause us to love Christ in his members with a
 1 Pet. 1. 22. pure and fervent love, and to love our enemies, and
 do good to all, as we are able; but especially to the
 household of faith.

Matt. 5. 44. Give us our necessary sustentation and provision
 Gal. 6. 10. for thy service and contentedness therewith; bless
 Luke 11. 3. our labours, and the fruits of the earth in their sea-
 1 Tim. 6. 3. son, and give us such temperate weather as tendeth
 Deut. 28. 3, 4. hereunto. Deliver us and all thy servants from such
 Psal. 112; 128. sickness, wants, and other distresses, as may unsea-
 Deut. 11. 14. sonably take us off thy service. Keep us from glut-
 Phil. 2. 27. tony and drunkenness, slothfulness, unlawful gain,
 Rom. 13. 13, and from making provision for the flesh to satisfy
 14; 12. 11. its lusts.
 Mark 8. 36.

1 John 2. 1, 2. When we sin, restore us by true repentance and
 Gal. 6. 1. Jan. 5. faith in Christ: let us loathe ourselves for our trans-
 19, 20. Ezek. 6. 9. gressions; forgive them all and accept us in thy
 Eph. 1. 6, 7. well beloved Son; save us from the curse and pun-
 Heb. 7. 25. ishment which they deserve, and teach us heartily
 Matt. 6. 12, 14, to forgive others; convert our enemies, persecutors
 15; 5. 44. and slanderers, and forgive them.
 Luke 23. 34.
 Matt. 26. 41.

Cause us to watch against temptations, to resist and overcome the flesh, the devil and the world; and by no allurements of pleasure, profit or honour, to be drawn from thee to sin, let us patiently suffer with Christ that we may reign with him.

Deliver us and all thy people from the enmity and rage of Satan and all his wicked instruments; and preserve us to thy heavenly kingdom.

For thou only art the universal King; all power is thine in heaven and earth: of thee, and through thee, and to thee are all things, and the glory shall be thine for ever. Amen.

Concerning the Psalms for public use.

We desire that instead of the imperfect version of the Psalms in metre now in use, Mr. William Barton's Version, and that perused and approved by the Church of Scotland there in use (being the best that we have seen) may be received and corrected by some skilful men, and both allowed (for grateful variety) to be printed together on several columns or pages, and publicly used; at least until a better than either of them shall be made.

A Thanksgiving for Christ, and his gracious Benefits.

MOST glorious God, accept, through thy beloved Son, though from the hands of sinners, of thanksgiving, which thy unspeakable love and mercies, as well as thy command, do bind us to offer up unto thee. Thou art the father of mercies, and the God of all consolation, full of compassion, gracious, long-suffering, plenteous in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin. For thy glory thou didst create us after thine image; thou madest us a little lower than the angels, and crownedst us with glory and honour, giving us dominion over the works of thy hands, and putting all these things under our feet. And when we forsook thee, and broke thy covenant, and rebelled against thee, and corrupted ourselves, and turned our glory into shame; thou didst not leave us in the hands of death, nor cast us out into utter desperation; but thou didst so love the sinful world, as to give thy Son to be our Saviour. He took not upon him the nature of angels, but of man. the Word was made flesh and dwelt among us, This is the unsearchable mystery of love which the angels desire to pry into, he was tempted, that he

Jam. 4. 7. 1 John
2. 13; 5. 4.
Rom. 8. 13.
Gal. 5. 17.
1 John 2. 16, 17.
2 Tim. 2. 18.
Rom. 8. 17.
1 Pet. 5. 8.
Psal. 140. 1, 2, 3.
1 Tim. 4. 18.
1 Tim. 2. 17.
Matt. 6. 13.
Rom. 11 36.

Psal. 119. 108.
Eph. 1. 6.
Psal. 116. 17.
2 Cor. 9. 15.
Psal. 107. 22.
2 Cor. 1. 3.
Ps. 86, 15.
Exod. 33. 6, 7.
Isa. 43. 7. Rev.
4. 11. Gen. 1.
27. Psa. 8. 5, 6.
Deut. 31. 16;
32, 5. Hos.
4. 7. Psal. 6. 10.
Hos. 13. 4.
Gen. 4. 4.
John 3. 16.
Heb. 2. 16.
John 1. 14.
Eph. 3. 8.
1 Tim. 3 16.
1 Pet. 1. 12.
Heb. 2. 18.
Matt. 4. 10.
2 Cor. 8. 9.
1 Peter 2. 22.
Matt. 4. 10.
1 John 1. 9.
Phil. 2. 7.
Heb. 12. 2. Rev.
5. 18. Psa. 32. 1.
1 Peter 2. 23.

Heb. 2. 10. Isa. might succour them that are tempted, and conquered
 53. 5, 6. 1 Tim. the tempter, that had conquered us; he became poor
 1 6. 1 Cor. 15. 3. that was Lord of all; to make us rich. He did not
 Heb. 2. 14. sin, but fulfilled all righteousness, to save us from
 Gal. 3. 13. our unrighteousness. He made himself of no repu-
 Matt. 11. 28. tation, but was reviled, scorned and spit upon, en-
 Rev. 22. 14. during the cross, and despising the shame to cover
 Eph. 1. 22. Psa. our shame, and to bring us unto glory, thou laidst
 2. 8. Phil. 2. 9. upon him the iniquity of us all. He was bruised
 Matt. 28. 19. and wounded for our transgressions, that we might
 John 5. 22. Heb. be healed by his stripes. He gave himself a ransom
 8. 6. 2 Pet. 1. 4. for us, and died for our sins, and rose again for our
 1 John 5. 11. justification. We thank thee for his death that sav-
 2 Pet. 1. 19. Psa. eth us from death, and that he bore the curse to
 119. 130. Eph. redeem us from the curse, and for his life which open-
 2. 20. 2 Cor. 5. ed to us the way to life. Thou hast given him to be
 19. 20. Acts 26. head over all things to the Church, and hast given
 17, 18. Tit. 3. the heathen to be his inheritance, and given him a
 3—6. 2 Tim. 2. name above every name, and given all power and judg-
 25. Eph. 4. ment unto him. We thank thee for the new and better
 18. John 12. 40. covenant, for thy great and precious promises; that
 1 Tim. 4. 2. thou hast given us eternal life in Christ. That we
 Psal. 81. 11, 12. have the clear and sure revelation of thy will in the
 John 5. 4. Luke holy Scriptures. That thou foundest thy Church upon
 19. 27. 1 Pet. apostles and prophets, Jesus Christ himself being
 5. 20. Rom 10. the head corner-stone. And hast committed to thy
 21. Heb. 12. 25. Ministers the word of reconciliation, that as ambas-
 Ezek. 33. 11. sadors speaking in the stead of Christ, they might
 Prov. 1. 22, 23. beseech us to be reconciled unto thee. We thank
 John 6. 44. Acts thee that by them thou hast opened our eyes, and
 16. 14. turned us from darkness unto light, and from the
 1 John 4. 19. power of Satan unto God. We were sometimes
 Rom. 10. 20. foolish, disobedient, deceived, serving divers lusts
 Amos 5. 12. and pleasures, taken captive by Satan at his will:
 Rom. 5. 1. Acts but thy mercy saved us by the washing of regenera-
 11. 18. Rom. 8. tion, and renewing of the Holy Ghost. Thou might-
 14—17. est justly have left us to the blindness of our minds,
 Eph. 5. 30. Gal. and to the hardness of our hearts, to seared con-
 4. 6. Eph. 2. sciences, to be past feeling, to our own hearts lusts to
 19. 1 Peter 1. walk in our own counsels, and to work uncleanness
 3—6. with greediness, when we so oft refused to come to
 Rom. 8. 28. Christ that we might have life, and would not have
 Eph. 3. 12. him to reign over us. But thy patience waited on
 Heb. 4. 16. us in our sin; and all the day long didst thou
 Psal. 50. 15. stretch forth thy hand to a disobedient and gain-
 1 Tim. 2. 3. saying people. When we turned from thee, thou call-
 Matt. 11. 13. edst after us, to turn and live: thou drewest us to
 Psal. 89. 7; 28. 6; 31. 22;
 86. 13.

thy Son, and openedst our hearts to attend to thy call: thou lovedst us first, and was found of them that sought thee not. Thou hast pardoned our great and manifold transgressions, and justified us by faith in Christ, and given us repentance unto life: thou hast adopted us to be thy sons, and joint heirs with Christ; and made us his members, and given us his Spirit; we are no more strangers but fellow citizens with the saints, and of thy household; Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for us. Thou keepest us by thy mighty power through faith unto salvation: ready at last to be revealed, though (when they are needful) we must for a season be in heaviness under tribulations; thou hast promised, that all things shall work together for our good; in all our straits thou grantest us access to the throne of grace, bidding us call upon thee, in the time of trouble, and promising to deliver us, that we may glorify thee, every where we have leave to lift up unto thee holy hands, especially in the house of prayer, and the assembly of the saints. Thou hast heard the voice of our supplications when we have cried unto thee; great is thy mercy towards us. O Lord thou hast delivered our souls from the lowest hell; thou hast sent forth from heaven thy mercy and truth; and saved us from the reproach of him that would swallow us up: thou art our hiding place: in the secrets of thy presence thou preservest us from trouble, from the pride of men, and from the strife of tongues. Thou dost compass us about with songs of deliverance. O love the Lord all ye his saints! for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. He dealeth not with us after our sins, his anger is but for a moment, but in his favour is life. In his wrath he remembereth mercy: all thy paths, O Lord, are mercy and truth to such as keep thy covenant. We come into thy house in the multitude of thy mercies; O give thanks unto the Lord for he is good, for his mercy endureth for ever. Glory ye in his holy name, let the hearts of them rejoice that seek him. Blesed are the people that know the joyful sound: they shall walk, O Lord, in

Psal. 57. 3;
31. 20; 32. 7;
31. 33;
103. 10; 30. 5.
Hab. 3. 2.
Psal. 32. 6;
25. 10; 5. 7;
107. 1; 105. 3;
89. 15;

Psal. 84. 4; 90. 14; 73. 24; John 17. 24. Rev. 22. 4. the light of thy countenance. In thy name they shall rejoice all the day, and in thy righteousness and favour shall they be exalted; blessed are they that dwell in thy house, they will be still praising thee. O satisfy us early with thy mercy, that we may rejoice and be glad in thee all our days. Guide us by thy counsel, and afterwards receive us unto thy glory; where with all the blessed host of heaven, we may behold, admire, and perfectly and joyfully praise thee, our most glorious Creator, Redeemer and Sanctifier, for ever and for ever. Amen.

The Hymn.

The First Part.

Psal. 103. 1, 2. **B**LESS the Lord, O my soul! and all that is within me bless his holy name; bless the Lord, O my soul, 3, 4. and forget not all his benefits: who forgiveth all thine iniquities, and healeth all thy diseases; who 12. redeemed thy life from destruction, and crowneth thee with lovingkindness and tender mercies. As far as the East is from the West, so far hath he removed our transgressions from us; behold what 1 John 3. 1. love the Father hath bestowed on us, that we should be called the sons of God; because thy lovingkindness is better than life, my lips shall praise thee. Psal. 63. 3. 4; 73. 25. 26, 27. Thus will I bless thee while I live, I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. Whom have I in heaven but 23. thee, and there is none on earth that I desire besides thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. For, to all that are far from thee shall perish, but Psal. 94. 19. it is good for me to draw near to God. I am continually with thee. Thou hast holden me by my right hand, in the multitude of my thoughts within Psal. 73. 24. me, thy comforts delight my soul. Thou shalt guide me with thy counsel, and afterward receive me to glory.

The Second Part.

Psal. 36. 7, 8. **H**ow excellent is thy lovingkindness, O God, 9. therefore do the sons of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou

shalt make them drink of the rivers of thy pleasures, for with thee is the fountain of life. In thy light we shall see light; therefore my heart is glad, and my glory rejoiceth. My flesh also shall rest in hope. Thou wilt shew me the path of life. In thy presence is fulness of joy, and at thy right hand are pleasures for evermore. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever. O continue thy lovingkindness to them that know thee, and thy righteousness to the upright in heart. To the end that my glory may sing praise unto thee, and not be silent, O Lord my God, I give thanks to thee for ever.

Psal. 16. 9. 11.

Psal. 23. 6.

Psal. 36. 10.

Psal. 30. 12.

The Third Part.

GLORY to God in the highest: on earth peace, good will towards men! Praise ye the Lord, sing to the Lord a new song; his praise is in the congregation of saints. For the Lord taketh pleasure in his people, he will beautify the meek with salvation. Let the saints be joyful in glory. Let the high praises of God be in their mouths. All thy works praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power: to make known to the sons of men thy mighty acts, and the glorious majesty of thy kingdom. Thy kingdom is an everlasting kingdom, and thy dominion is through all generations. The elders and saints about thy throne, rest not day nor night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. They sing unto thee the song of Moses, and of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour and glory. For thou hast redeemed us to God by thy blood, and made us kings and priests to God.

Luke 2. 14.

Psal. 149. 1. 4,
5, 6.Psal. 145. 10—
13.

Rev. 4. 8. 11.

Rev. 15. 3. 4.

Rev. 5. 12.

13.

9.

10.

The Fourth Part.

O THAT men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. Sing unto the Lord, bless his name, shew forth his salvation from day to day. Worship the Lord in the beauty of holiness, fear before him all the earth. Let the heavens rejoice, and the earth be glad before the Lord; for he cometh, for he cometh to judge the earth. With righteousness shall he judge the world, and the people with equity. Bless the Lord ye his angels that excel in strength, that do his commandments, hearkening to the voice of his word. Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure; bless the Lord, all his works in all places of his dominions. Bless the Lord, O my soul; my mouth shall speak the praises of the Lord, and let all flesh bless his holy name for ever and ever. Let every thing that hath breath praise the Lord. Praise ye the Lord.

Psal. 107. 8. 21, 22.
 Psal. 96. 2.
 Psal. 29. 2.
 Psal. 96. 9. 11. 13.
 Psal. 103. 20.
 22.
 Psal. 145. 21.
 Psal. 150. 6.

The Order of Celebrating the Sacrament of the Body and Blood of Christ.

This, or the like Explication of the Nature, Use, and Benefits of this Sacrament, may be used at the Discretion of the Minister, when he seeth it needful to the Instruction of the Communicants.

THAT you may discern the Lord's body, and understand the nature, use, and benefits of this sacrament; you must know that God created man in his own image, to know, and love, and serve his Maker; that man fell under the guilt of sin and condemnation, and left his holy fitness for the work for which he was created. That hereupon the wonderful love and wisdom of God provided us a remedy in our Redeemer, to the end he might not lose the glory of his creation, that he might pardon and save us upon terms; securing the honour of his justice, and attaining the ends of his law and government, and recover us to his love and service, by appearing to the world, in the greatest demon-

strations of goodness, love, and mercy. By the greatest miracle of condescension, he first promised, and then gave his only Son, the Eternal Word, to take man's nature into personal union with his God-head; that being God and man, he might be a fit Mediator between God and man, to restore us, and reconcile us to himself. Thus Jesus Christ, conceived by the Holy Ghost, and born of the Virgin Mary, became the second Adam, the Physician and Saviour of undone sinners, the Captain of our salvation, to be the glorious king and head of all that are sanctified and saved. He revealed the holiness, the goodness, and the love of God, by the perfect holiness, goodness, and love of his blessed person, doctrine, and conversation, and by suffering for us all the afflictions of this life, and at last the cursed death of the cross, as a sacrifice and ransom for us. That all this might be effectual to our recovery, he made for us a new and better covenant, and preached it himself, undertaking the pardon, justification, and sanctification of all that by unfeigned faith do take him for their Saviour, repenting of their sins, and consenting to be sanctified by his Word and Spirit (by which also he inviteth and draweth men to himself, and giveth them to believe): into this blessed, pardoning, saving covenant, we are first solemnly entered by baptism. And when Christ was ready to leave the world, and to give up himself a sacrifice for us, and intercede and exercise the fulness of his kingly power, and the Church's Head; and by his grace to draw men to himself, and prepare them for his glory; he did himself institute this sacrament of his body and blood at his last supper, to be a continued representation and remembrance of his death, and therein of his own and his Father's love until his coming, appointing his Ministers, by the preaching of the Gospel, and administration of these sacraments, to be his agents without, and his Spirit within, effectually to communicate his grace.

[The Lord's-supper then is an holy sacrament instituted by Christ, wherein bread and wine being first by consecration made sacramentally, or representatively, the body and blood of Christ, are used by breaking and pouring out to represent, and commemorate, the sacrifice of Christ's body and blood, upon the cross once offered up to God for sin; and

are given in the name of Christ unto the Church, to signify and solemnize the renewal of his holy covenant with them, and giving of himself unto them, to expiate their sins by his sacrifice, and sanctify them further by his Spirit, and confirm their right to everlasting life: and they are received, eaten, and drunk by the Church, to profess that they willingly receive Christ himself to the ends aforesaid (their justification, sanctification, and glorification), and to signify and solemnize the renewal of their covenant with him, and their holy communion with him, and with one another.]

It being the renewing of a mutual covenant that is here solemnized as we commemorate Christ's sacrifice, and receive him and his saving benefits; so we offer and deliver to him ourselves, as his redeemed, sanctified people, to be a living acceptable sacrifice, thankfully and obediently to live unto his praise.

Before the receiving of his holy Sacrament, we must examine ourselves, and come preparedly: in the receiving of it, we must exercise holy affections suited to the work; and after the receiving of it, we must, by consideration of it, endeavour to revive the same affections, and perform our covenant there renewed.

The holy qualifications to be before provided, and in receiving exercised, and after receiving, are these. 1. A true belief of the articles of the Christian faith concerning Father, Son, and Holy Ghost; the person, offices, works, sufferings, and benefits of Christ. 2. The sense of our sinful and undone condition, as in ourselves, and of our need of Christ: so as humbly to loathe ourselves for our transgressions, with the sense of our present weaknesses to be strengthened, and sins to be forgiven. 3. A true desire after Christ for pardon, and spiritual nourishment and salvation. 4. A thankful sense of the wonderful love of God, declared in our redemption, and in the present offers of Christ, and life. 5. The exercise of holy love and joy in the sense of this unspeakable love, (if these two be not felt before we come, yet in, and after the Sacrament) we must strive to exercise them. 6. A love to one another, and forgiving wrongs to one another, with a desire after the communion of saints. 7. The giving up ourselves in covenant to God, with resolution

or renewed obedience. 8. A patient hope for the coming of Christ himself, and of the everlasting kingdom, where we shall be perfectly united in him, and glorified with him.

Those only are to be invited to the Lord's table, and to come, that truly repent and believe, and unfeignedly consent to the terms of the covenant (though all are not to be invited thus to believe and repent, and so to come). But those are to be admitted, by the pastors, if they come, who, having the use of reason to understand what they do, and examine themselves, have made a personal profession of faith, repentance, and obedience; and are members of the Church, and not justly for heresy or scandalous sin, removed from its present communion.

The benefit of the Sacrament is not to be judged of only by present experience and feeling, but by faith. God having appointed us to use it, and promised his blessing, we may and must believe, that he will make good his promise; and whatever we feel at present, that we sincerely wait not on him in vain.

The Exhortation.

YOU are invited hither, dear brethren, to be guests at this holy table, by the Lord's command, to receive the greatest mercy, and to perform the greatest duty. On Christ's part, all things are made ready. The feast is prepared for you, even for you that by sin have deserved to be cast out of the presence of the Lord; for you that have so oft neglected and abused mercy. A feast of the body and blood of Christ, free to you, but dear to him. You were lost, and in the way to be lost for ever, when by the greatest miracle of condescending love, he sought and saved you. You were dead in sin, condemned by the law, the slaves of Satan; there wanted nothing but the executing stroke of justice to have sent you into endless misery; when our dear Redeemer pitied you in your blood, and shed his own to wash and heal you. He suffered that was offended, that the offender might not suffer. He cried out on the cross, "My God, my God, why hast thou forsaken me," that we who had deserved it, might not be everlastingly forsaken. He died, that we might

live. O how would the mercy of redemption have affected you, if you had first lain one year, or month, or day in hell! Had you but seen your dying Lord, or seen the damned in their misery, how do you think you should have valued the salvation that is now revealed and tendered to you? See here Christ dying in this holy representation. Behold the sacrificed Lamb of God, that taketh away the sins of the world! It is his will to be thus frequently crucified before your eyes. O how should we be covered with shame, and loathe ourselves, that have both procured the death of Christ by sin, and sinned against it! And how should we all be filled with joy, that have such mysteries of mercy opened, and so great salvation freely offered to us! O hate sin, O love this Saviour: see that you come not hither without a desire to be more holy, nor with a purpose to go on in wilful sin. Be not deceived, God is not mocked; but if you heartily repent, and consent to the covenant, come and welcome; we have commission from Christ to tell you, that you are welcome. Let no trembling, contrite soul draw back, that is willing to be Christ's upon his covenant-terms, but believe that Christ is much more willing to be yours. He was first willing, and therefore died for you, and made the covenant of grace, and sent to invite and importune you to consent, and stayed for you so long, and gave you your repentance, your willingness and desire. Question not then his willingness, if you are willing. It is Satan and unbelief that would have you question it, to the injury both of Christ and you. Come near, observe, believe, and wonder at the riches of his love and grace: for he hath himself invited you to see and taste, that you may wonder. You are sinners, but he inviteth you to receive a renewed, sealed pardon of your sins, and to give you more of his Spirit to overcome them. See here his broken body and his blood, the testimonies of his willingness. Thus hath he sealed the covenant, which pardoneth all your sins, and secureth you of your reconciliation with God, and your adoption, and your right to everlasting blessedness. Deny not your consent, but heartily give up yourselves to Christ, and then doubt not but your scarlet, crimson sins shall be made as white as wool or snow. Object not the number or greatness of them against his grace: there

is none too great for him to pardon to penitent believers. Great sins shall bring great glory to his blood and grace. But strive you then for great loathing of your sins, and greater love to such a God, and greater thanks to such a Saviour. Unfeignedly say, I am willing Lord to be wholly thine, and then believingly take Christ, and pardon, and life, as given you by his own appointment in the sealed covenant. And remember that he is coming. He is coming with thousands of his mighty angels, to execute judgment on the ungodly, but to be glorified in his saints, and admired in all that do believe. And then we shall have greater things than these. Then shall you see all the promises fulfilled, which now are sealed to you, on which he causeth you to trust. Revive now your love to one another, and forgive those that have wronged you, and delight in the communion of the saints: and then you shall be admitted into the Church triumphant, where with perfect saints you shall perfectly rejoice, and love and praise the Lord for ever. Receive now a crucified Christ here represented, and be contented to take up your cross, and follow him. And then you shall reign with a glorified Christ, in the blessed vision and fruition of that God, to whom by Christ, you are now reconciled. Let faith and love be working upon these things, while you are at this holy table.

Then shall the Minister use this, or the like Prayer.

MOST holy God, we are as stubble before thee, the consuming fire. How shall we stand before thy holiness, for we are a sinful people, laden with iniquity, that have gone backward and provoked the Holy One of Israel, when we were lost, thy Son did seek and save us, when we were dead in sin, thou madest us alive. Thou sawest us polluted in our blood, and saidst unto us, Live. In that time of love thou coveredst our nakedness, and enteredst into a covenant with us, and we became thine own. Thou didst deliver us from the power of darkness, and translate us into the kingdom of thy dear Son; and gavest us remission of sin, through his blood. But we are grievous revolvers, we have forgotten the covenant of the Lord our God: we were engaged to love thee with all our hearts, and to hate iniquity, and serve thee

Mal. 4. 1. Heb. 12. 29. 1 Sam. 6. 20. Mal. 3. 2. Isa. 1. 4. Luke 19. 10. Eph. 2. 5. Luke 15. 32. Ez. 16. 6. 8, 9. Col. 1. 13. Jer. 6. 28. Deut. 4. 23. Deut. 6. 5, 6; 11. 22. Psal. 100. 3, 4. Heb. 12. 23. Deut. 9. 12; 32. 5. 2 Tim. 3. 2. 1 John 2. 15. Eph. 2. 2. Gal. 1. 24. Matt. 22. 37. 40. Luke 10. 42. Matt. 25. 30. Rom. 2. 23.

1 Cor. 10. 31.
 1 Thes. 4. 1.
 Luke 8. 18.
 Matt. 24. 15.
 Psal. 1. 2.
 Deut. 6. 6.
 Phil. 4. 6.
 1 Cor. 11. 27,
 28. Isa. 64. 7.
 Col. 2. 7. Acts
 2. 42. 45, 46,
 47. 1 Cor. 11.
 29. Mal. 1. 7.
 10. 12.; 2. 10,
 11. Psal. 85. 8.
 Gen. 4. 16.
 Psal. 51. 11.
 2 Chron. 15. 2.
 Matt. 22. 12.;
 7. 23.
 Mal. 1. 10.
 1 Pet. 2. 24.
 Isa. 53. 10.
 Psal. 51. 1.
 Rev. 1. 5.
 Hos. 14. 2.
 Ezek. 18. 38.
 Heb. 8. 12.
 Ezek. 33. 11.
 Hos. 14. 4.
 Psal. 35. 3.
 John 6. 37.
 Hos. 14. 2.
 Matt. 22. 4.; 5. 6.
 John 6. 55.; 4.
 14.
 Eph. 3. 18, 19.
 1 Pet. 1. 8.
 Matt. 15. 27.
 John 6. 35. 51.

diligently, and thankfully to set forth thy praise. But we have departed from thee, and corrupted ourselves by self-love, and by loving the world, and the things that are in the world, and have fulfilled the desires of the flesh, which we should have crucified. We have neglected our duty to thee, and to our neighbour, and the necessary care of our own salvation. We have been unprofitable servants, and have hid thy talents, and have dishonoured thee, whom in all things we should have pleased and glorified. We have been negligent in hearing and reading thy holy word, and in meditating and conferring of it, in public and private prayer, and thanksgiving, and in our preparation to this holy Sacrament, in the examining of ourselves, and repenting of our sins, and stirring up our hearts to a believing and thankful receiving of thy grace, and to love and joyfulness, in our communion with thee and with one another. We have not duly discerned the Lord's body, but have profaned thy holy name and ordinance, as if the table of the Lord had been contemptible. And when thou hast spoken peace to us, we returned again to folly. We have deserved, O Lord, to be cast out of thy presence, and to be forsaken, as we have forsaken thee, and to hear our confusion, Depart from me, I know you not, ye workers of iniquity. Thou mayest justly tell us, thou hast no pleasure in us, nor wilt receive an offering at our hand. But with thee there is abundant mercy. And our advocate Jesus Christ the righteous, is the propitiation for our sins: who bare them in his body on the cross, and made himself an offering for them, that he might put them away by the sacrifice of himself: have mercy upon us, and wash us in his blood, clothe us with his righteousness, take away our iniquities, and let them not be our ruin, forgive them and remember them no more: O thou that delightest not in the death of sinners, heal our backslidings, love us freely, and say unto our souls, that thou art our salvation. Thou wilt in no wise cast out them that come unto thee, receive us graciously to the feast thou hast prepared for us, cause us to hunger and thirst after Christ and his righteousness, that we may be satisfied. Let his flesh and blood be to us meat and drink indeed: and his Spirit be in us, a well of living water, springing up to everlasting life. Give us to know thy love in Christ, which passeth knowledge. Though

we have not seen him, let us love him: and though now we see him not, yet believing let us rejoice with joy unspeakable, and full of glory; though we are unworthy of the crumbs that fall from thy table, yet feed us with the bread of life, and speak and seal up peace to our sinful, wounded souls. Soften our hearts that are hardened by the deceitfulness of sin: mortify the flesh, and strengthen us with might in the inner man; that we may live and glorify thy grace, through Jesus Christ our only Saviour. Amen.

Psal. 85. 8.
Eph. 4. 30.
Heb. 3. 13.
Col. 3. 5.
Eph. 3. 16.
Psal. 119. 175.

Here let the Bread be brought to the Minister, and received by him, and set upon the Table, and then the Wine in like manner (or if they be set there before), however let him bless them, praying in these or the like words.

ALMIGHTY God, thou art the creator and the Lord of all things. Thou art the Sovereign Majesty whom we have offended; thou art our most loving and merciful Father, who hast given thy Son to reconcile us to thyself, who hath ratified the New Testament and Covenant of Grace with his most precious blood; and hath instituted this holy Sacrament to be celebrated in remembrance of him till his coming. Sanctify these thy creatures of bread and wine, which according to thy institution and command, we set apart to this holy use, that they may be sacramentally, the body and blood of thy Son Jesus Christ. Amen.

Psal. 100. 3.
Rev. 4. 11.
1 Tim. 1. 17.
Psal. 51. 4.
Deut. 32. 6.
1 John 3. 1.
John 3. 16.
Luke 22. 20.
Heb. 9. 17.
Luke 22. 19.

Then (or immediately before this Prayer) let the Minister read the words of the Institution, saying,

HEAR what the apostle Paul saith, "For I have received of the Lord, that which also I deliver unto you; that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

1 Cor. 11. 23—
26.

Then let the Minister say,

THIS bread and wine being set apart, and consecrated to this holy use by God's appointment, are now no common bread and wine, but sacramentally the body and blood of Christ.

Then let him thus pray.

Acts 7. 59, 60.
Rev. 1. 5. 1 Pet.
3.18. Luke 22.2.
19,20. 1 Cor. 11.
26. Heb. 7. 25.
27; 9. 26. John
4. 10; 6. 63.
Rom. 8. 9. 11.
Heb. 2. 17. Col.
2. 19. John 6.
27. Matt. 26. 26.
Heb. 10. 12.
John 1. 29.

MOST merciful Saviour, as thou hast loved us to the death, and suffered for our sins, the just for the unjust, and hast instituted this holy Sacrament to be used in remembrance of thee till thy coming; we beseech thee, by thine intercession with the Father, through the sacrifice of thy body and blood, give us the pardon of our sins, and thy quickening Spirit, without which the flesh will profit us nothing. Reconcile us to the Father; nourish us as thy members to everlasting life. Amen.

Then let the Minister take the Bread, and break it in the sight of the People, saying,

THE body of Christ was broken for us, and offered once for all to sanctify us: Behold the sacrificed Lamb of God, that taketh away the sins of the world.

In like manner let him take the Cup, and pour out the Wine in the sight of the Congregation, saying,

WE were redeemed with the precious blood of Christ, as of a Lamb without blemish, and without spot.

Then let him thus pray :

Matt. 28. 19.
John 15. 26.
Matt. 1. 20.
2 Pet. 1. 21.
Acts 20. 23.
Rom. 8. 9.
1 Cor. 12. 11.
1 Pet. 12. 15; 2
9. John 14. 16.
Eph. 1. 17, 18.
Luke 24. 31.
Ezek. 36. 26.
Zech. 12. 10.
Rom. 8. 5.
John 6. 53—57.
Rom. 5. 5.
Cant. 1. 4.

MOST Holy Spirit, proceeding from the Father and the Son, by whom Christ was conceived, by whom the prophets and apostles were inspired, and the ministers of Christ are qualified and called, that dwellest and workest in all the members of Christ, whom thou sanctifiest to the image, and for the service of their Head, and comfortest them that they may shew forth his praise: illuminate us, that by faith we may see him that is here represented to us. Soften our hearts, and humble us for our sins. Sanctify and quicken us, that we may relish the spiritual food, and feed on it to our nourishment and growth in grace. Shed abroad the love of God upon our

hearts, and draw them out in love to him. Fill us with thankfulness and holy joy, and with love to one another; comfort us by witnessing that we are the children of God. Confirm us for new obedience. Be the earnest of our inheritance, and seal us up to everlasting life. Amen.

Eph. 5. 18. 20.
Rom. 14. 17.
1 Thess. 4. 9.
Rom. 8. 16.
1 Cor. 1. 8.
Eph. 1. 13, 14.

Then let the Minister deliver the Bread thus consecrated and broken to the Communicants, first taking and eating it himself as one of them, when he hath said,

TAKE ye, eat ye, This is the body of Christ which is broken for you, do this in remembrance of him.

1 Cor. 11. 24.

In like manner he shall deliver them the Cup, first drinking of it himself, when he hath said,

THIS cup is the New Testament in Christ's blood, [or Christ's blood of the New Testament,] which is shed for you for the remission of sins, drink ye all of it in remembrance of him.

Mat. 26. 27, 28.
1 Cor. 11. 25.

Let it be left to the Minister's choice, whether he will consecrate the bread and wine together, and break the bread, and pour out the wine immediately; or whether he will consecrate and pour out the wine, when the Communicants have eaten the bread. If he do the latter, he must use the foregoing Prayers and expressions twice accordingly, and let it be left to his discretion, whether he will use any words at the breaking of the bread, and pouring out the wine, or not; and if the Minister choose to pray but once, at the consecration, commemoration and delivery; let him pray as followeth, or to this sense:

ALMIGHTY God, thou art the Creator and the Lord of all. Thou art the Sovereign Majesty whom we have offended. Thou art our Merciful Father, who hast given us thy Son to reconcile us to thyself; who hath ratified the New Testament and Covenant of Grace with his most precious blood, and hath instituted this holy Sacrament to be celebrated in memorial of him, till his coming. Sanctify these thy creatures of bread and wine, which according to thy will, we set apart to this holy use, that they may be sacramentally, the body and blood of thy Son Jesus Christ. And through his sacrifice and intercession, give us the pardon of all our sins, and be reconciled

to us, and nourish us by the body and blood of Christ to everlasting life. And to that end, give us thy quickening Spirit to shew Christ to our believing souls, that is here represented to our senses. Let him soften our hearts, and humble us for our sins, and cause us to feed on Christ by faith. Let him shed abroad thy love upon our hearts, and draw them on in love to thee, and fill us with holy joy and thankfulness, and fervent love to one another, let him comfort us by witnessing that we are thy children, and confirm us for new obedience, and be the earnest of our inheritance, and seal us up to life everlasting, through Jesus Christ, our Lord and Saviour. Amen.

Let it be left to the Minister's discretion, whether to deliver the bread and wine to the people (at the table) only in general, each one taking it, and applying it to themselves; or to deliver it in general to so many as are in each particular form; or to put it into every person's hand: as also at what season to take the contribution for the poor. And let none of the people be forced to sit, stand, or kneel, in the act of receiving, whose judgment is against it.

The Participation being ended, let the Minister pray thus, or to this sense.

Rom. 1. 4.
 1 Cor. 1. 24.
 Eph. 3. 10.
 Rom. 3. 22, 26.
 Tit. 3. 4. Rom.
 5. 6. Acts 4. 12.
 1 Pet. 1. 12.
 Luke 2. 13, 14.
 Rev. 5. 12, 13;
 9. 10. Rom. 5.
 20. 1 Pet. 1. 19.
 Mat. 18. 32, 33.
 Rev. 3. 21; 22.
 4. Rom. 8. 38.
 39. Heb. 10. 23.
 2 Pet. 1. 4.
 Heb. 9. 15.
 Eph. 4. 30.
 Luke 7. 47.
 Matt. 18. 33.
 1 John 4. 11.
 Ezek. 9. 13, 14.
 Psal. 44. 17.
 Rom. 6. 1, 2.
 Col. 3. 2.
 Phil. 3. 18—21.

MOST glorious God, how wonderful is thy power, and wisdom, thy holiness and justice, thy love and mercy in this work of our redemption, by the incarnation, life, death, resurrection, intercession, and dominion of thy Son! No power, or wisdom in heaven or earth, could have delivered us but thine. The angels desire to pry into this mystery, the heavenly host do celebrate it with praises, saying, Glory be to God in the highest; on earth peace; goodwill towards men. The whole creation shall proclaim thy praises. Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Worthy is the Lamb that was slain, to receive power, and honour, and glory, for he hath redeemed us to God by his blood, and made us kings and priests unto our God. Where sin abounded, grace hath abounded much more. And hast thou indeed forgiven us so great a debt, by so precious a ransom? Wilt thou

indeed give us to reign with Christ in glory, and see thy face, and love thee, and be beloved of thee for ever? Yea, Lord, thou hast forgiven us, and thou wilt glorify us, for thou art faithful that hast promised. With the blood of thy Son, with the Sacrament, and with thy Spirit, thou hast sealed up to us these precious promises. And shall we not love thee, that hast thus loved us? Shall we not love thy servants, and forgive our neighbours their little debt? After all this shall we again forsake thee, and deal falsely in thy covenant? God forbid! O set our affections on the things above, where Christ sitteth at thy right hand. Let us no more mind earthly things, but let our conversation be in heaven, from whence we expect our Saviour to come and change us into the likeness of his glory. Teach us to do thy will, O God, and to follow him, who is the author of eternal salvation, to all them that do obey him. Order our steps by thy word, and let not any iniquity have dominion over us. Let us not henceforth live unto ourselves, but unto him who died for us and rose again. Let us have no fellowship with the unfruitful works of darkness, but reprove them. And let our light so shine before men, that they may glorify thee. In simplicity, and godly sincerity, and not in fleshly wisdom, let us have our conversation in the world. O that our ways were so directed that we might keep thy statutes! Though Satan will be desirous again to sift us, and seek as a roaring lion to devour, strengthen us to stand against his wiles, and shortly bruise him under our feet. Accept us, O Lord, who resign ourselves unto thee, as thine own; and with our thanks and praise, present ourselves a living sacrifice to be acceptable through Christ, useful for thine honour; being made free from sin, and become thy servants, let us have our fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord and Saviour. Amen.

Psal. 143. 10.
 Heb. 5. 9.
 Psal. 119. 133.
 2 Cor. 5. 15.
 Eph. 1. 11.
 Matt. 5. 16.
 2 Cor. 1. 12.
 Psal. 119. 5.
 Luke 22. 31.
 1 Pet. 5. 8. 10.
 Eph. 6. 11.
 Rom. 16. 20.
 1 Cor. 6. 20.

Rom. 12. 1.
 2 Tim. 2. 21.
 Rom. 6. 22.

Next add this, or some such Exhortation, if there be time.

DEAR brethren, we have been here feasted with the Son of God at his table, upon his flesh and blood, in preparation for the feast of endless glory. You have seen here represented, what sin deserveth, what Christ suffered, what wonderful love the God of infinite goodness hath expressed to us. You have

had communion with the saints, you have renewed your covenant of faith, and thankful obedience unto Christ; you have received his renewed covenant of pardon, grace and glory unto you. O carry hence the lively sense of these great and excellent things upon your hearts: you came not only to receive the mercy of an hour only, but that which may spring up to endless joy: you came not only to do the duty of an hour, but to promise that which you must perform while you live on earth. Remember daily, especially when temptations to unbelief, and sinful heaviness assault you, what pledges of love you here received; remember daily, especially when the flesh, the devil, or the world, would draw your hearts again from God, and temptations to sin are laid before you, what bonds God and your own consent have laid upon you. If you are penitent believers, you are now forgiven, and washed in the blood of Christ. O go your way, and sin no more. No more through wilfulness, and strive against your sins of weakness. Wallow no more in the mire, and return not to your vomit. Let the exceeding love of Christ constrain you, having such promises, to cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God: and as a chosen generation, a royal priesthood, an holy nation, a peculiar people, to be zealous of good works, and shew forth the praises of him that hath called you.

Next sing part of the Hymn in metre, or some other fit Psalm of praise, (as the Twenty-third, One Hundred and Sixteenth, One Hundred and Third, or One Hundredth, &c.) And conclude with this or the like Blessing:

Now the God of peace, which brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

The Celebration of the Sacrament of Baptism.

LET no Minister, that is therein unsatisfied, be forced against his judgment, to baptize the child of

open atheists, idolaters, or infidels, or that are unbaptized themselves, or of such as do not competently understand the essentials of Christianity, (what it is to be a Christian,) and the essentials of Baptism, nor of such as never since they were baptized, did personally own their baptismal covenant, by a credible profession of faith and obedience, received and approved by some Pastor of the Church, as before Confirmation is required, and in his Majesty's Declaration. Nor yet the child of parents justly excommunicate, or that live in any notorious, scandalous sin, or have lately committed such a sin, (as if the child be gotten in adultery or fornication,) and being justly convicted of it, refuseth penitently to confess it, and promise reformation. But if either of the parents be duly qualified, and present the child to be baptized, (or another for them in case they cannot be present), the child is to be received unto Baptism.

And if both the natural parents are infidels, excommunicate, or otherwise unqualified, yet if any become the pro-parents and owners of the child, and undertake to educate it in the faith of Christ, and fear of God, and so present it to be baptized, let it be done by a Minister whose judgment doth approve it, but let no Minister be forced to it against his judgment. Let the parents or owners come to the Minister at some convenient time the week before, and acquaint him when they intend to offer their child to Baptism, and give an account of their foresaid capacity, and receive his further ministerial assistance for the fuller understanding of the use and benefits of the sacrament, and their own duty. The font is to be placed to the greatest conveniency of the Minister and people. The child or children being there presented, the Minister may begin with this or the like speech directed to the parent, or parents that present it.

THAT you may perform this service to God with understanding, you must know, that God having made man in his own image, to love and serve him, our first parents wilfully corrupted themselves by sin, and became the children of death, and the captives of Satan, who had overcome them by his temptation: and as by one man sin entered into the

world, and death by sin, so death passed upon all, for that all have sinned, and came short of the glory of God. We are conceived in sin, and are by nature children of wrath; for who can bring a clean thing out of an unclean. By the offence of one, judgment came upon all men to condemnation. But the infinite wisdom and love of the Father hath sent his Son to be the Saviour of the world. The Word was made flesh, and dwelt on earth, and overcame the devil and the world; fulfilled all righteousness, and suffered for our sins upon the cross, and rose again, and reigneth in glory, and will come again, and judge the world in righteousness. In him God hath made and offered to the world a covenant of grace, and in it the pardon of sin to all true penitent believers, and power to be the sons of God and heirs of heaven. This covenant is extended to the seed also of the faithful, to give them the benefits suitable to their age, the parents dedicating them unto God, and entering them into the covenant, and so God in Christ, will be their God, and number them with his people.

This covenant is to be solemnly entered into by baptism (which is an holy sacrament instituted by Christ, in which a person professing the Christian faith (or the infant of such) is baptized in water into the name of the Father, Son, and Holy Ghost, in signification and solemnization of the holy covenant, in which, as a penitent believer, (or the seed of such) he giveth up himself (or is by the parent given up) to God the Father, Son, and Holy Ghost, from henceforth (or from the time of natural capacity) to believe in, love and fear this blessed Trinity, against the flesh, the devil and the world; and this especially on the account of redemption: and is solemnly entered a visible member of Christ and his Church, a child of God, and an heir of heaven. How great now is the mercy, and how great the duty that is before you? Is it a small mercy for this child to be accepted into the covenant of God, and washed from its original sin in the blood of Christ, which is signified and sealed by this sacramental washing in water, to be accepted as a member of Christ and of his Church, where he vouchsafeth his protection and provision, and the means and Spirit of grace, and the renewed pardon of sin upon repentance, and for you to see this happiness of your child? The duty on

your part, is, first to see that you are steadfast in the faith and covenant of Christ, that you perish not yourself, and that your child is indeed the child of a believer; and then you are believingly and thankfully to dedicate your child to God, and to enter it into the covenant in which you stand. And you must know, that your faith and consent, and dedication will suffice for your children no longer than till they come to age themselves; and then they must own their baptismal covenant, and personally renew it, and consent, and give up themselves to God, or else they will not be owned by Christ. You must therefore acquaint them with the doctrine of the Gospel as they grow up, and with the covenant now made, and bring them up in the fear of the Lord. And when they are actually penitent believers, they must present themselves to the Pastors of the Church, to be approved and received into the communion of the adult believers.

If the persons be before well instructed in the nature of Baptism, and time require brevity, the Minister may omit the first part of this Speech, and begin at the description of Baptism, or after it. If there be need of satisfying the people of the duty of baptizing infants, the Minister may here do it; otherwise let the questions here immediately follow.

The Minister shall here say to the Parent, and the Parent answer as followeth.

IT being the faithful and their seed to whom the promises are made; and no man will sincerely dedicate his child to that God that he believeth not in himself; I therefore require you to make profession of your own faith.

Quest. Do you believe in God the Father Almighty, &c.

Answ. All this I do unfeignedly believe.

Quest. Do you repent of your sins, and renounce the flesh, the devil, and the world, and consent to the covenant of grace, giving up yourself to God the Father, Son and Holy Ghost, as your Creator and reconciled Father, your Redeemer and your Sanctifier? -

Answ. I do.

[Or thus rather, if the Parent be fit to utter his own faith.]

Quest. Do you remain steadfast in the covenant which you made in Baptism yourself?

Answ. Repenting of my sins, I do renounce the flesh, the devil, and the world, and I give up myself to God the Father, Son, and Holy Ghost, my Creator and reconciled Father, my Redeemer and my Sanctifier.]

Quest. Do you present and dedicate this child unto God, to be baptized into this faith, and solemnly engaged in this covenant unto God the Father, Son, and Holy Ghost, against the flesh, the devil, and the world?

Answ. It is my desire, (or) I do present, and dedicate him for this end.

Quest. Do you here solemnly promise, that if God continue it with you till it be capable of instructions, you will faithfully endeavour to acquaint this child with the covenant in which he was here by you engaged, and to instruct and exhort him to perform this covenant, as ever he looks for the blessings of it, or to escape the curses and wrath of God; that is, that he renounce the flesh, the world, and the devil: and live not after them: and that he believe in this one God, in three persons, the Father, Son, and Holy Ghost, his Creator, Redeemer and Sanctifier. That he resign himself to him as his absolute owner, and obey him as his Supreme Governor, and love him as his most gracious Father, hoping to enjoy him as his felicity in endless glory?

Answ. I will faithfully endeavour it.

Quest. Will you to this end faithfully endeavour to cause him to learn the articles of the Christian faith, the Lord's-prayer, and the ten Commandments, and to read or hear the holy Scriptures, and to attend on the public preaching of God's word? Will you endeavour by your own teaching and example, and restraint, to keep him from wickedness, and train him up in a holy life?

Answ. I will faithfully endeavour it by the help of God.

Then let the Minister pray thus, or to this sense.

Rom. 5. 12.
Eph. 2. 3. John
3. 16. Ger.
3. 15. John 4. 42.
Heb. 9. 26.
Rev. 1. 15.

O most merciful Father, by the first Adam sin entered into the world, and death by sin, and we are all by nature children of wrath; but thou hast given thy only Son, to be the Seed of the woman, the Saviour of the world, the Captain of our salvation, to

put away sin by the sacrifice of himself, and to wash us in his blood, and reconcile us unto thee, and to renew us by the Holy Ghost, and to bruise Satan under our feet: in him thou hast established the covenant of grace, and hast appointed this holy sacrament of Baptism for our solemn entrance into the bonds of the covenant, and stating us in the blessings of it, which thou extendest to the faithful and their seed. We dedicate and offer this child to thee, to be received into thy covenant and church. We beseech thee to accept him as a member of thy Son, and wash him in his blood from the guilt of sin, as the flesh is washed by this water. Be reconciled to him, and take him for thy child, renew him to the image of thy Son, make him a fellow citizen with the saints, and one of thy household. Protect him and provide for him as thy own, and finally preserve him to thy heavenly kingdom, through Jesus Christ our Lord and Saviour. Amen.

Rom. 5 10.
Tit. 3. 5. Rom.
16. 10. Heb. 8.
6. Matt. 28. 19,
20. Gen. 17.
10, 11. Ezek.
20, 37. Rom 6.
3, 4. Tit. 3. 5.
1 Cor. 12. 12.
Gen. 17. Rom.
9. 8. Acts 2. 39.
Matt. 23 37.
Deut. 30. 10, 11,
12. Matt. 10-13,
14. 1 Cor. 12.
12, 13. Rev. 1.
5. Eph. 5. 26.
Job 11, 52.
Heb. 2. 13. Eph.
2. 19; 3. 15.
Zech. 9. 11. 15,
16. 1 Pet. 5. 7.
2 Tim. 4. 18.

Then the Minister shall ask of the Parent the name of the Child to be baptized, and naming him, shall either dip him under the water, or else pour the water upon his face, if he cannot be safely or conveniently dipt, and shall use these words without alteration.

I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

And he shall thus declare.

THIS child is now received by Christ's appointment into his Church, and solemnly entered into the holy covenant, and engaged, if he lives to the use of reason, to rise with Christ to newness of life, as being buried with him by baptism, and to bear his cross, and confess Christ crucified, and faithfully to fight under his banner against the flesh, the devil, and the world, and to continue his faithful soldier and servant to the death, that he may receive the crown of life.

Then he shall give thanks and pray.

WE thank thee, most merciful Father, that when we had broken the law, and were condemned by it, thou hadst given us a Saviour, and life in him, and hast extended thy covenant of grace to believers, and to their seed, and hast now received this child into thy covenant and church, as a member of Christ by

Rom. 5. 12. 18.
Gal. 3. 13.
1 John 5. 11.
Acts 2. 39.
1 Cor. 12. 12, 13.
Psal. 44. 3. 4.
2 Cor. 8. 5.
Psal. 119. 94.

Eph. 5. 24. this sacrament of regeneration. We beseech thee,
 Matt. 22. 37. let him grow up in holiness; and when he comes to
 Deut. 10. 20, years of discretion, let thy Spirit reveal unto him
 21; 11. 22—30. the mysteries of the Gospel, and the riches of thy
 Psal. 16. 5; 27. love in Jesus Christ; and cause him to renew and
 4. Tit. 1. 2; 2. love in Jesus Christ; and cause him to renew and
 13; 3. 7. perform the covenant that he hath now made, and to
 1 John 2. 5, 6, 17. resign himself, and all that he hath, entirely unto
 Gal. 5. 14. thee his Lord, to be subject and obedient to thee his
 Matt. 6. 13. Governor and to love thee his Father with all his
 Psal. 81. 12. heart, and soul, and might, and adhere unto thee,
 James 1. 14. and delight in thee as the portion of his soul, desir-
 Luke 1. 71. ing and hoping to enjoy thee in everlasting glory.
 1 Cor. 10. 16. Save him from the lusts and allurements of the flesh,
 1 John 1. 7. the temptations of the devil, and the baits of plea-
 2 Cor. 6. 14. sure, profit and honour of the world, and from all
 1 Pet. 1. 2. the corruptions of his own heart, and all the hurtful
 John 9. 31. violence of his enemies. Keep him in communion
 Luke 9. 23. with the saints, in the love and use of thy word and
 Heb. 2. 10. worship. Let him deny himself, and take up his
 Rev. 2. 10. cross and follow Christ the Captain of his salvation,
 and be faithful unto the death, and then receive the
 crown of life, through Jesus Christ our Saviour.

Then use this Exhortation or the like to the Parents.

YOU that have devoted this child to God, and en-
 gaged it in covenant to him, must be thankful for so
 great a mercy to the child, and must be faithful in
 performing what you have promised on your parts,
 in instructing and educating this child in the faith
 and fear of God, that he may own and perform the
 covenant now made, and receive all the blessings
 which God hath promised. Hear what God hath
 Eph. 6. 4. made your duty, "Fathers provoke not your children
 to wrath, but bring them up in the nurture and ad-
 Prov. 22. 6. monition of the Lord." "Train up a child in the
 Prov. 29. 15. way he should go, and when he is old he will not de-
 Deut. 6. 5, 6, 7. part from it." "The rod and reproof give wisdom,
 but a child left to himself bringeth his mother to
 shame." "Thou shalt love the Lord thy God with all
 thy heart, and with all thy soul, and with all thy might;
 and these words which I command thee this day,
 shall be in thy heart, and thou shalt teach them
 diligently unto thy children, and thou shalt talk of
 them when thou sittest in the house, and when thou
 walkest by the way, and when thou liest down, and
 when thou risest up." Joshua saith, "As for me and
 Josh. 24. 15. my house we will serve the Lord." And Paul saith

of Timothy, "From a child thou hast known the ² Tim. 3. 15. holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

Then say to the People thus, or to this sense.

YOU have heard beloved, how great a dignity we were advanced to in our baptism, to how great duty, we are all engaged. O search and try, whether you have kept or broken the covenant which you made, and have lived according to the dignity of your calling. And if any of you be atheists, unbelievers, or ungodly, and love not God above all, and neglect Christ and his salvation, and are yet unsanctified, and live after the flesh, the devil, and the world; which you here renounced; as you love your souls, bewail your perfidious covenant-breaking with God. Trust not the water of baptism alone: if you are ^{Job 3. 5, 6.} not "born again of the Spirit also, you cannot enter into the kingdom of God." Baptism will not save ^{1 Pet. 3. 21.} you, if you have not the answer of a good conscience unto God. "If any man have not the Spirit of ^{Rom. 8. 9.} Christ, the same is none of his." Much less those wretches that hate sanctification, and despise and scorn a holy life, when they were by baptism engaged to the Holy Ghost the Sanctifier; can you think to be saved by the covenant which you keep not? O no! Your perfidiousness aggravateth your sin and misery. "When thou vowest a vow to God, defer not to pay ^{Ecl. 5, 4, 5.} it, for he hath no pleasure in fools: pay that which thou hast vowed; better it is that thou shouldest not vow, than that thou shouldest vow and not pay." O bless the Lord, that it is a covenant of such grace which is tendered to you. That upon true repentance and conversion, even your covenant-breaking shall be forgiven; and therefore penitently cast down yourselves before the Lord, and believingly cast yourselves on Christ, and yield to the teachings, and sanctifying operations of the Holy Ghost. Yet know the day of your visitation, and forsake the flesh, the devil, and the world, and turn to God with all your hearts, and give up yourselves entirely to your Creator, Redeemer, and Sanctifier, and he will have mercy upon you, and will abundantly pardon you. But if you still live after the flesh, you shall die: and if you continue to neglect this great salvation, there remaineth no more saeri-

fice for sin, but a certain fearful looking for of judgment, and fire, which shall devour the adversaries.

Let no children be privately baptized, nor any Minister forced to baptize them any where, besides in the public assembly, unless upon some special weighty cause. If there be occasion for baptizing the adult, let the Minister accordingly suit his expressions.

Of Catechising, and the Approbation of those that are to be admitted to the Lord's Supper.

SEEING none can be saved at years of discretion, that do not actually believe, and personally give up themselves in covenant to God the Father, Son and Holy Ghost; therefore as parents must do their parts, so Ministers must catechise the ignorant, and diligently labour to cause them both to learn the form of wholesome words, (even the Lord's-prayer and the ten Commandments, and some brief, yet full and sound catechism,) and to understand the meaning of them, and to engage their hearts into the love of God, and a holy obedience to his laws.

To this end, let the Minister, either every Lord's-day, before the Evening Prayers, or at some convenient hour, or on some other day of the week, as oft as he can, examine publicly such as are not admitted to the Lord's-supper, and take an account of their learning, and understanding the Creed, the ten Commandments, the Lord's-prayer and the Catechism. And let him by questioning and explication, help them to understand them; and let such of the several families of the parish come in their turns, when they are called by the Minister to be thus catechised. Also let the Minister either go to their houses, or rather appoint the persons aforesaid in their courses at a certain hour and place, (in the church or any other fit place,) to come to him for personal instructions, where he may confer with those that are unmeet to be catechised publicly, or unwilling to submit to it, and there with humble, prudent, serious instruction and exhortation, let him endeavour to acquaint them with the substance of Christian faith and duty, and to help them to make sure their calling and election, and to pre-

pare for death and judgment, and exhort them to love, and to good works, and warn them lest they be hardened through the deceitfulness of sin. But let him not in public or private meddle with impertinencies, or spend the time about smaller matters, or singular opinions, nor sift people to know things unfit or unnecessary to be disclosed, nor meddle with matters that do not concern him as a Minister, to inquire after; but help them to learn, and understand, and practise the Christian religion expressed in the catechism.

The Catechism.

LET none be admitted by the Minister to the sacrament of the Lord's-supper, till they have at years of discretion understood the meaning of their Baptismal covenant, and with their own mouths, and their own consent openly before the Church, ratified and confirmed, and also promised, that by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things as by their mouth and confession they have assented to; and so being instructed in the Christian religion, do openly make a credible profession of their own faith, and promise to be obedient to the will of God.

See the Rubric for Catechism and Confirmation in the Common Prayer, and also his Majesty's Declaration concerning Ecclesiastical Affairs.

A profession is credible, when it is made understandingly, seriously, voluntarily, deliberately, and not nullified by contradiction in word or deed. And that profession is incredible, that is made ignorantly, ludicrously, forcedly, rashly, or that is nullified by verbal or practical contradiction. And it must be practice first, that must make words credible, when the person by perfidiousness hath forfeited his credit. It is not private persons only, but the Pastors of the Church that must approve of this profession. Therefore, before any are admitted to the Lord's-supper, they shall give a good account of their knowledge, faith, and Christian conversation conformable thereunto, unto the Pastors of their respective congregations, or else shall produce a certificate, that they have been approved or admitted to the Lord's-supper in another congregation, of which they were members, and that by an allowed Minister, upon such approved profession as aforesaid.

If the person be able and willing, let him before

the congregation give the aforesaid account at large, of his knowledge, faith and obedience: but if through backwardness, or disability for public speech, he shall refuse it, let him make the same profession privately to the Minister, and own it in the assembly, when the Minister shall declare it, and ask him whether he owns it: but unless it be in case of some extraordinary natural imperfection, and disability of utterance, let him at least openly recite the Creed, and profess his consent to the covenant with God the Father, Son, and Holy Ghost.

Let the Minister of every parish keep a double register; one of the names of all that are there baptized; another of the names of all that are approved upon their foresaid credible profession, and so admitted into the number of communicants, or that have a certificate of such approbation, regularly elsewhere performed.

And if confirmation be continued, let his Majesty's Declaration be observed, requiring, 'That confirmation be rightly and solemnly performed, by the information, and with the consent of the Minister of the place.'

Let no Minister be enforced to admit any himself to the Lord's-supper, who hath been clancularly and irregularly approved.

Those that after this approbation, prove scandalous offenders, shall not by the Minister be suffered to partake of the Lord's-table, until they have openly declared themselves to have truly repented, and amended their former naughty lives.

Of the Celebration of Matrimony.

BEFORE the solemnizing of marriage between any persons, their purpose of marriage shall be published by the Minister, three several Lord's-days in the congregation, at the place or places of their most usual abode respectively. And of this publication, the Minister who is to join them in marriage, shall have sufficient testimony, before he proceed to solemnize the marriage; the parents' consent being first sufficiently made known.

At the celebration, the Minister shall either by a

sermon, or other exhortation, open to them the institution, ends, and use of marriage, with the conjugal duties which they are faithfully to perform to each other. And then shall demand of them whether it be their desire and purpose to be joined together in the bond of the marriage-covenant, and if they answer affirmatively, he shall say to them,

I REQUIRE and charge you, as you will answer at the dreadful day of judgment (when the secrets of all hearts shall be disclosed) that if either of you do know any impediment by pre-contract or otherwise, why you may not lawfully be joined together in marriage, you discover it, and proceed not.

If no impediment be discovered by them or others, he shall proceed to pray.

MOST merciful Father, who hast ordained marriage for mutual help, and for the increase of mankind with a legitimate issue, and of the church with a holy seed, and for prevention of uncleanness; bless thy own ordinance to these persons, that entering this state of marriage in thy fear, they may there entirely devote themselves unto thee, and be faithful in all conjugal affections and duties unto each other, [and if thou bless them with children] let them be devoted unto thee, and accepted as thine own, and blessed with thy grace, and educated in thy fear. Subdue those corruptions that would make their lives unholy or uncomfortable, and deliver them from temptations to impiety, worldliness, unquietness, discontent or disaffection to each other, or to any unfaithfulness, to thee or to each other; make them meet helps to each other in thy fear, and in the lawful management of the affairs of this world. Let them not hinder, but provoke one another to love and to good works; and foreseeing the day of their separation by death, let them spend their days in an holy preparation, and live here together as the heirs of life that must rejoice at the great marriage day of the Lamb, and live for ever with Christ and all the holy angels and saints in the presence of thy glory. Amen.

Gen. 2. 18; 1. 28. Mal. 2. 15. 2 Cor. 7. 14. 9. Heb. 13. 4. Luke 1. 6. Eph. 5. 22, &c. Mal. 2. 15, 16. Psal. 127. 3. Mat. 19. 13, 14. Deut. 29. 11, 12. Ezek. 16. 8. Prov. 20. 7. Eph. 6. 4. 1 Pet. 3. 1. 7. 1 Tim. 3. 11; 5. 13, 14. 1 Cor. 7. 5. 29. Gen. 2. 18. Prov. 5. 18. Heb. 10. 26. 1 Cor. 7. 29. Luke 12. 40. 1 Pet. 3. 7. Rev. 19. 7. John 17. 24.

The woman if she be under Parents or Governors, being by one of them, or some deputed by them, given to be married, the man with his right hand shall take the woman by the right hand and shall say,

I A. do take thee B. to be my married wife, and do promise and covenant in the presence of God, and before this congregation, to be a loving and faithful husband to thee, till God shall separate us by death.

Then the woman shall take the man by the right hand, with her right hand, and say,

I B. do take thee A. to be my married husband, and I do promise and covenant in the presence of God, and before this congregation, to be a loving, obedient, and faithful wife unto thee, till God shall separate us by death.

Then let the Minister say,

These two persons, A. and B. being lawfully married according to God's ordinance, I do pronounce them husband and wife. And those whom God hath conjoined, let no man put asunder.

Next he may read the duty of Husbands and Wives out of Eph. v. 2. Col. iv. 2. 1 Pet. 3. and Psalm cxxviii, or some other pertinent Psalm may be said or sung: and let the Minister exhort them to their several duties, and then pray:

Gen. 28. 3.
Tit. 1. 15.
1 Tim. 4. 5.
1 Cor. 10. 31.
1 Thes. 3. 12.
Eph. 5. 25.
Gal. 5. 22.
Rom. 8. 1. 13.
Gal. 6. 8.

MOST merciful Father, let thy blessings rest upon these persons, now joined in lawful marriage; sanctify them and their conversations, their family, estates, and affairs, unto thy glory. Furnish them with love to thee and to each other, with meekness, patience, and contentedness. Let them not live unto the flesh, but unto the Spirit, that of the Spirit they may reap everlasting life, through Jesus Christ our Lord and Saviour. Amen.

Then let him conclude with a Benediction.

GOD Almighty, the Creator, Redeemer, and Sanctifier, bless you in your souls and bodies, families, and affairs, and preserve you to his heavenly kingdom. Amen.

*The Visitation of the Sick, and their
Communion.*

THE Visitation of the Sick being a private duty, and no part of the public Liturgy of the Church, and the case of the sick being so exceeding various, as to soul and body; and it being requisite that ministers be able to suit their exhortations and prayers to the condition of the sick, but the words of such exhortations and prayers be left to their prudence.

So urgent is the necessity of the sick, and so seasonable and advantageous the opportunity, that ministers may not negligently over-pass them, but in love and tenderness instruct them according to their several conditions; endeavouring the conversion of the ungodly, the strengthening of the weak, and comforting such as need consolation, directing them how to improve their afflictions, and helping them to be sensible of the evil of sin, the negligences and miscarriages of their lives, the vanity of the world, their necessity of a Saviour, the sufficiency of Christ, the certainty and excellency of the everlasting glory; exhorting them to repentance and to faith in Christ, and to set their affections on the things above; and (if they are penitent believers) comfortably to hope for the kingdom which God hath promised to them that love him, committing their souls to their Redeemer, and quietly resting in the will, and love, and promises of God; resolving if God shall recover them to health, to redeem the time, and live the rest of their lives unto his glory. And being willing, if it be their appointed time, to depart and be with Christ: and they must be exhorted to forgive such as have wronged them, and to be reconciled to those with whom they have been at variance, and to make a pious, just, and charitable disposal of their worldly estates.

*The Order of Solemnizing the Burial of the
Dead.*

IT is agreeable to nature and religion, that the burial of Christians be solemnly and decently performed. As to the cases, Whether the corpse shall

be carried first into the church, that is to be buried in the church-yard; and whether it shall be buried before the sermon, reading, or prayer, or after, or in the midst of the reading, or whether any prayer shall be made at the grave, for the living; let no Christians uncharitably judge one another about these things. Let no people keep up groundless usages, that being suspicious grieve their minister and offend their brethren. Let no minister that scrupleth the satisfying of people's ungrounded desires in such things, be forced to do it against his conscience; and let ministers that do use any of these customs or ceremonies, have liberty, when they suspect that the people desire them upon some error, to profess against that error, and teach the people better.

Whether the minister come with the company that brings the corpse from the house, or whether he meet them, or receive them at the burial place, is to be left to his own discretion. But while he is with them, let him gravely discourse of man's mortality, and the useful truths and duties thence to be inferred: and either at the grave, or in the reading place, or pulpit, by way of sermon, according to his discretion. Let him (at least if it be desired) instruct and exhort the people concerning death, and the life to come, and their necessary preparation; seeing the spectacle of mortality, and the season of mourning, do tend to prepare men for a sober, considerate entertainment of such instructions: and he may read such Scriptures as may mind them of death, resurrection, and eternal life, as 1 Cor. 15, or from verse 10, to the end, and Job i. 21. and xix. 25, 26, 27. John xi. 25, 26. and v. 28, 29. And his prayer shall be suited to the occasion.

Whenever the rain, snow, or coldness of the season, make it unhealthful to the minister or people to stand out of doors, at least then let the reading, exhortation, and prayers, be used within the church.

Of Extraordinary Days of Humiliation and Thanksgiving, and Anniversary Festivals.

WHEN great afflictions lie upon the Church, or any special part or members of it, or when any great sins have been committed among them, it is meet

that in public, by fasting and prayer, we humble ourselves before the Lord, for the averting of his displeasure; and on such occasions it is the pastor's duty to confess his own, and the people's sins, with penitence, and tenderness of heart, and by his doctrine and exhortation, to endeavour effectually to bring the people to the sight and sense of their sin, and the deserts of it, and to a firm resolution of better obedience for the time to come, being importunate with God in prayer for pardon and renewed grace.

Upon the receipt of great and extraordinary mercies, the Church (having opportunity) is to assemble for public thanksgiving unto God, and the minister to stir up the people to a lively sense of the greatness of those mercies, and joyfully to celebrate the praises of God, the author of them. And it is not unmeet on these days to express our joy in feasting and outward signs of mirth, provided they be used moderately, spiritually, and inoffensively, and not to gratify our sensual desires, and that we relieve the poor in their necessities (which also on days of humiliation and other seasons, we must not forget). The occasions of such days of humiliation and thanksgiving being so various, as cannot be well suited by any standing forms, the minister is to apply himself to the respective duties, suitable to the particular occasions.

Though it be not unlawful or unmeet to keep anniversary commemoration by festivals, of some great and notable mercies to the Church or State, the memory whereof should be transmitted to posterity; nor to give any persons their due honour who have been the instruments thereof: yet because the festivals of the Church's institution now observed, are much abused, and many sober godly persons, ministers, and others, are unsatisfied of the lawfulness of the celebrating them as holidays, let the abuse be restrained; and let not the religious observation of those days by public worship, be forced upon any that are thus unsatisfied, provided they forbear all offensive behaviour thereupon.

*Of Prayer and Thanksgiving for particular
Members of the Church.*

BESIDES the petitions that are put up for all in such distresses, in the General prayer, it is meet that

persons in dangerous sickness, or other great affliction of body or mind; and women that are near the time of child-bearing, when they desire it, shall be particularly recommended to God in the public prayers of the Church. Because all the members constitute one body, and must have the same care one for another, as suffering all with one that suffereth, and rejoicing all with one that is honoured, And the effectual fervent prayer of the righteous, especially of the whole congregation, availeth much with God. But because diseases, distresses, and grief of mind, are so various that no forms that are particular can suit them all; and because every minister should be able to suit his prayers to such various necessities of the people: we desire, that it may be left to his discretion to pray for such according to their several cases, before or after sermon. But we desire that except in case of sudden necessity, they may send in their bills of request to him, the night before, that he may consider of their cases, and may publish only such, and in such expressions, as in prudence he shall judge meet for the ears of the assembly.

In the more ordinary cases of persons in sickness, danger, and distress, and that are delivered from them; these following prayers may be used, or such like.

A Prayer for the Sick, that is in hopes of Recovery.

Num. 6. 32. 23. **M**OST merciful Father, though our sin doth find us
 Luke 23. 41. out, and we are justly afflicted for our transgres-
 Lam. 3. 22. sions, yet are we not consumed in thy wrath; but
 Ezra 9. 13. thou punishest us less than our iniquities do de-
 Lam. 3. 32, 33. serve; though thou causest grief, yet wilt thou
 have compassion according to the multitude of thy
 mercies, for thou dost not willingly afflict and grieve
 Isa. 57. 15—17. the children of men: thou revivest the spirit of the
 Psal. 25. 18. humble, and the heart of the contrite ones, for thou
 wilt not contend for ever, neither wilt thou be al-
 ways wroth, for the spirit would fail before thee, and
 the soul which thou hast made. Look down in ten-
 der mercy on the affliction of this thy servant; O
 Psal. 6. 1. Lord, rebuke him not in thy wrath; neither chasten
 Psal. 38. 9. him in thy hot displeasure. All his desire is before
 thee, and his groaning is not hid from thee; have

mercy upon him, O Lord, for he is weak. O Lord
 heal him, whose bones and soul is vexed. In death
 there is no remembrance of thee. In the grave who
 shall give thee thanks? Remember that we are but
 flesh, a wind that passeth away and cometh not
 again: wilt thou break a leaf driven to and fro, and
 wilt thou pursue the dry stubble? Remember not
 the iniquities of his youth, or his transgressions:
 look upon his affliction, and his pain, and forgive
 all his sins. Though the sorrows of death do com-
 pass him about, yet if it be for thy glory and his
 good, recover him, and let him live and praise thy
 name. Rebuke his sickness, direct unto such means
 as thou wilt bless. In the time of his trouble we
 call upon thee, do thou deliver him, and let him glo-
 rify thee; however shew him the sin that doth of-
 fend thee, let him search and try his ways, and con-
 fess and turn from his iniquity, and let it be good
 for him that he was afflicted. Let this be the fruit
 of it to purge and take away his sin, that being chas-
 tened of the Lord, he may not be condemned with
 the world. And though chastisement for the pre-
 sent seemeth not to be joyous, but grievous, yet af-
 terwards let it yield the peaceable fruit of righte-
 ousness to this thy servant, that is exercised therein.
 In the meantime, O Lord, be thou his portion, who
 art good to the soul that seeketh thee, and waiteth
 for thee. Let him patiently and silently bear thy
 yoke, let him hope and quietly wait for thy salva-
 tion: considering that thou wilt not cast off for-
 ever: that thy anger is but for a moment, but in thy
 favour is life. Weeping may endure for a night, but
 joy cometh in the morning: and that whom thou
 lovest, thou chastenest, and scourgest every son
 whom thou receivest; and that if he endure chasten-
 ing, thou dealest with him as a son. If he be re-
 covered, let him devote himself entirely to thy
 glory: that when thou hast put off his sackcloth
 and mourning, and girded him with gladness, he
 may speak thy praise, and give thee thanks. If he
 receive the sentence of death in himself, let it cause
 him to trust in thee that raisest the dead, knowing
 that as thou didst raise up the Lord Jesus, thou
 wilt raise him up also by Jesus: therefore suffer not
 his hope to faint: but though his outward man pe-
 rish, yet let his inner man be renewed from day to
 day: and let him live by faith, and look at the things

Psal. 78. 39.
 Job 13. 25.
 Psal. 25. 7. 18;
 116. 3.
 Isa. 38. 16. 19.
 Psal. 119. 175.
 Luke 4. 39.
 Isa. 38. 21.
 Psal. 50. 15.
 Job 10. 2.
 Psal. 139. 15.
 Lam. 3. 40.
 Psal. 119. 71;
 67.
 Isa. 27. 9.
 1 Cor. 11. 32.
 Heb. 12. 11.
 Lam. 3. 24—27.
 31.
 Psal. 30. 5.
 Heb. 12. 6, 7.
 Isa. 38. 19, 20.
 Psal. 116. 9.
 12, &c.
 Psal. 30. 11, 12.
 2 Cor. 1. 9;
 4. 16.
 5. 8.
 Heb. 10. 38.
 2 Cor. 14. 18.
 17.
 Phil. 3. 9.
 1 Cor. 10. 13.

Heb. 2. 14. which are not seen, ever at the exceeding, eternal weight of glory. Let him be found in Christ, not having his own righteousness, but that which is of God by faith. Restrain the tempter, and deliver thy servant from the sinful fears of death, by Christ, who, through death, destroyed the devil that had the power of death; that he may find that death hath lost his sting, and triumph over it by faith in him, through whom we are made more than conquerors. That, by faith and love, his soul may now ascend with Christ, that ascended unto his Father and our Father, and to his God and our God, and is gone to prepare a place for us, and hath promised, that where he is, there his servants shall be also: that they may behold the glory which thou hast given him. Magnify thyself in his body, whether by life or death, and safely bring him into thy glorious presence, where is fulness of joy, and everlasting pleasures, through Jesus Christ our Life and Righteousness. Amen.

Rom. 3. 37.
Col. 3. 1.
John 20. 17;
14. 23;
17. 26;
17. 24.

Phil. 1. 2.

Psal. 16. 11.

A Prayer for Women drawing near the time of Child-bearing.

1 Tim. 2. 14.
Gen. 3. 16.
1 Tim. 2. 15.
Psal. 46. 1.
Isa. 37. 3.
John 16. 12.
Deut. 28. 4.
2 Cor. 1. 10, 11.
1 Sam. 2; 1, 28.

MOST merciful Father, who hast justly sentenced woman, that was first in the transgression, to great and multiplied sorrows, and particularly in sorrow and bring forth children; yet grantest preservation and relief, for the propagation of mankind. Be merciful to this thy servant, be near her with thy present help, in the needful time of trouble, and though in travail she hath sorrow, give her strength to bring forth. Being delivered, let her remember no more the anguish, for joy that a child is born into the world. Bless her in the fruit of her body, and being safely delivered, let her return thee hearty thanks, and devote it and the rest of her life to thy service, through Jesus Christ our Saviour. Amen.

A Thanksgiving for those that are restored, from Dangerous Sickness.

Psal. 30. 2; 3.
4; 66. 20;
30. 3; 103.
3, 4.
Isa. 38. 10. 12.
Jer. 26. 3. 13.
Psal. 103. 5.

WE thank thee, O most gracious God, that thou has heard us when we cried unto thee, for thy servant in his weakness and distress, that thou hast not turned away our prayer nor thy mercy from him: we cried to thee, and thou hast delivered and healed him, thou hast brought him from the grave,

thou hast kept him alive, that he should not go down into the pit, thou hast forgiven his iniquity, and healed his diseases, thou hast redeemed his life from destruction, and hast crowned him with loving-kindness and tender mercies, thou hast not deprived him of the residue of his years, thou hast repented thee of the evil: his age is not departed; thou hast renewed his youth, and given him to see man, with the inhabitants of the world; and to see the goodness of the Lord, in the land of the living. Day and night thy hand was heavy upon him, but thou hast turned away thy wrath, and hast forgiven the iniquity of his sin; for this every one that is godly shall pray unto thee in a time of trouble; thou art a hiding-place, thou preservest us from trouble: when our flesh and our heart faileth us, thou art the strength of our heart, and our portion for ever; indeed, Lord, thou art good unto thine Israel; even to such as are clean of heart; many are the afflictions of the righteous, but thou deliverest them out of all; though all the day long they be afflicted, and chastened every morning, yet are they continually with thee; thou holdest them by thy right hand, thou art a present help in trouble, when all the help of man is vain. Let thy servant love thee, because thou hast heard his voice and supplication, let him offer unto thee the sacrifice of thanksgiving; and pay his vows to the Most High; and take the cup of salvation, and call upon thee all his days: let him be wholly devoted to thy praise, and glorify thee in soul and body, as being thine, and seasonably depart in peace unto thy glory: through Jesus Christ, our Life and Righteousness. Amen.

Isa. 38. 11.
Psal. 27. 13;
32. 4, 5;
106. 23;
52. 6, 7
73. 26;
73. 1;
34. 19;
73. 19. 23.

Psal. 60. 11;
46. 1.
Psal. 116. 1. 12.
18. 13, 14.
Isa. 38. 20.
1 Cor. 6. 20.
Luke 2. 29.
1 Cor. 1. 30.

A Thanksgiving for the Deliverance of Women, in Child-bearing.

WE return thee thanks, most gracious God, that thou hast heard our prayers for this thy handmaid; and hast been her help in the time of her necessity, and delivered her from her fears and sorrows: death and life are in thy power, thou killest and thou makest alive, thou bringest down to the grave, and thou bringest up; thou makest the barren to keep house, and to be a joyful mother of children. We thank thee, that thou hast given thy servant to see

Psal. 34. 3, 4.
Rev. 1. 18.
1 Sam. 2. 6.
Psal. 113. 9;
127. 3;
42. 4;
110. 4;
145. 9, 20.
14.

Psal. 19.
 Deut. 28. 8.
 Psal. 13. 3.

 Isa. 44. 3.
 Deut. 8. 11. 14.
 Psal. 116.
 Isa. 83. 10.
 Mal. 2. 15.
 1 Cor. 7. 14.
 Eph. 6. 4.
 Deut. 6. 6.
 Prov. 6. 33.
 Josh. 24. 15.
 Zech. 14. 20, 21.
 Psal. 91. 4.
 1 John 2. 15.
 Phil. 3. 1. 18.
 1 Cor. 7. 31. 29,
 30. Psal. 23. 3,
 4. 6. Jude 24.

the fruit of her womb, and that thou hast brought her again to thy holy assembly, to go with the multitude to thy house, and worship thee with the voice of joy and praise, that she may enter into thy gates with thanksgiving, and into thy courts with praise, and we may all be thankful to thee on her behalf, and speak good of thy name. Thou art good, O Lord, to all, and thy tender mercies are over all thy works; thou preservest them that love thee; thou raisest up them that are bowed down; thou fulfillst the desire of them that fear thee, thou also dost hear their cry, and save them, command thy blessing yet upon thy servant and her offspring; let her not forget thee and thy mercies, but let her devote the life which thou hast given her to thy service, and educate her offspring, as a holy seed, in the nurture and admonition of the Lord, and as thou hast said, that thy curse is in the house of the wicked, but thou blessest the habitation of the just; let her and her house serve thee, and let holiness to the Lord be written upon all wherewith thou blessest her; let her make thee her refuge and habitation; give her the ornament of a meek and quiet spirit, which in thy sight is of great price, let her not love the world, nor mind earthly things, but use the world as not abusing of it: seeing the time is short, and the fashion of this world passeth away: restore her soul, and lead her in the paths of righteousness; though she must walk through the valley of the shadow of death, let her fear no evil; let thy goodness and mercy follow her all the days of her life, and let her dwell for ever in thy glorious presence, through Jesus Christ, our Lord and Saviour. Amen.

If the Child be dead, those passages which imply its living must be omitted, and if the Woman be such as the Church hath cause to judge ungodly, the Thanksgiving must be in words more agreeable to her condition, if any be used.

*Of Pastoral Discipline, Public Confession,
 Absolution, and Exclusion from the Holy
 Communion of the Church.*

THE recital of the curses are said in the Book of Common Prayer, to be instead of the godly Discipline

of the primitive church, till it can be restored again, which is much to be wished, which is the putting of notorious sinners to open penitence: His Majesty's declaration concerning ecclesiastical affairs, determineth that all public diligence be used for the instruction and reformation of scandalous offenders, whom the Minister shall not suffer to partake of the Lord's-table, until they have openly declared themselves to have truly repented and amended their former naughty lives, provided there be place for due appeals to superior powers.

And the law of Christ commandeth, that if thy brother trespass against thee, go and tell him his faults between him and thee alone, if he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established, and if he shall neglect to hear them, tell it unto the Church, but if he shall neglect to hear the Church, let him be unto thee as an heathen man, or as a publican. And it is the office of the Pastors, of the several congregations, not only to teach the people in general, and guide them in the celebration of the public worship, but also to oversee them, and watch over each member of their flock particularly, to preserve them from errors, heresies, divisions, and other sins, defending the Truth, confuting gainsayers and seducers, instructing the ignorant, exciting the negligent, encouraging the despondent, comforting the afflicted, confirming the weak, rebuking and admonishing the disorderly and scandalous, and directing all according to their needs in the matters of their salvation; and the people in such needs should have ordinary recourse to them, as the officers of Christ, for guidance, and resolution of their doubts, and for assistance in making their salvation sure; and in proving, maintaining, or restoring the peace of their consciences, and spiritual comfort.

Matt. 18. 15—
17.

If therefore any member of the Church be a scandalous sinner, and the crime be either notorious or fully proved, let the Pastor admonish him, and set before him the particular command of God which he transgresseth, the supreme authority of God which he despiseth, the promises and mercies which he treadeth under foot, and the curse and dreadful condemnation, which he draweth upon himself, let

this be done with great compassion and tender love to the offender's soul, and with gravity, reverent and serious importunity, as beseemeth men employed on the behalf of God, for the saving of a soul; and yet with judgment, and cautelous prudence, not taking that for sin which is no sin, nor that for a gross and scandalous sin, which is but an ordinary human frailty; not dealing as unreverently with a superior as with an inferior; not making that public which should be concealed; nor reproving before others when it should be done more secretly, nor unreasonably speaking to those who through drink or passion are incapable of the benefit; nor yet offending by bashfulness, or the fear of man, or lukewarmness, negligence, or slighting over great offences, on the other extreme.

Prudence also requireth them to be cautelous of overmeddling, where the Magistrate's honour, or concernment, or the Church's unity, or peace, or the reputation of others, or the interest of their ministry requireth them to forbear.

These cautions observed, if the scandalous offender continue impenitent, or unreformed, after due admonitions and patience, let the Pastor in the congregation when he is present rebuke him before all, that the Church may sufficiently disown the crime, and others may see the odiousness and danger of the sin. But let this also be with the love and prudence, before mentioned.

If the offender in obstinacy will not be there, the Pastor may open the crime before the congregation: and present or absent (in case he remain impenitent), if the case will bear so long a delay, it is convenient, that the Pastor publicly pray for his conviction and repentance, that he may be saved.

And this he may do one, or two, or three, or more days, as the nature of the case, and prudence shall direct him.

If during these means for his recovery (after the proof of the crime) there be a Communion of the Church in the Lord's-supper, let the Pastor require him to forbear, and not suffer him to partake of the Lord's-table.

If yet the offender remain impenitent, let the Pastor openly declare him unmeet for the Communion of the Church, and require him to abstain from it, and require the Church to avoid communion with

him. And let him bind him by the denunciations of the threatenings of God, against the impenitent.

But before this is done, let no necessary consultation, with other Pastors, or concurrence of the Church be neglected: and after let there be place for due appeals, and let Ministers consent to give account when they are accused of mal-administration.

But if after private admonition (while the offence is such, as requireth not public confession) the sinner be penitent, let the Minister privately apply to his consolation the promises of the Gospel, with such cautelous prudence, as is most suitable to his condition.

And if he repent not till after public admonition, or that the scandal be so great and notorious, as that a public confession is necessary, let him, at a seasonable time appointed by the Pastor, with remorse of conscience, and true contrition, confess his sin before the congregation, and heartily lament it, and clear the honour of his Christian profession which he had stained, and crave the prayers of the Church to God for pardon, and reconciliation through Christ, and also crave the Ministerial absolution and restoration to the communion of the Church, and profess his resolution to do so no more; but to live in new obedience to God, desiring also their prayers for corroborating and preserving grace.

It is only a credible profession of repentance, that is to be accepted by the Church.

The foregoing cautions must be carefully observed in such confessions, that they be not made to the injuring of the Magistrate, or of the Church, or of the reputation of others, or of the life, estate, or liberty of the offender, or to any other shame than is necessary to the manifesting of his repentance, and the clearing of his profession, and the righting of any that he hath wronged, and the honour and preservation of the Church.

When he hath made a credible profession of repentance, it is the Pastor's duty, ministerially to declare him pardoned by Christ, but in conditional terms. [If his repentance be sincere.] And to absolve him from the censure of non-communion with the Church, if he was under such a censure before his penitence, and to declare him meet for their communion, and to encourage him to come and require

the Church to entertain him into their communion with gladness, and not upbraid him with his fall, but rejoice in his recovery, and endeavour his confirmation and preservation for the time to come: and it is his duty accordingly to admit him to communion, and theirs to have loving communion with him: all which the penitent person, must believingly, lovingly, and joyfully receive. But if any by notorious perfidiousness, or frequent covenant-breaking have forfeited the credit of their words, or have long continued in the sin which they do confess, so that their forsaking it hath no proof; the Church then must have testimony of the actual reformation of such as these, before they may take their professions and promises as credible; yet here the difference of persons and offences is so great; that this is to be much left to the prudence of Pastors that are present, and acquainted with the persons and circumstances of the case. In the transacting of all this, these following forms, to be varied as the variety of cases do require, may be made use of.

A Form of Public Admonition to the Impenitent.

The sin may be named and aggravated when it is convenient.

Luke 13. 3, 5.
Acts 5. 31.
Luke 12. 47.

A. B. you are convict of a gross and scandalous sin, you have been admonished and entreated to repent. The promises of mercies to the penitent, and the threatenings of God against the impenitent, have not been concealed from you; we have waited in hope of your repentance, as having compassion on your soul, and desiring your salvation; but we must say with grief, you have hitherto disappointed us; we are certain from the word of God, that you must be penitent, if ever you will be pardoned, and that except you repent, you shall everlastingly perish. To acquaint you publicly with this, and yet here to offer you mercy from the Lord, is the next duty laid upon us for your recovery. O! blame us not if, knowing the terrors of the Lord, we thus persuade you, and are loath to leave you in the power of Satan, and loath to see you cast out into perdition, and that your blood should be required at our hands, as not having discharged our duty to prevent it.

Be it known unto you therefore, that it is the God of heaven and earth, the great, the jealous, and the terrible God, whose laws you have broken, and

whose authority you despise; you refuse his government, who is coming with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly of their ungodly deeds and speeches, who hath told us that "evil shall not dwell with him." "The foolish shall not stand in his sight." Jude 14, 15.

"He hateth all workers of iniquity." "The ungodly shall not stand in judgment, nor sinners in the congregation of the righteous." "God hath not his laws in vain. Though the wicked contemn God, and say in their hearts, he will not require it." "Yet their damnation slumbereth not, they are reserved to the day of judgment, to be punished." 2 Pet. 2, 3, 9.

"And he seeth that their day is coming." If men cut off the lives of those that break their laws, will God be outfaced by the pride, and stubbornness of sinners? He will not; you shall know he will not; he threateneth not in jest. "Who hath hardened himself against him and hath prospered?" "Are you not as chaff and stubble, and is not our God a consuming fire?" "If briars and thorns be set against him in battle, will he not go through them, and burn them up together?" Psal. 37, 13.

"Can your heart endure, or your hands be strong in the day when God shall deal with you? It is the Lord that hath spoken it, and he will do it." What will you do, when you must bear with the pains of hell from God, that now, can scarce endure to be thus openly and plainly warned of it: if we to please you should be silent and betray you, do you think the God of heaven, will fear or flatter you to please a worm. "Do you provoke the Lord to jealousy, are you stronger than he?" Job 9, 4.

O man! for your soul's sake, let not Satan abuse your understanding, and sin befool you, must you not die? Psal. 1, 4.

And doth not judgment follow, when all secrets shall be opened, and God will no more entreat you to confess. "Behold the Judge standeth at the door." Will sin go then with you for as light a matter as it doth now? Will you then deny it, or will you stand to all the reasonings, or excuses, by which you would now extenuate or cover it? Will you defend it as your friend? and be angry with Ministers and reprovers as your enemies. Or will you not mourn at last (with weeping and gnashing of teeth) and say; "How have I hated instruction, and my heart despised reproof? and have not obeyed the voice of my teachers, nor inclined mine ear to Isa. 5, 24.

Heb. 12, 29.

Isa. 27, 4.

Ezek. 22, 14.

1 Cor. 10, 22.

Heb. 9, 7.

Matt. 10, 26.

James 5, 9.

Prov. 5, 11—13.

Matt. 15, 42, 50.

- Deut. 32. 29. them that instructed me." " O that you were wise' that you understood this, and that you would consider your latter end." Believe God's wrath before you feel it : be convinced by the word and servants of the Lord, before you are confounded by the dreadful-ness of his Majesty ; yet there is hope, but shortly there will be none, if you neglect it ; yet " if you confess and forsake your sins, you shall have mercy, but if you cover them, you shall not prosper. And if being oft reprov'd, you harden your neck, you shall suddenly be destroyed, and that without remedy."
- Prov. 23. 13. " Be not deceived, God is not mocked. Whatsoever you sow, that shall you also reap." O man ! You know not what it is to deal with an offended and revenging God. Nor what it is to hear Christ say,
- Prov. 29. 1. " Depart from me ye workers of iniquity ; I never
- Gal. 6. 7. " knew you, depart from me ye wicked into everlasting fire." You know not what it is to be shut out of heaven, and concluded under utter desperation, and in hell to look back upon this obstinate impenitence ; and rejecting of the mercy that would have saved you ; and there to have conscience telling you for ever, what it is that you have done ; did you not know what this is, could you think a penitent confessing and forsaking your sin to be a condition too hard for the preventing of such a doleful state ? O no ! You know not what a case you are casting your immortal soul into. The Lord give you repentance, that you may never know it by experience. To prevent this, is our business with you : we delight not to displease or shame you. But God hath told us,
- Matt. 7. 23 ; 25. 41. " That if any do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." I do therefore by the command, and in the name of Jesus Christ, require and beseech you, that you do without any more delay, confess your sins and heartily bewail them ; and beg pardon of them, and resolve and promise by the help of God to do so no more. And
- James 5. 20. " bless God that you have an advocate with the Father, Jesus Christ the righteous, whose blood will cleanse you from your sins ; if you penitently confess them, and that mercy may be yet had on so easy terms. If you had any sense of your sin and misery, or any sense of the dishonour done to God, or of the wrong that you have done to others, and of
- 1 John 1. 7. 9 ; 2. 1, 2.

the usefulness of your penitent confession, and amendment, to the reparation of all these, you would cast yourself in the dust, in shame and grief before the Lord, and before the Church: "To day therefore, if you will hear his voice, harden not your heart, lest God forsake you, and give you over unto your own heart's lust, to walk in your own counsels, and resolve in his wrath, you shall never enter into his rest." And then God and this congregation, will be witnesses that you were warned; and your blood will be upon your own head. But if in penitent confession, you fly to Christ, and loathe yourself for your iniquities, and heartily forsake them, I have authority to promise you free forgiveness, and that your iniquity shall not be your ruin.

Psal. 95. 8. 12;
81. 11, 12.

Luke 24. 4. 7.
Ezek. 18. 30,
31, 32.

A Form of Confession, to be made before the Congregation.

I DO confess before God, and this congregation, that I have greatly sinned. * I have offended, and dishonoured God, wronged the Church, and the souls of others, I have deserved to be forsaken of the Lord, and cast out of his presence and communion of saints, into desperation, and remediless misery in hell: I am no more worthy to be called thy son, or to have a name or place among thy servants. I do here declare mine iniquity, and am sorry for my sins; they are gone over my head as a heavy burden, they are too heavy for me, they take hold upon me, I am ashamed, as unworthy to look up towards heaven, but my hope is in the blood and grace of Christ, who made his life a sacrifice for sin, and came to seek and save that which was lost; whose grace aboundeth, where sin hath abounded: the Lord be merciful to me a sinner: I humbly beg of the congregation that they will earnestly pray, that God will wash me thoroughly from mine iniquity, and cleanse me from my sins, that he will forgive them, and blot them out, and hide his face from them, and remember them no more, that he will not cast me away from his presence, nor forsake me as I have forsaken him, nor deal with me according to my deserts: but that he will create in me a clean heart,

Josh. 7. 19.
Prov. 28. 13.
Psal. 32. 5.
Exod. 10. 16.
Gal. 1. 13.
2 Chron. 15. 2.
Gen. 4. 16.
Psal. 51. 11.
Matt. 27. 5.
Luke 15. 21.
Mark 12. 8.
Psal. 38. 18. 4;
40. 12.
Luke 13. 13.
1 Tim. 1. 1.
Heb. 9. 26.
Luke 19. 10.
Rom. 5. 10.
James 5. 16.
Psal. 51. 2, 1, 9.
Heb. 8. 12.
Psal. 51. 11. 27;
9; 103. 10;
51. 10. 12.
2 Cor. 2. 7, 10.
John 8. 11.
Mark 13. 37.
Psal. 73. 1. 15.
Eccles. 8. 12.
2 Chron. 20. 20
James 1. 13, 14.
Psal. 5. 5.
1 John 3. 4.
Gal. 6. 1.

* Here the sin must be named and aggravated, when by the Pastor it is judged requisite.

and renew a right spirit in me, and grant me the joy of his salvation; and I beg pardon of the Church, and all that I have wronged; and resolve by the grace of God to do so no more; but to walk more watchfully as before the Lord, and I desire all that are ungodly, that they think never the worse of the laws, or ways, or servants of the Lord for my misdoings; for if I had been ruled by God, and by his servants, I had never done as I have done! There is nothing in religion that befriendeth sin, there is nothing so contrary to it, as God and his holy laws, which I should have obeyed. Rather let all take warning by me, and avoid temptations, and live not carelessly, and hearken not to the inclinations, or reasonings of the flesh, nor trust their weak and sinful hearts, but live in godly fear and watchfulness, and keep under the flesh, and keep close to God, and hearken to the faithful counsel of his servants, and I entreat your prayers to God, that I may be strengthened by his grace, that I may sin thus no more, lest worse befall me.

*A Form of Prayer for a Sinner impenitent,
after Public Admonition.*

MOST gracious God, according to thy command we have warned this sinner, and told him of thy threatenings, and foretold him of thy certain terrible judgments, that he might fly from the wrath to come, but alas, we perceive not that he repenteth or relenteth, but hardeneth his heart against reproof; as if he were able to contend with thee, and overcome thy power; O let us prevail with thee for grace, that we may prevail with him for penitent confession and reformation; O pity a miserable sinner! so miserable, as that he layeth not to heart his misery, nor pitieth himself. O save him from the gall of bitterness, and from the bonds of his iniquity: give him repentance unto life, that he may recover himself out of the snare of the devil, who is taken captive by him at his will. Give him not up to a blind mind, to a seared conscience, a heart that is past feeling, nor to walk in his own counsels, and after his own lusts; let him no longer despise the riches of thy goodness, and forbearance, and long-suffering, nor with a hardened, impenitent heart,

1 Cor. 10. 11,
12. 2 Sam. 11. 2.
Gen. 3. 6.
Matt. 26. 41. 75.
Heb. 12. 23.
1 Cor. 9. 25.
26, 27.
2 Chron. 25. 16.
Eph. 3. 16.
John 5. 14.

2 Cor. 5. 11.
Matt. 3. 7.

Prov. 29. 1.
1 Cor. 10. 22.

Luke 23. 24.

Acts 8. 22, 23;
11. 18.

2 Tim. 2. 25, 26.

John 11. 40.

1 Tim. 4. 2.

treasure up wrath, against the day of wrath and revelation of thy righteous judgment, who wilt render to every man according to his deeds, even to them that are contentious and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. Let him be sure that the judgment of God is according to truth against them that commit such things, and let him not think in his impenitency to escape thy judgment. O suffer him not, when he heareth the threatenings of thy word, to bless himself in his heart, and say, I shall have peace, though I walk in the imaginations of my heart, and add sin to sin, lest thy anger and jealousy smoke against him, and thou wilt not spare him, but blot out his name from under heaven, and all thy curses lie upon him, and thou separate him to evil, even to the worm that dieth not, and to the fire that is not quenched. O save him from his sins, from his impenitency, and the pride and stubbornness of his heart: O save him from the everlasting flames, and from thy wrath, which he is the more in danger of, because he feeleth not, and feareth not his danger; let him know how hard it is for him to kick against the pricks, and how woful to strive against his Maker; lay him at thy footstool in sackcloth and ashes, in tears and lamentation, crying out, Woe unto me that I have sinned, and humbling his soul in true contrition, and loathing himself, and begging thy pardoning and healing grace, and begging the prayers and communion of thy Church, and resolving to sin wilfully no more, but to live before thee in uprightness and obedience all his days: O let us prevail with thee for the conversion of this impenitent sinner, and so for the saving of his soul from death, and the hiding, and pardoning of his sins: that he that is lost may be found, and he that is dead may be alive, and the angels of heaven, and we thy unworthy servants here on earth may rejoice at his repenting, let us see him restored by thy grace that we may joyfully receive him into our communion, and thou mayest receive him at last into thy heavenly kingdom, and Satan may be disappointed of his prey; for thy mercy sake, through Jesus Christ our Lord and only Saviour. Amen.

Eph. 4. 19.
Psal. 81. 12.
Rom. 2. 4; 5. 6.

8,9.
2, 3.

Deut. 29. 19—
2 1.

Mark 9. 24.

Matt. 1. 21.
Deut. 9. 17.

2 Cor. 6. 2.

Luke 19. 41. 42.
Prov. 28. 14.
Acts 9. 5.
Isa. 45. 9.

Joel 2. 1—3.
Lam. 5. 16.

Psal. 51.
James 5. 20.
Luke 32. 10.

Gal. 6. 1.

Luke 15. 27.

Ezek. 33. 14. 16.

2 Tim. 2. 26.

*A Form of Rejection from the Communion of
the Church.*

Luke 19. 27. **J**ESUS Christ, the King and Lawgiver of the Church,
 Mic. 4. 2. hath commanded, that, If a brother trespass against
 Matt. 18. 15, 16. us, we go and tell him his fault between him and us
 alone, and if he will not hear us, we shall then take
 1 Cor. 5. 11. with us, one or two more, that in the mouth of two
 or three witnesses, every word may be established;
 Tit. 3. 10. and if he shall neglect to hear them, that he tell it to
 the Church, and if he neglect to hear the Church,
 Matt. 18. 15— that he be to us as a heathen man, and a publican.
 17. And that we keep no company; if any that is called
 2 Thes. 3. 6. a brother, be a fornicator, or covetous, or an idolater,
 14, 15. or a railer, or a drunkard, or an extortioner,
 1 Cor. 11. 5. with such a one, no not to eat. And that we with-
 2 Sam. 12. 14. draw ourselves from every brother that walketh dis-
 2 Thes. 3. 6. 14. him, that he may be ashamed. According to these
 Acts 8. 24. laws of Christ, we have admonished this offending
 2 Tim. 2. 25. brother, who hath greatly sinned against God, and
 26. grieved and injured the Church, we have earnestly
 prayed, and patiently waited for his repentance, but
 we have not prevailed. But after all, he continueth
 impenitent, and will not be persuaded to confess and
 forsake his sin: we do therefore according to these
 1 Cor. 5. 13. laws of Christ, declare him unmeet for the commu-
 nion of the Church, and reject him from it; requir-
 Matt. 18. 18. ing him to forbear it, and requiring you to avoid
 him, and we leave him bound to the judgment of
 the Lord, unless his true repentance shall prevent it.

*A Form of Absolution, and Reception of the
Penitent.*

2 Sam. 12. 13. **T**HOUGH you have greatly sinned against the Lord,
 and against his Church, and your own soul, yet see-
 2 Chron. 33. ing you humble yourself before him, and penitently
 fly to Christ for mercy, resolving to do so no more:
 12, 13. hear now the glad tidings of salvation, which I am
 Rom. 10. 15. commanded to declare unto you. If any man sin,
 1 John 2. 1, 2. we have an advocate with the Father, Jesus Christ
 the righteous, and he is the propitiation for our sins.

If we confess our sins, he is faithful, to forgive us our sins, and to cleanse us from all unrighteousness. Seek the Lord while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. He that covereth his sins shall not prosper, but who-so confesseth and forsaketh them shall have mercy. Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. According to this word of grace, [* I do loose the bonds here laid upon you, and receive you again into the communion of the Church,] requiring to receive you, and not upbraid you with your sin, but rejoice in your recovery. And I do declare to you the pardon of all your sins in the blood of Christ, if your repentance be sincere. And I exhort and charge you, that you believingly and thankfully accept this great, unspeakable mercy, and that you watch more carefully for the time to come, and avoid temptations, and subdue the flesh, and accept reproofs, and see that you return not to your vomit, or to wallow again in the mire, when you are washed; but obey the Spirit and keep close to God in the means of your preservation.

* This must be omitted if the person was not first rejected.

1 John 1. 9.

Isa. 55. 6, 7.

Prov. 28. 13.

Gal. 6. 1.

Matt. 18. 8.

Luke 15.

2 Cor. 2. 7. 10.

Acts 13. 38;

8. 8.

Luke 15. 25. 27.

Matt. 26. 41.

Psal. 85. 8.

1 Cor. 9. 25—27.

Psal. 141. 5.

2 Pet. 2. 22.

A Form of Thanksgiving, or Prayer, for the Restored Penitent.

O most merciful Father, we thank thee, that thou hast brought us under so gracious a covenant, as not only to pardon the sins of our unregenerate state; but also upon our penitent confession, and return, to cleanse us, from all our unrighteousness, and pardon our falls by the blood of Christ, and to restore our souls, and lead us again in the paths of righteousness, and command thy servants to receive us. We thank thee that thou hast thus restored this thy servant, giving him repentance and remission of sin. [* And returning him to the communion of thy Church.] We beseech thee comfort him, with the believing apprehensions of thy forgiveness and

Rom. 3. 25.

1 John 1. 9; 2. 1,

2.

Psal. 23; 103. 3.

Matt. 9. 2.

Rom. 5. 1—3.

Psal. 51. 12.

* Leave out this if he was not rejected.

1 Pet. 5. 10. reconciliation through Jesus Christ. Restore unto
 him the joy of thy salvation, and uphold him by
 Acts 11. 23. thy free Spirit; stablish, strengthen, settle him, that
 with full purpose of heart he may cleave unto thee,
 and now thou hast spoken peace to him he may
 not return again to folly; as he nameth the name
 of Christ, let him depart from iniquity, and never
 more dishonour thee, thy Church or truth, nor his
 holy profession, but save him from temptation. Let
 him watch and stand fast, and sin no more, lest worse
 befall him. Let him not receive this grace in vain,
 nor turn it into wantonness, nor continue in sin, that
 grace may abound. But let his old man be cruci-
 fied with Christ, and the body of sin be destroyed;
 that henceforth he may no more serve sin, remem-
 bering what fruit he had in those things, whereof
 he is now ashamed, and that the end and wages of
 sin is death, and let us all take warning by the falls
 of others, and be not highminded but fear; and
 let him that thinketh he standeth take heed lest he
 fall. Let us watch and pray that we enter not into
 temptation, remembering that the flesh is weak. And
 our adversary the devil walketh about seeking whom
 he may devour. And let none of us hate our brother
 in our hearts, but in any wise rebuke our neighbour,
 and not suffer sin upon him, and confirm us unto
 the end, that we may be blameless in the day of our
 Lord Jesus Christ, to whom with thee, O Father!
 and thy Holy Spirit, be kingdom, and power, and
 glory for ever. Amen.

APPENDIX.

A larger Litany, or General Prayer, to be used at Discretion.

O MOST holy, blessed, and glorious Trinity, Father, Son, and Holy Ghost, three persons and one God, infinite in power, wisdom and goodness, our Creator, Redeemer, and Sanctifier; our Owner, Governor, and Father; hear our prayers, and have mercy upon us, miserable sinners.

O Lord our Saviour, whose incarnation, nativity, subjection, fasting, temptation, poverty; reproaches, agony, and bloody sweat, scourging, desertion, crucifying, death, and burial, were all undergone to take away the sins of the world: who being risen, ascended, and glorified, art the great Priest, and Prophet, and King of thy universal Church, for which thou makest intercession, which thou dost gather, teach, and guide by thy Spirit, Word, and Ministers, which thou dost justify and wilt glorify with thyself, who wilt come again, and raise the dead, and judge the world in righteousness; we beseech thee hear us, miserable sinners: cast us not out that come unto thee: make sure to us our calling and election, our unfeigned faith and repentance, that being justified, and made the sons of God, we may have peace with him as our reconciled God and Father.

Let our hearts be right with thee our God, and steadfast in thy covenant, cause us to deny ourselves, and give up ourselves entirely unto thee, our Creator, Redeemer, and Sanctifier, as being not our own, but thine.

Let thy holy Spirit dwell in us, and sanctify us throughout, that we may be new creatures, and holy as thou art holy; let it be in us the spirit of adoption, and supplication, and the seal and earnest of our glorious inheritance, and let us know that we are thine, and thou abidest in us by the Spirit which thou hast given us.

Matt. 28. 19.
 1 John 5. 7.
 1 Cor. 8. 4. 6.
 1 Tim. 1. 17.
 Psal. 139. 7—9;
 14. 7. 4. Isa. 40.
 17. Neh. 9.
 Rev. 4. 8; 15.
 Ezek. 18. 4.
 Psal. 47. 7;
 119. 68; 147. 9.
 Mal. 2. 10.
 Deut. 32. 6.
 Luke 11. 2.
 Acts 7. 59, 60.
 Heb. 2. 11.
 Phil. 2. 7—9.
 Luke 2. 51.
 Matt. 4. 1. 2.
 2 Cor. 8. 9.
 Matt. 12. 24.
 Luke 22. 24.
 Matt. 27. 26. 28.
 30. Mark 14.
 50; 15. 34.
 1 Cor. 15. 3, 4.
 John 1. 29.
 Heb. 4. 3; 2. 9;
 3. 1; 4. 14.
 Acts 3. 22, 23.
 Heb. 7. 25.
 John 12. 32.
 Matt. 28. 19,
 20. 1 Cor. 12.
 Eph. 4; 5. 26,
 27. John 17. 4.
 1 Thes. 4. 14—
 16. John 5. 22.
 Acts 17. 31.
 John 6. 37.
 2 Peter 1. 10.
 1 Tim. 1. 5.
 Acts 5. 31.
 John 1. 12.
 Rom. 5. 10.
 2 Cor. 16. 18.
 Psal. 78. 37.
 Matt. 8. 34.
 1 Cor. 8. 5.
 1 Cor. 6. 19, 20.
 Rom. 8. 9.
 1 Thes. 5. 23.
 1 Cor. 5. 17.
 1 Pet. 1. 16.
 Rom. 8. 15.
 Zech. 12. 10.

Eph. 1. 13, 14.
 1 John 3. 24.
 Luke 1. 49.
 Hab. 1. 3.
 Luke 1. 46.
 Psal. 66. 17;
 145. 5—8. 11,
 12, &c.; 21.

As thy name, O Lord, is holy, and thy glory covereth the heavens, so let the earth be filled with thy praises: Let our souls ever magnify thee, O Lord! and our tongues extol thee. Let us speak of the glorious honour of thy Majesty, of thy greatness, thy power, thy glorious kingdom, thy wisdom, holiness, truth and righteousness, thy goodness, thy mercy, and thy wondrous works! Let all flesh bless thy holy name.

Isa. 26. 8.
 Deut. 11. 22;
 10. 12. 20, 21.
 Psal. 4. 5; 63.
 5. 1 Cor. 10. 31.
 2 Tim. 3. 2. 4.
 Phil. 2. 3. 21.

Let the desire of our souls be to thy name: cause us to love thee, with all our hearts, to fear thee, trust in thee, and to delight in thee, and be satisfied in thee as our portion, and whatever we do do it to thy glory.

Rom. 2. 23, 24.
 Matt. 5. 16.
 Psal. 47. 2. 7;
 2. 8. 12.
 Rev. 11. 15.

Keep us from inordinate self-love, from pride, and vainglory, and self-seeking, and from dishonouring thee, thy word, or service in the world.

1 Tim. 2. 1. 4.
 John 11. 52;
 12. 32.
 Phil. 2. 20. 11.

Let the world acknowledge thee, the Universal King. Give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession: Let the kingdoms of the world become his kingdoms: Convert the atheistical, idolatrous, infidel, Mahometan, and ungodly nations of the earth, that every knee may bow to Christ, and every tongue confess him the King of kings, and Lord of lords, to the glory of God the Father.

Matt. 24. 14.
 2 Thes. 3. 1.
 Dan. 12. 3.
 Isa. 49. 6.
 Matt. 9. 38.
 Eph. 6. 19.
 2 Thes. 3. 2.
 1 Thes. 2. 16.

Let the word of thy kingdom and salvation be preached to all the world, let it have free course and be glorified; and by the power of thy Spirit convert many unto Christ, and let him be thy salvation to the ends of the earth. Send forth more labourers into the harvest, which is great, and fit them for so great a work; and deliver them from unreasonable and wicked men, that (to fill up their sins) forbid them to speak to the people, that they might be saved.

Luke 13. 7.
 Matt. 10. 16.
 Luke 21. 19.
 1 Pet. 2. 15; 3.
 14. 17; 4. 15,
 16. 19.
 Micah 7. 7.
 Matt. 5. 11. 12.

Deliver the Churches that are oppressed by idolaters, Mahometans, or other infidels and enemies. Give all thy servants prudence, patience, and innocency, that, suffering as Christians, and not as evil doers, they may not be ashamed, but may glorify thee, and wait for thy salvation, committing the keeping of their souls unto thee, in hope of a reward in heaven.

Psal. 119. 134.
 Matt. 15. 9. 13.
 Rev. 12; 19. 3.
 John 9. 10.
 Luke 22. 25. 26.

Deliver the Church from the Roman papal usurpations and corruptions, dispel the deceits of heresies, and false worship, by the light of thy prevailing Truth; unite all Christians in Christ Jesus, the

true and only Universal Head: that by the true Christian, catholic faith and love, they may grow up in him, and may keep the unity of the Spirit in the bond of peace; the strong receiving and bearing the infirmities of the weak; heal the divisions that are among believers; let nothing be done through strife or vainglory, but in lowliness of mind; let each esteem other better than himself, and let all men know that we are Christ's disciples, by our fervent love to one another.

2 Peter 2.
Jude
2 Tim. 3. 9.
Eph. 4. 15. 16;
3. 5. Rom. 14.
1; 15. 1.
Jer. 32. 39.
1 Cor. 1. 10.
Phil. 2. 3.
John 13. 35.
Eph. 5. 2. 4.
Rom. 3. 26.
Heb. 11. 6.
Eph. 2. 2, 3.
2 Thes. 2. 12.
Rom. 8. 13.
Psal. 19. 13.
Rom. 8. 24.
Col. 1. 10.
Heb. 8. 10.
Psal. 40. 8.
Isa. 8. 20.
Acts 28. 32.
2 Tim. 3. 15.
2 Thes. 2. 10.
John 5. 39.
Luke 24. 45.
Psal. 1. 2.
Rom. 15. 1, 2.
Gal. 1. 10.
1 Cor. 3. 19.
2 Cor. 1. 12.
Rom. 8. 13.
John 2. 8.
Psal. 19. 11—13.
Rom. 2. 16.
Micah 4. 2.
Matt. 15. 3. 6.
9. 11.
Deut. 31.

Let us be heartily and entirely thy subjects, believing that thou art just, and the rewarder of them that diligently seek thee. Keep us from atheism, idolatry, and disobedience; from infidelity, ungodliness, and sensuality; from security, presumption, and despair.

Let us study to please thee in all things: Let thy law be written in our hearts, and let us delight to do thy will; let our faith and lives be ruled by thy word, which is able to make us wise unto salvation; let us love it, search it, and understand it, and meditate in it day and night.

Let us not please ourselves or other men against thee, nor be led by the wisdom or desires of the world and flesh, nor regard lying vanities, nor through carelessness, rashness, or presumption, offend thee.

As all nations must be judged by thee, let them be ruled by thy laws, and not make them void by men's traditions, nor worship thee in vain, teaching for doctrine the commandments of men. But whatever thou commandest, let them take heed to do; let them add nothing thereto, nor take ought therefrom.

Let us not take thy holy name in vain, but use it in truth and reverence. Keep us from all blasphemy, perjury, profane swearing, from lying before the God of Truth, and from contempt and forgetfulness of thy presence, from false, unworthy, unreverent thoughts or speeches of God, and holy things, and from neglecting or abusing thy holy word and worship.

Exod. 20. 7.
Psal. 89. 7.
Jer. 4. 2.
Matt. 15. 19.
James 5. 12.
Rev. 22. 12.
Jer. 5. 22.
Acts 5. 3; 8. 20.
Mal. 1. 6, 7. 12;
2. 2. 7—9.

Help us to keep holy thy day, in remembrance of the blessed work of our redemption, and reverently to attend thee in public worship; and obediently to receive thy word, and fervently to call upon thy name; and to delight ourselves in thanksgiving and

Rev. 1. 10.
Acts 20. 7.
1 Cor. 16. 2.
Isa. 58. 13.
Heb. 10. 25.
1 Cor. 14.

Acts 3. 42. 46. joyful praises to thy holiness in the communion of
 Psal. 98, &c.; thy saints; and let us carefully see that our house-
 149. 1. Josh. 24. holds, and all within our gates do serve thee, and
 15. Exod. 20. 10. not abuse thy holy day.

1 Tim. 2. 2. Have mercy on the Kings and Rulers of the earth,
 Psal. 2. Jer. 5. that they may escape the temptations of worldly
 5, 6. Luke 18. greatness, honours and prosperity, which would
 24, 25. captivate them to the flesh, and draw their hearts
 1 Cor. 1. 26. from thee, thy laws and ways, and would engage
 Luke 21. 12. them against thee, and thy servants; and as they
 John 7. 48. are thy ministers, and magistracy is thine ordi-
 Ezra 4. 12, &c. nance, sanctify and dispose them to be nursing fa-
 Rom. 13. 2. 4. thers to thy Church, to own thy interest, and rule
 Isa. 49. 23. for thee.
 2 Chron. 19. 6.

Lam. 4. 20. Especially have mercy on thy servant Charles,
 1 Kings 3. 19. 11. our king: illuminate and sanctify him by thy holy
 Psal. 51. 10. Spirit, that above all things he may seek thy glory,
 1 Sam. 10. 9. the increase of faith and obedience to thy laws, and
 2 Kings 18. 3, 4, 6. may rule us as being thy minister for good, not to
 Rom. 13. 4, 5. be a terror to good works, but to evil; that under
 1 Tim. 2. 2. him we may lead a quiet and peaceable life in all
 godliness and honesty.

Psal. 72. 1. Have mercy upon all the Royal Family, the Lords
 Prov. 8. 16. of the Council, and all the Nobility, the Judges,
 Exod. 18. 17. and Magistrates of these lands. Cause them to fear
 Job 29. thee, and to be eminent in sobriety, righteousness,
 Isa. 17. 23. and godliness, to protect the innocent, and be a ter-
 Luke 1. 51—53. ror to the wicked, hating injustice, covetousness
 and pride.

Rom. 13. 1. 6. Let every soul be subject to the higher powers,
 1 Pet. 2. 13. and not resist. Let them obey the King, and all
 1 Tim. 2. 2. that are in authority under him, not only for wrath,
 but for conscience sake, as knowing that they rule
 by thee, and for thee.

2 Cor. 3. 6. Give all the Churches able, holy, faithful Pastors,
 1 Tim. 5. 17. and cause them laboriously to preach, and rightly to
 2 Tim. 2. 15. divide the word of truth, to feed thy people with
 Jer. 3. 15. knowledge, and lead them in the way of faith and
 2 Tim. 4. 2; 2. love, of holiness and peace, and to watch for their
 22; 1. 13. souls as those that must give account; overseeing
 Heb. 13. 17. and ruling them, not by constraint, but willingly,
 1 Peter 5. 1—4. not for filthy lucre, but of a ready mind, not as be-
 ing lords over thy heritage, but as the servants of
 all, and ensamples to the flock: that when the chief
 Pastor shall appear, they may receive a crown of
 glory.

Let the congregations know those that have the

ruling of them, and are over them in the Lord, that labour among them, preaching to them the word of God. Let them submissively, and obediently hear, and esteem them very highly in love for their works' sake, and account them worthy of double honour.

1 Thess. 5. 11.
Heb. 13. 17.
1 Tim. 5. 17.

Let parents bring up their children in the nurture and admonition of the Lord, diligently teaching them thy word, talking of it when they are in their house, and when they walk by the way, when they lie down, and when they rise up, that they may know their Creator, Redeemer, and Sanctifier, in the days of their youth: and cause children to hear, love, honour, and obey their parents, that they may have the blessing of thine especial promise unto such.

Eph. 6. 4.
Deut. 6. 6. 7.
Eccles. 12. 1.
Eph. 6. 1—3.

Let husbands love their wives, and prudently guide them in knowledge and holiness: and let wives love, honour, and obey their husbands, as meet helpers to them.

Eph. 5. 25. 22.
1 Pet. 3. 1. 7.
Gen. 2. 22.

Let masters rule their servants in holiness and mercy, remembering they have a Master in heaven, and let servants reverently, singly, and willingly, be obedient, and do service to their masters as to the Lord, from him expecting their reward.

Eph. 6. 9. 5.

Keep us from murder, violence, and all injury to our neighbour's life or health, from malice, cursing, reviling, and unadvised anger: let us not resist evil with evil, but forbear one another, and not give place to wrath.

1 John 3. 15.
Luke 3. 14.
2 Cor. 7. 2.
Matt. 5. 22. 39.
Rom. 12. 17.

Keep us from adultery, fornication, and all uncleanness, and the occasions and appearances thereof. Let us take care as becometh saints, that they be not immodestly named among us, and that no corrupt communication proceed out of our mouths. Keep us from chambering and wantonness, from lustful thoughts, and all immodest attire, behaviour, looks and actions.

Eph. 4. 2.
Rom. 12. 19.
Matt. 5. 27. 28.
1 Cor. 6. 9.
Rom. 13. 13.
1 Thess. 5. 22.
Eph. 5. 3; 4. 29.
1 Pet. 3. 2, 3.
Job 31. 1.

Keep us from theft and oppression, and any way wronging our neighbour in his property and estate.

Eph. 4. 28.
Psal. 62. 10;
73. 8.

Keep us from false witness-bearing, lying and deceiving; from slandering, backbiting, unjust, uncharitable censuring or reproaching, from all perverting of justice, and wronging the reputation of our neighbour, and from all consent or desire of such wrongs.

1 Thess. 4. 6.
Prov. 19. 5;
12. 17; 10. 10.
Matt. 7. 1, 2.
Psal. 15. 3;
82. 2.
Lev. 19. 17.
Prov. 23.

Keep us from envy, and from coveting any thing

Gal. 5. 21. 26.

Exod. 20. 17.
Phil. 2. 21.
Matt. 22. 39;
7. 12.

that is our neighbour's, to his wrong, and from seeking our own, or drawing to ourselves, to the injury of his welfare; but let us love our neighbours as ourselves, and do to others as we would they should do to us.

Matt. 15. 40.
1 Pet. 1. 22.
Mat. 5. 44—46.
Gal. 6. 10.

Teach us to love Christ and his holy image in his members, with a dear and special love, and to love our enemies, and pray for them that hate and persecute us, and to do good to all as we are able, but especially to them of the household of faith.

Psal. 39. 9.
Matt. 26. 30.
Acts 21. 14.
Jam. 5. 7, 8, 11.
2 Kings 20. 19.
Mal. 3. 13, 14.

Cause us with patience to submit to all the disposals of thy will, and wait thy end, and to love the demonstrations of thy holiness and justice, though grievous to the flesh, and keep us from impatient murmurings, and discontent, and arrogant reasoning against thy will.

Luke 11. 13.
Deut. 28. 45.
Rom. 13. 14.
Luke 12. 20.
Eph. 5. 16.
John 9. 4.

Give us our daily bread, our necessary sustentation and provision for thy service, and let us use it for thee, and not to satisfy the flesh; let us depend on thee, and trust thee for it in the lawful use of the means; and bless thou our labours, and give us the fruits of the earth in season, and such temperate weather as tendeth thereunto.

Deut. 28. 6, 8,
&c.

Deliver us and all thy servants from such wants, distresses, griefs, and sickness, as will unseasonably take us off thy service, and from untimely death: and teach us to value and redeem our time, and work while it is day.

Phil. 2. 27.
Psal. 102. 24.
Luke 12. 20.
Eph. 5. 16.
John 9. 4.
Rom. 13. 13.
1 Cor. 9. 25.
1 Tim. 5. 6, 13.
Eph. 4. 28.
Prov. 21. 17;
23. 4.

Keep us from gluttony, drunkenness, and all intemperance; from sloth and idleness, from inordinate desires of pleasures or abundance, but having food and raiment, let us be therewith contented.

1 Tim. 6. 8, 9.
Psal. 51. 1.
1 John 1. 2.
Heb. 8. 12.
Dan. 9. 6, 16.
Jer. 14. 7.
Psal. 31. 16;
51. 11, 12, 19.
Rom. 8. 1.
Matt. 6. 2, 14,
15.
Rom. 12. 19.
Luke 6. 28, 29;
24.

Of thy abundant mercy, through the sacrifice and merits of thy Son according to thy promise, forgive us all our sins, and save us from thy deserved wrath and condemnation. Remember not, O Lord, our offences, nor the offences of our forefathers; but though our iniquities testify against us, spare us and save us for thy mercy sake! O let not our sin deprive us of thy Spirit, or of access unto thee, or communion with thee, or of thy favour or comfort, or the light of thy countenance, or of everlasting life.

Acts 7. 60.

Cause us to forgive from our hearts, the injuries done against us, as we expect to be forgiven by thee the greatest debt. Keep us from all revengeful de-

sires and attempts. And do thou convert and pardon our enemies, slanderers, oppressors, persecutors, and others that have done us wrong.

Keep us from running upon temptations, suffer not the tempter by subtlety or importunity to corrupt our judgments, wills, affections, or conversations. Cause us to maintain a diligent and constant watch over our thoughts and hearts, our senses and appetites, our words and actions; and as faithful soldiers by the conduct and strength of the Captain of our salvation, with the whole armour of God, to resist and overcome the world, the devil, and the flesh unto the end.

Save us from the temptations of prosperity and adversity, let us not be drawn from thee to sin by the pleasures, profits, or honours of the world; strengthen us for sufferings, let us not forsake thee, or fall in time of trial. Help us to deny ourselves, and take up our cross and follow Christ, accounting the sufferings of this present time, unworthy to be compared with the glory to be revealed.

Deliver us from the enmity and rage of Satan and his instruments, and give not up thy servants, their souls or bodies, their peace or liberties, estates or names, to their malicious wills: but save us and preserve us to thy heavenly kingdom.

We ask all this of thee, O Lord! for thou art the universal King, holy and just, to whom it belongeth in righteousness to judge the world, and save thy people: all power is thine to execute wrath upon thine enemies, and to deliver and glorify thy flock; and none is able to resist thee: Of thee, and through thee, and to thee, are all things, and the glory shall be thine, for ever. Amen.

Matt. 26. 41.
James 4. 7.
Prov. 4. 23.
Job 31. 1.
Matt. 12. 36.
Heb. 2. 10.
2 Tim. 2. 3.
1 John 2. 13;
5. 4.
Rom. 8. 13.
2 Tim. 2. 8.

Prov. 30. 8, 9.
1 John 2. 15, 16.
Rom. 8. 17.
Mat. 13. 21, 22;
8. 24.
Rom. 8. 18.

Matt. 6. 13.
Rom. 16. 20.
Psal. 140. 1—3;
31. 8; 17. 2. 12.
1 Tim. 4. 13.

1 Tim. 1. 17.
Psal. 145. 17.
Acts 17. 31.
Psal. 72. 4. 13.
Jude 14, 15.
2 Thess. 1. 10.
Psal. 62. 1;
147. 5.
Job 9. 4.
Rom. 11. 36.

The Church's Praise for our Redemption, to be used at Discretion.

OUR souls do magnify thee, O Lord! our spirits rejoice in God our Saviour, who remembered us in our low and lost estates, for his mercy endureth for ever. By one man sin entered into the world, and death by sin: we kept not the covenant of God, and refused to walk in his law: for all have sinned and come short of the glory of God, and judgment came

Luke 1. 46.
Psal. 136. 23.
Rom. 5. 12.
Psal. 78. 10.
Rom. 3. 23;
5. 18.
Luke 1. 68—70.
Isa. 7. 14.

Luke 1. 35.
Matt. 1. 21.
Luke 2. 17.

upon all men to condemnation. But blessed be the Lord God of Israel, that hath visited and redeemed his people, and hath raised up a mighty salvation for us in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world began: A virgin hath conceived and brought forth: the Holy Ghost did come upon her; the power of the Highest did overshadow her, therefore the holy One that is born of her, is called, the Son of God: his name is called Jesus, for he saveth his people from their sins: To us is born a Saviour, which is Christ the Lord: he is the image of the in-

Col. 1. 15.

16, 17.

1 Cor. 1. 24.

John 1. 9. 14.

Col. 1. 19.

Gal. 4. 4.

Matt. 17. 5.

Heb. 7. 26.

1 Pet. 2. 22; 23.
24.

Isa. 53. 5. 6.

Rom. 5. 6.

1 Pet. 3. 18.

1 John 4. 4.

Heb. 2. 14, 15.

Col. 2. 15.

visible God, the firstborn of every creature; for by him all things were created that are in heaven and in earth, visible and invisible, whether thrones or dominions, or principalities or powers, all things were created by him and for him, and he is before all things, and by him all things do consist. He is the power of God and the wisdom of God; the true light that lighteth every man that cometh into the world: The Word was made flesh and dwelt among us, and men beheld his glory as the glory of the only begotten of the Father, full of grace and truth; for it pleased the Father that in him should all fulness dwell. When the fulness of time was come, God sent his Son made of a woman, made under the law, to redeem them that are under the law. This is the beloved Son in whom the Father is well-pleased. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, he did no sin, neither was there any guile found in his mouth, when he was reviled, he reviled not again, leaving us an example: who his ownself bare our sins in his own body on the tree: for God laid on him the iniquity of us all, and by his stripes we are healed. When we were without strength, in due time Christ died for the ungodly, the just for the unjust: in this was manifest the love of God towards us, that God sent his only begotten Son into the world, that we might live by him, Forasmuch as the children were partakers of flesh and blood, he himself likewise took part with them that he might destroy through death, him that had the power of death, that is the devil; and might deliver them, who through fear of death, were all their lifetime subject to bondage. Having spoiled principalities and powers, he made a show of them openly, triumphing

over them in his cross. He was buried, and rose again the third day according to the Scriptures, for God raised him, having loosed the pains of death, because it was not possible that he should be holden of it, he hath abolished death, and brought life and immortality to light by the Gospel. O death! where is thy sting? O grave! where is thy victory?

1 Cor. 15. 4.

Acts 2. 24.

2 Tim. 1. 10.

1 Cor. 15. 55.

Matt. 28. 18.

All power is given him in heaven and earth; when he ascended up on high, he led captivity captive, and gave gifts to men: And he gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers, for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God to a perfect man; he is set at God's right hand in the celestials, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but in that to come. God hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all.

Eph. 4. 8—13.

Eph. 1. 20—23.

Without controversy great is the mystery of godliness: God manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory. This is the record, that God hath given us eternal life, and this life is in his Son: he that hath the Son hath life, and he that hath not the Son hath not life. He was in the world, and the world was made by him, and the world knew him not; he came to his own and his own received him not. This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. But as many as receive him, to them gives he power to become the sons of God, even to them that believe in his name. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. He forgiveth our iniquities, and will remember our sins no more. Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who gave himself for us, that he might redeem us from all iniquity and purify to himself a

1 Tim. 3. 16.

1 John 5. 11.

John 1. 10, 11.

John 5. 19.

John 1. 12.

Rom. 8. 1.

Psal. 103. 3.

Heb. 8. 12.

Rom. 8. 33, 34.

Tit. 2. 11. 14.

Rom. 8. 9

peculiar people, zealous of good works. If any man have not the Spirit of Christ, the same is none of his. He that nameth the name of Christ must depart from iniquity. If we regard iniquity in our hearts, God will not hear our prayers. But we are washed, we are sanctified, we are justified in the name of the Lord Jesus, and by the Spirit of our God. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. And being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given us. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things? He that is gone to prepare a place for us, will come again and receive us to himself, that where he is, there we may be also. It is his will that they that the Father hath given him be with him where he is, that they may behold the glory that is given him. Because he liveth we shall live also; For we are dead, and our life is hid with Christ in God: When Christ who is our life shall appear, then shall we also appear with him in glory; When he shall come to be glorified in his saints, and to be admired in all them that do believe. Then shall men discern between the righteous and the wicked, between those that serve God, and those that serve him not. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that overcometh shall inherit all things. He shall enter into the joy of his Lord. He shall be a pillar in the temple of God, and shall go out no more. Christ will grant him to sit with him in his throne, even as he overcame and is set down with his Father in his throne, he will rejoice over us with joy, he will rest in his love: Then in the holy city, the new Jerusalem, prepared as a bride adorned for her husband, where the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their

2 Tim. 2. 19.
Psal. 66. 18.
1 Cor. 6. 11.
Tit. 3. 5.
Rom. 5. 1. 2. 5.
10.
Rom. 8. 32.
John 14. 2, 3.
John 17. 24.
John 14. 19.
Col. 3, 4.
2 Thes. 1. 10.
Mal. 3. 18.
Matt. 13. 34.
Rev. 21. 7.
Matt. 25. 21.
Rev. 3. 12.
21.
Zeph. 3. 17.
Rev. 21. 2.
3.

God, and shall wipe away all tears from their eyes Rev. 21. 4.
and there shall be no more death, nor sorrow, no
crying, nor pain, for the former things are passed 23.
away. And the city needeth not the sun, or the
moon to shine in it, for the glory of God doth lighten Rev. 22. 3. 4.
it, and the Lamb is the light thereof. The throne of
God and of the Lamb shall be in it, and his servants
shall serve him, and shall see his face, who is the
blessed and only Potentate, the King of kings, and 1 Tim. 6. 15.
Lord of lords: Of him, through him, and to him, are Rom. 11. 36.
all things: To whom be glory for ever. Amen.

END OF THE REFORMED LITURGY.

MR. BAXTER'S

SENSE OF THE ARTICLES

OF THE

CHURCH OF ENGLAND:

IN ANSWER TO THE SCRUPLES PROPOSED TO HIM BY SOME
THAT WERE CALLED UPON TO SUBSCRIBE THEM.

I TAKE not this form of words, called *The Articles of the Church of England*, to be essential to the said church; nor any thing in them to be essential to the Christian religion, which was not so from its beginning, and in the first ages of Christianity, yea, and in every following age: nor do I take such form or matter to be instead of the Scripture and the ancient Creeds, a necessary rule of Divine faith, or necessary to the being of ministry, membership, and communion in the Church of England: But that they were, subordinate to the Scriptures and the said creeds, a laudable profession of this church at the Reformation; that they misexpounded not the Divine rule by any heresy, thereby to promote our communion with other reformed churches, and to guide novices at home in the exposition of the said rule: far be it from us to be of a religion and church which is of no older date than the said Articles or Common Prayer. But holding, with excellent Augustine, that 'contra rationem nemo sobrius, et contra Scripturam nemo Christianus,' so also that, 'contra ecclesiam nemo pacificus;' (the church still being supposed to be for reason and Scripture, sober and Christian;) and wishing that God's own word were taken for the sufficient terms of our consent and concord in order to union and communion, and knowing that the ambiguity of words, and our common imperfection in the art of speaking, do leave an uncertainty in the sense of most hu-

man writings till explained, and yet supposing that the authors of these Articles meant them orthodoxly, that I may not seem needlessly scrupulous, I subscribe them, and that I may not be unconscionably rash in subscribing, I here tell all whom it may concern, how I understand the words which I subscribe.

ART. II. *A Sacrifice for all the sin of man, original and actual.*] Though ‘omnibus’ be also in the Latin, *all* is left out in King James’s edition. I suppose they meant not, ‘for any man’s final predominant impenitence, infidelity, atheism or unholiness;’ but for all sorts of sin, on condition of faith and repentance, actually pardoning them to penitent believers.

ART. III. *He went down into hell.*] That is, into *hades*, the state of separated souls: of which see Archbishop Usher’s Answer to the Jesuits.

ART. IV. *Took again his body with flesh and bones, and all things appertaining to the perfection of man’s nature, wherewith he ascended into heaven, and there sitteth, &c.*]

That is, he sitteth in heaven with the same body glorified, which was flesh and bones on earth, and catachrestically is by some so called, now it is a celestial, incorruptible, spiritual, glorious body; but indeed is not now the same thing which we call formally flesh, bones, or blood, nor will admit of the same definition. For, 1. The Scripture saith plainly, that “flesh and blood cannot inherit the kingdom of God.” (1 Cor. xv. 50.) “There is a natural body, and there is a spiritual body.” (ver. 43, 44.) The context sheweth that it is not moral sinful corruption that is called flesh and blood here, but that natural corruptibility which flesh and blood hath. See Hammond on the text.

Christ’s body will not be worse than ours, (but ours made like to his, Phil. iii. 20.) But ours shall not be flesh, blood, and bones.

2. When there is not the same form or definition, there is not to be the same proper formal denomination: but no sober philosopher or physician ever gave such a definition of flesh, blood, or bones as will truly agree with Christ’s glorified body: the name therefore can be but equivocal.

3. There is a symmetry in God’s works, Christ being in his glorified humanity advanced above angels in power, is

not below them in natural perfection : his spiritual, celestial body is congruous to his soul ; and all the angels obey and worship him. When we are the children of the resurrection, we shall be equal to the angels, and neither marry nor die ; and so not have bodies of mortal constitution. I dare not say that the sun or light is a more glorious body than Christ's ; nor encourage those disputers that ask how many feet long and broad his body is, or the place that containeth it.

4. I dare not incur the guilt of contradicting two General Councils in a matter of faith, when they anathematize the Dissenters, and agree therein, though disagreeing in other things, and pleading the tradition of the Fathers, and the Scripture.

The seventh General Council at C. P. under Const. Copion. condemning image-worship, saith, (as Binnius translath it,) p. 378. Defin. 7. 'Siquis non confessus fuerit Dominum nostrum Jesum Christum post assumptionem animatæ rationalis et intellectualis carnis, simul sedere cum Deo et Patre, atque ita quoque rursus venturum cum Paterna Majestate, judicaturum vivos et mortuos, non amplius quidem carnem, neque incorporeum tamen, ut videatur ab iis à quibus compunctus est, et maneat Deus extra crassitudinem carnis, anathema.'

To which saith the second Nicene (their adversaries) by Epiphanius, 'Huc usque rectè sentiunt et Patrum traditionibus consentientiæ dicunt.'

5. The long church-divisions, which have for 1300 years followed the rash determinations about some dark invisible things, maketh me more inclined to suspend, than rashly to affirm, in doubtful cases, especially about God, and Jesus Christ.

6. It is not the perfection of glorified humanity to be flesh and bones.

7. I cannot say, that earth (as flesh and bones are) dwells in ethereal regions.

ART. VI. *Holy Scripture containeth all things necessary to salvation*] I consent : therefore if the ministry, sacraments, and church-communion be necessary to salvation, the Scripture containeth all necessary to them.

IBID. *In the name of the holy Scriptures we understand*

those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.]

Expos. Not excluding the epistle to the Hebrews; James; 2 Peter; Jude; 2 and 3 John; Revelation, which divers churches long doubted of.

ART. VII. *The civil precepts thereof* (the law given from God by Moses) *ought not of necessity to be received in any commonwealth.]*

Expos. ‘*Civilia sunt præcepta quæ dantur ad regendas civitates (seu societates civiles)*’ God’s laws are the supreme civil laws; man’s laws are but by-laws (such as Corporations make under the laws of the land), about things mutable, left undetermined by God, and subordinate to his laws. God hath two sorts of civil laws: First, such as are universal or common to all Christian nations at least: as, that there shall be rulers and subjects; that rulers obey and promote the laws of God and the kingdom of Christ, and do nothing against them; that they seek the common good, and rule in righteousness, and be a terror to evil works, and encourage piety and virtue and peace; that they restrain blasphemy, perjury, profaneness, murder, adultery, theft, false witness, and false judging, &c. These civil laws bind all nations, as the law of nature; and all Christian nations, as the law of Christ: but not as the laws of Moses promulgate to the Jews. 2. But there are also particular civil laws that were proper to the Jews’ commonwealth in specie: I suppose the article meaneth these, and includeth the former in the word *moral laws* though indeed they be the most eminent civil laws.

ART. VIII. *The three Creeds, viz, Nice Creed, Athanasius’ Creed, and that commonly called the Apostles’ Creed, ought thoroughly to be received and believed. (omnino.)*

Expos. Rightly understood: viz. 1. That by *God of God, very God of very God*, be not meant two Gods: 2. Nor the damnatory clauses taken for part of Athanasius’ Creed, though they be part of the Liturgy assented and consented to.

ART. IX. *This infection of nature doth remain even in them that are regenerate.]*

Expos. That is, in a mortified, subdued degree, but not predominant, or unpardoned.

ART. X. *We have no power* (nihil valemus), viz. Our natural powers or faculties are not sufficient without grace.

ART. XI. *We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, and not for our own works or deservings: wherefore that we are justified by faith only, is a most wholesome doctrine, &c.]*

Expos. Though he that doth righteousness is righteous, and the Scripture throughout and frequently mentioneth an inherent personal righteousness necessary to salvation, yet this is no universal righteousness, nor such as will justify us according to the law of innocency or works; but is merely subordinate to the merit and efficacy of the sacrifice and righteousness of Christ, which only merit for us as a price, our faith being only the requisite (yet given) moral qualification for the reception of the free gift of pardon, justification and adoption, and hath not the least part of the office or honour of Christ; yet are Christ's words true, "that by men's words they shall be justified or condemned: and all men shall be judged according to their works:" and James truly saith, "that by works a man is justified, and not by faith only:" not by works of perfection or of Moses' law, nor any that as a price or commutation do make the reward to be of debt, and not of grace; but by a practical faith or Christianity: such acts as faith itself is, and prove our belief to be such as Christ hath promised justification and salvation to; such as by justifying belief to be sincere, do justify the person against the charge of infidelity, hypocrisy, impenitence and ungodliness, Christianity is that faith which Paul opposeth to works.

ART. XII. *Good works spring out necessarily of a true and lively faith, insomuch that by them a lively faith may as evidently be known as a tree discerned by the fruit.]*

Expos. 1. It is a hypothetical necessity, that is here meant, consistent with freedom. 2. And a truth of evidence, and not an equal degree.

ART. XIII. *Works done before the grace of Christ and the inspiration of the Spirit, are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace, or as the schools say, deserve grace of congruity, yea, rather they have the nature of sin.]*

Expos. 1. No good is done before all common grace. 2. Preparatory grace usually goeth before special grace; and those that resist it, are farther from the kingdom of God, than that they have it. And to him that hath (by im-

provement) shall be given: and in every nation, he that feareth God, and worketh righteousness, is accepted of him. Believing that God is, and that he is the rewarder of them that diligently seek him, is better than nothing, and than mere sin.

ART. XIV. *Voluntary works, besides, over and above God's Commandments, which they call works of supererogation, cannot be taught without arrogancy and iniquity.]*

Expos. I suppose they meant not that voluntary canons, impositions, oaths, and church-offices are so bad.

ART. XVI. *Expos.* I suppose this article meaneth only the unpardoned sin against the Holy Ghost, and of a total departure from common grace, and some degree of habit and act from special grace; but determineth not the controversy, whether any totally and finally fall from such an unconfirmed grace as else would save.

ART. XVIII. *They are to be had accursed that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For holy Scripture doth set out to us only the name of Jesus Christ whereby men must be saved.]*

Expos. Some sects contradict the light of nature: they worship devils, and offer their children in sacrifice to them, and murder the just: this will save none. But if the meaning be to curse all that hope that some are saved, who never heard of the name of Christ, and that his Spirit and grace go farther than the knowledge of his name, I will not curse such. All were not accursed that hoped well of Socrates, Antonine, Alexander Severus, Cicero, Epictetus, Plutarch, &c. There is no name; that is, no other Messiah to be saved by but Christ. But, 1. God judgeth men by no other law, but that which they were under: and the law of grace made to fallen mankind in Adam and Noah, was not repealed by the Jews' peculiarity. 2. God had more people than the Jews and Proselytes of old. 3. The old Jews knew less of Christ than his apostles before his resurrection. 4. The apostles then believed not his dying for our sins, his resurrection, ascension, heavenly intercession, &c. 5. It is no Christianity now that believeth not these. If I durst curse all the world who now believe no more than the old Jews and the apostles then did, yet durst I not curse all Christians that hope better of them.

ART. XXIII. *Those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have public authority given them in the congregation, to call and send Ministers into the Lord's vineyard.]*

Expos. Given them, that is, by Christ in his Scripture institution, and by those that Christ authoriseth under him.

ART. XXV. *Sacraments be certain sure witnesses and effectual signs of grace, and God's good will, &c.]*

Expos. They signify what God offereth: they invest the true believing receiver in the right of pardon, adoption, and salvation. They are morally operative signs of exciting and increasing inherent grace in believers.

ART. XXVI. *Nor is the effect of Christ's ordinances taken away by their (Ministers') wickedness.]*

Expos. Sacraments are not void, because a bad man administered them; but prayer, and preaching, and example, are usually more effectual from able, godly men, than from the ignorant and wicked. The blind man could say, "God heareth not sinners; but if any be a worshipper of God, and do his will, him he heareth." (Psal. l.) To the wicked saith God, "What hast thou to do to take my covenant into thy mouth," &c. It is a sin to prefer a bad man before a better. And it is dangerous to encourage men in daily sin, who usurp the sacred office of bishops or pastors, having neither the qualifications essentially necessary thereto, nor that which is essentially necessary to a call.

The excepted articles, and those that need no exposition, I pass by. If I have hit on the true meaning, I subscribe my assent: and I thank God that this National Church hath doctrine so sound, and pity them that write, preach, or practise contrary to the articles which they subscribe, and accuse them that refuse subscribing them; and take them for sinners, who take them not for their pastors, because that their wickedness nulleth not their sacramental administrations.

REASONS

FOR MINISTERS USING THE GREATEST PLAINNESS
AND SERIOUSNESS POSSIBLE,

IN ALL THEIR

APPLICATIONS TO THEIR PEOPLE.

To shew the reasonableness that all Ministers should deal thus faithfully, and plainly with such as are under their Ministry, I will lay open somewhat of the case before you, and then judge reasonably of it as you are men. The eternal God delighting in the wonderful diversity of his creatures, hath made man of a middle nature, between brutes and angels, giving him vital power, reason and freewill. He hath placed him in this world, as for a race or warfare; resolving that as he behaveth himself it shall go with him in another world for ever: For though his body be dust, and must to dust return, his soul is from above, and liveth in blessedness or misery for ever. By sin we have all forfeited our right to heaven: but Eternal love hath given us a Redeemer, who is God and man, who as our surety became a sacrifice for our sins, and by his merits hath purchased a conditional grant of free forgiveness, and of renewing grace, and endless glory. And being ascended into heaven, possesseth it in our nature, and intercedeth for us, being now as Redeemer, Lord of all. He hath appointed the Ministerial office, that men might be his messengers to men, to acquaint them with his grace, and with the glory which he prepareth for them, that they may truly believe it, soberly think of it, duly value it, heartily choose it, and diligently seek it, and live and die in the joyful expectation of it. And as our souls converse not with our neighbours immediately, but in and by our bodies in which they work; so the Spirit of Christ doth not ordinarily work on men's souls without any means, but by his word and works which his Ministers must declare. Man is not now put upon satisfying God's justice, or purchasing his salvation by a price. Christ hath done these, and made a free gift of grace and glory to all that will but accept it. Under God's grace men's everlasting salvation now lieth on their own wills; no men or devils can damn or

undo any one soul, but by his own consent to the cause of his damnation. No men or devils can keep our souls from the heavenly glory, but by tempting him to refuse it, undervalue and neglect it, and prefer the pleasures of sin before it, and by keeping him from loving, desiring and seeking it: for every one shall certainly have it who had rather be a holy Christian on earth, and live in perfect love and joy with God in heaven for ever, than for his filthy pleasure to enjoy the prosperity of this world. To acquaint men with this, is our ministerial office; we are charged to set before them the great salvation which Christ hath procured, and importunately to beseech them to mind it, believe it, and accept it, that it may be theirs for ever: we believe God, and therefore we speak to men as he hath commanded us: we entreat them in his name, to turn from sinful enmity and folly, and to be reconciled to God, and be wise for their salvation: we tell them but what God's word sent from heaven, telleth us and them, that holiness is the love of God and goodness, and the hatred of sin; that the pure in heart are blessed, for they shall see God. But without holiness none can see him: We tell them from God, that heaven is won or lost on earth; and that none shall have it but such as hence learn to love a holy and heavenly life; and that the dislike of holiness is the forfeiture of happiness, and the beginning, or forerunner of hell: We assure them, that God will never say, Depart from me, ye workers of iniquity, if they do not first by iniquity depart from God; and that God will not damn them, except they damn themselves, by the obstinate final refusing and resisting of his mercy. We entreat men therefore but to live as men should do that love them themselves, and that are not indifferent whether they live in heaven or hell for ever. We entreat them not to be worse to themselves, than the devil and all their enemies are, who cannot make them commit one sin against their wills: and yet after all this warning, entreaty, and importunity, there are thousands, and ten thousands that will not be persuaded, nor regard the warning given them from God; some will not believe but that a man dies like a dog; and what wonder if such live like dogs! And some will not believe but that they may be saved without regenerating grace and holiness, though Christ's own mouth hath protested the contrary, and told us verily that it cannot be. (John iii. 3. 15. 18, 19; Matt. xviii.

3; Heb. xii. 14; Rom. viii. 6—9. 13, &c.) Multitudes will not be brought to understand what we say; but when we talk of redemption, sanctification, and salvation, they hear us as if we spake Greek or Hebrew to them, and under teaching, grow old in sottish, grossest ignorance; multitudes are taken up with the love of prosperity, and the love of this deceiving world: multitudes are carried away with aspiring ambition and foolish pride; and more with the love of fleshly pleasures, and satisfying their appetites and lusts. Many poor people (who every where are the most) are so oppressed with want, and wearied with their daily labour, and taken up with cares to pay their rents and debts, and maintain their families, that they think it excusable in them if they little mind the pleasing of God, and saving of their souls; supposing that they have no leisure for it, and God requireth it not at their hands. And the same most servants think, who have time little enough for their master's work. Multitudes have such dead and hardened hearts, that, when we tell them that they must shortly be in heaven or hell, as they are here prepared, we speak almost as to blocks, or men asleep: they feel not what we say, as if they did not hear us.

We are bid cry aloud, and tell them of their sin and danger, and yet we cannot get them to regard and feel; God saith, "Awake thou that sleepest, and Christ shall give thee light;" and yet we cannot get them to awake, nor hear us like men that have the use of reason, and love themselves. Alas, how many thousands are there whom we could never persuade to consider with deep and serious thoughts, what will become of their souls, when they are dead, nor seek to be resolved of it from the infallible Word of God!

Sirs, this, this is the case of multitudes of our neighbours; and what would you have a Minister to do in such a case? Should we flatter and smooth them up in an unholy life, what thanks would they give us for this ere long, when they find themselves in hell?

Would you have us stand by in silence, and look on, while Satan thus leadeth thousands to perdition? Would you have us let them quietly go to hell, for fear of displeasing them or others, or seeming to be unmannerly or uncivil with them? Would you have us whisper to men that must be awakened or undone for ever, whom thunder and lightning will not awake?

Alas, we see men dying daily, and we are dying ourselves, and daily look when we speak our last, and when they hear their last, even all that ever they shall hear more for their salvation: We see how time doth pass away! much is lost already, the rest is short, and utterly uncertain: and the ignorance, unbelief, hardheartedness, fleshliness, worldliness, pride, malignity and unholiness of sinners, are deep-rooted, strong and damnable evils. We see men when they are convinced, that they must repent or perish, putting it off from day to day; when they are certainly to be gone ere long, and never certain of one more hour: and, alas, a long life is little enough for a willing, awakened, serious Christian to work out his salvation, and make his calling and election sure.

Sirs, tell us as Christians, or at least as men, what faith, and reason, and human love command us to do in such a case? Shall we forbear, or speak to them in formality as on a stage, as if we were players, and not preachers, and would persuade them not to believe what we say, should we let them alone, be damned, and take it for our excuse, that they or others were unwilling of our labours? Shall we pretend charity, and hope that they have already enough to save them, while we see not so much as knowledge, or any love to holiness, nor forsaking of mortal sin, nor any serious care of their salvation? Is it the office of charity to further men's delusions and damnation? If we believed not another life ourselves, and that there is a God who will reward them, and only them, that diligently seek him, (Heb. xi. 6,) we would quickly renounce this ungrateful ministry and work; we would wish that all the preachers in the world were silenced, and that the people would better use their tithes than to maintain such troublers of the world. But God hath shined into our minds with the heavenly convincing light. He hath given us the first fruits and pledge of glory: We believe a heaven and a hell, and the absolute necessity of a holy and heavenly mind and life; and we know why we do believe it. Here we have, upon our sober consideration, laid up all our hopes and comforts; and what should we persuade our neighbours to choose, but that which God hath taught us to choose ourselves? And woe to him that ever he was born, that maketh not this choice, and taketh not the heavenly for his portion.

RICHARD BAXTER.

DIRECTIONS TO JUSTICES OF PEACE,
 ESPECIALLY IN
 CORPORATIONS,
 FOR THE DISCHARGE OF THEIR DUTY TO GOD.

Written at the request of a Magistrate, and published for the use of others that need it, by RICHARD BAXTER; impelled by the love of God and Men, to become their submissive Monitor.

I SHALL suppose that you begin with God, in public hearing his Word for your direction, and by fasting and prayer, to beg his blessing on your endeavours; and I must suppose, that you are resolved to do God's will when you know it. Yet be very jealous of your own heart, lest there be any latent reserves; for in this is your greatest danger. Read Jer. xlii. 1—5, with Jer. xliii. 1—4.

Direct. 1. Remember the original and nature of authority: It is a beam from the sovereign authority of God; it can have no lower spring; as there can be no being but from God's being. (Rom. xiii. 1, 2. 4. 6.) You are all God's officers. The sense of this will teach you, 1. Whose work you have to do, and to abhor the doctrine that would make you so human, as to have nothing to do in matters of religion, or of soul-concernment. 2. And whose will you must consult. 3. And to take heed of abusing so divine a thing, by negligence or misemployment. 4. And to use your authority reverently and religiously, and not carelessly as a common thing. As ministers must speak with reverence, because they are God's messengers, so must you rule with pious reverence, as being God's officers. 5. Nor must others be suffered to despise your authority, because it is of God, and necessary to the common good. 6. And this will teach you to look to God, for protection, approbation, encouragement, and reward.

Direct. 2. Be sure that it be not self but God, that is your ultimate end, and next to that, the public good. Let the pleasing and honouring God, and the benefit of men, be

the very thing that you intend and seek ; and not any carnal content in your own exaltation, or power, or honour. If you do the best works for self, and not for God, you debase them and lose them ; and make them sins, and serve yourselves, and not God in them ; and your reward will be accordingly. Be exceeding jealous of your hearts in this ; for selfishness is deep rooted, and it is the common cause of men's perdition, and the sin that overturneth the governments of the earth, and destroyeth the governors. Look not at sin only as a troubler of the nation, and wrong to men, but as an offence to God, and a cause of damnation. Do all your work with respect to God and everlasting life. It is the Pope's device to make men believe, that magistrates have nothing to do but for men's bodies, and temporal affairs, except as executioners of his decrees ! If that were generally believed, how base would the magistracy seem in comparison of the ministry, to all men that believe a life to come ? They that count all dung for Christ, would be tempted to count the magistrate no better, if his office no more respected Christ and salvation, than some imagine. (2 Chron. xix. 6 ; Prov. viii. 15, 16 ; Matt. xxviii. 18 ; John ix. 11 ; Rom. xii. 6, 4 ; xi. 36 ; 1 Cor. x. 31.)

Direct. 3. That your ends and actions may be right, remember the labour, the difficulties, and danger of your place, and that the honour is but the clothing of your office, and as sugar to tice down that labour and suffering, which is bitter to your flesh. Look upon greatness and government as that which in patience you must submit to undergo, when it is for God and the common good, but not as a thing that a wise man should be ambitious of. He is unlikely to rule for God, that proudly seeks the power for himself.

Direct. 4. Forget not the two great summaries of your work : to encourage good, and be a terror and avenger to the evil. (Rom. xiii.) And therefore be not the same to persons that are not the same ; but be a lamb to the lambs, and a lion to the wolves. (Psal. xviii. 25, 26.) God that is no respecter of persons, is yet the greatest distinguisher of persons. Many actions and accusations may come before you, which are indited by mere malignant enmity against the fear of God ; and if the enemies of a holy life can find but magistrates that will fit their turns, they will make your power but an engine to do the devil's work ; and will never

want pretences and covers for their malice: See Dan. vi. 5. The godly and sober you must put in your bosom, and honour them that fear the Lord, or else you are no Christians. (Psal. xv. 4; 1 John iii. 14.) But a vile person you must contemn, and the wicked you must cast out as dross. (Psal. xv. 4; Prov. xxv. 4; Psal. cxix. 119.) A ruler that is himself ungodly, and distasteth holiness, will make but a churlish nursing father to the Church. (Isa. xlix. 23.)

Direct. 5. Never make the law an instrument of evil: set not the letter against the sense; interpret not the sense to be against the end. As the sense is the law, so the end informs the means, and is above it. The law of the land may restrain you from doing some good, that the law of God commandeth to the sovereign rulers, but it cannot warrant you to do any evil. There is no power but from God, and God gives none against himself. (Rom. xiii. 4.)

Direct. 6. See that you be such yourselves, as you would have others be. Be examples of holiness, temperance and righteousness to all the people. 1. Let your practice commend a holy life, and all God's ordinances, public and private to them. Order your families, as they should do theirs. As ministers must preach by their lives, so you must govern by your lives. If you neglect holy worship, despise discipline, or have profane and prayerless families, the people take it for a licence to be profane. 2. Avoid the sins which you would have them avoid; especially be as little as may be in alehouses, or unlawful sports. Honour godliness, and disgrace all sin, by your daily speeches and examples. If you will disobey God and the laws, how can you expect obedience yourselves?

Direct. 7. Set yourselves to do good with all your skill, and care, and industry. Have no restriction, but disability. Study it and make it your daily work to do all the good you can: you have an office to discharge, and not a work on the by to do. Abhor the principles and spirit, that entice magistrates to shift off all the displeasing and troublesome work, and to do no more than is thrust upon them; and they know not how with honour to avoid. If you know of unlicensed or abusive alehouses, or other wickedness that calls for redress; stay not till you are urged, and conviction is offered you; but make inquiry, and procure them convicted, and think it not below you, or too much to seek

after vice, and do all that you are able to suppress it. If the law of the land oblige you not to this, God's law doth, by which you shall be judged. 1. Is not sin God's enemy? 2. Have you not taken up arms against it by a double engagement, as Christians, and as magistrates? 3. Doth it not bring down judgments, and is it not the fire in our thatch, and the plague of the commonwealth? 4. Did it not kill the Lord Jesus? 5. Doth it not damn men to the everlasting misery? 6. Is it not fearful to draw on your own heads, the guilt of a thousand oaths, and of the drunkenness and other abominations which you connive at? 7. Your power is one of God's talents, of which he will require the improvement. 8. If your offices be good and necessary to the commonwealth, then make the best of them. If you do little in them, you teach men to esteem them little worth. 9. Every man is bound to do all the good he can in his place, and therefore so are you. 10. If negligent and scandalous ministers must be cast out, what must be done with negligent and scandalous magistrates? If you make your office more consistent with sin than ours, you so far vilify it. If magistrates were but dealt with, as ministers be, by the sequestering act, what work would be made? 11. Can a man do too much for such a God, such a reward, such an end, and in such a cause? You have more from God than others, in honour and greatness, and therefore you should be more diligent than others. (Luke xii. 48.) 12. When you have done your best, you shall find that sin will be too hard for you, and the devil too cunning for you. Sin is so strong, its friends so many and violent, its enemies so few, despised, discouraged and weak; and their impediments so very many and great, that when you have all done your best, it will be too little. Never were there stricter laws and endeavours, and yet drunkenness and wickedness rage in our streets, as if it were to scorn or dare the magistrate; and many honest people are so tired in the costly and fruitless prosecution, that they are tempted to sit down, and meddle no more, and to entertain unworthy thoughts of magistracy (Deut. xiii. 14.) If there were but a fame of a seducing idolater, they were to inquire and make search, and ask diligently whether it were true or not. See what work Nehemiah made with the Sabbath-breakers. (Neh. xiii.) Job saith, (xxix. 16.) "I was a father to the poor, and the cause

which I knew not, I searched out." And if in wrongs against men you must search, much more when against God. And if magistrates be not bound to search after sin, no body is: for why should poor private men do it more than you? Read Psal. ci.

Direct. 8. Think not of a conscionable discharge of your duty, without many temptations to take you off. See therefore that you be fortified with self-denial and resolution: those that smart by you will complain, scarce a sinner but will have a friend to solicit you for his impunity: your own selfishness will be tempting you to be partial to your friends, to gentlemen, and such as may do you a pleasure, or a displeasure. If you cannot deny both self and all for Christ, you cannot be true to him. (Luke xiv. 26. 33.) Be at a point with all the world, as one that is resolved that God must be pleased, if all be displeased. You are captains in Christ's army against sin and Satan, and therefore must excel in courage. (Josh. i. 7; 1 Chron. xxii. 12; xxviii. 10. 20; 2 Chron. xv. 7; xix. 6, 7.) He that cannot deny his friend, or self, will deny God. See 1 Sam. ii. 29, 30. Pity more the nation and men's souls, than the body of a sinner; see Prov. xix. 18. and xxiii. 13, 14. If punishment will do the sinner no good, it will restrain many others, and so is a due to the commonwealth.

Direct. 9. Remember still that your opportunity will be short, both of office and life; and therefore be up and doing, lest you give a dreadful account of your stewardship; as an unprofitable servant that hath borne the sword in vain, and only rubbed out the time in sitting in the seat, and wearing the clothes of a magistrate: Keep you a daily reckoning with yourself; and call yourself to an account: what good have you done this day, this week, with your power? And lament it if any opportunity hath been lost. (Rom. iii. 6. 4.)

Direct. 10. Be especially careful to suppress unnecessary abusive alehouses, for there is the devil's shop; where drunkenness, dissention, ribaldry, whoredom, swearing, cursing, mocking at godliness, and a world of wickedness is committed. O, how much is God abused in alehouses in one day! And hitherto they have stood as in despite of all that we can do. If constables be not driven on, and clerks be not watched, and profane gentlemen that uphold sin well checked; and if honest men be not much encouraged against

the malice of the ungodly, that count them but busy, troublesome fellows, for seeking to suppress this and other sins, (Gen. xix. 9,) wickedness will still reign, and the laws be as ciphers to the ruin of souls and families, the guilt and shame of negligent magistrates, the grief of the upright, and the reproach and danger of the commonweal th.

Direct. 11. Defraud not the poor, of any thing that the law hath made their due. If the mulcts of unlicensed and abusive ale-sellers, and of swearers, drunkards, &c. be their due, how dare you deprive them of it? I doubt at judgment, abundance of magistrates will have so many pounds to answer for, of which the poor have been defrauded, that the sums charged on highway robbers, will come far short of theirs. Usurp not a power that is not given you, to dispense with the laws, which you are bound to obey and execute.

Direct. 12. Let zeal and prudence go together. Hearken not to the impious that would destroy your zeal, and plunge you into mortal guilt, on pretence of prudence and moderation: nor yet to any that would draw you to rash, imprudent actions, on pretences of piety or zeal. In cases where your duty lies plain before you, go through with it, whatever it cost you: but in cases that are too hard for you, if it be a law difficulty, consult with the skilful in the law, (lest the malicious take advantage of your mistakes:) and if it be a doubt about the laws of God, advise with some judicious ministers of Christ, whose office it is to teach you, and rule by God's word, as it is yours to command and rule them by the sword. It is never well, but where magistrates and ministers go together, each knowing his proper place and work; (Mal. ii. 6. 7; Deut. xvii. 8, 9. 12; 1 Cor. iv. 1; 1 Thess. v. 12; Heb. xiii. 7. 17. 24.)

“When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.” (Prov. xxix. 2.)

October 20, 1657.

END OF THE FIFTEENTH VOLUME.

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